

THE WORK "DEVONU LUGOTIT TURK" IS A RARE LITERARY SOURCE

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Abstrakt The work “Devonu lugotit Turk” contains ancient legends and tales related to the history of the Turkic peoples, about 300 proverbs and sayings, wise words and more than 700 lines of poetry. About 150 lines of the poetic fragments presented in "Devon" are masnavi, qasida, ghazal and continental fragments of the "bayt" type typical of poetry of the Islamic period, and the author calls them "bayt". The songs in "Devon" are more in the nature of war chronicles, and some large poetic pieces are conditionally called "War War with the Tanguts", "War War with the Uighurs", "War War with the Yabaku". «Devonu lug‘otit turk»-adabiy manba. Unda turkiy xalqlar tarixiga oid qadimiy afsona va rivoyatlar, 300 ga yaqin maqol va matallar, hikmatli so‘zlar, 700 satrdan oshiq she‘riy parchalar o‘rin olgan. «Devon»da keltirilgan she‘riy parchalardan 150 satrga yaqini islom davri she‘riyatiga xos bo‘lgan «bayt» tipidagi masnaviy, qasida, g‘azal, qit‘a parchalari bo‘lib, muallif ularni «bayt» deb ataydi.«Devon»dagi qo‘shiqlar ko‘proq jangnoma xarakterida bo‘lib, ba‘zi yirik she‘riy parchalarga shartli ravishda «Tangutlar bilan jangnoma», «Uyg‘urlar bilan jangnoma», «Yabaku bilan jangnoma» deb nom qo‘yilgan.

«Девону луготит тюрк» содержит древние мифы и легенды об истории тюркских народов, около 300 пословиц и поговорок, мудрых слов, более 700 стихотворных строк. Около 150 строк поэтических произведений, представленных в «Девоне», представляют собой маснави, касыда, газель и стихотворные произведения, типичные для поэзии исламского периода, и автор называет их «байт». Песни в «Девоне» носят скорее боевой характер, а некоторые крупные стихотворные фрагменты условно названы «Tangutlar bilan jangnoma (Записи о битве с тангутами)», «Uyg‘urlar bilan jangnoma (Записи о битве с уйгурами)», «Yabaku bilan jangnoma (Записи о битве с ябаку)».

The original manuscript of “Devonu lugotit Turk” has not reached us. The only copy copied 200 years after it was written is kept in Istanbul Library. This book, consisting of three volumes, was translated into the modern Turkish language and published in 1939-1941.

The first researcher and partial publisher of “Devonu lugotit Turk” in Uzbekistan is Professor Fitrat. This work was translated into the modern Uzbek language by S. Mutallibov, a doctor of philology, a well-known linguist.

Terms such as «Qo‘shiq», «she‘r», «qasida», «marsiya», «afsona», «maqol» were used for the first time in this work. The first information about the Uyghur script is also presented. The work contains work and ritual songs, lyrical songs and

textbooks, "Winter and Summer" discussion, "Alp Er Tonga" (Afrosiyob) march, savs (legends), proverbs, "Golden Blood" legend (in which the bravery of our ancient Turkic ancestors against Alexander the Great is told), passages such as "Fighting with the Tanguts", "Fighting with the Yabogu" and the like are presented. Poems related to the life scenes of the "Devan" Da-Turkic peoples occupy an important place. The traditions, way of life, occupations and beliefs of the people are clearly expressed in them. Songs from the old way of life, such as the mobilisation of young men to work, the picking of fruit, the call to hunt, are given special attention.

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Lyrical songs are dominated by the expression of human emotions, poetic feelings and the description of nature and landscapes of the motherland. Horses, a constant companion of the Turkic peoples, occupy a special place in songs about the world that surrounds man. Most of the songs in the work were created in close connection with hunting and animal husbandry - the way of life of the Turkic peoples. Mahmud Koshgari explained the term "song" as "poem, ode". The main part of the literary forms contained in "Devon" are quatrains. They have rhymes in the form of a-a-a-b and a-a-a-a or a-b-v-b. The theme of the quatrains is love for the motherland and country, pride in those who have fought for the people, the beauty of natural landscapes, hard work and the interpretation of various human experiences.

According to the form, the poetic passages in "Devonu lugotit Turk" are composed of twos, fours and murabbas, and most of them consist of exhortations and teachings. The depictions of folk songs in the work are extremely diverse. In the quartet «Qaqlar qamug' ko'lardi» to'rtligi, «Qish bilan Yoz» munozarasida jonlantirish, «Bulnar meni ulas ko'z» quatrain, characterization takes the main place.

About the "Alp Er Tonga"

Alp Er Tonga is an ancient hero of the Turks. Yusuf Khos Hajib wrote that the Tajiks are called Afrosiyab. Mahmud Koshgari says that Afrosiyab lived in Kashkar - in the city of Urdukant. Tonga Alp Er is a man as strong as a tiger. Also, all the information about his sons named Barman, Barsgan and his daughter named Gaz has been preserved. The following information is given about Qaz in the work: "Qaz is the name of Afrosiyab's daughter. He may have blessed the city of Qazvin. The root of this word means goose play - a place where geese play... The father of the goose is Tonga Alp Er - Afrosiyab. He built Marv 300 years after Tahmurasp. Some considered the whole Movarounnahr as one of the lands of the Turks. He started

from Yankand. One of his horses is Dizroyin. Because of its yellow colour, it means the city of copper. It comes from Bukhara. Afrosiyab's daughter - Gaz's husband - was buried here. Pagan fire worshippers come here one day a year and weep around the place where Siovush died. Cattle are slaughtered and sacrificed..."

