

Analysis of Some Polysemantic Lexemes in The Work "Devonu Lug'otit Turk"

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Abstract: "DEVONU LUG'OTIT-TURK" (often called "Devon-i Lugat-it-Turk") is a Turkish dictionary written in the 11th century, compiled by Mahmud al-Qashghari. It is of great importance in the study of the lexical richness of Turkic languages, providing valuable information about polysemous words and their use in different contexts. The article discusses the method of explaining polysemous words in the work "Devonu lugatit turk". Although this dictionary is the most important work of 11th-century lexicography, it is a very important source from this point of view, showing the historical development of Turkic languages.

Keywords: Polysemantic words, primary meaning, secondary meaning, homonyms, dictionary, lexicology, lexicography.

Introduction: The enrichment of words with new meanings is a legal process. In the lexicon, processes such as the change in the meaning of each lexeme, its use in a new sense, its withdrawal from use, its passivation and activation are observed. From this point of view, the examination of the meaning of words on the basis of historicity is especially important in revealing the laws of the emergence of new words [1.].

The word is historically developed in connection with the development of society. The subtleties of the meaning of the new lexeme occupy a strong place in the language, in the living language of the people. Each lexical unit can mean concepts that are close to each other or separate in their place. The meanings of words and subtleties of meaning are distinguished by their individuality, such as primary and secondary meanings. One of the meanings of words is distinguished individually, and the other cases are distinguished by the aspects of the formation of secondary meanings by people. In fact, the study of the expansion and development laws of the meaning of words greatly helps to determine the homonymous, synonymous, paronymic, antonymic and polysemous properties of words, to observe the vocabulary richness of the language, and to compile various dictionaries [2.].

Cases of two or more meanings that are similar in form occurring in the same form can be seen in the text [3.].

In the system of lexical units explained in "Devon", it is noted that there are words with one, two, three and six meanings. Lexicographers who lived in the post-Kashgari period, such as Tole Imani Hiravi, Mahdiykhon, Nasiriy, used various methods in explaining words in the language of classical works [4.].

Mahmud Kashgari, as an educated and knowledgeable intellectual of his time, was the first to reveal the meanings of words, revealing the traditions of Eastern lexicography. He tried to record all the meanings of each lexical unit. The dictionary contains many words, from single-meaning lexemes to six-meaning words. During the research, we analyzed single-meaning and polysemantic words separately. As a result, it was found that such words exist in all three parts of "Devonu lug'atit-turk" [7.]. Mahmud Kashgari tried to record other meanings of words in the dictionary, in addition to the original meaning. Below we will consider polysemantic lexical units.

RESULTS AND DISCUSSION

Polysemantic words in which the name of one object is transferred to another based on formal similarity:

Ükāk 1. Chest; 2. Coffin (10. DLT, 44). A chest and a

coffin are similar in shape, both being rectangular.

A:ğ 1. The space between two thighs, a cleft, a gap; yüz at mening ağdın keçti- A hundred horses passed under my feet; 2. This also applies to the space between the toes (10. DLT, 45). The space between the toes and the space between the two thighs are also triangular in shape There is a similarity in shape between them.

Owruğ 1. 1. This word is also called oğruğ 1. The joint of bones; 2. The end of a mountain slope; 3. The place where the spine joins the neck (10. DLT, 60). Just as the parts of the bone are divided into sections and are located separately, the slopes of the mountain are also located like joints.

Paldır 1. A protruding object resembling the tip of a mountain; 2. Tog' paldiri- mountain peak (10. DLT, 181).

Qapırçaq 1. A coffin; 2. But this word is often used to refer to the coffin of a dead person (DLT, 198). The word ukak and the word qapırçaq mentioned above are synonymous.

Tiş 1. Tooth is the tooth of a person and others; 2. Plow tooth (10. DLT, 366). A person's tooth and a plow tooth are similar in shape.

The fact that ancient Turkic peoples were characterized by such crafts as animal husbandry, farming, and fishing prompted them to name objects and phenomena related to these areas based on metaphorical transfer. Since some such metaphors have now lost their significance, the polysemantic words used in "Devon" provide an opportunity to understand the environment of that time more deeply and to study the linguocultural characteristics characteristic of Turkic peoples [11.].

