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THE LEXEMAS COMPRISING THE SOCIAL NORMS AS THEY APPEAR IN THE “DIVANU LUGAT-IT TURK” (SEMANTIC ANALYSIS)

Azizova Nilufar Rajavaliyevna

Lecturer of chair of Uzbek language and literature at
Denov institute of entrepreneurship and pedagogy

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Abstract: In this article, I will attempt to evaluate both the approaches and techniques that had been employed in the composition of the eleventh century Turkic dictionary *Dīwān Lughāt al-Turk* by Mahmud Kashghari (1072-1077). The alternative comparative study of the *Dīwān* based on the Uzbek and Turkish sources is proposed.

Key words: *Mahmud* Ibn Hussayn Ibn Muhammad al-Kashgari, Social norm, linguistics, customs, tradition, habits, dictionary, poly-semantic context.

Introduction. *Dīwān Lughāt al-Turk*, which is the oldest known dictionary of the Turkish language, is a masterpiece that provides important details about the Turkish communities of the period in which it was written. Defining the concepts related to the social norms contained in this dictionary will give important clues in terms of the lifestyles and ways of looking at life of the Turkish communities at that time. *Dīwān Lughāt al-Turk*, the words “*to’ru*” and “*o’g’reyuk*” are included in order to meet social norms. The word *To’ri* is mentioned in five different places in the work. One of them was given as the owner of matter, the necessary explanation was made in front of it, a proverb was given with the word. In others, this word was included among the sample

texts, while other words were explained. Three of these texts are proverbs, one is a quatrain. The word *Bilgeyuk* is located somewhere as the head of matter. The meaning of the word is explained in the form of “social norm” and an example of its use in a quatrain is given. In addition, depending on the examples given when explaining some words, expressions such as “this is the custom of the Turks” were included, thus providing important information about the function of social norms.

Reference review. *Divanu Lugati’t-Türk* that means “Turkic dialects dictionary”, is a first dictionary of the Turkic by dialects words that is included dialects materials. *Dīwān Lughāt al-Turk* (*Divan*) is including many informations about phonetic, morphologic, semantic, lexicology of the 11th century Turkic dialects. But this informations in the *Divan*, is not prepared according to dialects as separate titles or chapters, generally considered that the Karakhanid Turkish dictionary in places has been an scattered information. In this article, Mahmud Kashgari’s dictionary’s Turkic dialects dictionary properties and the meaning properties that mentioned about dialects will be handled and the meaning properties that mentioned about dialects.

Main part. One of the oldest concepts in *Divan* is the concept “*burch*” which still is used in Turkic languages as “*Burch*” in Uzbek and “*Borç*” in

Turkish. The meaning of this word is still preserved as *burchini bajarish*, *o'tash* in Uzbek, and *Borç almak /vermek* [1, 27].

Dīwān Lughāt al-Turk, which is the oldest known dictionary of the Turkic language, is a masterpiece that provides important details about the Turkic communities of the period in which it was written. Defining the concepts related to the social norms contained in this dictionary will give important clues in terms of the lifestyles and ways of looking at life of the Turkish communities at that time. **Dīwān Lughāt al-Turk** has the words “*to'ru*” and “*o'g'reyuk*” in order to meet social norms. [2, 36].

The word *To'ru* is mentioned in five different places in the work. One of them was given as the head of matter, the necessary explanation was made in front of it, a proverb was given with the word. In others, this word was included among the sample texts, while other words were explained. Three of these texts are proverbs, one is a quatrain. The word *Bilgeyuk* is located somewhere as the head of matter. Here, the meaning of the word is explained in the form of “menstruation” and an example of its use in a quatrain is given. In addition, depending on the examples given when explaining some words, expressions such as “this is the custom of the Turks” were included, thus providing important information about the function of social norms.

This study, aimed at finding educational values in the work *Dīwān Lughāt al-Turk*, was conducted by document review method, which is one of the qualitative research methods. Data collected about the study was obtained through resource scanning. Values, data about *Dīwān Lughāt al-Turk*, various journal articles, books, collected and analyzed from internet sources, which are the basis of our study A. A value analysis was performed on the work *Dīwān Lughāt al-Turk*, which Ercilasun removed from TDK publications. In this study, *Dīwān Lughāt al-Turk*, an encyclopedic dictionary written by Mahmud

Kashgari, which has an exceptional place for Turkic history and Turkic people, was examined and the values thought to contain the work were investigated and it was tried to determine the extent to which the values that exist today are included in the work written about a thousand years ago.

