

The Significance of Linguistic Approach to Certain Lexemas in "Devoni Lug'otit Turk"

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Annotation: By the beginning of the 21st century, linguistics and cultural studies have become one of the leading directions in world linguistics. 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 studies in Uzbek linguistics began to appear in the last two decades. 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 Koshgari, Devonu dictionary-Turkish, linguistic and cultural studies, linguistic and cultural, symbols, lexeme.

Studying the old Turkish language, which is an important historical stage of the Uzbek language, as a field of linguistic culture, considering the language of this period through the prism of the national language in a unique way, the work of the writer and scientist Mahmud Koshgari "Devonu Lug'otit-Turk" serves as an important scientific and artistic source. Since the time when "Devonu Lug'otit-Turk" was written, there have been various changes in the mentality and social consciousness of the people, at the same time, in the sign system and lexical layers of our language. Because of this, it will be an important research and analysis to consider the social and linguistic changes that occurred between the time when the work was created and our time, without separating them from each other.

This work, found in Turkey in the first decade of the 20th century, has a special scientific value and is attracting the attention of world scientists. Comprehensive research of this work is of great importance in studying the history, ethnography, language, literary heritage and culture of the Turkic peoples, especially the Uzbek people. In the work, lexemes, combinations, proverbs, proverbs, which are widely used in the socio-cultural life of the Turkic peoples, have not yet been deeply studied from the point of view of cultural studies and linguistics. We can say that Mahmud Koshgari made a great contribution to world terminology by showing how different terms are used in "Devonu lug'otit turk". At the same time, defining the meanings of the terms used by Mahmud Koshgari is a criterion for determining the scientific level of the works related to linguistics after "Devonu lug'otit Turk". Many terms used in Mahmud Koshgari's dictionary are mentioned in the same sense in Mirza Mahdikhon'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 Koshgari. For example, in the work "Boburnoma" the lexeme "against" is associated with the time of Genghis Khan. Mahmud Koshgari explains that "against" means a palace. If these are taken into account, it becomes clear how urgent a problem it is to determine the meaning of the terms related to the social and domestic life of the Turks of that time, used by Mahmud Koshgari. Accordingly, it is important to study and research the work on a large scale with all aspects of linguistics and cultural studies.

Primary information about Mahmud Koshgari and his scientific heritage, the personality, life and work of the scholar can be found in his work "Devonu lug'otit turk". There are articles about this by orientalist O. Pirtsak, M.

Hartman, Z. V. Togan, H. Hasanov, and the opinions in these are expressed in A. N. Kononov's special article dedicated to Mahmud Koshgari and his work. [Kononov, 1973, -C.3-9] Allama called himself "Mahmud ibn ul Husaini ibn Muhammad" in the preface of his work, so we can conclude that his father's name was Husayn, and his grandfather Muhammad. Mahmud Koshgari's father was from Barskhan and later moved to Koshgar, so we can get information that his surname is "Koshgari" that is, "Koshgari" and that he was born in Koshgar. Until now, the exact time of birth and death of the Turkic scholar is not known, and we do not have exact information about where and when the dictionary was written. But there are different opinions and opinions about it. According to O. Pritsak, Koshgari was born between 1029-1038 AD. He started the dictionary in 1072 and finished it in 1078. Based on what Mahmud Koshgari said, "Our grandfathers who captured the Turkish cities from the Somonites", O. Pritsak comes to the following thoughts about Alloma: Mahmud Koshgari belonged to the Karakhanid dynasty. One of Mahmud Koshgari's ancestors may have been Harun al-Hasan ibn Sulayman, also known as Bughra Khan. He was the first to conquer Movoroonnahr and Bukhara, the capital of the Samanid state, and founded the Karakhanid dynasty. The fact that Mahmud Koshgari was a descendant of the Karakhanids created good conditions for him to master the knowledge of that time. A number of articles by A.N. Kononov on studying the life and activities of Mahmud Koshgari are important. The scientist gave a lecture on "Mahmud Koshgari and his work "Devonu lug'otit turk" at the conference held in Fergana in connection with the 900th anniversary of the writing of "Devon". [Kononov, 1973, -S.3-9]