Boyn 1. The neck of humans and animals; 2. On the hilt of a sword qılıç boynı is called; to the knife handle bıçak boynı is called (10. DLT, 381).

Qışmaq 1. Two straps on either side of the stirrup. The stirrup rests between the two straps; 2. To slide, to trap (10. DLT, 188).

Polysemantic words in which the name of one object is transferred based on the similarity in its location to another:

Uç 1. The tip of the thing. Butaq uci- the tip of a branch, the tip of a branch; 2. Uç el- border, region within the borders of a country, a country; 3. Completion, end of something. Bayda nə uç bar, They say. The meaning is: "The people (in the nation) are so numerous that there is no end to them." (10. DLT,33-bet). The end of an object, the place of completion, is called the end, and the three words are also used to refer to the end of a province. In all three senses, the sign of the place of completion is similar.

Örtüg 1. A veil, a covering; for example, a saddle veil (cover); 2. The silken cloth that is draped over the graves of great men, and anything else that is covered, is also called this (10. DLT, 54). Both the veil over the saddle and the veil over the grave serve as a covering.

Yoğaç 1. The other bank of a stream or river; 2. For example, when a person stands in one place, there is a tree in front of him; yoğaç keçtim- I crossed from this side of the river to that side, it means (10. DLT, 326).

Formation of polysemantic words based on similarity of action and state:

Uçdi 1. Flew, the bird flew.; 2. Anın qutı uçdi- his fortune, happiness, and wealth were gone.; 3. Er atdan qudi uçdi- A man fell from a horse. (10. DLT, 80).

Oçdi 1. Ot oçdi- fire, the fire went out; 2. Erning öpkəsi oçdi - The person's anger has died down (DLT, 80). The analogy of the flight of a person's happiness to the flight of a bird, and the extinction of anger to the extinction of fire, serves not only to be economical, but also to make speech more effective.

The use of words in a figurative sense is an important feature that has become a rule in the vernacular since ancient times. The use of words in a figurative sense is an important tool that contributes greatly to lexical richness, fluency of language, expressiveness, and the creation of an impressive, pleasant expression [12.]. Esdi 1. Remembered. Esin esdi- A gentle wind blew; 2. It blew, tərğ esdi- He blew away the wheat and other things; 3. The same word is used for the wind to stir up the soil. This verb is both transitive and intransitive (10. DLT,81).

Uldı 1. Et pışıp uldı- The meat is cooked until it's soft and juicy; 2. The same word is also used for a garment that has become worn out and rotten. (10. DLT, 81).

Emdi 1. Gänç anasın emdi – the child sucked its mother; 2. The same word is also used for the sucking of animals (10. DLT, 82).

Ündi 1. Ot ündi - fire, bruise; 2. Ol ewkə ündi- he went home (10. DLT,82).

Attı 1. Er oq attı- the person shot arrows and other objects; 2. Tang attı- The dawn broke, it was light; 3. Ol attı nängni attı - he threw something, threw it (10. DLT, 82).

A:ğdı 1. It came out, it rose; Ol tağqa a:ğdı- he climbed the mountain and other hills; 2. Bulit a:ğdı- a cloud emerged, appeared (10. DLT, 83).

Öçürdi 1. Deleted. Ol otuğ öçürdi - he put out the fire; 2. Anıing öpkəsin öçürdi- eased his anger; 3. Ol anı urup, tını öçürdi- he hit him, took his breath away, his voice away. (10. DLT, 84).

Egirdi 1. Wrapped, surrounded. Beg kənd egirdi- The

prince surrounded the city; 2. Urağut yip egirdi- The woman spun yarn; 3. Suw kemini egirdi- the water turned the ship (10. DLT, 85).

Adışdı 1. They parted. Er adaqi adışdı- a person's two legs were stretched out; 2. This word is used for anything that is separated from each other. (10. DLT, 86).

