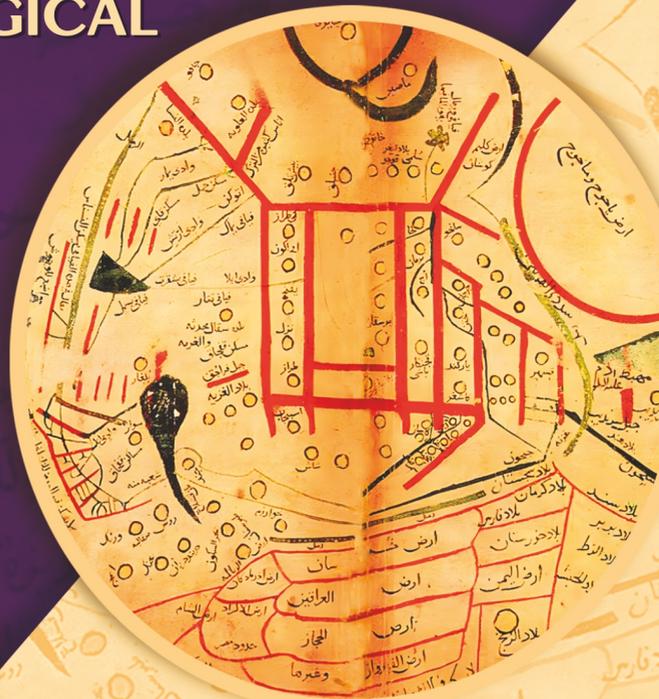Davlatova Sara Jamalovna

FORMATION OF WORDS IN MAHMUT KASHKARI'S "DIVANU LUGATI-T TÜRK" WORK (MORPHOLOGICAL WAY)

Davlatova Sara Jamalovna

FORMOWANIE SŁÓW W SŁOWNIKU MAHMUTA KASHKARIEGO „DIVANU LUGATI-T TÜRK"

Monografia

Warszawa - 2025

Davlatova Sara Jamalovna

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Monografia opisuje cząstki i rzeczowniki ze słownika „Divanu lugati t-Turk" w porównaniu z faktami lingwistycznymi współczesnego języka kirgiskiego i niektórych języków pokrewnych. Obszar wykorzystania jest przeznaczony dla turkologów, językoznawców, studentów studiów podyplomowych, filologów, nauczycieli i osób zainteresowanych historią języka w ogóle. „Divânu Lügâti't-Türk" Mahmuta Kashgariego jest pionierskim dziełem leksykograficznym, które nie tylko kataloguje słownictwo różnych dialektów tureckich, ale także dostarcza wglądu w procesy tworzenia słów w tych językach. Skompilowany w XI wieku słownik odzwierciedla bogatą różnorodność językową świata tureckiego, ilustrując, w jaki sposób słowa są konstruowane poprzez różne procesy morfologiczne, takie jak łączenie, derywacja i fleksja. Kashgari skrupulatnie dokumentuje rdzenie wyrazów i ich pochodne, pokazując, w jaki sposób prefiksy i sufiksy modyfikują znaczenia i funkcje gramatyczne. Na przykład użycie afiksów do tworzenia rzeczowników z czasowników lub do tworzenia przymiotników z rzeczowników ilustruje dynamiczną naturę morfologii tureckiej. Ponadto uwzględnienie synonimów, antonimów i fraz wzmacnia zrozumienie relacji semantycznych i kontekstowego użycia. Monografia podkreśla również regionalne odmiany i różnice dialektalne, podkreślając zdolność adaptacji języka wśród społeczności mówiących po turecku. Poprzez dostarczanie przykładów z życia codziennego, folkloru i przysłów, Kashgari nie tylko zachowuje formy językowe, ale także uchwyca kulturową istotę ludów tureckich. Podsumowując, „Divânu Lügâti't-Türk" to coś więcej niż tylko kompilacja słów; to wszechstronne badanie procesów słowotwórczych, które wzbogaca nasze zrozumienie języków tureckich i ich historycznej ewolucji.

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Davlatova S.Zh. Formation of words in Mahmut Kashkari's "Divanu lugati-t turk" work (morphological way) – Warsaw: iScience Sp. z.o.o. – 2025. – 209 p.

