

# Mahmud Kashgari -The First Master Of Turkology

**Kuchkarov Bakhodir Abdullajonovich**

**Senior lecturer of the department of Methodology of primary education of  
Namangan State University**

**Abstract:** Mahmud Kashgari is a great representative of the peoples of Central Asia. His famous masterpiece "Devoni lugotit Turk" opened a special page in the history of XI century culture and linguistics. This work is a valuable resource not only in its period, but also today in the field of Turkology. Mahmud Kashgari was recognized as a great scientist on a global scale, as the first teacher of Turkology who laid the foundation for the development of Turkology as a special science. In this article, I will discuss dialectology, phonetic system, etymology, slangs, Turkic words, phrases, proverbs, form and content of words used in "Devoni lugotit Turk".

**Keywords and phrases:** the memory of the XI century, the science of turkology, the master, dialectology, phonetic system, etymology, slangs, Turkic words, phrases, proverbs, form and content of words.

## **Introduction**

Mahmud Kashgari was a prominent person of the peoples of Central Asia who lived and worked in the XI century. He created a rare masterpiece " Devoni lugotit Turk " which opened a special treatise in the history of linguistics in the cultural life of XI century. His work became the first example in the field of Turkology and it was an overwhelming event for his time. Mahmud Kashgari became the first who studied of the Turkic science, laid the foundation for the development of Turkology as a special science. Therefore, he was recognized as a great scientist of

the whole world. Scientists, specialists, in particular, Turkologists, historians, literary figures, and archaeologists treat him with deep respect as a great master.

Mahmud Kashgari said: “I have traveled a lot to many the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, the Kyrgyz, collected their dictionaries, I collected for not knowing the language, but to identify every little difference in these languages. Otherwise, I would have learned the language from their most mature, greatest experts, benefactors, old tribes and warriors. I noticed that the languages of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, and Kyrgyz were completely absorbed in my heart. I arranged them on a thorough basis in all respects. It was named "Devonu lug'otit turk" ("Dictionary of Turkic languages--encyclopaedia") as a memory in literature. [1, p.44]

## Materials and Methods

In “Devonu lug'otit turk” comparative rules of many phraseology, grammatical, morphological, lexical, semantic signs related to dialectology are indicated. In particular, the character of omitting of letters in the words and verbs were indicated in the Oguzs and the Kipchaks whose main activity were breeding horses. For instance, “*Ola qarg'a* (a crow) was called *chumchuq* (a sparrow) by the Turks. However, the Oguzs and the Kipchaks called *chuluq* (a sparrow) omitting e few letters of the word. The word “*tomoq*” (a throat) was called “*taag'ak*” (meaning a throat) by the Turks, those tribes called it as *tamaq* (a throat). [1, p.69]

It is worth noting that some of the words in “Devonu lug'otit turk”, which was used in XI century, still can also be observed in the Oguz dialect of the south west group. In particular, the words at (smell of the animal), *azuq* (food).[2.p.100] in the proverb: ” :”*at,qush qanatyon,yor-atyon-qush qanoti bilan, yer oti bilan*” [2.p 70] (meaning: *bird has wings, horse legs on the ground*); ”*Azuq-oziq –ovqat: sartnyon, azuqyo aryog' bo'ma, jol o'za jer-savdogarning moli toza ,beshubha bo'lsa*

,yo'l ustida yeydi: [1. p.97] (merchant sells without fear if his goods are not stolen)

The work was written precisely and in simple way so that readers can obtain a thorough understanding of the ancient Turkish alphabet, phonetic, orthographic and orthographic rules in “Devonu lug'otit turk”.

The phonetic structure of some words in the work can also be found in the present-day north-western group of Kipchak dialects. In particular, it can be seen that in some dialects of the present day used “j” instead of the Sound “y”, which is encountered in the words:” *eryok erni jag'lug' yormagu boshi qaplyog*” [1.p100]. (Meaning: A hardworking man earns lot of fruit and vegetables, find good meat, and fats. In contrast, a lazy man avoids work with his laziness. Or “*izlik bolsa yor olgime's, inlik bolsa at Jag'rimas* ” [1,p129] (meaning: if there is a chop, a person's leg does not hurt , if there is a crochet, the horse will not hurt). This proverb is used to motivate a person to think.