Aşuqtı 1. He was in a hurry, bustly. Ol ewkä aşuqtı- he hurried home or somewhere else; 2. The same word is also used for a person who is thirsty and eager for everything. (10. DLT,89).

Odundı 1. Ot odundı- the fire died down and died down. Yula odundı- the lights and everything went off. (10. DLT,92).

Ilindi 1. Er yağıqa ilindi- a person was captured by the enemy; 2. Keyik tuzaqqa ilindi- The deer was caught in a trap (10. DLT,93).

Açitti 1. Bitter - ol sirkä açitti- he fermented vinegar and other things. 2. Ol anın könlin açitti- he hurts her heart with a painful situation, he makes her bitter. (10. DLT,94).

Aqitti 1. Tännri aqın aqitti- God poured out a torrential flood; Ol suv aqitti- he spilled water; 2. Beg aqınçı aqitti- the beg sent an armed force against the enemy. (10. DLT,96).

Emitti 1. Tam emitti- walls and other things are crooked and falling down;

2. Könüm anar emitti- my heart is drawn to him (10. DLT,96).

Itlindi 1. Itqitildi taş itlindi- stones and other objects were pushed, thrown.

This word is also used when a child starts to crawl; 2. From this, it is used in the sense of "get away from me, get away from me." This is used when angry, when annoyed (10. DLT,109).

Erildi 1. Tam erildi- The wall and other things cracked, the top part was shining; 2. Similarly, the full moon gradually decreases as the month ends ay erildi is called (10. DLT, 114).

Ağrudi 1. It was hard.. Ağrudi nän- something became heavy, became heavier; 2. Iglig ağrudi- the patient became sicker and worse(10. DLT, 115).

Ögridi 1. Vibrated, urağut beşik ögridi- the woman rocked the cradle; 2. This word is also used to refer to flattering others with deceit: it is said that she rocked him, meaning that she rocked him like a young child (10. DLT, 115).

Ağnadi 1. Agnadi. At ağnadi- the horse will graze on the ground and on something else; 2. Er ağnadi- someone was caught talking (10. DLT, 120).

Adaqlandı 1. Adaqlandı nän- the thing became legged, it sprouted legs; 2. In the proverb: Alım keç qalsa, adaqlanur. Meaning: If the thing borrowed is left with the debtor for a long time, it is called a pawn. That is, the lender follows him to collect the debt (10. DLT,122).

Bögdi 1. He collected and gathered. Ol suwuğ bögdi- he dammed up the water, collected it. 2. Also beg süsin bögdi- the prince gathered the soldiers. Know that a large number of soldiers is always likened to water; for example, when water flows, suw aqtı it is said. If a soldier is agitated,sü aqtı it is said(10. DLT, 214).

Sindi 1. Cindy. yığaç sindi- the wood broke; 2. Sü sindi- the soldier was defeated (10. DLT,217).

Tuğurdi 1. She gave birth. Urağut oğul tuğurdi- The wife gave birth to a son; 2. This word is used metaphorically when animals give birth. (10. DLT, 231).

Berişdi 1. They gave it. Olar bir-birkä qız berişdi- they gave each other a daughter; 2. The same word is also used when two people give each other something. (10. DLT,235).

Titildi 1. Titled. Et pisip titildi- The meat boiled and cooked, and it was tender; 2. The same word is also used for clothes that are worn out and the seams come out. (10. DLT, 244).

Boşandı 1. Qoy boşandı- the sheep was released from its head, from its peg; 2. The sheep was released with a thud; 3. Tügün boşandı- the knot was untied, untied; 4. It was released, it was divorced. Urağut boşandı- Wife divorced (10. DLT, 250).

Basturdi 1. Suppressed. Beg oğrını bosturdi-the master made the thief lie down by pressing his hands and feet; 2. This word is also used to prevent anything from being lifted up (10. DLT,259).

Qondurdi 1. He landed. Ol ewindä quş qondirdi- he landed a bird in his house; 2. Ol altun uza cesh qondurdi- He set a turquoise stone on the gold, he set it, he set a turquoise stone. The same word is used to set something on top of anything. (10. DLT,265).