In this research, the words contained in the work in question and the proverbs, idioms, poems and explanations used to explain these words were examined, the word, the place and meanings of the word were transferred as they were passed on in the work. Based on the information provided, the values presented directly and indirectly were determined and transferred under the title of the relevant value. As a result of the study, *Dīwān Lughāt al-Turk* has many values, from honesty to hospitality [3, 27].

In addition to information and data about Turkic culture, ancient Turkic geography and communities, this work, which describes the Turkic language for the purpose of writing, has been the subject of studies in almost every field of Social Sciences. In addition to the studies conducted directly on the court, it should be emphasized that there are many studies conducted using the court. The work is used as a reference source, especially in Language Studies, grammar, oral and verbal presence research. The number of literature studies on “*Divan i-lugatit turk*” is also remarkable. Some of these works, which can be accessed through the general network, are rich in bibliography on the site of the Turkic language Institution. On the other hand, bibliographies given with some evaluations have also been published from time to time. In these, there are also bibliographies created directly on the *Dīwān Lughāt al-Turk* or indirectly containing works related to the treatise [4, 14].

In 2008, 1000th anniversary, to mark the year United Nations Educational, Scientific and Cultural Organization (UNESCO) announced 2008 as year of “Mahmud Kashgari” in Turkey. *Dīwān Lughāt al-*

Turk was considered an occasion for new work. Here in the process.

About the work done around *Dīwān* and Kashgarli Mahmud-other bibliography attempts - although researchers in content it was desired to create a different bibliography to give an idea. In the same year this study was initiated, master's-doctoral theses conducted domestically, published books, articles and papers, as well as some newspaper and magazine articles it has been maintained to include. [5, 128].

The screening was done primarily through the general network; web pages of universities of Uzbekistan, O'zbek tili va adabiyoti universiteti, TDK and Hacettepe, Çukurova, Ege, Gazi, Ankara, Erzurum, Istanbul universities, extensions of periodicals in the general network, as well as symposium books and available Journal collections were used. In the bibliography given by the name of the author, there is a brief introduction of articles whose texts can be accessed. Looking at the articles taken here, it is seen that the topics are distributed in a wide range. In this range, topics and areas, especially language and culture, grammar and linguistics, folk literature, ancient Turkic literature, philosophy, economics, theology, music, sociology, introduction, biography, criticism and review articles are included [6, 26].

The bibliography was originally intended to be published as completed. In this way, it will also allow it to be brought to the attention of interested parties. In this form, it will allow both to bring together a large part of the collection belonging to the court and to evaluate the work done as content together. In this way, it is thought that the reduction of repetition in new studies will be prevented and that it will be a Horizon opener for the studies to be done. In this hope, the bibliography is open to all kinds of contributions. The authors attribute it to the fact that it is always in need of renewal, that the divan is an inexhaustible

treasure, that the Turkic language has adopted celibacy as a genetic trait.

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Map from Mahmud al-Kashgari's *Dīwān* (11th century)

In the Orkhun inscriptions, which were erected about three and a half centuries before the writing of ***Dīwān Lughāt al-Turk***, it is also seen that the words “il” and “Ture” are included together and used in the sense of “yasa”. It is also worth noting that Yusuf Has Hacip, a contemporary of Kashgarli, also used

“töre” in this sense many times in his Kutadgu Bilig. [8, 27].

“Proverb: *“ag’iz yese koz uyadur”* - *“When the mouth eats the eye is ashamed.”* This is coined about someone who has “eaten” another person’s gift and then is ashamed for failing to do what he should in return

ay “Month”, also *“qishqa anun kelse qali qutluğ yay”* / *“tun kun keçe alqınur”* - “Prepare for winter when blessed summer comes, for Time runs out and months come to an end with the passing of night and day” [1, 198].

Results. The above entries illustrate finely how Mahmud Kashgari makes a great effort in the word entries of his dictionary to enhance the knowledge of the Arabic-speaking readers about the deep cultural background behind the given Turkish words in the daily lives of the various Turkic groups [12]. The contemporary foreign-language teaching textbooks and handbooks in the US and other European countries, especially ones that are published in the last two decades, incorporate more and more cultural information about the given foreign country or the people.

He also report that the peoples of Balasaghun, Talas and İsfijab speak both Soghdian and Turkic. This information is strikingly significant for contemporary Sociolinguists. Mahmud Kashgari undoubtedly describes the linguistic contacts (of adstratum, substratum, and superstratum types) between two communities belonging to diverse language groups from each other. He finally refers to bilingualism and multilingualism among various Turkic and other ethnic groups living in the areas where the Turks are settled.

Conclusion. It is well recognized fact that Dīwān Lughāt al-Turk keeps its dominance in academic circles as the rare source of lexemas which are still studied in the research institutions and

universities of the world. The 21st century has a lot of tasks to study the scientific value of this dictionary.

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