In many scientific literature, we come across information that Koshgari scientifically studied the language and culture of all Turkic peoples in order to write "Devonu lug'otit Turk". For example, the preface contains the following notes: "I put in my mind the living language of the Turks, Turkmen, Oghuz, Chiglay, Yagmo, and Kyrgyz." After a long study and research, I made this book attractive and wrote it in the most understandable language". [Mutallibov, 1967]

He explained the language and culture by giving examples from narrations, which are an important treasure of culture, thereby introducing Turkish culture and beliefs to the Arabs, attracting attention and ensuring a good understanding of the words. This work is the first comparative dictionary with the first philological research and the etymology of Turkic words. At the moment, it is wrong to consider this work only as a dictionary, in which we observe a lot of unique information specific to the samples of the folk art of the peoples of Central Asia. Mahmud Koshgari traveled to many towns and villages inhabited by Turkic tribes to create "Devoni Lugatit Turk". During his 14-year journey (from about 1057 to 1071), he collected a large amount of historical material. In his book, the great scientist grouped more than 6800 Turkish words (110 names of regions, lakes and rivers, 40 ethnic and tribal names), and gave comments in Turkish. The book contains 242 poems, 262 proverbs and proverbs. It is surprising that 875 words, 60 proverbs and proverbs that he used have entered our modern Turkish language without any changes.

This work, which is one of the most important treasures of Turkic social and cultural life, is an encyclopedic dictionary. In addition, 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 Turkish in Turkish-dominated areas. Consequently, at the time the book was being written, the words existing in the Turkish language were explained in Arabic by using them in Turkish sentences and giving encyclopedic information. "Devoni Lugotit-Turk" with these annotations has become a large encyclopedia providing information about Turkish culture, history, geography, ethnology, mythology, folklore, language and literature. The work became a literary anthology in terms of giving place to literary examples. It was also recognized that "this work laid the foundation for Turkology, as it contains many materials related to Turkish culture." [Ulkutashir, 1972, -B. 37.]

It is known that "the conceptosphere of ``human" as a unit of knowledge is a universal phenomenon for the owners of all languages and cultures." [Boynazarov, 2020, -B.14] The same reasoning can be made about the

conceptosphere of "human" described in "Devonu Lug'atit-Turk". For example, the concepts of man, person, used in the meaning of human in the work "Devonu Lug'atit-Turk" have their components such as man, husband, woman, child, house, family, kinship, human character, social-spiritual, psychological-physiological state and the units that represent them. organizes the conceptosphere.

Mahmud Koshghari's "Devonu Lug'atit-Turk" works, when the explanations of the concepts of land and people, which express the concept of "man", are explained, the meanings of these concepts in the conceptual field of the language of that time are derived and they can be seen in the following categories: Household concepts (home, farm, equipment, feast, holiday, hospitality, rest); kinship ties (marriage, child, relative, offspring); physical, psychophysiological, psychological description of a person (body, health, abilities, humor, sincerity); emotions (joy, love, sadness, fear, anger, hatred); material, social, spiritual, cultural concepts (material goods, work, knowledge, friendship, courage, ethics, aesthetics, mother tongue, faith, humanitarianism); categories of time and space (age, birth, death, past, future).

There are about 30 lyrical poems among the examples of folk oral works included in "Devonu Lug'atit-Turk" 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 humility, purity, innocence of hearts and sincerity of the working people. In lyrical poems, the details of the lover's dreams, thoughts, and lyrical experiences are expressed in a highly artistic interpretation. Lyrical poems in "Devonu Lug'atit-Turk" had a significant impact on the Turkish literature of the later period. In another quartet below, the gender division of labor in Turkish society in the early Middle Ages was expressed in artistic form:

Yigitlari ishlatu,
Yigach yamish irg'atu.
Qulan, kiyik avlatu,
Bazram qilib avnvlum.

Contents:

Yigitlarni ishlataylik,
Daraxtlardan mevalarni qoqtiraylik.
Kulon, kiyik ovlataylik,
(so'ng) bayram qilib ovunaylik.

