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LANGUAGE HISTORY

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LINGUOCULTURAL INTERPRETATION OF THE LEXICON OF TURKIC SOURCES OF THE 11th–12th CENTURIES

Abstract

The article provides a linguoculturological analysis of the lexical systems of 11th–12th-century Turkic written monuments, namely "Qutadgu Bilig" (Wisdom of Royal Glory), "Diwan Lughat al-Turk" (Compendium of the Turkic Dialects), and "Hibat al-Haqa'iq" (The Gift of Truths). The study evaluates the language of these works as an expression of the people's spiritual world, moral values, religious-philosophical views, and social consciousness. It emphasizes that concepts belonging to the spiritual-moral linguocultural layer—such as "generosity" (*saxovat*), "discernment" (*fahm-farosat*), and "circumspection/thoughtfulness" (*andisha*)—serve as fundamental linguocultural terms shaping the cultural identity of Turkic peoples, while simultaneously acquiring a distinct national essence.

**Keywords:** *linguoculturology, 11th–12th century sources, Turkic lexicon, concept, cultural layer, discernment, circumspection, generosity.*

INTRODUCTION

The lexical system of 11th–12th-century Turkic sources serves as a crucial linguocultural resource reflecting the people's spiritual world, social values, and worldview (Mahmud al-Kashgari, 1960; Yusuf Khass Hajib, 1971). Every word expressed the cultural model, moral values, and perceptions of the world prevalent in the society of that period (Jo'rayev, 2015).

In the process of linguocultural analysis, linguistic units are viewed as cultural codes; that is, they are considered carriers of not just meaning, but also spiritual experience and the product of collective consciousness (Mamatov, 2019; Ergashev, 2018). From this perspective, it is appropriate to evaluate the lexicon of works such as *Qutadgu Bilig*, *Diwan Lughat al-Turk*, and *Hibat al-Haqa'iq* as cul-

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tural-linguistic sources embodying the historical memory of the people (Abdulayeva, 2022).

In the mindset of Turkic peoples, while concepts such as "justice," "the nation," "homeland," "humanity," "knowledge," "intellect," "generosity," and "patience" are universal values, the concepts of "discernment" (*fahm-farosat*), "circumspection" (*andisha*), and "humaneness" (*odamgarchilik*) have acquired a unique national essence. Each of these concepts carries the social life, political order, and ethical principles of that era.

The study of the semantic field of Turkic written monuments allows for a scientific understanding of the people's worldview, values, and spiritual traditions, not only as historical but also as cultural-emotional heritage (Brown & Ogilvie, 2009). Therefore, the linguocultural analysis of the lexicon of these sources is of significant scientific importance in illuminating the semantic roots of the modern Uzbek language (Abdurahmonova, 2020; Mamatov, 2019).

### **The cultural commonalities in the lexicon of "Qutadgu bilig", "Diwan lughat al-turk", and "Hibat al-haqa'iq"**

The cultural commonalities in the lexicons of "*Qutadgu Bilig*", "*Diwan Lughat al-Turk*", and "*Hibat al-Haqa'iq*" were identified through the analysis of the concepts of "**generosity**" (*saxovat*), "**discernment**" (*fahm-farosat*), and "**circumspection**" (*andisha*).

#### **Analysis of the Concept of "Generosity" (Saxovat) in Turkic Sources:**

In the process of analyzing the concept of "generosity," the following were determined:

- The term **aqi**, meaning "generous," was first recorded in the text of "*Sekiz Yukmek*" (DTS, 48).

- Its variant, **axi**, also exists. Ahmad Yugnaki used this word in the work "*Hibat al-Haqa'iq*" to mean "generous," and the lexeme **axiliq** to signify "generosity": "*Axi bol axiliq seni sevdürür*" (Be generous, for generosity makes you beloved) (YuG. A 260).

- In "*Diwan Lughat al-Turk*", this lexeme appears in the form **aqi** and is defined as "generous, open-handed" (I, 116).

- In "*Qutadgu Bilig*", the terms **aqi**, **aqiliq**, **keñ elig**, **elgi keñ**, and **elgi aqy** were utilized to denote a person who is generous, one who withholds nothing from others, noble, magnanimous, and brave.

Among the characteristics that define human spiritual maturity, high ambition, generosity, magnanimity, and open-handedness are particularly valued. To express the sememe of "one who withholds nothing from others, a magnanimous person," Yusuf Khass Hajib employs several adjectives. In particular, the word **aqy**, which first appeared in the "*Sekiz Yukmek*" text (DTS, 48), is characterized by its high frequency and active use in the work.

