

Lexical Parallels Used In The Quatrains In The Dīwān Lughāt Al-Turk

Abdulazizkhon Nig'monov¹, Salima Rustamiy², Malika Nasirova³, Bekhzod Djafarov⁴

¹Lecturer, International Islamic Academy of Uzbekistan Tashkent, Uzbekistan

²Associate Professor, International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan

³Associate professor, International islamic academy of uzbekistan, Tashkent, Uzbekistan

⁴Lecturer, International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan

Email: ¹hei_long55@mail.ru

Abstract: *The parallels that played a significant role in the formation of Turkish poetry and the study of their specific features are significant. The analysis of parallelisms based on poetic excerpts from the “Dīwān Lughāt al-Turk” provides a basis for a complete understanding of the ancient Turkic literature and its specific system, as well as the current state of Turkish literature. Parallelisms are formed in three main ways: alliteration, repetition, saj. In the quatrains to “Dīwān Lughāt al-Turk” phonetic, lexical and syntactic repetitions are used. The analysis of lexical parallelisms in the work provides valuable information about the literary environment of that period, the linguistic-artistic thinking of our ancestors.*

Keywords: *Parallelism, lexical parallelism, thematic parallelism, rhythm, rhythmic fragment, rhythmic-syntactic parallelism, repetition, aruz, hījo, form and content.*

1. INTRODUCTION

“Dīwān Lughāt al-Turk” by Mahmud Kashgari is one of the works that contains the unique lexical features of the Turkic peoples, a lot of information about the Karakhanid period. The work presents accurate and complete information about dialects, grammatical features, ethnography and culture of the Turkic tribes of that period. At the same time, the work indicates that the method of comparative historical linguistics was first applied in Turkic studies by Mahmud Kashgari. The author explains: “... for the sake of relief, I have collected this work in a separate order, which no one has written before me and no one knows. In this work, in order to increase the value of the work and make it easier for others, I have developed comparative rules according to the specific characteristics of each tribe, so that there is a thorough guide”[1. 16].

Mahmud Kashgari, describing the Turkic language and its dialects, also reveals the linguistic and artistic thinking of the Turkic tribes. The author himself states: “... I took a separate approach to briefly explain the construction of words belonging to each tribe, and how they are used. As an example in this work, I have quoted from the poems used in the Turkish language, the wise sayings and proverbs used in the days of joy and mourning, so that their users can convey them to the narrators, and the narrators, in turn, to the speakers of this language [1.16].

Proverbs and quatrains in the work are quoted to explain the meaning of the word and clarify the places of its application. When interpreting the lexical parallels used in the “Dīwān Lughāt al-Turk”, we rely on these proverbs and quatrains, which are the product of the artistic thinking of people of that period as a result of their linguistic knowledge.

Main Part

The term “parallelism” was first used by Robert Louth in the preface to his 1776 book, *The Works of Jesus Christ* [2. 100]. He considered the form of grammatical construction in several lines to be parallelism. Spontaneously, parallelism is formed using words and phrases that Laut calls “parallel parts”. Thus, R. Laut first introduced the concepts of “parallelism” and “parallel parts”.

Our foreign and domestic scientists have carried out a lot of research on the phenomenon of parallelism and its features. For the first time in the history of poetics, A.N. Veselovsky [3. 406] recognizes parallelism as a means of describing the situation and action. V. I. Chicherov [4. 521] introduces the concept of comparison of two images, V. M. Jirmunsky [5. 3-23], on the other hand, argues that parallelism is based on the phenomenon of parallelism in the poetry of the Turkic peoples. Analyzing the poetics of the monument to Kul tigin, one of the Uzbek scholars N.A. Rakhmonov [6. 180] focuses on the poetic arts, which are found in its parallels. A. Mamajonov [7. 289] explores some aspects of parallelism in Uzbek linguistics. Folklorist scientist D. Uraeva [8. 149] systematically illustrates parallelism in folk lyrical songs, the sources that give rise to it, the relationship between parallelism and rhyme.

In linguistics, parallelism is considered as a phenomenon that arises in connection with the repetition of linguistic or speech units, and such types of it as phonetic, lexical, morphological, syntactic parallelism are noted.

The parallel (repeated) use of linguistic units in verses creates lexical parallelisms. In this case, the parallelism occurs as a result of the complete matching of morphemes in the same function of certain parts of two or more sentences. For example:

Ešič **ayur**: túbüm altun.

Qamič **ayur**: men qayda-men.

Meaning: The pot says: my bottom is gold, The spoon says I am where I am (DLT, 35).

In Turkish texts in “*Dīwān Lughāt al-Turk*”, different types of repetitions are used in the quartet: phonetic, lexical and syntactic repetitions.

Not only sound repetition but also lexical repetition is observed in the structure of parallelisms in *Devon*.

Begim özin **oğurladī**,

Yarağ bilip **oğurladī**,

Uluğ Täñri ağırladī,

Anın qut-qīw tōri tuğdī.

Meaning: My lord hid himself, Approved as necessary, Blessed be the Almighty God, His power increased (DLT, 124).

In the example, the verb **oğurladī** is repeated and parallelism is established. As a result of the repetition of the pre-active part of speech at the end of the syntactic part, rhythmicity arose and emotion was formed. The quartet rhymes a-a-b-v. The fact that repetition serves as rhyme in the first two verses of the quartet is reminiscent of the rhyme situation in ancient Turkic memoirs and shows that in ancient Turkic poetry, the repeated use of rhymes at the end of syntactic passages served as rhyme.