The dictionary describes the traditions of the Turkish word formation, including word order, verb forms and the views on the etymology of the word. The book consists of 8 chapters, prologue and a summary. In each section nouns-name words, verbs were written separately. There should also be noted that more than 7500 Turkic words and phrases were explained in “Devonu lug'otit turk” and its literary language, which covers both the main Turkic dialects, and the ratio of the dialect of the literary language to 10-12 words in the average literary language corresponds to one word related to the dialect. And this document confirms how widely the Turkic literary language was spread in the Islamic region of that period and gained a solid status. The dictionary contains the names of hundreds of people, the names of cities and villages, a variety of geographical terms such as river, mountain, valley, road, lake, tribes, planets, stars and seasons. The accounts of the morphemes of the thousands of grammatical indicators were denoted. For example, in the works of Navoi the word *yog'lig' joyli* (handkerchief, shawl) [2, p129] the

formation of the names of the kerchiefs in Turkish languages was recorded in the meaning of the *jaylig* (kerchiefs) in the "Baburnama", is associated with the history of social life and language. In particular, we can see that the word *suvlik* is recorded in the meaning of water (napkins) in "Devonu lug'otit turk", the stem of the word *jaylik* in Turkic languages is *jay* which was originally used as a hand towel, napkins, which were intended to wipe oily, watery hands. It was used in the sense of a scarf wrapped around the head in the later stages of the history of the language.

## **Results and Discussions**

While reading the "Devonu lug'otit turk", some vowels in the old Turkic language, which were in practice in 11-12 centuries, in particular, vowel *O* was pronounced as *A*, in the style of *X* consonant instead *Q*, the vowel *U* was pronounced as *J* in the helping and eating words can now be traced by etiquette, labor words, and etc. For example, *axsham* (late evening); [1.p131]

*Jilan kyondo' yogrisin bilmas tyomoj bojnin yegri ter* (snake acts as wise) this proverb is used to refer to someone's fault to the speakers in relation to the gossipers [1.p.147]

Mahmud Kashgari explained all the words available in the dictionary source of that period, different categories of words, any phenomena related to form and content in words on a very thorough and scientific basis in relation to the linguistics of his time. And the word declension of their etymology, and about the suffixes that make up a different category of words, he formulated rules after long checks on words etymology of each word on it, phonetic and meaningful changes occurring in certain periods of speech, the difference in the language of tribes in the pronunciation of this or that word, and others became all evident and obvious. For example, the five-city regional name was Uighur, built by Turkish Hakan when he signed peace agreement with the king Zhu'l-Qarnayn. "When Zhu'l-Qarnayn

approached Uighur region, the Turkish Hakan sent him four thousand people. Zhu'l-Qarnayn was surprised and said “hurabd-bulad (Uighur) feed themselves and dependent to others”. After this, the region was called hudhur. The Uighur could not pronounce the word “*amir*” and they used “*hamir*”. Later they exchanged “*Hudhur*” to the word “*Uighur*”. [1.p136]

In the XI century language dialects, the exchange of “*iy*” with the beginning of the word “*I*” was also fully preserved in the current Uzbek language dialects. For example, the word “*uya*” in the meaning of “*nests*” was used both in the style of “*in*” and “*yin*”: “*in*” is used for lions of lion, fox and other dragonflies [1,p184]

According to the writer, this phenomenon was an old phenomenon in the language, the “*Yi*” option was an old form, and the “*I*” was a new form. For example, when commenting on the word “*ilig*” (warm), he writes: *suv asli bilan yilig’bo’lishi kerak* (originally, water should be warm) [1, p 95]

According to Devon, The Argus lived in the cities of Uzgant and Azgisi. The fact that some of the features of the Argus language have reached so far is explained by the fact that they govern the country, since they are very influential among the tribes living in a very wide territory. The words in such a pronunciation as “*boorduna*”, “*kelduna*” used in current lively language in Tashkent and its surroundings might have the effect of remaining from the Argus language.

Mahmud Kashgari explained in the “*Devonu lug'otit turk*” the language speculators of many more tribes are also present in our language. These foundations reveal the fact of the language of the tribes of that period reached to our language, explaining the multi-dialectic essence of our current language, determine the tribal languages that are the basis of the language of the Uzbek people, it is equally important to illuminate the origin of the Uzbek language.

## Conclusion

To conclude briefly, the main part of the language foundations of the XI century written in the masterpiece “Devonu lug'otit turk” are not changed of the present Uzbek language. There are also some traits that are immediately inconspicuous. However, when investigating them more seriously and comparing their word forms, languages and dialects that they are still used in the languages.

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