

Expression Of Time Lexemes Naming Parts Of The Day And Time In “Devonu Luğatit Turk” In Some Modern Turkic Languages

Qudratillo Bakirov

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

Received: 15 October 2025; **Accepted:** 08 November 2025; **Published:** 13 December 2025

Abstract: The article first discusses the lexemes that name the semantic field of time, which were used in the history of language but are currently disappearing, and in which Turkic languages they are actively used are analyzed. The status of lexemes naming parts of the day in modern Turkic languages is also compared.

Keywords: Lexeme; morpheme; system; etymology; denote; Anthropolinguistics; temperament.

Introduction: In modern Turkic languages, lexemes that name time as an object can be divided into the following groups based on their different semantics: lexemes that represent pure time as an abstract object, lexemes that represent the activity-process of time (using it, indicating the beginning and end point of an event), lexemes that represent the parts of the day, names of years, names of seasons, lexemes that represent the place of time, lexemes that represent the short period of time or the specific realization of a certain action, and lexemes that refer to time, indicating the unit of time. Below we will try to compare the semantic structure of time-named units and their lexical-semantic groups on the scale of Turkic languages.

Lexemes that name core time as an abstract subject. Such nouns do not have a clear definition of time, therefore they indicate abstract time as a object:

Öd – time, period. öd keçar, kişi tuymas, yalınuq ogli mapgu qalmas. “Time passes, one is never satisfied and humanity does not live forever”. [DLT,32:2017]; Also, ödlak qamuğ küvradi. “Time weakens everyone”. [DLT,32:2017]; Ajıqlıy turur bu ölüm belgülüg, ödi kelmäginča er ölmäz külüğ. “Surely this scholar is holy, (but) the brave do not die until their time comes”. There is also another form in “Kutadgu bilig”: ödläk vaqt, taqdir. oqun urdi ödläk oqı qıldı baš. “Fate shot its arrow, this arrow wounded me” [QBN, 4076; QBN, 5567]. The concept of time and time in the Old Turkic language was expressed by the words “Öd, öduń”. In

modern Turkic languages, we can find it in the form “øy”. [Tuncer Gülensoy 2007: 47]. The word “øy” is used in the modern Altai language to express the meaning of the word time [Gürsoy Naskali Duranlı, 143:1999]. In the languages and dialects of South Siberia, Altai and Khakass, the use of the word öd has an active position. Due to the fact that the pronunciation of the final /-d/ is replaced by the sound /-y/ in Altai, which is slightly different from the way it is expressed in Devon, the lexeme is expressed in Altai with the form “øy”. In Altaic, öy is used in the meanings of time, moment. In Altaic, ol öydö means at “this moment”, aydyşkanöy expresses the grammatical term of “limited time”, öydiñ kojultazı means the time adverb and öydiñ körgüzer kubulbas expresses the meanings of “the time pronoun” [Gürsoy Naskali Duranlı, 145: 1999]. In Tuva, the lexeme öy is also actively used. There is also a Mongolian influence, and the lexeme üye is more active than it. In Tuva, öy also means “time”. In Khakass, the lexeme öy does not exist. Instead, the word tus expresses the meaning of “time” [Ekrem Arikoğlu, 111: 2005]. In the Uzbek language, lexemes that represent the field of time are Arabic or Persian: “vaqt”, “payt”, “on”, “zamon”, etc. are among them. In the Uzbek language, of the lexemes denoting the time domain of the ancient Turkic language, only the lexeme chog' is active, but it should also be noted that the lexeme chog' is characteristic only of the literary language.

Oğur-time; ne oğurda keldin. “what time did you

come". This word is almost inactive in modern Turkic languages; among the Western group of languages, only modern Turkish has a phonetically different but identically meaning variant of this word:

Uğur – expresses the meaning of "opportunity, moment" [Tuncer Gülensoy, 640: 2007]. Studies of dictionaries of South Siberian languages (Altaic-Tuvan-Khakas) show that the lexeme uğur does not exist. Instead of this word, the lexemes çay, duş, öy, şag and üye in the sense of time are used in Tuvan [Ölmez, 23:2007]. In Altaic, the lexeme temel is used in the sense of time, while in Khakass, the lexeme tüş expresses the same meaning [MCBÜ journal of social studies Vol:16, N:1:1, March 2018]. The Ugur lexeme is not used in the modern Uzbek language.