Kekçürdi 1.Loved it. Er piçäk kekçürdi The man rubbed the knife against the other; 2. Ol ikki er kekçürdi- it turns two people into each other (10. DLT, 266).

Könardı 1. It will be corrected. Ol oq könardı- he straightens arrows and other things; 2. He straightens the road. Ol yo'l könardı- he showed the way, set the path (10. DLT, 267).

Yudı 1. Washed. Er ton yudı- a person washed clothes and other things; 2. In the proverb: Qanığ qan bilä yumas- Meaning: "Blood cannot be washed away with blood" meaning it was not suppressed by violence, it was suppressed by agreement (10. DLT,346).

Yaradı 1. It worked, it fit. Ol nän anar yaradı- that thing

suits him, suits his day; 2. The same word is also used for anything that is suitable or appropriate. (10. DLT, 353).

Qoqdī 1. To sink - suw qoqdī- The water turbidity subsided and subsided. 2. Sīš qoqdī- the swelling has subsided, it has healed (10. DLT, 387).

Qondī 1. It landed, settled on something, quš qondī - settled on something; 2. Bodun qondī- the tribe landed after moving (to a place) (10. DLT, 387).

Sīdī 1. Broke Ol otun sīdī- he broke wood and other things; 2. He defeated, he broke. Ol sūnu sīdī- he defeated the soldier (10. DLT, 410).

Čiqradī 1. It squeaked. Tiš čiqradī- The teeth were gnashed; 2. Qapuğ čiqradī- The door creaked; 3. The same word is also used for a person who is angry because of greed or some other similar reason (10. DLT, 419).

Yadīsādī 1. Ol sūsin yadīsādī- he wanted to distribute his soldiers and other things; 2. The same word is also used for spreading dough (10. DLT, 426).

There is also a transfer of the name of one object to another as a sign: stone- ("solid body" – stone pear- ("solid"), gold-(name of a precious mineral) – gold leaves- ("sap-yellow"), etc. In this case, the name of the thing means the sign [13.].

In "Devon" some object names also transferred to another object as a sign. For example,

Et 1. Et, meat; 2. Et yer- soft ground, soft soil (10. DLT, 28).

Oq 1. O'q; 2. Oq ilan- arrow snake, a snake that shoots itself at people (10. DLT, 29).

Öz 1. Heart and abdominal organs; özüm ağrıdī- my stomach hurts.; 2. Öz kiši- close person, this is ours öz kiši- ol- this is our closest friend (10. DLT, 33).

Oğur 1. Time. Ne oğurda kelding- what time did you come? 2. Being on time, being on time. Bu iŝ oğluğ boldī- this happened during work hours (10. DLT, 35).

Čöp 1. Juice concentrate and concentrate of anything; 2. Bad and evil person čöp čöp kišilar (10. DLT, 132).

So, we can say that metaphors are a specific product of figurative thinking. In the 11th century, the creation of a figurative meaning through metaphors not only ensured economy in the language, but also had an artistic touch.

CONCLUSION

Kashgari tried to record all the meanings of the words used at that time as much as possible. It was found that the dictionary contained lexical units with one, two and six meanings. As a result of our observations on "Devon", about 214 polysemantic words used in the

11th century were identified. These polysemantic words are within the categories of nouns, adjectives, adverbs and verbs.

Most of the words in "Devon" are monosemantic. These monosemantic words include awurta "midwife", alīmchi "lender", elpi "uloq", etuk "boots", butiq "branches", izi "the year after next", ya "yoy", "bow", qīlič "sword" there are many examples of monosemantic words, such as [14.].

"Devon" also explains a number of polysemantic words used in the Turkic language during the Karakhanid period: noun (öz, ağiz, uruğ, aluq, ötüg,), adjective (al, öñ, uduğ, iduq, irig,), verb (očdī, emdi, attī, a:ğdī). The emergence of polysemantic words is associated with the development of lexical meaning. This dictionary is of great scientific importance as it reflects important information about the lexical composition of Turkic languages in the 11th century, the principles of lexicography of that period, and the orthography and orthoepy of Turkic languages.

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