Lyrical songs show how rich the aesthetic taste of the Turkic peoples is, that they have a special love for the art of words since ancient times, and that they have a literary reserve at the level of competing with the most advanced peoples of their time. Also, these songs show the artistic thinking of Turkic peoples. This is directly reflected in the poetic imagination of this people in these ethnic similes and metaphors. Among the sources that have come down to us, the simile of the face of the lover to the moon appears for the first time in the fragments of "Devonu Lug'atit-Turk". For example:

Yalwın anıñ közi,
Yelkin anıñözi.
Tolun ayın yüzi,
Yardı meniñyüräk. [Кошғарий, 1960, – Б.40]

The poem can be translated into modern Uzbek as follows:

Afsungar uning ko'zi,

Yel kabiuning o'zi.

To'lin oy kabi yuzi,

Vayron qilar yuragim.

"Time has the sign of irreversibility, non-repetition. Any material process develops in one direction from the past to the future. [Filosofsky slovar, 1991. -S.75] One of the more important notes in "Devon" is that there is a wealth of information about lexemes that directly refer to time and objects related to time, naming events in the old Turkic language. In "Devon" lexemes representing the names of the seasons are mentioned, their naming is directly related to the nature, seasonal weather and the movement and work of the ancient Turks based on this process. Yay (Yaz) - summer. [Koshgari, 2017, -B.141] This word comes from the verb "yay". From the awakening of nature to the Khazonerz period represents the intermediate period. Autumn - fall, autumn season. [Koshgari, 2017, -B.135] This word is considered as Khazanrez season. Winter - winter season; A horse is a winter guest - the decoration of winter is grass and fire. [Koshgari, 2017, -B.136] In ancient Turks, a year is divided into four seasons. Of these, the word "yaz" is now out of use, we use the words "koklam" and "bahor" instead. The word yay meaning "summer" underwent a sound change and became summer. Nevertheless, their remains can be found in some of our words. For example, the word spring in the children's song "Läyläk keldi, yaz boldi" means "spring, spring". Or the root of the current word "yaylaw" is related to yay (summer): yay+la+ğ/w – "pasture, a place where one spends the summer and writes". Compare: qışla+q – "village, wintering place, wintering place". The words yaylaw and kışlaq, which we use now, historically arose in connection with the life of herders who migrated to the villages in the winter and went to the pastures in the summer. According to the old calendar, the year begins with spring (i.e. spring) and the season ends with winter. [Sodikov, 2009. –B.236-237]

In "Devoni lug'otit turk" notes related to the traditions of the Turkic peoples are also important. M. The historical information collected by Koshgari himself refers to different areas, each of which requires separate research. While studying the work, the words collected in the dictionary form different professions and themes.

For example, M. Koshgari, while giving information about the lexemes related to the make-up of the ancient Turks, also spoke about the hair and its care of ancient Turkish women. So, as early as the 11th century, a scientist noted that women's hair and its care, and the possibility of creating different beauty 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 imagined in the form of beautiful, heroic, graceful, fair-haired women: Umay ona (Umay ana), Ayizit (Ayızıt), Kopay xotin (Kübey Hatun). [The Beauty of Old Turkish Women, 2018; Türk Mitolojisinde Öne Çıkan 37 Tanrı, Tanrıça ve Figür, 2018] Also, the linguistic opposition of physical and spiritual beauty is expressed by the words "beautiful" and "beautiful". In the articles in "Devonu Lugatit-Turk" it can be seen that the concept of beauty is expressed in the form of "uragut, khatin-qadin/khatin/kishi" in connection with the concept of woman. The main features of the concept of beauty in "Devonu Lugatit-Turk" can be explained as follows based on the information in the work: Physical and psychophysiological conditions describing the beauty of a woman (height, body, face, head, eyes, eyebrows, manners, relationships); kinship ties (marriage, husband, child, relative, offspring); social status of a woman, decoration (appeal, health, esh, ability, humor, sincerity); emotions (joy, love, sadness, fear, anger, hatred) and others.