Lexemes naming parts of the day. Such nouns are directly related to astronomical movements and are the connection of those parts of the movement with time.

Kun –day. bu kun kel. "Come, this day". It refers to the period from sunrise to sunset, but since the meaning is broader, it can also be used to mean a 24-hour period. The lexeme Kun in the Urhun-Yenisei inscriptions and monuments of the 11th century: Kun togdi qamug ūza yaruq bolti. "The sun rose and shone in all directions" (the part of the day from sunrise to sunset): In modern Turkish, the lexeme gün also occurs with phonetic differences, and this lexeme has the same meaning as in the Kazakh and Uzbek languages. Gece yada gün demeden çalışmak. "To work tirelessly day and night" [Tuncer Gülensoy, 647:2007]. In the languages and dialects of South Siberia, kun is a word denoting a period of time and is used in the meanings of "day" and "sun". In the Altai language, the lexeme kun expresses the meanings of "day", "sun" and "weather". In the Tuvan language, the lexeme hün is used as a result of the change of k> h-. In Tuvan, the lexeme hün is used in the meanings of "sun", "sunny day". In the Khakas language, the word kün is also used in the meanings of "sun", "day" and "weather". In the Khakas language, there are compounds such as pasteği kün "first day", tügenjükün "last day", toğinjaň kün "working day", tınanjaň kün "holiday or market day", alıdağı kün "previous day", kün çore "all day, whole day", pırsı kün "another day".

Tun –night. tunla keldim. "I came at night" [DLT,178: 2017]. In the Kutadgu bilig tün means night, evening. Uluy tutsa hamjät kör arslanlaju ügi teg usız bolsa tünlä saju. "If he honors the pride like a lion, if he stays awake all night like a tiger" [QBK, 12315]. It represents the period of the day from sunset to sunrise. This lexeme, which is active in the current Uzbek language, expresses the same meaning. In the Kazakh language,

the word түн [tün] also expresses the same meaning. Анам түні бойы мені іздел жылады. "My sister looks for me and cries all night" [Assoc. Prof. Dr. Kenan KOÇ 2022 - Muğla. P.41]. In modern Turkic, the word "night" is mainly used instead of this word. In Bashkir, it is expressed in the form "tún". In Siberian languages and dialects, the lexeme tün means "night, the part of the day from sunset to dawn". In the Altai language, the lexeme tün is expressed in the Uzbek meaning "night". In Altai, tündük is used in the meaning "all night", tün ortozi is used in the meaning "half night". In the Tuvan language, the dün variant is used as a result of the transformation of the /t-/ sound at the beginning of words into the /d-/ sound in the Old Turkic period. In addition, in Tuva, the lexemes düne "Night, all night", düne- late, dark fall, düneki night are actively used. In the Khakass language, tün night is used in the sense of "all night". In addition, the word haraa is also used in the sense of "night".

Tan -tong; dawn; tan ata yortalim- 'let's set off at dawn [DLT,443:2017]. Qopup jundi qildi jana tan namaz, namazin ötadi dua qildi. "He stood up, performed ablution, prayed the morning prayer, finished his prayer and made supplication" [QBN, 28512; QBN, 3866]. In the Uzbek language, this word has retained its meaning unchanged. It refers to the time of day from the appearance of dawn until the day breaks. Also in Kazakh, Тан (tan). The first hours of sunrise, dawn. Ты қай жерде ілінсе, таңыңқ атысы. "Wherever the flag hangs, the dawn shines" [Doç. Dr.: Kenan KOÇ 2022 Muğla. S.48]. This lexeme also exists in Turkish, and the word sabah is much more active than it. Tan agardi, her yer parladı "The morning dawned, everything was bright". [Tuncer Gülensoy, 454:2007]. In Uzbek, the lexeme tong also expresses the same meaning. "Tong otguncha dushmanlar pistirmadan chiqib, bizga yaqinlashdilar". "Before dawn, the enemies emerged from their ambush and approached us".