The monography describes the particles and nouns from the dictionary "Divanu lugati t-Turk" in comparison with the linguistic facts of the modern Kyrgyz language, and some related languages. The area of usage goes for Turkologists, linguists, graduate students, philologists, teachers and those interested in the history of the language in general. Mahmut Kashgari's "Divânu Lügâti't-Türk" stands as a pioneering lexicographical work that not only catalogs the vocabulary of various Turkic dialects but also provides insights into the processes of word formation within these languages. Compiled in the 11th century, this dictionary reflects the rich linguistic diversity of the Turkic world, illustrating how words are constructed through various morphological processes such as compounding, derivation, and inflection. Kashgari meticulously documents root words and their derivatives, showcasing how prefixes and suffixes modify meanings and grammatical functions. For instance, the use of affixes to create nouns from verbs or to form adjectives from nouns exemplifies the dynamic nature of Turkic morphology. Additionally, the inclusion of synonyms, antonyms, and phrases enhances the understanding of semantic relationships and contextual usage. The monography also highlights regional variations and dialectal differences, emphasizing the adaptability of language among Turkic-speaking communities. By providing examples from everyday life, folklore, and proverbs, Kashgari not only preserves linguistic forms but also captures the cultural essence of the Turkic peoples. In summary, "Divânu Lügâti't-Türk" is more than a mere compilation of words; it is a comprehensive exploration of word formation processes that enriches our understanding of Turkic languages and their historical evolution.

CONTENTS

INTRODUCTION

The value of any ancient written monument increases with each passing year. Mahmut Kashkari's dictionary "Divanu lugati-t Turk" is a monument that is revered by the Turkic people as a whole, which tells about the ancient history, ancient living conditions and different tribes of the Turkic people.

The dictionary book "Divanu lugati-t Turk" by the linguistic encyclopedist Mahmut Kashkari, written in the Middle Ages and extant to this day, is an invaluable linguistic and historical heritage of all Turkic people. M. Kashkari traveled to the places where the Turkic people (tribes) lived at that time, collected their words, proverbs, nicknames, folk songs, and wrote them down in a book based on the traditions of the Arabic language culture. Although it is a dictionary book, the author pays attention to the grammatical aspects of the language, develops and writes special explanations, rules where appropriate. When we read the book, we understand that there are also grammatical problems such as words, their forms, and their construction. Of course, such cases are facts of the Turkic languages (dialects) of a thousand years ago. Therefore, the study of his materials from all angles is one of the most pressing issues of our time.

Among the Turkic languages in general, Mahmut Kashkari's dictionary "Divanu lugati-t turk" is also relevant to modern Kyrgyz language. Turkic languages, including Kyrgyz, are agglutinated

languages in their typological structure, and it is known that the members of words are flexible and merge with each other. This phenomenon is reflected in Mahmut Kashkari's dictionary "Divanu lugati t-turk". Specific examples of morphological interventions. Therefore, the monograph continues the ideas of the great medieval linguist and studies the other speech particles in the dictionary "Divanu lugati-t Turk" by comparing them with the facts of the modern Kyrgyz language. The research of the speech particles in the dictionary by analyzing the members and comparing them with the Speech particles in the modern Kyrgyz language has not been done before. A comparative study of the Speech particles in the ancient inscription with the speech particles in the modern Turkic languages reveals facts that are valuable for the history of the Turkic languages, including the Kyrgyz language. Thus, the relevance of the monograph is determined by the study, analysis and analysis of the appearance of the members of the Speech particles in the modern Kyrgyz language in Mahmut Kashkari's dictionary book "Divanu lugati-t Turk".

The research and analysis was based on the materials of Mahmut Kashkari's dictionary book "Divanu lugati-t Turk". The lexical units of modern Turkish and Uzbek translations of this dictionary, written in the Middle Ages, are taken as a basis. In some situations we used Kyrgyz translated form of the book. The Speech particles in the dictionary were compared with materials of the modern Kyrgyz

language, and in some cases with the facts of other languages of the same language.

As a result of the study, the main goal of the work is to identify the changes in the lexical and grammatical meanings of the members of the Speech particles, to reveal the reasons for these changes.