*Aqyqa yutytur tiläk arzu yer* "Desires and wishes gather around the generous (one), and goals are attained." (2998).

This lexical unit, explained in the "**Diwan**" as "generous, open-handed" (I, 116), appeared in the form **ахы** in "**Hibat al-Haqa'iq**" (DTS, 71) and 14th-century Khwarezmian monuments (SUYA, I, 85). It was also used in the form **ақы** in "*Qisasi Rabghuzi*" (158 r 14) and "*Tarjuman*" (27 b 6). In the works of Navoi, the word was used as **ахы(у)** (ANATIL, I, 147) (6).

Yusuf Khass Hajib also utilized the compound adjective **кең elig** ("open-handed"), formed from the combination of the words *elig* ("hand") and *кең* ("wide; plenty"), to express the sememe under analysis:

*Basa erdi Usman uvutlug' silig Kishida ozyrmish aqy keң elig* "The next was Usman, (he was) circumspect and gentle, The select among men, generous and open-handed." (54).

The form **elgi кең** ("his hand is open"), as a variant of this compound word, also has a place in the poem:

*Ajunug' synag'ly aqy adgi keң* "The one who has tested the world, the generous, the open-handed (person)." (6254).

Furthermore, since adjectives involving the word *elig* are being discussed, we should also note the use of the phrase **elgi ақы** in the epic with the meaning of "generous, open-handed":

*Өzinda tegyrsə ey elgi aqy* "Let them deliver it in its own time, O open-handed one!" (5464).

Within the synonymic series, it is appropriate to characterize **ақы** as "literary" (bookish), while **кең elig** and **elgi кең** are associated with "colloquial speech."

The meaning under study corresponds to a certain extent with the sememe "content with what one has; satisfied," and in the epic, it is understood through the compound adjective **kozi toq** (6):

*Neky ter eshitgil kozi toq kishi Tuz etmak idisi aqy er bashy* "Listen to what the content man says, The master of salt and bread (i.e., blessings), the leader of generous men." (1177).

At this point, it is worth noting that the compound adjective introduced by the author of the epic is still actively used in modern Uzbek colloquial speech.

To express the meaning being analyzed, Yusuf Khass Hajib introduces the adjective **umdusuz** ("without greed; sincere, selfless"), formed from the word *um-du* (meaning "greed, desire") with the suffix *-suz*. He brings this closer in content to the derivative **qoltg'usuz** (from *qol-* "to wish, ask" + *-t-* + *-g'u* + *-suz*), meaning "one who does not ask or expect anything" (6):

*Kozi toq kerak ham ozi umdusuz Bag'yrsaq kerak chyn ozi qoltg'usuz* "He must be content and without greed, He must be truly compassionate and not expectant of anything." (2681).

The latter adjective lexeme is also distinguished by its presence only in the language of the epic.

The opposite of the sememe under consideration—namely, the meaning "one who begrudges others; envious; miserly, mean"—is primarily revealed in the book of wisdom through the adjective **saran**:

*Saran beg terär nәһ xazina urur Aqы beg qыlych birlә artlab alur* “A miserly lord amasses wealth and fills treasuries, A generous lord takes it (the wealth) away by striking with the sword.” (3009).

In the work, there are also instances where this adjective lexeme functions as a noun (acting as an antonym):

*Sarandын qachar barcha erdәmlyg er Aqыqa yumьtur tilәk arzu yer* “All men of skill and craft flee from the miser, (But) goals and desires gather around the generous (one).” (2998).

It is acknowledged in the "**Diwan**" that **saran** signifies "miserly" (II, 291). This word was not used in 13th–14th-century Old Turkic written monuments. Instead, its place was taken by the Arabic loanword **baxil**, which entered through the Persian-Tajik language and was first used in "**Hibat al-Haqa'iq**". It is well known that the sememe under investigation is expressed in modern Uzbek by the compound adjective **ko'zi och** (greedy/insatiable) (OTIL, I, 410). It is noteworthy that this lexical unit, marked as belonging to "colloquial speech," was first used specifically in the book of wisdom (*pandnoma*):

*Kөzi ach kishi әlsә achlyq qozur* “If a greedy man dies, (only then) does hunger leave him.”