In March, the bitter fate of the Afro-Alpine country of Tonga is assessed as a terrible tragedy, an irreparable loss. - Did Alp Er Tonga dies? - Did they miss a day? - Did you get the money? - Now the heart is torn. - Alp Er Tonga is a hero loved by the people. These verses remind us of the mourning ceremony: - They died like wolves. - They tore their collars. - They went around crying - there were many tears.

Mahmud Koshgari reminds us that Afrosiyab's children were called Khagan and Khan. In Marcia, the death of Afrosiyab - Alp Er Tongani is considered a bitter fate, a terrible tragedy, an irreparable loss. This lament is in the form of a murabba' and the verses are mostly in a-a-a-a-b rhyme. Alp Er Tongamarsia is the weight of a finger. Each of its lines consists of seven syllables. Parking is mainly given in the form of 4+3.

The tradition of collecting Turkish words and phrases and their scientific justification goes back to the rich experience of the work "Devonu lugotit turk" created in the 11th century. After all, Mahmud Koshghari, the author of the dictionary, defined the principles of collecting words and phrases belonging to the language of different tribes and tribes of his time and reflected them in his work. In this regard, the lexicographer writes: "I spent many years traveling around the towns and villages of the Turks, Turkmen, Oghuz, Chigil, Yagmo, Kyrgyz, and collected their dictionaries. I studied and determined the properties of z. I did these things not because I didn't want to, but because I wanted to understand every little difference between these languages. I arranged them in a thorough manner."

According to the results of the research, there was a work by Mahmud Koshgari called "Javaqirun-nahvi fi lug'otit-turk" ("Rules of Syntax of Turkic Languages"), which was written earlier than "Devonu lug'otit turk", unfortunately, this work has not been found yet.

In conclusion, it can be said that Mahmud Koshgari's work "Devonu lugotit turk" is worthy of every study as the real wealth of our nation. The product of the work of a diligent scientist has become more and more valuable over the centuries. It is worth mentioning that the literary fragments and linguistic facts given in "Devon" are not only examples of the literature of the 11th century, but most of them are the product of very long past times. In this respect, such fragments are the most important documents that serve to determine the history of the origin, development and very long history of the literary movement of Turkic languages. Some geographical and ethnographic information in the work is also of great importance from the point of view of related fields.

Mahmud Koshgari adds to this work a map of the world he has made. The names of countries, cities, villages, mountains, deserts, seas, lakes and rivers are written on the map. Some names not shown on the map are explained in the text of the

dictionary. The map mainly covers the eastern hemisphere. Mahmud Koshgari himself writes about it: "I showed them all in a circle in the shape of the earth to determine the location of the cities from Rum to Mochin". The colour of the conditionally accepted colours is explained with words in four places outside the circle. Despite some shortcomings, Mahmud Koshgari's 11th-century map is perfect for its time and an important source of geographical information for the present day.

“DEVONU LUGOTIT-TURK”

About Spring

Qor, buz qamug‘ arushdi,
Tog‘lar suvi oqishdi,
Ko‘kshin^[2] bulit o‘rushdi,
Qayg‘uq^[3] bo‘lub ukrishur^[4].

[Snow and ice reached; mountain water began to flow. A blue cloud rose and floated in the air like a boat on water.]

Urdu bulit ingrashu,
Oqti oqin mungrashu,
Qoldi budun tonglashu,
Ko‘krar^[5] taqi mangrashur^[6].

[(On the blue face) clouds began to play. The torrent began to flow. (The appearance) surprised everyone. Lightning flashed, and thunder rumbled with an eerie sound].

Oy qo‘pub, avlanub,
Oq bulit^[7] urlanub,
Bir-bir uza uklunub^[8],
Sochilib suvi ingrashur^[9].

[The moon rose, and a circle appeared around it. A white cloud rises, piles on top of each other, and begins to hiss and pour drops of water on the ground. At that time, when a red vortex surrounds the Moon, it was believed that the redness pushes the clouds up, and they start to rain in bunches].

Quydi bulit yag‘murin,
Kerib tutar oq to‘rin^[10],
Qirqa quzti ul qorin,
Oqin^[11] oqar angrashur.

[The cloud poured rain. He spread his white net wide in the air, and threw his white snow on the mountains. Sharros flood flowed].

Qoqlar^[12] qamug‘ ko‘lardi^[13],
Tog‘lar boshi ilardi^[14],
Ojun tani yilirdi,
Tutu^[15], chachak jarkashur^[16].

[The pits were filled with water, even the top of the mountains became an illusion (disappeared), the being began to breathe hot (radiate), plants and trees were washed away. Everything was decorated and illuminated].

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