CHAPTER I. REVIEW OF THE STUDY OF M. KASHKARI'S DICTIONARY "DIVANU LUGATI-T TURK"

1.1. Resolution and research of issue in general linguistics

Mahmut Kashkari's priceless dictionary "Divan lugati-t Turk", created in the 11th century, is a dictionary that records the lexical units of a language, reveals its meanings, organizes them and translates them from one language to another, that is, a book for teaching the language to others. The book does not work out the way words are made and the way words are made based on special scientific research. Such a duty is not imposed on the author, nor is the title and content of the work required to set such goals.

Nevertheless, Mahmut Kashkari himself said "learn the Turkic language" and began by giving examples of particles who played a role in the formation of Turkic words in some parts of the dictionary.

On the other hand, there is no information that special linguistic research has been carried out on the problems of the formation of words in Mahmut Kashkari's book. However, it is well known to the public that linguists, historians and other scholars have published monographs, textbooks, and scientific articles on Mahmut Kashkari and his invaluable legacy,

Divanu lugati-t Turk. Considering that these works are at least indirectly relevant to the monograph, a brief review of them has been conducted.

The only surviving manuscript of Mahmut Kashkari's book came down to us at the beginning of the last century, copied from a handwritten book written by al-Sawi in the 13th century[1].

The manuscript of Mahmut ibn Hussein, a linguistic and encyclopedist, the most famous scholar of the Turkic people of the Middle Ages, was discovered in Istanbul at the beginning of the 20th century, edited by a man named Kilisli Rifat Bilge, and published in three books. Since that time, this book has attracted the attention of Western Europeans, Russians, oriental scholars, and Turkologists. "Divanu lugati-t Turk", its author, the era of that time, the writing of the book, its value as a work of the Middle Ages, the language of the book, scientific articles and other works of oriental scholars, Turkologists and other scholars began to be written in different countries. Thus, since the work became a monument of ancient Turkish writing, oriental scholars working with Turkic languages have been conducting research on it.

Although Mahmut Kashkari and his dictionary book "Divanu lugati-t Turk" were written by oriental scholars in Western European countries, written by

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[1] For more information, see Choroev T. Mahmut ibn Husayn al Kashgari and his collection of words "Diwanu lugat t-Turk" (1072-1077). – Bishkek: Kyrgyzstan, 1997.

Russian scholars, or written by scholars of some Turkic people, the book is based on the same book, and it is an achievement of both general linguistics and Turkology.

It is known that a number of works written in German by the Western European scholar K. Brockelmann [Brockelmann C. Mahmut al-Kaschgharis Darstellung des türkischen Verbalbaus. Keleti Szemle, vol. XVIII, 1919, p. 29-49; Brockelmann C. Mitteltürkischer Wortschatz, nach Mahmut al-Kaschgharis Divan Lugat at-türk. Bibl. Orientalis Hungarica, Budapest - Leipzig, 1928. 1.] In these works, the language of the dictionary and the historical and ethnographic materials in it are discussed, with the aim of acquainting oriental scholars with the valuable manuscript that was written in the Middle Ages and has survived to this day. He also noted the value of the monument for the history of the Turkic people. Despite the language of the dictionary, K. Brockelmann's works do not specifically address the problems of the formation of words in medieval Turkic languages.

Academician, student of the famous Turkologist V.V. Radlov, Sergei Efimovich Malov paid special attention to the ancient Turkic written monuments, their reading, language, wrote research and research. Already in 1926 he published a glossary of samples of ancient Turkish written monuments [Malov S.E. Samples of ancient Turkic writing with a preface and dictionary. Tashkent: Izd. vost. fak. SAGU, 1926.

Stekography. Excerpts from "The Gift of Truths" with a glass].

Among S.E. Malov's books on ancient Turkish written monuments, his fundamental book, published in 1951, contains much more detailed information about Mahmut Kashkari and his dictionary [Malov, 1951: 305-315]. The book was written only four or five years after the Kutadgu Bilin, and noted that there are many examples of folk oral works in this work that has come down to us, and evaluated Mahmut Kashkari's book as "a very remarkable philological combination" [Malov, 1951: 305]. The author of "Divanu lugati-t Turk" said that he had a good knowledge of Arabic philology in his time, and that the grammar of the language of the Kashkar Turkic people is reflected in this dictionary. On the other hand, S.E. Malov did not refer to the dictionary itself, to its vocabulary, but only transliterated the songs in the dictionary and published their translation into Russian. At the same time, we will see that the words in the dictionary are extensively reflected in the glossary of this book, "Ancient Turkish Written Monuments." S.E. Malov wrote the idea that Mahmut Kashkari's dictionary is the language of the "Kashkar Turks-Uighurs". Probably, the scientist should assume that this great scholar was born and raised in Barskand (Barskoon), collected in his dictionary the words "Oguz, Turk, Turkmen, Yagma, Chigil, Kyrgyz" and had little information about the materials of the book.

