



## EXACT QUANTITY LEXEMAS IN "DEVONU LUG'OTI-T-TURK"

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**Abstract:**Analysis of language units used to express exact quantity in ancient Turkic languages, especially in the language of the 11th century

The period until the end of the XIV century. This period is the eve of the formation of the old Uzbek literary language, and there are a lot of functional forms used side by side, the widespread use of ancient forms, dialectal or forms belonging to other Turkic languages are in widespread use. is explained by such circumstances as

It includes the period from the end of the XIV century to the second half of the XIX century. During this period, the old Uzbek literary language was formed, and its grammatical structure was apparently regulated to a certain extent.

It started from the second half of the 19th century. During this period, the press was created and newspapers, magazines and books were published in Uzbek language. This, in turn, created the ground for the literary language and colloquial language to become closer and the literary language, in particular, its morphological structure, to be enriched at the expense of the colloquial language.

In this process, the scientist always takes the languages of the Turks as a basis for comparison, and compares them to the languages of the Oghuz and Kipchak tribes. In particular, phonetically, "y" at the beginning of a word is replaced by "zero" or "j" in Oghuz and Kipchak, and "m" at the beginning of a word in Turks is replaced by "b" in Oghuz and Kypchak. is brought. In particular, from our observations in the process of studying the quantitative units used in the work, it can be said that the scientist also differentiated and compared the quantitative units used in the language of that time by levels.

Humanity has been interested in determining the amount of things in the surrounding environment and has tried to do so since ancient times. Numbers are used to quantify things. In the history of Turkic languages, the origin of counting began with the person himself. Rather, a person named the numbers by counting his fingers. If we pay attention, the origin of the numbers up to ten, their basic, dictionary meaning is connected with the name, position or position of the fingers. For example, a number is attached to the thumb (in the vernacular language, bashmaldaq). Two after it (the first finger after the thumb); üç - so called because it is located at the very end of the hand, etc. This opinion will be confirmed if the name of the numbers up to ten is studied etymologically. This phenomenon indicates that the origin of the numeral system in Turkic languages, and most importantly, the historical roots of Turkic languages are rooted in the early times of human society, the time of the emergence of the language. So, our words that are part of the number system are a legacy left to us from the time when the first people started learning to count. In the period of the ancient Turkic language, the number system was improved and became a complete system. There is no "zero" in ancient Turkic, because "zero" is a non-existent number. Counting starts from "one". When a person is born, one year is counted, and the time in the mother's womb is added. A year later, he

turned two years old, and by this time he was getting younger. The number one is the speaker, that is, "I" (myself, the place I stand on, or the thing I hold). "Men" is bi in Old Turkic language. This word is also preserved in the composition of the auxiliary birü~berü. -rü is a suffix of the conjugation of departure, berü means "toward me" and is called beri in the modern Uzbek literary language. For example: beri kel, köpdän beri. Bi in bir is the speaker ("I"). So, the count begins with the speaker himself. In the current Uzbek literary language, there is no construction of numbers. In the old Turkic language, there is a construction in numbers. It is also possible to restore their morpheme composition. For example: the root of iki is ilki (ilki>ilki>iki. Modern Uzb.: iki). In ancient Turkic, il means "front". "Race" is also il, its antonym is tör. İl also has the meaning of "pole, direction": il means "East", because the East is in front in the thought of the ancient Turks. -ki is a relative suffix, and the first one means "previous, initial, former". But logically it is "after the speaker". Therefore, it is the second in order. A number of other numbers have also been made. The number "twenty" is formed from two: iki-r-mi>yiki-r-mi>twenty. The number fifty is derived from the word el (finger): fifty means "five tens". Or: altı-mış>altmış, yeti-mış>yetmiş. So, the suffix -miş, -miş turns one into ten. We will give another example of the formation of numbers: sekiz on>säksän ("eight ten"), nine on>toqsan ("nine ten"). The number nine is derived from the word odd. The word taq means "to satisfy; payment; means silence. Chogishtirin, the modern words tokhta (<toq-ta), köhli toq, karni toq, and toqli also come from the same root.

Chogishtirin, the modern words tokhta (<toq-ta), köhli toq, karni toq, and toqli also come from the same root. The number nine is so called because it is the final unit (i.e., the last unit) and means "stopped, completed", -(u)z is a formative suffix. Or the origin of the number "hundred" is connected to "hundred" ("surface, surface"). It is named so because it is at the end of the tens, on the surface. The meaning of "face of a person" is also the same. So, the numbers säkiz (<säk-iz), nine (<toq-uz), thirty (<ot-uz) are made with the suffix -z; The numbers altmış (<altı-mış) and yetmiş (<yeti-mış) are formed with the suffix -miş, -miş.

