

Expression of Lexical Units from Mahmud Kashgari's 'Divan' In the Speech of Dialect Representatives

Aralova Lobar Akbar qizi

Tashkent State University of Uzbek language and Literature named after Alisher Navoi, Doctoral student, Uzbekistan

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Abstract: “Divan lughat at turk” is important in the study of the Turkic tribes and their language features in the 11th century. As known, the main part of the language facts of the written monuments of the 11th century is stable in the current Uzbek language and Uzbek folk dialects. For this reason, in this article some “Divan” words preserved in the speech of dialect representatives were analyzed, their meaning changes were determined. The spiritual closeness of some given examples with the words in the lexicon of the work, their change over time was based on etymological dictionaries.

Keywords: Etymological analysis, dialect, oghuz, kipchak, karluk, “Divan lughat at turk”.

Introduction: In Uzbek dialects, many linguistic differences, both those recorded and unrecorded in ancient Turkish written monuments, have been preserved, some of which are common to Turkic languages and some are not [Ишаев, 1971: 64].

The lexicon of Uzbek dialects spread in the Khorezm, Karakalpak, and Tashhauz regions is undoubtedly primarily composed of layers specific to Turkic words. In fact, if we take a look at the words used in contemporary Uzbek literary language and dialects, we can see the presence of words related to ancient layers. Studying dialects from a historical perspective and clarifying their past is essential for the history of language and for linguistic-geographic research in the compilation of a dialectological atlas [Решетов, 1960: 41].

Studying Mahmud Kashgari's work 'Divan lughat at turk' and Uzbek dialects in a monographic manner will help clarify many abstract issues in linguistics [Ишаев, 1971: 67]. The prominent dialectologist Ahmad Ishayev emphasized that a significant portion of the linguistic facts in this work are more frequently found in the dialects of the Uzbek language related to the Karluk, Kipchak, and Oghuz groups compared to the modern Uzbek literary language [Ишаев, 1971: 67].

In fact, the Oghuz groups in Khorezm, Tashhauz, and Karakalpakstan are classified as Oghuz dialects of the

Uzbek language [Решетов, Шоабдурахмонов, 1975: 81]. While reading the work 'Divan lughat at turk' we witness that numerous examples of Oghuz words are provided. The linguist Alijon Allaberdiyev mentions in his research that there are 218 words presented in 'Divan lughat at turk' marked with a single Oghuz sign [Аллабердиев, 2018: 239]. Our research on the relationship of the lexicon of 'Divan lughat at turk' with today's Uzbek dialects shows that there are similarities and some differences between the words used in the text and in the dialects. This can also be observed in the comparative analysis conducted below.

Analyzes

In Mahmud Kashgari's work 'Divan lughat at turk' the term *ič žt* refers to 'a delicate piece that clings to the liver' [Кошғарий, 1960: I, 71]. In Khiva, the same word is used with the meaning: *ich* – belly [Мадраҳимов, 1996: 93].

It can be observed that some words in written monuments have undergone slight changes in their meanings. For example, the meaning of the word *jäk* in the 'Divan' is 'devil': *bilmiš jäk bilmäzük kišidä(n) jig* – a familiar devil from an unfamiliar person [Кошғарий, 1963: III, 175]. In the Khorezm Oghuz dialect, this word has negative meanings, referring to something unpleasant or deceitful: *yek gërmäk* – to dislike [ЎХШЛ, 1971: 131].

The term 'junaq' is explained in Mahmud Kashgari's dictionary as 'the textiles placed under the load of animals such as donkeys, bulls, and similar pack animals' [Кошғарий, 1963: III, 36]. In the Khorezm Oghuz dialect, there exists a phonetic form *yönä*, which expresses 'the mat placed under the textile' [Мадраҳимов, 1996: 100]. In the language of the Hazara people, it means 'yönä kigiz – a simple felt made of wool' [ЎХШЛ, 1971: 136].