At the same time, the variant of this adjective, **ko'zi suq**, attracts attention due to its relatively high frequency in "**Qutadgu Bilig**":

*Kөzi suq ey artuq uzun saqnur er* “O greedy man, (you are) a person who thinks excessively and long (of worldly things).” (5189).

The word **suq** // **soq** was first used in the meaning of "miserliness" in the text "*Khuastuanift*" (DTS, 508: *soq*). Its schema as "greedy person, envious" was recorded in Mahmud al-Kashgari's dictionary (*suq er*, III, 143) as well as in the book of wisdom:

*Kishi suqynga bermәgil sen ishiң* “Do not entrust your work to the greed of men.” (1364).

In 13th–14th-century Old Turkic monuments, **suq** // **soq** is found in neither the noun nor the adjective category. However, in the "**Tarjuman**", the word **soqlыq** // **suqlыq** was recorded with the meaning of "greed/lust" (35 a 5).

Yusuf Khass Hajib brings the word **suq** into a relationship with the substantive **ko'z** (eye) to create the compound adjective **ko'zi suq**, thereby establishing a synonymic series with the lexical unit **ach** (hungry), which shares the archisememe "greedy":

*Aya ach көzi suq bu dunya qulы* *Өлүм suqlanur көr seni tutghalы* “O hungry, greedy one, slave to this world,

See, death is coveting (looking with greed) to seize you.” (6043).

Ushbu matn qismining ingliz tilidagi akademik tarjiması:

In the mentioned couplet, the compound adjective **ko'zi suq**, which carries the sememe "staring with the desire to take and eat another person's food," signifies "one who is greedy for the mortal world, dissatisfied with what they have, and insatiable." The monosyllabic lexical unit **suq** continues to express the sememe "one

who looks with envy or greed at the food in someone's mouth, hand, or before them; one who unceremoniously intrudes upon someone's table; a glutton" in modern Uzbek (OTIL, II, 91).

The word **umduchy**, which meant "beggar, mendicant" in the language of the "**Diwan**" (I, 15 a), signified "miserly, envious, stingy" in the didactic work and functioned as an antonym to the derivative **umdusuz** discussed earlier:

*Kishi umduchy bolsa boldy bushun* (If a person is stingy, they become a slave to things) (2683).

The concept of "**Generosity**" (**Saxovat**) fundamentally includes the notion of selfless assistance; based on this foundation, tolerance, affection, courtesy, financial aid, allocating time, helping through labor, providing spiritual support, and education also manifest as forms of generosity.

Lexemes related to the concept of "**Discernment and Intelligence**" (**Fahm-farosatli, aqlli**) are expressed through several synonymous adjectives in the book of wisdom (*pandnoma*). The derivative **oglyg**, formed from the lexeme *og* (meaning "mind, discernment") with the suffix *-lug*, is recorded in this sense only in the work of Yusuf Khass Hajib:

*Вазирлыққа артуқ бутүн эр кэрэк Оқығлы битигли кэд өглүг кэрэк* "A very mature person is needed for the ministry, A literate, writing-proficient, and very intelligent (person) is needed" (2199).

Another widely used term in the work is **uqushlugh** ("discerning"), formed by adding the suffix *-lugh* to the abstract noun *uqush* ("intelligence," from *uq-* "to perceive, understand") (I. T., 2011.–p. 162):

*Муны чын билигли уқушлуг болур* "Those who know this as truth will be wise (endowed with *zakovat*)" (3695).

The occurrence of this lexeme in the "**Diwan**" as *uqushlugh kishi* (I, 93) indicates its early formation in Old Turkic. Aside from Qutb's "*Khusraw and Shirin*" (XIII, 5 a 4), this adjective lexeme is not recorded in other 14th-century Khwarezmian sources.

The derivative **bilgä**, formed from the verb *bil-* ("to know, perceive, master"), was first expressed with the sememe "intelligent, wise, learned" in the Orkhon-Yenisei inscriptions (DTS, 99). Mahmud al-Kashgari noted that this lexeme carries the meanings of "wise, intelligent" (I, 403) and "scholar" (I, 403). In Yusuf Khass Hajib's work, the lexeme is primarily used in its initial sememe:

*Нэку тэр эшит эмди билгэ тэтиз* "Now listen to what the alert and wise one says" (740).

