



DEVONI LUG'ATIT-TURKISH WORKS ON HUMAN BODIES

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Annotation: Interpretation of terms related to human organs in "Devoni lug'atit-turk" and the extent to which these words are used today, opinions and comments on the etymology of words.

Keywords: Mahmud Kashgari, Devonian dictionary-Turkish, palm, finger, throat, shoulder, wrist, eyelashes, thigh, foot, forehead.

INTRODUCTION

Mahmud Kashgari Devoni was the first scholar to illuminate the world map in his Lugotite-Turkish work, linking its ethnographic and geographical aspects with language. Admittedly, the terms related to medicine and the human body are also explained in terms of language and meaning, as well as the scale of the work and the fact that Kashgari was not recognized as an encyclopedic scholar in vain. Along with our unique scientific heritage, the work "Devoni lug'atit-turk" has a worthy place. Because, this book contains valuable information about the ancient history of the Turkic peoples, their way of life, the language of speech. Mahmud Qashqari, who worked for many years to create the "Devonu lug'otit turk" (Hijri 469) and completed his last edition in 1083 and presented it to Abul-Qasim Abdullah bin Muhammadil Muqtada biamirullah, a descendant of the Abbasids of the Hashemite dynasty. [p. 4.35]

In connection with the announcement of 2008 as the "Year of Mahmud Kashgari" by UNESCO, a number of international scientific, scientific-practical conferences and events on the study of the scientific activity and creative heritage of the scientist were held in many countries around the world. Within the framework of these events, reports were heard on the life and work of Mahmud Kashgari, the results of research on his work "Devonu lug'otit turk", the scientific work to be done in this regard. [Page 2.71]

It seems that research will never stop. Each researcher has his own opinion, his own point of view. Having read many scientific works on the work "Devoni lug'atit-turk", and relying on them, we also ask about the terms of the human organs listed in "Devon" below, their interpretation, etymology and how active they are today. We know that Mahmud Qashqari quoted Turkish words in "Devon". Received

The human organs in the work are compared and shown in different ways. The differences between the palms, palms, and fingers are fully illuminated. We tried to interpret the body parts mentioned in the

play.

Əlig - hand, consciousness əlig - right hand. The Oghuzs call it sag əlig (right hand), the left hand is called sol əlig by all Turks in the same way. [Page 3.102]

Aja - palm; palm [Page 3.113]

Palms - palms of the hands; panja; The whole of the inner part of the hand, from the tip of the wrist to the fingers, and the lower part of the foot, [Vol. 5.2, p. 336].

Ažut - palm; an ažut nən is a palm thing. [p. 3.81]

Avut- palm, ažut form is also pronounced. [3.111-b]

The palm is the position where the underside of the two claws (paws) are joined and the top is bent upwards. He filled his palm and drank. The name is derived from the verb abu, which means 'ol-' in Old Turkic, with the suffix -ch; The original abu-verb did not mean 'take' at all, but 'take with two slaps'; The word abuch is derived from a verb meaning this. Later, the following phonetic changes took place in the word: the consonant b was changed to the consonant v between two vowels: abuch> avuch, in Uzbek the consonant h was added to the beginning of the word: avuch> havuch, and the v consonant was changed to the vowel â: havuch> hâvuch. [Page 10,595]

Aging is an aging, an aging is an aging. [3. Page 349]

Karich is the distance from the tip of the thumb of the written paw to the tip of the thumb. [Vol. 8.5, p. 249]

Example - finger [page 3.129]; there is also a sample form [p. 3.143]. Five hands are not straight, that is, five hands are not equal.

The Annotated Dictionary of the Uzbek Language explains: Each of the five moving parts of the hand and foot. Thumb. Index finger. [Vol. 5.1, p. 169]

Jijalaq - a silent finger; jijamuq- a finger next to a silent finger. [Page 3,449]

Bagim- finger and other limb joints; There is also a form of bogim. [3.348-b]

Joints - joints of the body bones with ridges, joints. Finger joints. [Vol. 5.1, p. 426]

Forgiveness is the liver. In the sense that tolerance is whole. [Page 3,341]

Liver; 1, Horse's belly, sheep's belly. Embrace in a figurative sense; protection, refuge; yon. Standing in the arms of Ottoman's old mother seemed more comfortable to him. Embrace 1) a tight hug; 2) to take under the protection of a portable shelter. [Volume 5.1.190]

The kidney is a pair of bean-shaped organs that produce and excrete urine in humans and vertebrates. Right kidney. Left kidney. Kidney stones. [Vol. 9.1, p. 366]

Divorce - black liver, spleen. [3.390-b]

Bökän - blind. [3.380-b] Finally a worm-like thin tumor - the intestine that forms the appendix. [Vol. 5.2, p. 467]

Lungs - lungs, white liver. [3.148- b]

Throat- throat, throat; throat - throat, throat. [3.435-b] .The throat is the throat of the esophagus and larynx; throat It hangs from a man's mouth, from the throat of an animal. Proverbs. [Vol. 5.1, p. 426]

The uterus is the uterus of a woman. [P. 3.165]. The word son in ancient times meant a child Bachcha \ forscha - the child of man; animal breed; shevada Bola. Give the boy a job, run after him. The uterus is the internal part of the female genitalia where the fetus grows. [Volume 9.1.181]

Wrist-wrist. [P. 3.166] The present form of the word has not changed.

