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THE RELATIONSHIP OF LINGUISTIC AND CULTURAL VOCABULARY IN THE DEVON OF MAHMUD KASHGARI TO LANGUAGE AND NATIONAL MENTALITY

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ABSTRACT: Linguistic studies in Uzbek linguistics began to appear in the last two decades. Linguistics studies the culture of the people, which is reflected and reinforced in language and discourse. First of all, he researches myths, legends, customs, traditions, customs, customs, and symbols of a certain culture. These concepts are related to culture, and they are reinforced in the language in the form of household and food behavior. The article talks about the linguistic and cultural characteristics of some lexical units in Mahmud Koshgari's Devonu dictionary - Turkish work.

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We can say that Mahmud Koshgari made a great contribution to world terminology by showing how different terms are used in "Devonu lug'otit turk". At the same time, defining the meanings of the terms used by Mahmud Koshgari is a criterion for determining the scientific level of the works related to linguistics after "Devonu lug'otit Turk". Many terms used in Mahmud Koshgari's dictionary are mentioned in the same sense in Mirza Mahdikhan's work "Sangloh". It should be noted that the meaning of some lexemes used in some works does not correspond to the meaning used by Mahmud Koshigari. For example, in the work "Boburnoma" the lexeme "against" is associated with the time of Genghis Khan. Mahmud Koshigari explains that "against" means a palace. If these are taken into account, it becomes clear how urgent a problem it is to determine the meaning of the terms related to the social and domestic life of the Turks of that time, used by Mahmud Koshgari. Accordingly, it is important to study and research the work on a large scale with all aspects of linguistics and cultural studies.

Mahmud Koshgari belonged to the Karakhanid dynasty. One of Mahmud Koshghari's ancestors may have been Harun al-Hasan ibn Sulayman, also known as Bughra Khan. He was the first to conquer Movoroonnahr and Bukhara, the capital of the Samanid state, and founded the Karakhanid dynasty. The fact that Mahmud Koshgari was a descendant of the Karakhanids created good conditions for him to master the knowledge of that time. A number of articles by A.N. Kononov on studying the life and activities of Mahmud Koshgari are important. The scientist gave a lecture on "Mahmud Koshgari and his work "Devonu lug'otit turk" at the conference held in Fergana in connection with the 900th anniversary of the writing of "Devon". [Kononov, 1973, -S.3-9]

This work, which is one of the most important treasures of Turkic social and cultural life, is an encyclopedic dictionary. In addition, the purpose of writing the work is to show that the Turkish language is as rich as the Arabic language and to help those who want to learn Turkish in Turkish-

dominated areas. Consequently, at the time the book was being written, the words existing in the Turkish language were explained in Arabic by using them in Turkish sentences and giving encyclopedic information. "Devoni Lugotit-Turk" with these annotations has become a large encyclopedia providing information about Turkish culture, history, geography, ethnology, mythology, folklore, language and literature. The work became a literary anthology in terms of giving place to literary examples. It was also recognized that "this work laid the foundation for Turkology, as it contains many materials related to Turkish culture." [Ulkutashir, 1972, -B. 37.]

It is known that "the conceptosphere of ``human" as a unit of knowledge is a universal phenomenon for the owners of all languages and cultures." [Boynazarov, 2020, -B.14] The same reasoning can be made about the conceptosphere of "human" described in "Devonu Lug'atit-Turk". For example, the concepts of man, person, used in the meaning of human in the work "Devonu Lugatit-Turk" have their components such as man, husband, woman, child, house, family, kinship, human character, social-spiritual, psychological-physiological state and the units that represent them. organizes the conceptosphere.

Mahmud Koshghari's "Devonu Lug'atit-Turk" works, when the explanations of the concepts of land and people, which express the concept of "man", are explained, the meanings of these concepts in the conceptual field of the language of that time are derived and they can be seen in the following categories: Household concepts (home, farm, equipment , feast, holiday, hospitality, rest); kinship ties (marriage, child, relative, offspring); physical, psychophysiological, psychological description of a person (body, health, abilities, humor, sincerity); emotions (joy, love, sadness, fear, anger, hatred); material, social, spiritual, cultural concepts (material goods, work, knowledge, friendship, courage, ethics, aesthetics, mother tongue, faith, humanitarianism); categories of time and space (age, birth, death, past, future).

In "Devoni lug'otit turk" notes related to the traditions of the Turkic peoples are also important. M. The historical information collected by Koshgari himself refers to different areas, each of which requires separate research. While studying the work, the words collected in the dictionary form different professions and themes.

In today's advanced life, hair dyes have become a beauty tool for women all over the world. It is noteworthy that Mahmud Koshgari wrote that Turkish women used hair dyes ten centuries ago. If we approach the topic from a historical point of view, what was the shape of the hair of the ancient Turks? And how and why did changes occur over several hundred years? Here, as the first scientific sources, it should be noted that Russian scientist Mikhail Gorlik studied the hair forms of Turkish soldiers in the 7th-11th centuries, and later Professor Dmitriy Vasiliev studied the types of hair and mustaches on the sculptures of the Orkhun-Yenisei inscriptions. We find such statues depicting the warriors studied by these scientists in Central Asia and Northern Siberia.