This adjective, carrying a positive evaluative tone, enters into a syntagmatic relationship with the adjective **bögü** ("wise, sage, intelligent") to form a paired word meaning "learned and wise" (I. T. 2011):

*Эшитгил нэку тэр бөгү билгэ бэг* "Listen to what the wise and learned lord says" (327).

In the language of the "**Diwan**", it is emphasized that the paired word **bilgä bögü** signifies "learned, intelligent, wise" (III, 248). Similarly, in 14th-century

monuments, the paired form **bilgə bogü** was noted to mean "learned, intelligent, wise" (III, 248). In 14th-century sources, **bilgə** was primarily used in the sense of "sage, philosopher" (*hakim, hikmatshunos*) (SUYA, I, 242; Qisasi Rabghuzi, 181 v 1). The adjective **bogü** does not appear in the sources of later periods.

It is worth noting that the loanword **'aql** (intellect, thought, mind) took its place in the Old Turkic vocabulary starting from the 12th century. In 14th-century sources, this Arabic word, with the addition of the Turkic suffix *-ligh*, participated in forming the adjective **'aqligh** (Qisasi Rabghuzi, 231 r 16; KhSh 33 b 11) and established a synonymic series with another Arabic loanword, **'āqil** (Qisasi Rabghuzi, 10 r 18; G, 51 b 11; KhSh, 23 b 14; NF 75 a 1). The occasional use of the lexeme **uqushlugh** in later monuments and the disappearance of **bogü** from usage should be viewed as a result of the activation of the lexemes **'aqligh** and **'āqil**. We concluded the observations on the expression of the studied meaning in the epic by noting that Yusuf Khass Hajib was able to use the noun lexeme **uqush** in certain places to convey the meaning of "intelligent, wise" (I.T. 2011. p-103).

In both the book of wisdom (*pandnoma*) and the "**Diwan**", the lexeme **yinchkə** meant "thin, fine" (DTS, 261). Yusuf Khass Hajib brings this word into a valency relationship with the lexeme **saqīnuq** ("circumspect, planning") and utilizes it to express the figurative meaning of "discerning, intelligent":

*Ey yinchkə saqīnuq tiləgli inal* "O, friend who seeks a discerning and circumspect (wife)" (4393).

The meaning "brain" was expressed in the *pandnoma* as **məhə**, and in the "**Diwan**" as the noun lexeme **məhi (mihī)** (II, 346). Yusuf Khass Hajib combines this word with the adjective **tolu** ("full, whole") and expresses the meaning "full-brained, extremely intelligent":

*Bilirlig uqushlugh məhəsi tolu* "A learned, wise, full-brained (person)" (5975).

It is pertinent to mention that the origin of the modern Uzbek phrase **miyasi to'la** (highly intelligent/capable) is directly related to Yusuf Khass Hajib's word-coining skill.

The observation of the studied meaning in Ancient and Old Turkic sources in the sense of "knowledge, mind, perception" confirms that the derivative **bilig** was used in the poem with the sememe "intelligent, wise" (I.T. 2011. p. 93):

*Nə ezgü nəh - ul biliglər sözi* "How noble a thing is the word of the wise" (3989).

To express the meaning "intelligent, alert, sensible," the author of the epic resorts to the derivative **kəhüllüg**, which was used in Ancient Turkic (DTS, 316) with the meanings "spirited, heart-filled" and "lively, passionate" (I.T. 2011. p. 105):

*Kəhüllüg kərə ham kəz əglyg kərək* "One must be sensible and very intelligent" (2431).

This derivative combined with the word *kishi* (person) to form the compound adjective **kəhüllüg kishi**, signifying a "sensible, alert person":

*Koñüllüg kishi söz unutmas bolur* "A sensible person does not forget the word" (2432).

This latter meaning was understood in the "**Diwan**" through the phrase **koñüllüg er** (III, 377). In the language of "*Qisasi Rabghuzi*", phonetic variants like **koñüllü** (19 r 22), **koñüllü** (6 r 4), and **koñüllig** (6 r 5) were used in the sense of "spirited, brave."

During the analysis, it was identified that in the paradigm of lexemes related to the concept of "**discernment and intelligence**" (**fahm-farosatli, aqli**) occurring in the human mind, there are also lexical units indicating the "absence" or "insufficiency" of intellect; these primarily form an antonymic relationship and are characterized by having meanings opposite to the lexemes previously examined.