In today's advanced life, hair dyes have become a beauty tool for women all over the world. It is noteworthy that Mahmud Koshgari wrote that Turkish women used hair dyes ten centuries ago. If we approach the topic from a historical point of view, what was the shape of the hair of the ancient Turks? And how and why did changes occur

over several hundred years? Here, as the first scientific sources, it should be noted that Russian scientist Mikhail Gorlik studied the hair forms of Turkish soldiers in the 7th-11th centuries, and later Professor Dmitriy Vasiliev studied the types of hair and mustaches on the sculptures of the Orkhun-Yenisei inscriptions. We find such statues depicting the warriors studied by these scientists in Central Asia and Northern Siberia.

Mahmoud Koshghari provides several information related to the lexeme of hair. It is used with the verbs "tara, ör, sit, kesmek, yüli, yul-yolmak, mende-yolmak". She combed her hair (I), the girl combed her hair (III), her hair was combed (II), her hair was pulled out (III), her hair was braided (I), she was combed her hair (I), her hair was cut (I), her husband pulled her hair out (III), the hair was plucked (III), the husband plucked his hair (II), the hair was plucked (III), the woman's hair was combed (III), the hair was combed (III), the man combed her hair (II) and so on. Verbs derived from the lexeme of hair can also be found in the language of the work: saçlan-saçlanmak; the husband became bald (I); saçlaş-saçtaş-"pulled each other's hair": ol iki bile haired (I). In the "Devon" language, the forms of hair are reflected in the following word: "hairy man" for "hairy man" (I).

Even the thickness of the hair is compared to clouds. For example, cloud tag hair "cloud-like hair" (I). The intermingling of coch fibers is called yabaku (III). Straight hair that is not curly is called "straight hair" (I). In another place of the work, such a hair is suwlan saç (III), that is, the word suwlan comes from the verb suwla "to water". Thus suwlan saç means "water-like hair, flowing like water".

Dipping hair into water is also found in the passage describing the second wife of Oguzkhan in the epic "Oguznoma": anun saçı müren osugi teg (Translation: Her hair waves like a river), (Oguznoma, 76). Many sources claim that the Oghuz Turks have had long hair since ancient times. Doctor of science, professor Farrukh Sumer notes that the Oghuz did not cut their hair. According to M. Koshgari, "Idhynchu sach" means "uncut holy hair".

The lexeme "Soch" is in the form of "soch" in Mahmud Koshgari's work "Devon" (I; 311), in the ancient Turkic language this noun was pronounced as "sach"; [DTS, 479] in the Uzbek language, the vowel a has changed to the vowel â: сач > saç. [ShR, O'TEL, 22] In colloquial speech and some Uzbek dialects, this noun is also pronounced as "chach" (for example, "chach" in the dialect of the local city of Tashkent). Since the time of the Old Turkic language, the word "hair" has been considered a homonym according to its form and meaning. As a verb, it is pronounced hair style. [TDP, 418; Devon, II, 11; DTS, 479] There is no difference in the sound and meaning of the hair lexeme in the historical texts of the period after the monuments of Orhun.

It is known that proverbs are a unique phenomenon of folk oral creativity and reflect the spiritual image of the people, their attitude to existence and nature, literally reflect the worldview of the people. Although the work "Devoni Lugatit Turk" was written almost 1000 years ago, the proverbs mentioned in it have been serving in the socio-cultural life of Turks until today. Mahmud Koshgari, in his study "Devonu Lug'oti-t-Turk", cited the text of 268 proverbs that he recorded during his field trips. [Madayev, Sobitova, 2010. -B 37]

In Turkish society, topics such as parenthood and childlessness are among the main topics of folk proverbs. There are many proverbs on this topic in "Devoni Lugatit Turk". "Mush ogli mujav tugar" [Koshgari, 1963. -B. 22] we still use the proverb "The cat's cub meows like its mother" [Shomaksudov, Shorahmedov, 1990, - B.44.] The issue of attention to lineage, which is directly related to identity, is clearly reflected in this proverb. This made the proverb alive. Also "Ata oglu attach tugar" [Koshgari, 1963. -B. 84] (A father's son is like his father in behavior) we can use the proverb today in a different way, i.e. "A horse is replaced by a mother" [Mirzayev, Musoqulov, Sarimsakov, 2005, -B.160]. As seen in this example, the meaning of the old proverb has been preserved, but the form has changed. The proverbs concisely reflect the deep meaning of the Turks of that time, the wisdom of the hardworking people, the national tradition, long life experiences, nature and social phenomena.

