

**HISTORICAL DEVELOPMENT OF LEXEMES DENOTING THE NAMES OF SEASONS IN TURKIC LANGUAGES****Qudratillo Bakirov***PhD student of Tashkent State University of Uzbek language and Literature named after Alisher Navoi**E-mail: tillo.bakirov@mail.ru**Tel: (88) 036 75 75*

**Annotation:** article examines the lexical and semantic properties of time-denoting lexemes associated with the seasons of the year, which were used in the ancient Turkic language period, in some modern Turkic languages.

**Key words:** lexeme; morpheme; system; etymology; denotate; Anthropo-linguistics; temperament.

**Аннотация:** В статье рассматриваются лексико-семантические свойства времяобозначающих лексем, связанных с временами года, которые использовались в древнетюркский языковой период, в некоторых современных тюркских языках.

**Ключевые слова:** лексема; морфема; система; этимология; обозначать; Антропологистика; темперамент.

The change of seasons is caused by the tilt of the Earth's axis of rotation relative to the plane of its orbit (the path of the Earth around the Sun). The direction of the Earth's axis does not change as the Earth revolves around the Sun. Therefore, as the Earth revolves around the Sun, one north pole and one south pole face the Sun. When the north pole faces the Sun, the northern hemisphere warms more, and when the south pole faces the Sun, the southern hemisphere warms more. From this, the seasons change. In the Northern Hemisphere, the beginning of spring is the time when the Sun passes through the vernal equinox (March 21-22); the beginning of summer is the time when the Sun passes through the summer solstice (June 21-22); the beginning of autumn is the time when the Sun passes through the autumnal equinox (September 23), and the beginning of winter is the time when the Sun passes through the winter solstice (December 21-22). In the Southern Hemisphere, the opposite is true. The naming of the years in Turkic languages is also ancient, and their naming in modern Turkic languages is almost the same with phonetic differences. Such names are considered to be names related to seasonal changes in the earth's crust.

**Yay/yaz/jaz/ Ko'klam** jas is spring in "Kutadgu Bilig". Jaruq jaz teg erdim tmn t ċeċklig – I was like a bright spring with different flowers (QBK, 38616). This word is a Turkish+Persian compound noun, the Turkish word for "Ilk bahar" first+spring in Turkish. In some Turkic languages only the Persian part is used. In the Old Turkic period, the spring season was expressed by the word "yoz", In the inscription "Orkhon" "Yazinga Oġuz tapa

süledim- I went to war in Oghuz in the spring. (Muharrem Ergin, a.g.e., Boaziçi Yayınları İstanbul, 2000, s.)

In the "Devonu Lug'atit Turk" this word has two meanings, representing both summer and spring. Kūz keliği yayın belgölüg (DLT 515/414) Also expressed in the saying "The arrival of autumn is known from spring". In some languages, the word "Summer" is also used to represent "spring". In addition to the word "spring" in the Azerbaijani and Turkmen languages, the word "summer" also has a place in the meaning of autumn. (Seyavu Serhanlı Zeynelabidin Makas, a.g.e., s. 334). The word "ko'klam", which is used to mean spring in the Uzbek language, also exists in modern Turkish dialects. "Köklem yamurları ekin ve ot yürütür."- Spring rains make crops and grasses grow. (Eyüp- İstanbul Derleme Sözlüğü, cilt 8,s.418) Spring is also expressed in Kazakh Turkish by the word "ko'klem". In Altai Turkish, the spring season is expressed by the word "kuule". (Emine Gürsoy Naskali-Muvaffak Duranlı, a.g.e., s. 130). In the Khakass language, a South Siberian language and dialect, the lexeme ças (chas) is used in the meaning of "spring". (Gürsoy Naskali vd., 2007,s. 83). In the Old Turkic period, the /y-/ sound at the beginning of a word changed to the /ç-/ sound. The /-z/ sound at the end of a word changed to the /-s/ sound. In the Tuvan language, the use of the lexeme ças in the same form in the meaning of "spring" can be seen. (Ölmez, 2007,s. 110). In the Altai language, the lexeme "jas" is used in the meaning of "spring". ( Gürsoy Naskali-Duranlı, 1999, s. 55).

**Yay (Yaz)** – summer. This word comes from the verb "yay".[DLT;141-bet;2017]. In "Kutadgu bilig" "yay", summer. Qadīr qīšqa yandī yarumīš yayī – His bright summer turned into a bitterly cold winter (QBH, 467). It represents the period between the awakening of nature and the periods of drought. The word "summer" also exists in the Old Turkic language, as "yoz" in the Divan. In Azerbaijani, the consonant z>y has changed. The lexeme changes to y>j in Kyrgyz, Kazakh, and Tatar, and to z>y in Kyrgyz and Tatar Turkic. In addition, the phenomenon of vowel thinning in Tatar Turkish is also noteworthy. In Turkmen Turkish, the words "yalpak, yasi" are used to express the seasons, and in Uyghur Turkish, the words "yapilaq" or "yayima" are used. The word "yalpoq" is also used in Anatolian dialects. However, the word expresses the meaning of "bottomless, crooked place." In Uzbek, "yalpoq" is used to describe a flat place. In the Altai language, one of the languages and dialects of South Siberia, the word-initial sound /y-/ changed to /ç-/ during the Old Turkic period. For this reason, in Altaic, the lexeme meaning Summer is expressed through the form **çay(chay)** (Gürsoy Naskali- Duranlı,1999, s. 56). In the Khakas language, the lexeme çay(chay) is also used to mean the spring season. (Gürsoy Naskali vd., 2007, s. 83). In the Tuvan language, the lexeme çay(chay) is also used to mean "summer". (Ölmez, 2007, s.112). From the examples given above, we can say that the lexeme yaz is derived from the lexeme "yay" in Old Turkic.

