

DESCRIPTION AND ANALYSIS OF TERMINAL TERMS AND TRADITIONAL TERMS IN MEDIEVAL WRITTEN SOURCES

(On the example of Mahmud Kashgari's *Devonu lug'otit turk*)

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ANNOTATION:

The terms, proverbs, customs and traditions related to agriculture, are analysed in this article work of Makhmud Qashgari is "Dictionary of Turkish".

Keywords : dictionary, ethnicity , tribe , ethnologist.

INTRODUCTION:

It is known that in the second half of the 11th century, Mahmud Qashqari's work "Devonu lug'otit turk" ("Turkish words"), written in Baghdad, still attracts the attention of many linguists, historians, orientalists, turkologists and ethnographers.

This work was translated into German in 1928 by the German orientalist Brokkelman, in 1943 by Basim Atalay into Turkish, and in 1960 into Uzbek by the talented Uzbek philologist S. Mutalibov (S. Mutallibov. *Devonu lug'atit turk*. IT ,. 1960, II T, 1960, III T, 1962). The work is a valuable resource for ethnographers as well as other experts in the field. The play skillfully translates and interprets many Turkic tribes, place names, information about various customs, as well as proverbs, parables and quatrains. This was highly valued by scientists, including K. Shoniyozov (K. Shaniyozov. *Senniy trud uchenogo-lingvista*. // ONU. 1961. .3, pp. 72-73). At the same time, the scientist expressed his criticism of some of the information in the work. In particular, the genealogy of the Turks in the work states that the scholar has no historical-scientific basis for the information

that Noah's son Yofas is related to his son Tur or Turk (Shoniyozov.K. *Uzbek people formation process*. Tashkent. 2001, pages 42-43). The play's description of the Qarluqs as Turkmen, or the naming of the Kimak tribe as "Yamak," is also a source of legitimate criticism. Ziyodullo Isokov, At the same time, the scholar also dwells on some minor shortcomings of S. Mutalibov in the Introduction and Commentary sections of the work. For example, there are some misunderstandings, such as the fact that the cities of Taraz and Isfidjob are called one city, or the geographical location of the city of Subran is incorrectly described (Shaniyazov.K. *Senniy trud uchenogo-lingvista*. // ONU . 1961g. №3. S 73). However, as noted by the scientist, the above considerations do not diminish the scientific value of the work. In short, Mahmud Qashqari's work and its scientific and historical significance have been the subject of much speculation and scientific observation. Before moving on to the main point, we would like to mention some information that is directly related to the ethnology of the work. In Devon, the Turkic tribes and ethnic groups are divided into two groups, the North and the South, with ten tribes in each. The northern tribes are the Pechenegs, the Kipchaks, the Oghuzs, the Yaghmas, the Bashkirs, the Basmils, the Kays, the Yabgu, the Tatars, and the Kyrgyz. The southern tribes are divided into the Chigils, the Tuxsi, the Yamaks, the Igraks, the Charuks (Choruqs), the Jumuls, the Uyghurs, the Tanguts, the Chinese, and the Tabgachs. Here are the Sogdians living in the Seventies in the Devon (Here we are talking

about the Sogdians who migrated from Sogdia to the Seventies in the 6th century. see: // Trudi Semirechenskoj archeologicheskoy ekspeditsii, №17. ML., 1950, p. 72) and the bilingualism of the Turkic tribes Argu and Kanjak (population of East Turkestan). It is noteworthy that they can speak Sogdian and Turkish.

As for the mention of tribes in the "devon", it should be noted that when the author gives information about the Turkic tribes, he specifically mentions the Turkic tribes that took an active part in the socio-economic life of that period and had a strong political influence. emphasizes and provides more information about them. Tribes that were considered small or politically weak at the time are only mentioned in the process of quoting and comparing information and words. As mentioned above, Devonu lug'otit turk has been studied and commented on by various scholars. In this article, we will focus on the role and importance of the work in the study of agricultural history, customs and rituals associated with it. This is important in determining the role of agriculture in the life and lifestyle of the ancient Turks. In fact, the work has hardly been studied in this area.