It is known that proverbs are a unique phenomenon of folk oral creativity and reflect the spiritual image of the people, their attitude to existence and nature, literally reflect the worldview of the people. Although the work "Devoni Lugatit Turk" was written almost 1000 years ago, the proverbs mentioned in it have been serving in the socio-cultural life of Turks until today. Mahmud Koshgari, in his study "Devonu Lug'oti-t-Turk", cited the text of 268 proverbs that he recorded during his field trips. [Madayev, Sobitova, 2010. -B 37]

In Turkish society, topics such as parenthood and childlessness are among the main topics of folk proverbs. There are many proverbs on this topic in "Devoni Lugatit Turk". "Mush ogli mujav tugar" [Koshgari, 1963. -B. 22] we still use the proverb "The cat's cub meows like its mother" [Shomaksudov, Shorahmedov, 1990, - B.44.] The issue of attention to lineage, which is directly related to identity, is clearly reflected in this proverb. This made the proverb alive. Also "Ata oglu

attach tugar" [Koshgari, 1963. -B. 84] (A father's son is like his father in behavior) we can use the proverb today in a different way, i.e. "A horse is replaced by a mother" [Mirzayev, Musoqulov, Sarimsakov, 2005, -B.160]. As seen in this example, the meaning of the old proverb has been preserved, but the form has changed. The proverbs concisely reflect the deep meaning of the Turks of that time, the wisdom of the hardworking people, the national tradition, long life experiences, nature and social phenomena.

Also, the proverb "The father is a bitter apple, the son's tooth is bitter" [Koshgari, 1963, -B 360] (The father is a bitter apple, the son's tooth is bitter) "The mother is sour, the daughter's tooth is bitter" [Mirzayev, Musogulov, Sarimsakov, 2005, -B.146] variant is widely used nowadays. As we can see, there was a change in the system of images in this proverb. This gave the meaning of the proverb subtlety. At first, the meaning of the proverb was that the son is responsible for what the father did, but as a result of the change of historical life, the improvement of values, we can see that there was a change in the system of images. That is, today's attention to genealogy, especially the formation of unique national values in the style of "See your mother and marry your daughter" is reflected in the proverb, and this indicates that the issue of purity of genealogy and family values has been taken seriously in Turkish society since ancient times.

In the ancient Turkish land, where our ancestors ran horses, our ancestors were mature and educated in every field. Turks have also matured in terms of folk medicine. In particular, any disease, whether it is in the human body or an animal, sought to see its claim by using the blessed four elements gifted by nature. Various diseases related to the mind and body and medicines that help this disease "named". Based on the information in the work, the main characteristics of the concept of "health" in "Devonu Lugatit-Turk" can be explained as follows: conditions related to physical and mental health (type of illness, symptoms, common diseases related to humans and animals); concepts of mystical and empirical medicine (concepts specific to ancient Turkic Qam/shaman mystic medicine and 11th century folk medicine); Concepts of treatments, medicines, medical equipment (the concept of "healthy/sick person", medicine, treatment methods and tools of Qam, shamans and healers, hygiene (cleanliness).

In "Devon" there is the word em, which is still in use today: em (em) - food, medicine, medicine; that's why the healer is called a healer. [Koshghariy, 2017, -P.31] This word is exactly found in OTIL. Also, another place related to the process is noteworthy in the work. ïsrïq (isriq) – incense; a word used when treating children's head wounds or eye contact; (incense) is lit and the smoke is held on the child's face saying ïsrïq-ïsrïq ("you demon, lose consciousness"). Also, in "Devon" the word ilruk has the same meaning: ilruk (ilruk) - incense; in the language of the three tribes. [Koshgariy, 2017, -B.53] The most important aspect is that this folk medical custom exists among several Turkic peoples, including the Uzbeks. In the explanatory dictionary of the Uzbek language (O'TIL), incense is defined aswild herb belonging to the family of incense [Contains alkaloids and is used in folk medicine in various ways (including incense)]". It is not for nothing that they say that incense is a cure for a thousand pains (from the newspaper).

Among the Turkic peoples, including the Uzbeks, great attention is paid to being polite and observing the rules of speech etiquette. In particular, it is considered a good quality to treat relatives, strangers, seniors, peers, and even juniors with special consideration. This situation is expressed not only in our current living spoken language, but also in historical written sources. If we refer to Mahmud Koshgari's work "Devonu lug'otit turk", we can find many examples of this.

Mahmud Koshgari's work "Devoni Lugatit-Turk" says the following about the position of the Turkish language: "I heard this from a reliable scholar from Bukhara and another reliable scholar from Nishapur, they attributed this word to the prophet: the prophet is the sign of the apocalypse,

the conspiracies of the end of time and the attack of the Oghuz Turks. he said: "learn the Turkish language, because their rule will last a long time". It is worth noting that, compared to other languages in the East, special attention is paid to the Turkic peoples and their languages. The reason for this was that the Turkish language spread over a wide area. That is why it is impossible not to create artistic works and chronicles in such a careful language. Original sources provide reliable and comprehensive information about the state and development of the ancient Turkic language.

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