A researcher who studied parallels in linguistics, R.J. Shukurov divides parallelism into the following forms, depending on the position of the unit used in parallel, within syntactic integrity:

1. Initial parallelism.
2. Completion parallelism
3. Internal parallelism
4. Circular - mixed parallelism [9. 16].

“An analysis of examples of folklore in the “*Dīwān Lughāt al-Turk*” shows that there are cases that fit this classification, rather than lexical parallelisms in parallel lines in the work.

1. Words that are reused at the initial parallelism go at the beginning of parallel lines and provide a melody. For example:

Tolum anutsa, qulun bulur,
Tolum unutsa, bolun bolur.

Meaning: He who prepares a weapon against the wild finds a slave (toy), and he who forgets to prepare a weapon becomes a captive (DLT, 96).

In this article, the word **tolum** (weapon) is repeated at the beginning of parallel lines, creating lexical parallelism and serving to provide melody, rhythm in syntactic parallelism. In addition, in the articles of the *Dīwān Lughāt al-Turk* there are such manifestations of the original lexical parallelisms, in which the leading morphemes, that is, the base of words, are used repeatedly, and their morphological features are different. However, this does not reduce the value of parallelism. For example:

Erdām tilä, ögränin bolma küwäz,
Erdämsizin ögünsä eñmägü ä añar.

Meaning: A person who learns knowledge, wisdom, does not be arrogant and arrogant in learning, who does not learn anything, and who brags that he is knowledgeable, will be ashamed and sad during the exam (DLT, 108).

In the example given, the word **erdäm** (knowledge, virtue, etiquette) creates lexical parallelism, and the variety of morphological features does not affect parallelism. Consequently, the variety of grammatical forms in repetitive words that form lexical parallels cannot be grounds for denying that they form parallels.

2. Complete parallelism can also be found in the examples of folklore in the *Dīwān Lughāt al-Turk*. In this case, the repeated words come at the end of parallel lines. For example:

Kelsä kiši atma añar örtär **külä**,
Baqqıl añar eñgülügün ağzın **külä**.

Meaning: When a person comes to you with a smiling face, do not put hot ashes on his face, do good, treat him with kindness and respect (DLT, 65).

In the given article, the word **külä** (laugh) is used at the end of parallel lines, creating a lexical parallelism that defines their rhythmic boundary. As a result, syntactic parallelism became complete.

In the articles of the work, the most complete lexical parallels were auxiliary verbs, but this did not change their function, i.e. the repetition of auxiliary verbs also created lexical parallelism and defined the boundaries of syntactic series.

Tegmä kiši öz **bolmas**,
Yat-yağuş tüz **bolmas**.

Meaning: No one is like you, if you trust him and tell him a secret. Strangers and relatives are not the same (DLT, 172).

3. There is also an internal lexical parallelism in the play. In this case, reusable words are placed between parallel lines and perform the same syntactic function. For example:

Bir **toyın başı** ağrısı,
Qamuğ **toyın başı** ağrımaz.

Meaning: Although one monk has a headache, not all monks have a headache (DLT, 115).

In this article, the word **başı** (head) acting as the possessor and the word **toyın** (monk) acting as the determiner are repeated. And this repetition served to connect two parallel rows, as well as to give them rhythm. There are also places where internal lexical parallelism is formed by the repetition of auxiliary words. For example:

Tüzün **birlä** uruş, utun **birlä** üstärmä.

Meaning: War with the gentle man, Do not fight with the faceless man (DLT, 98).

4. Circular lexical parallelism is found, albeit insignificantly, in the samples of “Dīwān Lughāt al-Turk” folklore. In this case, repeated words that create lexical parallelism are not used in the same places in parallel strings, but in different places, in different syntactic functions. For example:

İt čaqiri **atqa** tegir, **at** čaqiri **itqa** tegmäs.

Meaning: A black-eyed dog is equal to a horse, but a black-eyed horse cannot be equal to a dog, for the eyes of this kind of horse will be dim. They are ordered to deviate from this kind of horse (DLT, 146).

In the example given, the words **it** (it) and **at** (at) are used in different places, in different syntactic functions. In the first parallel unit the word **it** (dog) came as a determiner, while in the second part it was used as a complement. The word **at** (at), on the other hand, was used first as a filler and second as a determiner. Using these words in this order connected the two parallel lines to form circular parallelism. As a result, syntactic parallelism has acquired its full form. Circular lexical parallelism results from basic repetition, as in the types listed above. For example:

Könlüm añar qaynayu,

Ićtin añar **oynayu**,

Keldi meñä boynayu,

Oynap meni arğurur

Meaning: My heart beats for him, playing with him at home, flirting with me and playing makes me tired (DLT, 100).

In this quartet, the word **oyna** is used in different places in syntactically parallel rows. The basic and syntactic function are the same, but the morphological features are different. If at the end of the first parallel unit the word **oynayu** is used as a hal function, if the word repeated **Oynap** is used, the second row of the next parallel unit is used as a hal function at the beginning.

The first parallel block, that is, the first two lines themselves, form parallelism in all respects. But if you divide the second parallel unit, that is, the last two lines, the parallelism between the lines will not be clearly visible. The repetition of the word **oyna** interconnected the first and second and the third and fourth lines, creating a unified syntactic parallelism.

2. CONCLUSION

Thus, most of the ancient Turkic texts are based on parallelism. It serves to form repetitive expressions in syntactic units built on the basis of parallelism and provides formal integrity. Different repetitions form syntactic units as a whole as an important element of interaction. One of the main means of communication in syntactic parallelisms is lexical parallelism. They are built on repetition of words and ensure the integrity of syntactic integrity regardless of how they are used (Inatial, end, inner, circular).

Although the parallels in the ancient Turkic texts were studied by a number of scholars, their deep and accurate study in all respects remains relevant.

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