Tuş ödi (tush odi) afternoon time, time from morning to noon, afternoon In "Devonu lug'atit turk" the lexeme tüş ödi is used in the meaning of afternoon time and the period from morning to afternoon. In Uzbek, this time is called tush vaqtı. In modern Turkish, this lexeme is called öğle. In Kazakh, this is a little different, that is, phonetically it is expressed in the form sh<s tus [Doç. Dr.:Kenan KOÇ2022- Muğla. S.81]. In the Tuvan language, we can see the use of the lexeme dush in the meaning of afternoon In the Altai language, we can see the use of the lexeme tuş in the meaning of afternoon.

CONCLUSION

In conclusion, it is worth noting that the time-meaning lexemes in modern Turkic languages have historical roots, and as a result of the expansion and narrowing

of the meaning of lexemes, some lexemes acquire general and specific features in Turkic languages. -We can see the Aryanization of time-meaning lexemes in Turkic countries. -Both in the expression of time-meaning units and the ancient features of the Kipchak, Oghuz, and Qarluq groups of languages and dialects are reflected in the present-day expression of time-meaning lexemes. -Despite the ancient roots of the Turkic languages, the influence of Arabic and Persian is clearly evident in many Turkic languages. The alliance of Turkic languages with neighboring languages, as well as cultural and political factors, has also had an impact on the phonetic, lexical, and even grammatical levels of the Turkish language. In particular, in Western Turkic languages, lexemes related to time-related units are found, as a direct influence of religion, such as prayer times and Arabic hijri month names. The largest number of time lexemes found in the dialect still survive in South Siberian languages, which are different from Western Turkic languages.

REFERENCES

1. Абдиев М.[2004] Соҳавий лексиканинг систем таҳлили муаммолари. - Ташкент.
2. Ахтамова Ҳ. [1988] Пайт муносабатини ифодаловчи кўмакчи формалар// Ўзбек тили ва адабиёти.
3. Ahmed Bican Ercilasun ve baskalar,[1991] Karsilastirmali turk lehceleri sozlugu —Ankara.
4. Baskakov,N.A. [1958]. Altayskiy yazık, Moskva.
5. Бегматов Э., Неъматов Ҳ., Расулов Р. [1989] Лексик микросистема ва унинг тадқиқ методикаси // Ўзбек тили ва адабиёти,
6. Doç. Dr.: Kenan KOÇ [2022]. Türk Filolojisi ve Yazı Tarihi, Muğla.
7. Emine Gürsoy. [1999] Altayca-Turkce sözlük, Ankara.
8. Ekrem Arikoglu.[2005] Hakasca-Turkce sözlük, Ankara.
9. 6. Ğupuri, Җulam, Uyğur Şiviliri Sözlüğü, Milletler Neşriyatı, Béycin, [1986] Sözlüü, Ankara: Türk Dil Kurumu Yayınları,
10. 7. Кошгариј Махмуд [1960]"Диван луготит турк" Ташкент: CCP, ФАА.
11. Kenan Koç. [2022] Kazak türkçesinde zaman kavramıyla ilgili söz varlığı – Muğla.
12. Нурмонов А. [1995]Тил тизими ва ўзбек тилшунослигининг долзарб муаммолари //Ўзбек тили ва адабиёт.
13. Tuncer Gülensoy [2007]. Türkiye Türkçesindeki Türkçe Sözcüklerin Köken Bilgisi
14. Юсуф Ҳос Ҳожиб. [1972] Қутадғу билиг (Ҳозирги ўзбек тилига табдил қилувчи Қ.Каримов).- Ташкент.