

**SOME LEXEMAS IN IKAN IN THE COMPARISON TO THE ORIGINAL
TURKIC WORDS IN “DEVONU LUG'ATIT TURK”**

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ABSTRACT

The article describes the lexical and semantic features of some of the lexemes mentioned in Mahmud Kashgari's Devonulug'atitürk and lexemes, which are currently actively used in the Ikan dialect. At the same time, the fact that such words and phrases are still actively used in many dialects shows the breadth of our linguistic possibilities, and the realization of these possibilities, in turn, serves to enrich the lexical structure of our national language. Every language or dialect has its own history, ancient linguistic and social roots. This also applies to the Ikon dialect of the Uzbek language. Ikan dialect is one of the ancient dialects, and it is important to note that most of the dialectal words in its vocabulary are used in the process of interaction as an important component of the common Turkic language.

KEYWORDS: *Written Monument, Literary Language, Dialect, Dialect, National Language, Turkish Language, Dialectal Word. Convergence, Lexical Unity, Semantic Change.*

INTRODUCTION

In recent years, as a result of the convergence of cultural processes, some words in our national language have become archaic. At the same time, the fact that such words and phrases are still actively used in many dialects shows the breadth of our linguistic possibilities, and the realization of these possibilities, in turn, serves to enrich the lexical structure of our national language. Every language or dialect has its own history, ancient linguistic and social roots. This also applies to the Ikon dialect of the Uzbek language. Ikan dialect is one of the ancient dialects, and it is important to note that most of the dialectal words in its vocabulary are used in the process of interaction as an important component of the common Turkic language.

Many scholarly studies deal with the relationship of dialects to the language of ancient Turkic written monuments, first and foremost to Mahmud Kashgari's Devonu lug'atitürk, the language of the Orhun-Enasay monuments, and the words in dialects [Yo'ldoshev, 2002: 28]. Devon's monographic study of Uzbek dialects helps to clarify many issues and some problems in linguistics. Prof.A. Ishayev noted that most of the linguistic facts in Devon are more common in his dialects than in modern Uzbek [Ishayev, 1971: 67]. Indeed, despite the history of the last decade, the lexical structure of the Ikon dialect is still active with most of the lexemes in Devon, some of which are used with phonetic, morphological, lexical, semantic changes.

As a small part of the ancient Turkic language family, the Ikan dialect retains many common Turkic words in its vocabulary. Therefore, in order to determine the attitude of the dialect to the Turkic language and dialects, the dialect lexicon was studied by comparing it with historical sources, in particular, with the words of M. Kashgari's "Devonu lug'atitürk". The Devonu lug'atitürk does not analyze the variants of the words used in the literary language and dialects in the same form and meaning, but focuses on the following features:

1) words that are present in the play and have undergone a phonetic change in the literary language or dialect. For example: (Edited) Restore original

In "Devonulug'atitürk"	In the dialect	In literary language	2) words that are present in the play and dialect, but are not used in literary language
jandaq (DLT. I, 51);	ja:ntaq	yantoq (tikan)	A comparative study of the vocabulary of the Iqan dialect
jilan (DLT. I, 36)	jila:n	ilon	
jip (DLT. I, 8)	jip	ip	
jundī (DLT. I, 37);	jü:ndi	yuvindi	
čibīq (DLT. I, 361);	čibīq	chiviq	
qariš (DLT. I, 350);	qa:rış.	qarich	
kesäk (DLT. I, 372)	käsäk	kesak	
baldu (DLT. I, 395);	ba:lta	bolta.	
qoyurmač (DLT. I, 454);	qoyurma:š	qo'g'irmoch	
sigil (DLT. I, 375);	siñir	<u>so'gal</u>	
ačiy (DLT. I, 94);	a:žiq	<i>achchiq</i>	

with the words in Devonu lug'atit türk shows that many of the words in Devon are in active use. For example, the mouth is the part of the straw that is spilled on the ground after the wheat and other grains have been harvested (DLT. I, 120). This lexeme also exists in other dialects and languages and has different meanings: gagauz. a field where grain is harvested; qozoqaniz - plowed land; turkm. *aniz* - the place where grain is grown; turk: the roots of cereals left on the ground; *aniz* land left vacant after harvest; 2. Uncultivated arable land [Abdullayev, 1961:19]; Osh dialect *aniz* pasture land (O'DM. II, 421); In the Karabulak dialect, the place where the grain is harvested is exactly the same as in the DLT [Begaliyev, 2002:10]; Wheat stalks left in the field harvested in Karnak dialect [Xolmedova, 2005:60]; In the Turkestan dialect, *aniz* is the place where wheat (grain crops) is harvested [Muhammadjonov, 1981:73]. In the Iqan dialect, *aniz* is a narrower and more specific meaning of wheat as a type of raw material for livestock, representing a stalk larger than straw. The Karnak dialect also refers to wheat stalks, but the emphasis is on the stalks where the crop is harvested. In Devon, it refers to the part of the wheat and other cereals that fell to the ground after the harvest.

adaš (Koshg'ariy, 1960: DLT. I, 92) - Devonu lug'otit türk states that this lexeme *A:dimis bir akä, a:dašäkämmis. Vene:rä ajto:m, Ilma:ra ajto:m, Gö:zül si:ñnimäm näbäräläriniñ a:dini Mühä:mmät qo:jipti, hä:mmäsi a:daš o:pti*. Today, this lexeme has undergone semantic changes in both literary language and Iqan dialect. However, the meaning of the Devonian text is related to the meaning of the dialect through the semantic similarity. In the play, they have the same views, the same age, and the same name in the dialect. Shevada also has the lexeme **du:daš**, which is pronounced with rhyming names *Närzilla*; *Päjzilla*; *Xajrilla*: *hä:mmäsi du:daš*. This lexeme occurs in Devon in the form of: *tüdaš* and: 1) some are said to be similar to others. *tü hair*, in the sense of hair - *däš* together, an adverb denoting intimacy; 2) expressed meanings such as color, color, same color (Koshg'ariy, DLT. I, 1960:385-386).

börk—hood, a hat, a hat without a taste will not be a Turk, without a head will not be a hood.