The word 'kapsan', which refers to 'the fee collected by officials from someone's grain harvest', 'the charity given to the poor when the harvest is collected' and 'the fee from grain sold in the market' is noted to be used in the Oghuz dialect in the phonetic form *kövsän* [Мадраҳимов, 1996: 105]. In Old Turkic, the term 'kovsan' was used in the meaning of 'the gift of grain given to a person after the grain harvest has been threshed' [Кошғарий, 1963: III, 395].

Some lexemes from the work 'Divan lughat at turk' are used in the Oghuz dialects in the same way. In particular, the word *qäyir* is mentioned in the 'Divan' and is indicated to be Oghuz: 1) sand, sandy land; 2) soft ground. It is noted that this word is frequently used in the same meaning in the Khorezm Oghuz dialects [Фазылов, 1966-1971: 122]. Ahmad Ishayev, in his book titled 'The Uzbek Dialects in Karakalpakstan' presents three meanings of this word: 1) land formed as a result of changes in the Amu Darya riverbed (land where the river no longer flows); 2) the muddy bottom mixed with sand of the river; 3) shallow places in the Amu Darya [Ишаев, 1971: 124]. We can see that the second meaning in the language of the people of Karakalpakstan is exactly the same as the meaning of 'sand, sandy land' in the 'Divan'.

The word 'angiz' is one of the terms that is widely used in the present-day Turkmen language and in the Khorezm dialects, referring to 'land where crops are sown'. This lexeme is also used in a similar meaning in the 'Divan'. It is characteristic that in the Uzbek, Karakalpak, Kazakh, and Turkmen dialects spoken in the districts of Qongiroat, Qonlikol, Shumanoy, and Xojayli in the Republic of Karakalpakstan, the lexemes *anjiz* (field freed from crops) and *añ* (sown) correspond to the meaning of 'a field freed from agriculture'. Examples include: 'Añniñ suyrükleri (young hay) yote yosipti' (in the Qongiroat district). 'Anjizda qoyan suylun kameken' (in the Xojayli district) [Ишаев, 1971: 71].

In the dialect of the Kazakhs living in Southern Kazakhstan, the lexemes *anjiz* and *añ* are found with the same meaning [Аманжолов, 1959: 360]. The derivative *anjiz* is used in the form of 'angara' (a field where the harvest has been collected [Аллабердиев, 2015: 110]) in the Oghuz dialects of Bukhara Province. This word is

also used in variants such as *əngər / əngor / əññən* in the Uzbek dialects of Tajikistan, meaning 'a field where the harvest has been collected' [Шералиев, 1990: 54-56]. In the Uzbek dialects of the Republic of Karakalpakstan, it takes the variant *ang'ar* and refers to a canal where the water no longer flows.

The word 'chanaq' is indicated to be a lexical unit specific to the Oghuz in the 'Divan' used in the sense of 'vessels made of wood' [Кошғарий, 1960: I, 112]. In the Bukhara Oghuz dialect, 'chonoq' is used not only in this sense but also to refer to all types of vessels made from materials such as aluminum, cast iron, lead, plastic, etc., and its meaning has broadened. Nowadays, wooden vessels—*chanoqlar* - are not being produced, as it is more convenient and cheaper to make vessels from other materials.

The lexeme 'čöläq' has been conveyed in the 'Divan' as meaning 'having a cut hand, crippled'. In the Bukhara Oghuz dialect, the meaning of 'choloq' has broadened to include, in addition to 'having a cut hand, crippled' meanings such as 'having one leg missing or having one leg amputated': 'Doyim bendä girmon urushda bir el, bir oyoqni Berlinä toshlop, choloq bolip gelän' (Qorakol; Jigachi). In the Uzbek literary language, 'cho'loq' is commonly used with the meanings: 1) crippled in the leg, lame; 2) lacking a hand or leg; handicapped, invalid [ЎТИЛ, II, 523]. This lexeme also shows a case of meaning expansion.

