

CLASSIFICATION OF TERMINOLOGICAL TERMS IN DEVONU LUG'ATIT-TURK (ON THE BASIS OF REAL EXAMPLES)

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ANNOTATION:

“Devonu lug'atit turk” contains more than 250 proverbs and sayings, dozens of poems. Another important aspect of this work is that the names of relatives and clans are given, how they are pronounced, the synonyms of these terms and their place of origin are proved on the basis of evidence. In addition, Devonu lug'atit-turk highlights the gender category of kinship.

Keywords: sema, synonym, gender category, lexeme, age category, stratification between lexemes, egatlik qarabas, tuñur, eren.

INTRODUCTION:

The works of M. Kashgari “Devonu lug'atit-turk”, Yusuf Khos Hajib's “Qutadgu bilig”, Ahmad Yugnaki's “Hibat ul-haqayiq”, written in the 10th and 12th centuries, are considered to be the common literary heritage of all Turkic peoples. It is known that Mahmud Kashgari's work “Devonu lug'atit-turk” consists not only of a dictionary, ie an Arabic translation of his words, but also contains examples of literature of the pre-Arabic period. Is also a wonderful work of art. It contains many proverbs, sayings, songs, phrases, and epics about folklore. About 6,000 Turkish words have Arabic explanations.

Mahmud Kashgari completed Devonu lug'atit-turk in 1068. Kashgari worked on this work for many years. First, he traveled around

the country collecting material. He traveled from Upper Chin to the whole of Movarounnahr, Khorezm, Fergana and Bukhara. The tribes that inhabited the area determined the way of life, occupation, and settlement of the tribes, and carefully studied their languages. Mahmud Kashgari was the first to establish Turkic studies by writing this work. The manuscript of “Devonu lug'atit-turk” was found in 1914 in Diyarbakir, Turkey. The 319-page manuscript is currently housed in Istanbul. This copy was copied by the secretary Muhammad ibn Abu Bakr ibn Fatihal-Savi al-Damashki in 1266, almost 200 years after the “Devonu lug'atit-turk” was written. The play provides detailed information about the cities, villages, seas, lakes, Turkic tribes and clans of the 11th century, the social status of the clans, their origin, naming, internal clans and categories, their location, customs and linguistic features. There is also information about animals and plants, their names, astronomical data, constellations and constellations. “Devonu lug'atit-turk” provides more detailed linguistic information, especially on tribal and tribal languages. The meaning of each word (polysemy, homonym, synonym, antonym, and archaic word) is analyzed in depth, and the etymology of some words is discussed. The analysis of sounds (phonemes) is quite perfect: vowels and consonants, long and short vowels, their pronunciation and spelling in the vernacular, phonetic phenomena

and laws of the language are explained in detail. In the field of morphology, word groups are traditionally divided into three word groups: verbs, nouns, and conjunctions, indicating how they are formed and modified. "Devonu lug'atit-turk" contains more than 250 proverbs and sayings, dozens of poems. Another important aspect of this work is that the names of relatives and clans are given, how they are pronounced, the synonyms of these terms and their place of origin are proved on the basis of evidence. In addition, "Devonu lug'atit-turk" highlights the gender category of kinship. Now, as opposed to this word, the old woman is in the language of the Barsgans [1:48]. Parents, parents, etc. Synonyms of these words used in other nations are also included. There are more than four synonyms for the word "single brother's wife". For example, a woman who serves next to the bride on the wedding night, yanga [1:35]. Egätlik qarabas -yanga. A servant who is ordered to serve the bride and groom on the wedding night. Yeñä is a lexeme that also means yang, but it is also used to refer to a brother's wife. Mamu is a woman who is sent with the bride on her wedding night, yanga. Aba-ota (Tuputs in Devonian-Turkish Dictionary). This is probably a trace of the Arabic language. Because the Tuputs came from a man who fled Yemen and came to the Turkish city as a child. They are the descendants of Banu Thabit [: 48]. Dada-dada, father (Oghuz). Umya-ona (in the language of the Tuputs); (this term) probably came from the Arabs. Erän-erler, men. It is sometimes used in the plural [1:43]. A son is a son. Even if he does not have a son, the husband calls the children a son; what is this son? What does this son say? [1:42] Relatives of the husband and wife are named separately. For example, relatives of the deceased. These are: the parents, the brothers, the husband of the beg-wife. He is so named because he resembles a