(Index, 75; DLT. I, 333); börk - hat (DTS. Nauka, 1969, 118.); Hat, telpak [Abdullayev, 1961:29]; The lexeme is also used in Qutadg'ū-Bilig to mean "hat." The lexeme Börk is widely used in the dialect to mean "shy" or "rude". For example: *Nimazar, Ta:šbajin: qī:zī žā:bō:rg ä:kä, a:damyā qo:šilma:jdi. A:jašžā:bō:rk, undin sō:za:b o:majdi, un(m) b'län še:rik o:sañ, ja:rilib ö:läsä.* There is a connection between the meaning of the word hat and its meaning in the dialect, that is, in the ancient Turkic language it means "to cover the head", in the dialect it means "closed character".

However, this lexeme is also found in some phrases: For example, *Buzilyan ö:jiñ bö:rkiga tä:gmä (Nochor kishilarga ozor berib, ularni tang ahvolda qoldirmaslik). Qo:ja be:sä e:rkini, kü:ndäbulya:r bö:rkini. (Indamasa, o'zixtiyorigaqo'ysa, harkuniishkalchiqaradi, ota-onani, xonadondagilarniuyatgaqo'yadi).*

In Devon, the lexeme **tünäk** means prison, prison (DLT. I, 387), meaning "to sleep", "a place to sleep". In Sheva, the closet is a small, dark room. Stockpiled products and various household items. *I:šlätmäjdō:n bujumnarnitünäkkä:kkirip qoj.Tünäktä qa:p köp, xuda: bilä:ttä:, u:nin i:čidäniba:r.* The meaning of this lexeme in Devon is connected with the meaning of the dialect in the dialect of a dark room, a small room.

The lexeme **atlandi** means to ride a horse. It means to saddle a horse, to set off: the man jumped on the horse. (DLT. I, 281); In dialect, the lexeme is used in the sense of going somewhere, getting ready for a trip, preparing for a trip, there is no riding, no vehicle, the semantic expression is "getting ready somewhere": *Ke:dišgä a:tla:nip turipma; To:jya ba:ramis, a:tla:nip tur.*

bayir ~ liver. (DLT. I, 341). In addition to the meaning of the liver in the dialect, the lexeme **Bagir** also has a number of meanings, such as heart, soul, close relative: *ba:yripütin; ba:yirni qo:yir.*

tuvaqliq ~ interpreted as wood used to make something to cover the mouth of a vessel (DLT. I, 461); This lexeme occurs in dialects in the form of a pan with phonetic changes and means "lid that closes the mouth of the furnace" or "lid that closes the mouth of the pot." In Iqan dialect, *tuvaq* ~ means the lid that covers the mouth of the hearth: Tuvaq and o: The Tuva lexeme contains the main sema, "the part that covers the mouth of the object."

"Again, there are many examples of lexemes that have undergone lexical-semantic changes in Devon: **kezik** ~ kez, kezag, queue at work: *Senin kezigin keldi* ~ Your turn has come. (DLT. I, 372); Iqon: *käzäk: Ma:lkäzäk kimdä?* ~ Who is next to feed the cattle? for his wife's cousins and cousins. The hunter hid in a shelter to catch the deer. *baldiz* ~ men are told of a younger sister than the wife herself (DLT. I, 13); *baldiz* ~ brother-in-law. Iqan: *ba: ldiz* ~ for the bridegroom to his wife's cousins. **Ba:ldizlarim** köp, *sö:lläšip päräjnä; anyardi* ~ ond, swore: *Olanianyardi* ~ He swore to him. (DLT. I, 230); Iqan: **anyardi** ~ understood. *Se:ñ sō:ziñni aňyarmapma; aňdidi* ~ tricked. *Avči kejikni aňdidi.* ~ The hunter hid in a shelter to catch the deer. (DLT. I, 302); Iqon: **a:ndidi** ~ poyladi: *Ke:ba:rarakä de:p a:ndipturdim; terinčäk ~ women's sleeveless outerwear. (DLT. I, 467); Iqon: **tä:rinžäk** ~ embroidered sheets for brides: *Feru:za kanna:jamiñ tä:rinžägi čirajlik äkä; qaq* ~ danak, kernel: *Eruk qaqi* ~ o 'rik danagi; *qaq et* ~ *qoq go'sht va har bir qotgan narsa.* (DLT. I, 326); Iqan: *qa: q* ~ applies to dried fruits, melons and meat: *Qa:yun qa:qi, a:lma qa:qi, örük qa:qi, qa:q et; kek* ~ cake, hatred, revenge. (DLT. I, 327); Iqon: *käk* ~ gina. Typically, this lexeme is used in pairs as *käk-ki:nä. Män u:rışsamam, qirilsamam käk-ki:nä qimajma, sö:lläj bärämä.**

So, from the above examples, it can be concluded that the lexemes given in the play have come down to us with some phonetic, lexical, semantic changes as a result of language development. As a result, narrowing or widening is observed in the semantics of some lexemes, but the basic semantics in lexical units are preserved.

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