The wrist is the part of the arm from the elbow to the wrist. Ota is the wrist, Ona is the heart. Proverb. [Vol. 5.1, p. 257]

The groin is the thickest part of the wrist. [3.124-b]

Əgin- yelka, kift. [Page 3.107]

The shoulder is the part of the arm closest to the body. A. Qahhor, Oltinyulduz. [Vol. 5.2, p. 7]

This is the head of the mold, the top. [P. 106]

Ömgän- gardan tamiri. [3.142-b]

It's also called Uvrug-Ugrug. Joint location of bones. [Page 3,140]

Pain is the first pain in the spine. [Page 3.123]

Biqin- biqin, a man's side. [P.

The hip is the two sides of the body from the armpit to the pelvis. Right side. Left side. Bikin meat. [Vol. 5.1, p. 288]

The armpit is the armpit. [3.440-b] The angle formed at the junction of the arm with the shoulder. [8.5-vol.406-b]

Legs [page 3.96]

It is pronounced like foot, foot. [Page 3.112].

The foot is the organ that supports and moves the body. The name is derived from the ay-form of the verb e: d-, which means 'step' in the ancient Turkic language, with the suffix - (a) q, and in Uzbek the vowels a are replaced by the vowels â: ay— + aq = ayak> âyâq. [P. 10,250]

Love is the human ankle [p. 3.97].

Bashak is an ankle (chigil; Oguzs and Kipchaks say "m" by adding "m". [3.359-b)

The ankle is a bulging part of the lower end of the calf that protrudes laterally. [7.241-b]

Ear is ear, some say ear and some say ear, the former is true. A variant of this word exists in other Turkic peoples, but we now have only an ear variant. It is also found in Navoi as an ear. [Page 3,364]

Gavharu durni ear pain,

Know the word, the lust of the ear.

That is, gold and silver ornaments worn on the ear are useless, but harmful to the ear. The most precious adornment for the ear is knowledge and listening to wisdom.

Continent:

If they take the pearl, for the mufarrih,

A thousand will be a dime a dime.

One day, the shah listened:

Value property, property

“When you buy a pearl for medicine, it is made into small pieces and sold for a dime. If the king listens, it will be taken in its entirety, which means that its value will depend on its possessions and attention.

The etymological dictionary of the Uzbek language provides detailed information on the formation of the word ear. The name is derived from the suffix -q, which is derived from the suffix -ga, which means "slave"; later the consonant was not pronounced, the vowel a in the second syllable was replaced by the vowel â; (slave - to = slave -) + q = ear> ear> ear. The verb kul (qal) is not mentioned as an independent word in sources reflecting the ancient Turkic language; According to Mahmud Kashgari's dictionary, the verb "slave" originally meant "hold", "hold" (here - the sound). [Page 10,576]

Eyelash-eyelash; used in the style of eyelash / eyelash. [p. 3.443] This change occurred after Navoi. In Navoi, as in the devon: eyelashes.

At first glance, Hushu Hiram stole the cash

His eyes are disbelieving, his lashes are crooked.

The etymological dictionary of the Uzbek language explains the word eyelash as follows. Feathers lined up at the edges of the eyelids. The word is derived from the Old Turkic word for hedgehog, which means "many thorns" and is derived from the suffix -k, which was later replaced by the consonant rp: hedgehog + k = eyelash> eyelash. [Page 10,210]

Black eye is the eyelid, black eye is the black eye; the axis of the eye; pupil of the eye [p. 365]

Qaraq - "eye", "pupil of the eye", this name, which also means the same thing in the ancient Turkic language, is derived from the verb kara-, which means "look -", "blind" - q made with the addition of; In Uzbek, the vowel a in the first syllable is replaced by the vowel ä, and the vowel a in front of the consonant q is replaced by the vowel â; see - + q = see> see. [page 10.527]

Alin - forehead, forehead. [Page 3.107]

An is the cheek, red is the cheek. [Page 3.76]

The chin is the jaw on both sides, the two edges of the mouth. [Page 3.154]

The same meaning is explained in the etymological dictionary of the Uzbek language. The chin is the part of the lower jaw that protrudes. The word is derived from the suffix - (e) k, which in ancient Turkic means "face" and means "smaller than the horse". The word is also pronounced in Uzbek as iyak. In the ancient Turkic language, the word "chin" meant the part of the face on both sides of the mouth, the modern meaning came later. [Page 10,466]

The palate is the inner right and left side of the mouth. [Page 3,356]

Sizig 'is the space between the teeth, the space between the gums. When you are assigned to keep a secret, do not sneeze - it is called sneezing. [Page 3,356]

Art hair - back hair. [Page 3.77]

Art - ora, neck. [3. Page 77]

Own - organs belonging to the heart and abdomen. I have a pain in my stomach. [Page 3.81]

Intestine is the name of the parts on the inside of the ribs. [Page 3.155]

Spider - a soft spot on the head of children. [Page 3.134]

In conclusion, Kashgari is a leading linguist, ethnographer, naturalist and medical scientist. It is no coincidence that this work still serves as a basic scientific guide for researchers, a guide to the life of the Turkic peoples. An important aspect of the work is that the origin of a word is explained and explained along with the vocabulary, place of use and figurative meanings. That is why the first Turkic source is valuable for all Turkic fraternal peoples.

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