F. Safarov, a linguist, says: "Taking into account that the number word group is a special lexical tool for expressing a pure and precise quantity, it takes a place in the center of the number-quantity microfield."

In ancient Turkic languages, there were semantic types of number, like in modern Uzbek language, and these numbers were distinguished by their own characteristics in terms of expression methods and forms. Views on the naming and use of numbers and numbers are described in M. Koshgari's work "Devonu lug'oti-t-turk". the word number itself is also explained separately, with examples: san - number, number. How many sheep are there?

The author describes the names of numbers in detail, based on examples trt - four. trt yrmaq - four coins. This means four numbers in total. says that it is more correct to write with "wow" in twrt style. aj - three. אַרְבַּע יָרְמָאק – three coins (DLT.I.71b).

M. Koshgari, along with the names of numbers, also gave information about how this number appeared and its composition. The numbers eighty and ninety were formed by adding ten to the numbers eight and nine, and the forms eighty and ninety were formed in later periods. The forms of eight and nine are used in written monuments in the ancient Turkic language. This is explained in the work "Devonu Lug'oti-t-Turk" as follows:

skswn- eighty. asli skyzawn - eight ten. Two words combined to form one word (DLT.I.410b). Nine is ten, two words were later joined.

M. Koshgari also gave valuable information about the types of meanings of numbers. In the ancient Turkic languages, the meanings of numbers were formed by adding various suffixes to the stem of the number. An ordinal number is formed by adding the additions -th, -th, -th to the countable number. We can see from the examples in the old written sources that in Turkic languages, at first, the ordinal numbers were formed without the vowel [i] at the end of the syllable. Orhun-Enasoy, ancient Turkic (Uyghur) language monuments use the order in this form. M. Koshgari also explained separately how the ordinal number is made in this form.

اِسْر\_ asr – اِكْنِد\_ ikindi nen – the second thing. Sira number. The following explanation of the same word is given.

Afternoon is the time of Asr prayer (prayer before sunset).

The number of the second order appears in some written monuments of the 13th-14th centuries in the form of asr, as in "Devonu lug'oti-t-turk". In "Kissasi Rabguzi" it is used in the form: "touch the

afternoon prayer".

Ажнь черчунч - the third. Sequence number. This is the rule. So, if the meaning of following or continuation of the previous number is explained in numbers below ten, the letters n and j are added to the number itself (DLT.III.451). So, these letters performed the function of a number-forming suffix.

twrtnj törtünch - the fourth. Four is a very important quantity in the expression of the universe. The universe that surrounds us can be described with this number, this amount and this type of stage. In fact, this ancient world is composed of four elements (air, water, earth and fire). These four elements directly reside in the nature of the earth and the people on it: heat, cold, wet, and dry. These properties are manifested in nature in the form of air, water, fire and earth. A person is a product of these four elements, which is equally recognized in the thinking of every nation.

Doctors dry with heat; cold with wet; dry with wet and lastly, dry with cold, they describe the four clients of human nature.

بیشنج - like the fifth. The original of these words was four or five, for the above purpose n j was added to these words. It can also be added to the words of any number: авннĕ навнъч-tenth, ukrmj twenty-twentieth, because twenty is a continuation of nineteen. This rule is general. But in the work "Kutadgu bilig" belonging to this period, we see that the order is used in the form of number -th and -th: one - justice, second - state, third - intellect, fourth - satisfaction. So, both forms of ordinal number were used in the language of the 11th century.

sekiz is the lighter, shortened version of eight.

According to Koshgari's comment on this word, the word eight is used both with two k and with one k. Mahmud Koshgari made the same comment about some other words. He noted this feature in the words nine, two and even thorn. The middle sounds [k], [t], [q], [l] in the numbers two, seven, eight, nine, thirty, fifty are represented by one letter in Arabic script. (two) in the form of (eight) skz. It is found in some sources of the 13th-14th centuries that the consonants in these numbers are doubled. We see that the numbers thirty and fifty are written with tashdid in "Devonu Lug'oti-t-Turk": atz attuz: atz yrmaq ottuz jarmaq - thirty coins (DLT.I.159), alk ellik: alk yrmaq ellik jarmak - fifty coins (DLT.I.160).

So, the meaning of the quantity is understood from the core of the number. Additives that make up the semantic types of the number have different effects on the quantitative meaning understood from the root. These are used to count, divide, sort, sum, and show the amount.

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