In Uzbek national culture, the concept of "**andisha**" (circumspection/deference) is considered one of the most valued categories of the nation. **Andisha** is one of the most important aspects of human moral culture, defining the norms of interaction, behavior, and ethics in society. Although this concept is interpreted uniquely in every society, its essence lies in urging an individual to control their actions, know moral boundaries, and live with a sense of respect toward others.

The scholar D. Rustamov, in his research titled "*Linguocultural Study of National-Culturally Specific Sememes of Lexemes*," discusses the importance of *andisha* at the core of the Uzbek national mentality: he states that the characteristics of the Uzbek national concept of "andisha" are inherent in the majority of first-group verbs (such as *to freeze/be stunned, to be heavy/composed, to swallow one's grief, to suppress one's anger, to suffer, to break one's heart, to be disappointed, to be offended, to take to heart, to be pained, to restrain oneself, to calm oneself, to hold oneself back*) (Rustamov D. A., 2018).

He emphasizes that **andisha** is the basis of the volitional quality of "self-control." The structure of the "andisha" concept is complex, and its frames are reconstructed within a series of other concepts:

1. **Andisha** – as an expression of shame/modesty;
2. **Andisha** – as a consequence of patience;
3. **Andisha** – as a sign of faith (Rustamov D. A., 2018).

In the research work of the scholar A. Jabbarova on the "*Linguopragmatic Study of Anthropocentric Phraseological Units*," the phraseo-semantic model of the concepts "self-control, fearlessness, and courage" is presented through expressions such as *to look death in the eye, to make one's chest a shield, to pull oneself together, not to flinch, to give one's life, to have fire in one's heart, to have eyes burning with fire, to dedicate one's life to a great cause*, and others. For example: "*After all, how much blood did you swallow, how much did you dedicate your soul to establish them?* (*Ulugbek Hamdam. Sabo and Samandar*)" (Jabbarova A. J., 2022).

It is evident that in the aforementioned studies, there are two distinct meanings of "self-control," expressed in mutually opposing senses in the phrases *to suppress one's anger* (D. Rustamov) and *not to flinch/hesitate* (A. Jabbarova).

In the **Explanatory Dictionary of the Uzbek Language** (2023), the word "**Andisha**" (from Persian – thought, thinking) is defined as follows:

1. A consideration made by thinking about the consequences/outcome or out of respect/deference. *The name of circumspection (andisha) is cowardice. "Your cotton fields are very overgrown with weeds," we asked softly, out of the concern (andisha) that we might startle you. (From a newspaper).*

2. Thought or reflection in general. *Some kind of andisha held his tongue. (A. Mukhtar).*

3. The sense of adhering to modesty, shame, and honor. *Let us be honest, pure, conscientious, and fair; let us not forget andisha and modesty. (From a newspaper).*

All definitions provided in the "Explanatory Dictionary of the Uzbek Language" fully correspond to D. Rustamov's idea that "it is the basis of the volitional quality of 'self-control'."

The word **andisha** entered from Persian, and in the language of 11th–12th century Turkic sources, variants such as **ovut**, **ötyk ötnyməs**, **saqīnuq**, **ovutlugʻ**, and **saqīndī** were utilized.

Ushbu matn qismining ingliz tilidagi akademik tarjiması:

Lexemes representing the concept of "**andisha**" (circumspection/deference) were analyzed in Yusuf Khass Hajib's "*Qutadgu Bilig*", Mahmud al-Kashgari's "*Diwan Lughat al-Turk*", and the **DTS** (Ancient Turkic Dictionary):

In "*Qutadgu Bilig*", **ovut** is used in place of *andisha*, and its meaning corresponds to a person of reflection and consideration, as the couplet describes a possessor of noble virtues:

*Kөһүл бәрди һәм ма җуритти тилиг Овут бәрди қилқ һәм қилинчи силиг* (1346). "(He) gave him a heart (i.e., intellect), made his tongue eloquent, Bestowed circumspection (*andisha*), character, and beautiful conduct."

In the **DTS**, this word appears as **uvut** meaning "shame/modesty," and is explained as *ariy ubuti jeg* — appropriate or good.

In the work "*Diwan Lughat al-Turk*", the lexeme **ovut** used in "*Qutadgu Bilig*" appears in the form **ufut**, signifying shame and modesty (Mahmud al-Kashgari, 2017). *Ol mōni uwutghardi* (He made me feel ashamed).