'Yongichqa' refers to 'a type of body'. In ancient Turkic language, this word also had the same meaning and was pronounced as 'yuringch'a' [Кошғарий, 1963: III, 439]. The form arrived in the Uzbek language through the following phonetic changes: to facilitate the pronunciation of the series of consecutive 'nchq' consonants, the vowel 'i' was added in between the 'nch' consonants, after which the sounds 'ri' ceased to be pronounced. The 'n' consonant changed to 'ng' which in turn changed the 'ng' consonant to 'ng'' and the vowel 'a' was replaced by the vowel 'ä'. The hardness mark of the vowel 'i' disappeared: *yoringchqa > yoringichqa > yongichqa > yong'ichqa > yong'ichqä*. We can observe that this word is used as 'yo'mushqa' in Khorezm, 'yo'ngichqa' and 'yo'ngushqa' in the Qaranoq and Qoramurt dialects, and as 'yo'ng'ichqa' and 'beda' in the Tulkibosh and Chimkent dialects [ЎХШЛ, 1971: 135].

The work 'Divan lughat at turk' provides important information about the etymology of words existing in the modern Uzbek language, shedding light on their original sources. For example, the etymology of the verb 'emaklamoq' used in contemporary Uzbek literary language and dialects, can be traced back to the word 'o'mgan': *o'mganla > o'mgakla* (where *n* changes to *l*) >

emgakla > emakla, meaning 'to move like an o'mgan (caterpillar)'. In the written monuments of the XI-XII centuries, words such as 'qayg'iq' [Кошфари, 1963: III, 90], 'tamg'aq' [Кошфари, 1960: I, 69], and 'ko'rgak' [Кошфари, 1961: II, 335] had the consonants 'g' and 'g'' between them, which later dropped out. Just as the words became 'qayiq,' 'tamaq,' 'ko'arak,' the 'g' in 'emgakla' also fell away.

The word 'paqir,' which embodies the meaning of 'a container used for transporting and storing water and other liquids, with a tapered, cylindrical shape' is considered a dialectal word, while in literary language, it is used as 'chelak' (bucket). The lexeme 'paqir' developed from the ancient Turkic word 'baqir' which meant 'copper' [Кошфари, 1960: I, 341]; the semantic evolution is as follows: 'copper' -> 'a container made of copper' [ЭСТЯ, II, 46]. This word is used in the dialects of Tashkent, Kashkadarya, and Pop as 'paqir' [ЎХШЛ, 211], while in regions such as Qoramurt, Qarnoq, and Iqon, it is used as 'baqir' [ЎХШЛ, 42].

In ancient Turkic, the word 'qirtishlamq' is explained as 'to scrape and clean the surface of the skin' and 'the surface of the earth': 'ol sağrini qirtishladi' – he scraped the surface of the skin [Кошфари, 1963: III, 362]; 'jer qirtishi' – the crust or surface of the earth. Additionally, Mahmud Kashgari emphasized that this word is not used in relation to every surface. However, in Navoi's works, this word is even applied to trees.

Seems to be a pastime, think about your passion,

In whose abode did something not get scraped away.

(Your devotion to the tree was so intense that there was nothing left worthy to scrape in place of the tree).

In contemporary Uzbek, the meaning of this word has narrowed, being used in the senses of 'to scrape clean' and 'to thoroughly clean out, leaving nothing behind' [Abdiraimov, 2019]. From the explanation, it can be seen that the meaning of 'the surface of the earth' has fallen out of use in the present day.

One of the words whose meaning has expanded as a result of language development is 'kerilmoq'. Various forms of this word exist in the dialect of the Kipchak speakers: 'keriguv' – to stretch its wings, to extend its body; 'keriluv' – to stretch its neck, to spread out, to shudder; 'kerildi' – stretched, expanded, yawned and spread its wings, etc. It is evident that all these words share the semantic component of 'to stretch': 'The eagle, after getting up from the nest, slowly stretched out its wings toward the threshold; it stopped short at the beak of the chick that was coming up behind' [Назапов, 2019: 125]. This word appears in the 'Divan' as 'esnab kerishish' (to yawn and stretch): 'Here, this person always yawns and stretches' [Кошфари, 1960:

I, 477]. The analysis of these words shows that 'kerilmoq' expresses a broader meaning today compared to its meaning described in 'Divan'.