The play contains some Turkic customs, rituals and proverbs related to agriculture, as well as many agricultural terms and terms. By studying Devon, one can get an idea of some of the customs associated with agriculture or their roots. For example, until the beginning of the 20th century, in some parts of Central Asia, there was a ritual of calling rain through the Yada stone. The ceremony is described in great detail in the cabinet, in which the author states that he witnessed the ceremony with his own eyes in the land of the Turkic tribe Yagmolar. The ceremony is referred to in the play by the term "JAT" (ie remembrance), and the term is mentioned twice in the devon (Mahmud Kashgari. Devonu lug'at-it turk. Volume III, 8, p.

174)). One can make some scientific assumptions about the origin of "hop driving" from similar ceremonies by studying the "devon". According to the play, the Turkic people called the OP among the oxen used in threshing in the threshing floor in Argu (Mahmud Kashgari. Devonu lug'at-it turk. IT, p. 70. Translated by S. Mutallibov 1960) According to Mutallibov, "Op driving" has changed over time to "Hop driving". In our opinion, this idea is much closer to the truth. It should be noted that in some agricultural areas of the country during the "Hop haydash" ceremony, instead of a pig, a large pole stumbled in the middle of the threshing floor, and the rest of the working animals were tied to it and called "Momik" or "O. called 'miq'. It is noted in Devon that the same stake is called "Mama" in some Turkic tribes (Mahmud Qashqari. Devonu lug'at-it turk. Volume III, p. 253. Translated by S. Mutallibov 1962). We think that this ancient Turkic term may have been transcribed over time it is known that our farmers helped each other from the beginning of the last century, from plowing to harvesting. This custom is called "Algov", "Khamkosh" or "Khashar" among our people, and no one wants to be left out of it. This practice of threshing was also found in the ancient Turks and was called "Luchnut" (Mahmud Kashgari. Devonu lug'at-it turk. IT, p. 421. Translated by S. Mutallibov 1960). One of the customs is that the imam of the mosque, Mirab, the poor widow and the orphan are given "Kapsan" from the harvest. Kapsan is mentioned in the play as "Qefsan" (Mahmud Qashqari. Devonu lug'at-it turk. Volume III, p. 395. Translated by S. Mutallibov. 1962).

Devon also mentions some agricultural myths, according to which the ancient Turks had special lifeless guards to protect the crop from the evil eye, and they were called "Kosgok" or "Abaqi". (Mahmud Kashgari. Devonu lug'at-it turk. Tom I., 155, p. 334.

Translated by S. Mutallibov 1960). It is still found in many agricultural areas of the country. It should be noted that agriculture was an integral part of the life of the ancient Turks, as evidenced by the fact that this type of activity is reflected in the folklore. Devonu lug'atit turkda also contains some articles about agriculture. Here are some of them: "If there is an agreement during the sowing period, there will be no quarrel during the harvest" (Mahmud Kashgari. Devonu lug'at-it turk. Volume III, page 423) (If there is sand in the straw, there will be no tears in the back) This is used in the sense that it is necessary to consult before starting any work or dog turk. I Tom, p. 450. S.Mutallibov.1960) also drinks water ☐ Another such proverb is: "If a melon is plundered, the owner will use two hands" (Mahmud Qashqari. Devonu lug'at-it turk. IT, p. 388) (Translated and commented by S. Mutallibovniki) indicates that. It is also worth noting that Devon lists about 30 types of crops, about 20 names of agricultural tools, about 10 terms related to irrigation, and about 40 terms related to agriculture. In the process of showing the terms of agriculture in the play, the names of each Turkic tribe are explained separately. For example, agricultural crops are called Argun, Yagma, and Qarluq in the cotton devon, cotton in the Oguzs, and Kebaz in most other Turkic tribes, and Kebazlik (Mahmud Qashqari). . Devonu lug'at-it turk. IT ,. pages 360, 464. III T ,. page 373. S. Mutallibov's translation 1960) Similar Wheat is also different in the Turkic tribes. 'ach (Budgaj), O'kur, Qanaq or Tariq ('Tariq') and the area where it is planted is called Tariqlig '. As mentioned above, agricultural implements are also called by different names, including Orgak, Bashtar, Torbok, and Bochi, which are used for harvesting. There are many such examples. From the above, it can be concluded that agriculture is one of the most important aspects of the study of Turkish history.

According to Mahmud Kashgari's Devonu lug'otit turk, farming was an integral part of the life and way of life of the ancient Turks. The study of such historical and scientific works is important for the study of our rich past.

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