*Kөzi toq kәрәk һәм ovutlugʻ tyzyn Achuq һәм yazuq bolsa qiliqin sözyn* "He must be content, modest-circumspect (*andishali*), and upright, He should be open-faced and gentle in both deed and word."

In the above couplet, the lexeme **ovutlugʻ** is used in the sense of being circumspect, i.e., modest or shy.

*Saqīnuq kishi көһли қорқлиқ болур Көһүл қорқса beglar ishig tyz қилур* "The heart of a circumspect (*andishali*) person will be fearful, If the heart fears, the lords will conduct affairs justly."

The lexeme **saqīnuq** mentioned in the **DTS** fully corresponds to the meaning of a circumspect person, as it is defined as righteous, pious, and God-fearing.

*Saqīnuq kishi ishita saqliq қилур Jaraysizqa jaqmas ish oyrin bilür* (DTS, p. 487)

In the **DLT**, **saqīndī** is used in the sense of "exercised caution" or "protected oneself." *Ol mēndin saqīndī* (DLT, Vol. II, p. 179)

Another reason why **andisha** is our national value is that it is based on the rules of ethics and is deeply ingrained in the inner world of a person. From this perspective, several forms of *andisha* exist. For example: *andisha* of speech, *andisha* in the relationship between a ruler and a citizen, and *andisha* in the teacher-student relationship.

**Andisha in the relationship between a ruler and a citizen: a) Manifested through outward appearance:** *Adīnsig' kōryrmən bu kun qilq etig Aḡari-mānurmən e bilgə tətig* (762, p. 171) "Today your character and actions appear different, Therefore, I stand in awe and restraint (*iymanib-tortinib*), O wise one."

**b) Manifested through emotions:** *Bu yaḡlig' kōryb bu օzym iymanib Өtyk օtnyməs mən tilimni yazib* (776, p. 172) "Seeing you in this state, I became afraid and circumspect (*andisha qilib*), And I found myself unable to open my tongue and petition you."

In the cited couplet, *andisha* is shown as fear of the ruler's wrath and anxiety over one's fate—that is, a lack of courage to speak.

Or: The phrase "**andisha qilmoq**" (to be circumspect/hesitate) can also be expressed through the sememes of being shy (*uyalmoq*) or feeling restrained/awed (*iymanmoq*).

*Sօzym sօzlāmishkə sənə iymanu Өzym uzrī quldī sənə osh munu* (201, p. 92) "Feeling awed (*iymanib*) because I spoke my words to you, I have now offered you this apology."

"Feeling awed (*iymanib*) because I spoke my words to you, I have now offered you this apology."

The word "**iymanmoq**", which is part of the "**Andisha**" concept, is still found in the modern Uzbek language. The "*Explanatory Dictionary of the Uzbek Language*" provides the following definition: **Iymanmoq** – to restrain oneself out of shyness or circumspection (*andisha*); to hesitate/be diffident. *Ergash stood somewhat shyly for a while, then told the truth.* (8. p. 575)

In 11th–12th century Turkic sources, the concept of "**andisha**" manifests through relationships such as ruler and citizen, teacher and student, elder and younger, and guest and host.

Turkic written sources of the 11th–12th centuries are significant archives reflecting the cultural and social life of their time. Works created during this period encompass not only the evolution of the language but also the people's way of thinking, values, and cultural traditions. It has been established that the concept of "**Andisha**" played a vital role during this era.

Through linguocultural analysis, the specific characteristics of the "**andisha**" concept, its place in language and culture, and its reflection in modern linguistics were analyzed. It was revealed that in the language of Turkic sources, variants such as **ovut**, **օtyk օtnyməs**, **saqīnuq**, **ovutlug'**, **saqīndī**, and **iyman** were utilized.

The value of 11th–12th century Turkic lexicon as a linguocultural heritage is immense, as Turkic written sources are not merely historical monuments but the linguistic foundation forming cultural identity. Through the language of these works, the people passed their moral ideals, social values, and national spirit from generation to generation.

Their lexicon reflects:

- The people's worldview,
- Moral norms,
- Religious-philosophical values,
- Aesthetic taste,
- The level of social consciousness.

In this regard, the Turkic lexicon serves as the memory of the collective national consciousness. In linguistics, such words are referred to as “**cultural markers**” because they live on as symbols defining the historical-cultural identity of the nation.