Also, the proverb "The father is a bitter apple, the son's tooth is bitter" [Koshgari, 1963, -B 360] (The father is a bitter apple, the son's tooth is bitter) "The mother is sour, the daughter's tooth is bitter" [Mirzayev, Musogulov,

Sarimsakov, 2005, -B.146] variant is widely used nowadays. As we can see, there was a change in the system of images in this proverb. This gave the meaning of the proverb subtlety. At first, the meaning of the proverb was that the son is responsible for what the father did, but as a result of the change of historical life, the improvement of values, we can see that there was a change in the system of images. That is, today's attention to genealogy, especially the formation of unique national values in the style of "See your mother and marry your daughter" is reflected in the proverb, and this indicates that the issue of purity of genealogy and family values has been taken seriously in Turkish society since ancient times.

In the ancient Turkish land, where our ancestors ran horses, our ancestors were mature and educated in every field. Turks have also matured in terms of folk medicine. In particular, any disease, whether it is in the human body or an animal, sought to see its claim by using the blessed four elements gifted by nature. Various diseases related to the mind and body and medicines that help this disease "named". Based on the information in the work, the main characteristics of the concept of "health" in "Devonu Lugatit-Turk" can be explained as follows: conditions related to physical and mental health (type of illness, symptoms, common diseases related to humans and animals); concepts of mystical and empirical medicine (concepts specific to ancient Turkic Qam/shaman mystic medicine and 11th century folk medicine); Concepts of treatments, medicines, medical equipment (the concept of "healthy/sick person", medicine, treatment methods and tools of Qam, shamans and healers, hygiene (cleanliness).

First of all, in the work, the word kem is used in the meaning of any disease, pain: kem (kem) – disease; at kemlāndi - horses and other animals got sick. [Koshghari, 2017, -B.138] The word sōgāl is used in the sense of sick: sōgāl (so'gal) – patient, patient (Ughur). [Koshghari, 2017, -B.158] horse (herb) – medicine, treatment; ot ichtim - I drank medicine; The word otači meaning "physician" is derived from this word. [Koshgariy, 2017, -P.28] In the explanatory dictionary of the Uzbek language (O'TIL), 3 forms of grass are given, and these forms also have their own internal meanings.

In "Devon" there is the word em, which is still in use today: em (em) - food, medicine, medicine; that's why the healer is called a healer. [Koshghariy, 2017, -P.31] This word is exactly found in OTIL. Also, another place related to the process is noteworthy in the work. isriq (isriq) – incense; a word used when treating children's head wounds or eye contact; (incense) is lit and the smoke is held on the child's face saying isriq-isriq ("you demon, lose consciousness"). Also, in "Devon" the word ilruk has the same meaning: ilruk (ilruk) - incense; in the language of the three tribes. [Koshgariy, 2017, -B.53] The most important aspect is that this folk medical custom exists among several Turkic peoples, including the Uzbeks. In the explanatory dictionary of the Uzbek language (O'TIL), incense is defined as follows: "isiriq is a perennial wild herb belonging to the family of incense [Contains alkaloids and is used in folk medicine in various ways (including incense)]". ..It is not for nothing that they say that incense is a cure for a thousand pains (from the newspaper).

to burn (or burn): 1. to burn dry incense for the purpose of disinfection against various germs (diseases). It is advisable to ventilate the rooms frequently, to burn incense twice a day (from the Gazette); 2. ethnicity. avoiding sex, "keeping the evil eye" etc. k. to burn incense for the purpose and rotate it around the person's head in the room. The old woman, as soon as the guests left, put incense on her beloved son-in-law (S. Zunnunova, The smell of a baby). Also, in OTIL, there is an explanation about incense burners and incense burners. Of the definitions given in OTIL above, the second definition given to the phrase to burn incense is almost identical to incense in "Devon". In this place, the ability of the Turks to preserve the ancient customs to the next generation is worthy of praise.