prince in his house; erän-erlar, men. It is sometimes used in the plural [1:43]; kis-wife, aniñ man-his wife [1: 135]; mother-in-law, father-in-law, father-in-law [1: 161]; sister-in-law. Earth's sister is not called a sister-in-law, but a sister-in-law; Nephew, nephew [1: 161]; Namışa-boja, husband of his sister (chigilcha) [1: 177]; Paldir-stepfather, paldir son-stepdaughter, paldir girl-stepdaughter [1: 181]; Brother-in-law. It is called the difference between the husband's brother and the wife's brother. The younger brother of the husband is called äkä when he is older [1: 225]; Yeznä-ezna, the husband of an older girl cousin; Aunt and uncle. The word also has a root pronunciation.

In the play, kinship names are classified according to age, with an older brother, aka [1:48]; Brother-in-law, brother. The names of female relatives are also interpreted in the same way: eä-acha, meaning "owner" [1:48]. The owner says, "Sister." Siñil-singil; Ton is the first child of a son and a wife. The first born child is a boy or a girl. The "first girl" is called a ton girl. The wife's first husband is called a ton beg.

Mahmud Kashgari also mentions the word kinship in the sense of pampering. For example, a mother is a young girl who has become the mother of all by her intelligence. This word is used to pamper girls [1:35]; The nickname of the nucleus-wives is called the gold nucleus in the sense of pure gold; [1:41]; Ataqi is a word of kindness meaning "Otajonim, otajonim".

In "Devonu lug'atit-turk", the author tries to cover the names of relatives on the basis of social stratification. For example, an orphan is an orphan who does not know what to do. These words are synonymous with the word meaning no parent. The classification of women is as follows: girl-girl; current; girl forty-one [1: 134]; Uragut-Khotin [1:69]; A

widow. Often two words are used in pairs in the case of a widow. Eşlär-wife; originally means eshiler (ladies). She is a woman in Qunčuy-sayy.

Based on the above data on the classification of related lexemes, we conclude:

1. Mahmud Kashgari's work "Devonu lug'atit-turk" consists not only of a dictionary, that is, an Arabic translation of his words, but also of examples of literature of the pre-Arabic period, folklore. The book also provides information on various proverbs, sayings, songs, phrases, epics, history, ethnography, socio-economic status and other aspects of the Turkic tribes and clans. In this sense, the work has risen to the level of an encyclopedia of its time.

2. The original was not found. A copy that has survived has been found in 1914 in the Turkish city of Diyarbakir. The 319-page manuscript is currently housed in Istanbul. This copy was copied by the secretary Muhammad ibn Abu Bakr ibn Fatihal-Savi al-Damashki in 1266, almost 200 years after the "Devonu lug'atit-turk" was written.

3. "Devonu lug'atit-turk" provides more detailed linguistic information about tribal and tribal languages. The meanings of each word (polysemy, homonym, synonym, antonym, and archaic word) are analyzed in depth, focusing on the etymology of individual words.

4. Mahmud Kashgari, in his work, explains the lexemes of kinship, and pays special attention to the etymology of the origin of these lexemes, which are common among the people. As a result of the study of lexemes on kinship names, we have seen that these names can be divided into groups on the basis of synonymous series, gender category, age category, and social stratification.

5. Although more than ten centuries have passed since Mahmud Kashgari's "Devonu lug'atit-turk" was created, it has not lost its value.

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