Another word that has undergone a broadening of meaning in the Kipchak dialect is 'bejal.' In the speech of Kipchak speakers, this word is used in two different senses: 1. lively, restless: 'Your lively child doesn't know any bounds' [Назапов, 2019: 125]. 2. A stray horse or donkey: 'Don't feed the stray donkey, just let it be!' In the 'Divan' however, we can only find the first meaning of this lexeme. In the work, 'bejal' is presented [Кошфари, 1960: I, 373] as an adjective that is interpreted as stronger, more robust, or healthier for men, women, and all animals.

Yag'ir refers to 'a purulent wound that occurs as a result of being crushed under a load on a work animal'. The saying goes, 'A horse from a thick donkey is good if it is yag'ir' (proverb). This word exists in ancient Turkic and seems to be derived from the verb 'yag'-'', which means 'to form' or 'to make deep,' combined with the suffix -(i)r to form an adjective [Кошфари, 1963: III, 16]. In Uzbek, the 'a' vowel has been replaced by the 'ä' vowel, and the hardness marker of the 'i' vowel has disappeared: yag'-' + ir = yag'ir > yäg'ir. Due to its use without being modified, this word has transitioned from denoting a quality to denoting an object: yag'ir jay -> yag'ir. Currently, in the speech of dialect speakers, the meaning of this word has expanded. Yag'ir is used in the sense of 'dirty': 'Yag'iring chiqib ketibdi' means 'You have become dirty'.

The language of the Laqais belongs to the Kipchak dialect, and we can observe variants of words whose meanings have changed from those found in 'Divan lughat at turk'. For instance, 'mendoruq' is an archaic Turkic word that is used in the Laqai dialect in the sense of 'feast'. In the past, people with means would prepare various dishes from wheat and hold a feast that was given to the community once in a lifetime (xudoyi) [Назапов, 2019: 145]. This word is mentioned in Mahmud Kashgari's 'Divan lughat at turk' as 'mändiri' [Кошфари, 1960: I, 454], where it has a different meaning, namely 'the term for the gathering held at night with the participation of the bride and groom, where money is scattered over them (chigilcha)'. Subsequently, this custom has transformed and has lost its significance in contemporary times.

When studying the lexicon of the Kipchak dialect, we have observed that there are words that have retained the same meanings as seen in the 'Divan' meaning they are still used in the current context. In fact, some of the words in the dialect are directly reflected in this dictionary. For example, we often hear phrases like 'wrapped in a cradle' or 'cradling a baby'. The root of

the word 'yo'rgaklamog' exists in the 'Divan': jörgadi – 'to wrap'. In Nasriddin Nazarov's book, the term 'jo'rgek' is used for the soft fabric that wraps around a baby.

In the Laqai dialect, the lexemes 'irg'a' and 'irg'at' are used to mean 'to shake gently, to move softly, to sway' [Назаров, 2019: 116]. This word is found in 'Divan lughat at turk' in the form 'irgatti': ol jığač irgatti – 'he shook the tree' [Кошғарий, 1960: I, 262]. Alisher Navoi uses it in his work 'Khamisa,' specifically in the poem 'Sab'ai Sayyor': 'There, Anushirvan was looking, shaking his head and tapping his fingers'.

The word 'hidlamog' is used in parallel with the lexeme 'iskamog' [Назаров, 2019: 116], which is also employed in the same meaning in 'Divan' [Кошғарий, 1960: I, 281]. Representatives of the Kipchak dialect use the word 'minggeshti' to mean 'to ride together on one horse, donkey, or vehicle': 'piyada jireseme, eshsheke chaliqniq arqasig'a mingesh' [Назаров, 2019: 146]. In 'Divan' it has the same meaning: 'ol mening birlä miñašti' – 'he rode with me on the horse' [Кошғарий, 1960: III, 408].