**Kuz** – autumn, autumn season. .[DLT;135-page;2017], autumnal, pertaining to the autumn season. Üçi küzki juldüz üçi qīšqī – Three of the stars I mentioned are autumn stars, and three are winter stars. It appears in sources as (QBH, 1612). This word is interpreted as the season when the leaves turn yellow and fall. This sentence, which is expressed by the word "kuz" in Turkic languages, is used as "kuz" in the "Devonu lug'otit turk". In Uzbek, Uyghur, Kyrgyz, Kazakh Tatar, the word "kuz" is used in the form in the "Devonu lu'gotit turk", that is, in the form "kuz"("kongur küz" (hazin güz). K. K. Yudahin, a.g.e., s. 545). In the Uzbek language,

along with the word "autumn", the word "khazonrezgi" also means autumn. In Altai Turkic, the word "kuz" is used in the form "Küs". "küskü iter" – autumn is beginning (Emine Gürsoy NaskaliMuvaffak Duranlı, a.g.e., s. 13). The word "payiz", another Turkish word for autumn in Azeri Turkish, has its place in the dictionary. "Payiz" also exists in Turkish dialects and has the same meaning. Also, the lexeme "subanhar" in this language is more active than the lexeme "kuz". In the Altai language, a South Siberian language, the word ending /- z/ from the Old Turkic period changed to /- s/. Therefore, the lexeme küs is used to mean "autumn". In the Altai language and dialects, the lexemes küskü and küskide are also used to mean "autumn". (Gürsoy Naskali- Duranlı, 1999).

**Qiş** – winter season; Qiş qonuqı ot – The beauty of winter is fire.. (DLT;136-page;2017). Qiş-winter. Erinçig qışiŷ sürdi jazqı eşiñ – It is found in sources in the form “The spring wind chases away the boring winter” (QBN, 1712; QBN, 64) Seasons in ancient Turks. A year is divided into four seasons. These are yaz – spring, yay – summer, küz – autumn, qış – winter. Of these, the word "yaz" is not used to mean spring, Instead, we use the words "bahor" and "ko'klam". The word yay, which means summer, underwent a sound change and became yaz. Nevertheless, their remains are found in some of our words. For example, the word yaz in the children's song "Läyläk keldi, yaz boldi" means spring Or the root of the modern word "yaylaw" is related to "yay" (summer): yay+la+ğ/w – "meadow, a place where one spends the summer." Compare: qışla+q – “village, place to spend the winter, wintering”. The words yaylaw and qışlak that we use today historically arose in connection with the life of herders who migrated to villages in the winter and went out to pasture in the summer to make a living. According to the ancient Turkic calendar, the year begins with "yaz" (meaning spring) and the season ends with winter. (Q. Sodiqov Old turk language). The lexeme kış "Winter", which has survived from the "Devonu Lug'otit Turk" to our days, has phonetic differences in some Turkic languages. In some dialects, the "q" sound is replaced by the consonant q>g. This word is in the form "giş" in Azeri and Turkmen. In Kazakh Turkish, the word kış "winter" is used in the form "qıs". In Turkish, Uyghur, Tatar, and Kyrgyz, the lexeme denoting the season "kış" is pronounced as it is in Uzbek. (“Kı küröö kirip keldi.” A cold winter has come (K. K. Yudahin, a.g.e., s. 462.) When studying the lexeme "kış" in the South Siberian Turkic language and dialects, we can see that the lexeme is still used in the same meaning. The lexeme winter is used in the Altai language without any changes. In the Altai language, jayı- kızı is used in the meanings of “summer and winter”, kışkı(winter) “relating to winter”, kışta(winter)- “to spend the winter”, kıştu(winter) “village”. (Gürsoy Naskali- Duranlı, 1999, s.110). In the Tuvan language, the lexeme winter continues to be used in the meaning of "winter season". In the Tuvan language, kışkı (winter) is used in the meaning of "pertaining to winter", kışta (winter) - "to spend the winter", kıştag (winter) is used in the meaning of "village". (Ölmez, 2007, s. 200). In the Khakas language, the lexeme expressed in the form of his is also in the form of his, which is more active. In Khakas, sooh his is used in the meanings of “cold winter”, hatıŷ his is used in the meaning of “hard winter”, hisi iir is used in the meaning of “winter evening”, hista is used in the meaning of “wintering”. (Gürsoy Naskali vd., 2007, s. 174).

The seasonal 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 variation of time lexemes in Turkic languages.

The history of the emergence of time and measurement units, which arose due to everyday needs in the process of the emergence of human society, is also long. The collection of terms related to these lexemes, expressed in historical, artistic and scientific sources, is of great importance today. Because they can be a useful source in solving problems in our terminology.

Collecting time and measurement units found in folk dialects is also useful in every way and can be a source of information that shows how rich our language is and shows the close relationship between the Turkic languages.

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