The 11th–12th century Turkic written monuments—works such as *"Diwan Lughat al-Turk"*, *"Qutadgu Bilig"*, and *"Hibat al-Haqa'iq"*—are invaluable sources illuminating the spiritual, cultural, and social life of the Turkic peoples. Studying their lexical composition from a linguocultural perspective allows for the identification of the correlation between language and culture, as well as the historical-cultural roots of the people's thinking. According to the research results, the lexicon of these sources embodies the expression of the people's psyche, spiritual values, and worldview in linguistic form.

The analysis of the lexicon of the aforementioned sources led to the following scientific conclusions:

**The lexicon of 11th–12th century Turkic sources is a linguistic manifestation of folk culture.** Each lexical unit reflects the cultural sememe of its time, the people's lifestyle, worldview, and social values. Therefore, by analyzing the lexicon of this period, it is possible to reconstruct the mental-cultural portrait of the Turkic peoples.

**There is a mutual linguocultural connection between Turkic sources.** While *"Diwan Lughat al-Turk"* established the ethnolinguistic foundations of the folk language, *"Qutadgu Bilig"* elevated this foundation to the level of sociopolitical philosophy. In *"Hibat al-Haqa'iq"*, a Sufi direction prevails, forming a concept of spiritual-moral perfection through language. Thus, these three works constitute the linguocultural chain of Turkic culture.

**Many units from these sources have maintained semantic stability in the modern Uzbek lexicon.** Units such as “*bilim*” (knowledge), “*adolat*” (justice), “*haq*” (truth/right), “*yurt*” (homeland), and “*el*” (people) have not lost their cultural semantics today, demonstrating cultural continuity in language development.

**The lexicon of 11th–12th century Turkic sources has preserved a conceptual system passed from generation to generation as the people's cultural memory.** This system serves as a cognitive model of the people's thinking and continues to thrive in the modern semantic fields of the Uzbek language.

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## **XI–XII əsr türk mənbələrində leksikanın lingvokulturoloji təfsiri**

### **Xülasə**

Məqalədə XI–XII əsrlərə aid türk yazılı abidələrinin, xüsusilə “*Qutadqu-bilik*” (Hökmdarlıq müdrikliliyi), “*Divanü Lüğat-it-Türk*” (Türk dialektlərinin məcmuəsi) və “*Hibətül-Həqaiq*” (Həqiqətlərin bəxşişi) əsərlərinin leksik sistemləri lingvokulturoloji baxımdan təhlil edilir. Tədqiqatda bu abidələrin dili türk xalqlarının mənəvi dünyasının, əxlaqi dəyərlərinin, dini-fəlsəfi baxışlarının və ictimai şüurunun ifadəsi kimi qiymətləndirilir. Xüsusi olaraq mənəvi-əxlaqi lingvokulturoloji təbəqəyə aid olan *səxavət* (*saxovat*), *dərrakə* (*fahm-farosat*) və *ehtiyatlılıq / düşüncəlilik* (*andisha*) kimi anlayışlara diqqət yetirilir. Bu anlayışlar türk xalqlarının mədəni kimliyini formalaşdıran əsas lingvokulturoloji vahidlər kimi çıxış etməklə yanaşı, eyni zamanda milli səciyyə qazanır.

**Açar sözlər:** *lingvokulturologiya; XI–XII əsr mənbələri; türk leksikası; anlayış; mədəni təbəqə; dərrakə; ehtiyatlılıq; səxavət.*

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## **Лингвокультурологическая интерпретация лексики тюркских источников XI–XII веков**

### **Аннотация**

В статье проводится лингвокультурологический анализ лексической системы тюркских письменных памятников XI–XII веков — «Кутадгу билиг» («Благодатное знание»), «Диван лугат ат-тюрк» («Свод тюркских наречий») и «Хибат ал-хакаик» («Дар истин»). Язык данных произведений рассматривается как отражение духовного мира народа, его нравственных ценностей, религиозно-философских взглядов и общественного сознания. Подчеркивается, что концепты духовно-нравственного лингвокультурного слоя, такие как «щедрость» (*saxovat*), «проницательность» (*fahm-farosat*) и «осмотрительность / рассудительность» (*andisha*), выступают в качестве базовых лингвокультурных понятий, формирующих культурную идентичность тюркских народов и одновременно приобретающих национально-специфическое содержание.

**Ключевые слова:** *лингвокультурология, источники XI–XII веков, тюркская лексика, концепт, культурный слой, проницательность, осмотрительность, щедрость.*