When studying 'Divan lughat at turk' and Uzbek folk dialects, we can observe that several words were also used in ancient Turkic, with some undergoing phonetic changes that are present in the dialectal words. For example, the word 'lagan' which means 'a large flat dish intended for placing thick foods' was used in ancient Turkic in the form 'lag'un'. In Mahmud Kashgari's work 'Divan lughat at turk,' the word 'lag'un' is used, which means 'a wooden dish made with a deep interior' [Кошғарий, 1960: I, 389]. In contemporary Uzbek, its meaning has changed, and phonetic alterations have taken place, with the original 'g' sound being exchanged for 'ğ'. Subsequently, the vowel 'a' in the first syllable changed to 'ä' and then the vowel 'u' in the second syllable also changed to 'ä': lag'un > lagun > lägun > lägän. According to the 'Divan' lagan is a dish used for drinking milk, yogurt, and similar substances. It is also used in the Bukhara and Andijan dialects to refer to pottery [ЎХШЛ, 1971: 167]. However, in the Qashqadaryo dialect, particularly among speakers of the Karluk dialect, this word is used to mean 'a bowl intended for washing clothes'. Representatives of the Kipchak dialect call this item 'tog'ora' when used for washing clothes.

The word 'o'ngimog' is used in relation to clothing. According to the explanatory dictionary, 'o'ngimog' has meanings such as losing color, changing its original color, and fading. For example,

'A fabric dyed with such paint does not lose its color.' (from 'Fan va turmush').

'His gym uniform got wet in the rain and faded while

drying in the sun.' (I. Rahim, 'Chin muhabbat').

We can clarify the origin and basis of this word through 'Divan lughat at turk.' The lexeme 'öñdi' is mentioned in the work to mean 'changed, color faded, dulled' [Кошғарий, 1960: I, 185]: 'Barč'in buduği öñdi' – 'the color of the silk garment faded.' This word is also used for others. It is noted that there is a pronunciation variant 'öñüqti'. Nowadays, in the Tashkent dialect, this word is used in the form 'unniqti.'

If we pay attention to the etymology of the word, it is derived from the ancient Turkic verb 'oñ- // öñ-' which means 'to change color' [ЭСТЯ, I, 460; Девон, I, 185; ДС, 367, 386], and it was formed with the intensifying suffix -(u)q [Кошғарий, 1960: I, 185]. Originally, it meant 'to change color significantly,' considering the negative change of color, it eventually narrowed down to mean 'to darken'. After the addition of the -(u)q suffix, the initial vowel 'o' changed to 'u' [Кошғарий, 1960: I, 403], and then the consonant 'ñ' was replaced by 'n' resulting in the combination of consonants: oñ + uq = oñuq > onnuq > unnuq.

In ancient times, when knots were tied or threads were tangled, it was referred to as 'chigildi.' Thus, the phrase 'ishlar chigallashdi' means 'the knots that need to be unraveled in the work have increased'. In the sentence 'U oyog'ining chigilini yozdi,' there is an indication that if one sits in one place for too long, the veins can become knotted.

In Alisher Navoi's works, the word 'chigil' refers to one of the ancient Turkic tribes, meaning 'the union of chigils' or 'the land of chigils'. Mahmud Kashgari notes in his 'Divan lughat at turk' that the term 'čigildi' [Кошғарий, 1960: II, 153] is used in relation to the linking of something, as well as to the tangling of threads.

The existence of words like 'chigin' and 'chigal' in various dialects further emphasizes the roots of these terms in the ancient Turkic language and intensifies interest in studying the history of the language.

In contemporary Uzbek literary language, the word 'sariyog' means 'fat obtained from separating milk' [Abdiraimov, 2019]. This word was used in ancient times as a compound 'sağ yoğ' [Кошғарий, 1963: III, 168]. In 'At-tuhfa,' we see the phonetic form 'sari yav' which expressed 'sariyog'. In this case, we can observe that the vowel 'i' was added between the components of the compound, and over the course of language development, this compound became a single word.

Originally, 'sariyog' would have been yellow in color, and considering its hue, the old Turkic term might have been 'sağ yoğ.' We can also see that in the speech of some representatives of Kipchak dialects, this word is

pronounced as 'sari moy' or 'sori moy'.

CONCLUSION

In conclusion, it should be noted that these dialect words constitute our spiritual heritage. Comparing and studying them with the language of written monuments shows that the roots of the Uzbek dialect lexicon were already expressed in the 11th century. Such research plays a significant role in conducting areological studies, creating areal maps, and determining the genesis of words.

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