Among the Turkic peoples, including the Uzbeks, great attention is paid to being polite and observing the rules of speech etiquette. In particular, it is considered a good quality to treat relatives, strangers, seniors, peers, and even juniors with special consideration. This situation is expressed not only in our current living spoken language, but

also in historical written sources. If we refer to Mahmud Koshgari's work "Devonu lug'otit turk", we can find many examples of this.

In "Devon" the author writes: "Siz (siz) is a word (chigilcha) used in the sense of "you" to respect elders. Actually, it means "you". The little ones are called you. The Oghuz use the opposite" [Koshgari, 2017, -B.365]; «Senlädi (senladi)] ol anı senlädi - he made her (senlär, senlämäk). This (word) means you. It is called sizlädi to mean to honor (respect). That means you. It replaces the word used when speaking with khagans" [Koshgari, 2017, -B.424]; "Sizlättim (sizlattim) - I gave him the honor, I commanded him to honor him, I ordered him to honor him." [Koshgari, 2017, -B.317]

In the play, ерач (eraч) is a young girl who seems like her sister to people with her extra intelligence; this word is used to love and caress young girls. [Koshghariy, 2017, -P.35] This word is interpreted as a form used in the mutual address of women in the modern Uzbek language: Owner 1. The eldest of the girls born from the same parents (relative to the younger; historically and in some dialects, the son also used it in relation to the younger brother). 2. A form of address to a woman who is older than herself (and also younger due to respect). Halima received him as warmly as her natural owner. [WOOD, Volume 5. -B 219] The word Egäč (owner) is formed by adding the suffix č (-ch) meaning caressing to the following word explained in "Devon": Egä (era) – owner, sister. Oghuz people say ezä. [Koshgari, 2017, -P.49] It can be seen that in the old Turkic language and earlier, -jan, -cha(m) in general, the suffix č (-ch) expressed the meaning of caressing and shrinking, and this affix was active. . In particular, the following words are proof of this: Улич - a word used to love and caress children; Uličim - my son, my son. [Koshghariy, 2017, -P.35] The Uzbek dialects of the same period of the word son also have the form ul: ul (long u) shv. exact son I found out, my daughter, that Yodgor demanded your son, Aymoq's land. ("Memorial"). [WOOD, Volume 5. -B.27] Anač is a mother girl, that is, a young girl who became like everyone's mother with her intelligence. This word is used to caress girls. [Koshghariy, 2017, -P.35] In O'TIL, there is a word "anajon" that is close to this word in pronunciation, but the explanation of this word is slightly different from that in "Devon": onajon erkl. A form of addressing one's mother or old woman by loving and caressing her and bringing her very close. Elmurad, seeing the old woman's friendly behavior. [O'TIL, III: 126] It can be said that for the Turkic peoples, mutual respect and politeness have been unanimous concepts since ancient times. It can be seen that during the early historical development of our language, special additional forms expressing the meaning of caressing, diminution, and respect were present in this language along with kinship lexemes. Also, lexemes, which were previously units of reference, acquired kinship significance in later periods.

Mahmud Koshgari's work "Devoni Lugatit-Turk" says the following about the position of the Turkish language: "I heard this from a reliable scholar from Bukhara and another reliable scholar from Nishapur, they attributed this word to the prophet: the prophet is the sign of the apocalypse, the conspiracies of the end of time and the attack of the Oghuz Turks. he said: "learn the Turkish language, because their rule will last a long time". It is worth noting that, compared to other languages in the East, special attention is paid to the Turkic peoples and their languages. The reason for this was that the Turkish language spread over a wide area. That is why it is impossible not to create artistic works and chronicles in such a careful language. Original sources provide reliable and comprehensive information about the state and development of the ancient Turkic language.

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