Turkish professor Ahmed Jaferoglu wrote "History of the Turkish Language" [Türk dili tarihi. I-II. 3-baski. Istanbul, 1984], and in the chapter of his second book, The Middle Turkic Period, he gave Mahmut Kashkari a special place in his dictionary Divanu lugati t-Turk [Caferogli, II, 1984:19-48]. Referring to the life path of this medieval scholar, Mahmut Kashkari, his father was from Barskan in Issyk-Kul, Mahmut Kashkari wrote that he was born and raised there, studied in Kashkar and Baghdad according to the dictionary's own materials [A. Caferogli, II, 1984: 19-20]. He notes that the author skillfully used the letters of the Arabic alphabet to write the vowels of the Turkic people (tribes), traveled to the regions inhabited by Turkic people (tribes), collected words for the dictionary and made a map of the world. "Divanu lugati-t Turk" also records the author's thoughts about the Turkic tribes, their languages, and the facts written about the places where the Turkic tribes were located, and divided the Turkic tribes of that time into Turkic tribes in the north and in the south:

"Northern Turkic tribes: Pechenek, Kipchak, Oguz, Yemek, Bashkir, Basmyl, Kay, Jabaky, Tatar, Kyrgyz.

Southern Turkic tribes: Chigil, Tohsu, Yagma, Igrak, Charuk, Chumul, Uighur, Tangut, Chinese, Tabgach" [Caferogli, II, 1984: 31]. Of course, we should treat the above ethnonyms in the list of Turkic people (tribes) in Mahmut Kashkari's dictionary

"Divanu lugati-t Turk" with the utmost care and caution, keeping in mind the historical conventionality. Some of these people (tribes), in particular.

Some ethnonyms of the South Turkic tribes of A. Jaferogu's division cannot be included in the category of Turkic people (tribes). However, the fact that there is still a *Chinese* tribe in the ethnic composition of the Kyrgyz people requires extreme caution when considering the names of the tribes listed in Mahmut Kashkari's book.

Professor A. Jaferoglu spoke about the fact that some common and distinctive features of the language of the Turkic people (tribes) are indicated in the dictionary, in particular, about the language of the Khagan's country (the country of the Karakans) and the language of the Oghuz [Caferogli, II, 1984: 39-44]. He went on to divide the poems about the giant Tonga into themes such as the war against the Uighurs, the depiction of spring, and he also cited examples of songs translated into modern Turkish from Diwanu lugati-t Turk [Caferogli, II, 1984: 44-48]. He identifies the period in which Mahmut Kashkari's work was written as 470 Hijra, which corresponds to the year 1077 of the modern European calendar [Caferogli, II, 1984: 20]. He conducted research on the dictionary itself, and also spoke about the problems of writing the letters of the Arabic alphabet into words of Turkic languages (dialects). Mahmut Kashkari mentioned in his dictionary that when writing vowels, he took into

account the peculiarities of the Arabic script. He also
noted that the dictionary contains information about the
places where the Turkic people (tribes) lived, the map
of the world, the Turkic tribes of that time, and some
neighboring people. Problems such as phonetic,
morphological features, local features in the Turkic
languages (dialects) are discussed, but in the book of
A. Jaferoglu there is no information about the
composition of words included in the dictionary,
namely, the rightes in words, the Speech particles that
extends to them. Of course, such problems were not
posed in the aims and objectives of this work, which is
called "History of the Turkish Language". In short,
A. Jaferoglu emphasized the value of Mahmut
Kashkari's book "Divanu lugati -turk" written in the
Middle Ages for the history of the Turkic language
(Turkic languages).

Although no special monograph has been written
on the pronunciation of words in the dictionary book
"Divanu lugati-t Turk", it is known that scientific
research has been carried out and a number of scientific
articles have been published. And that's what we've
been observing. Uzbek scientist Kh.G. Nigmatov
carried out a special study of the language of the East
Turkic written monuments of the 11th-12th centuries
(according to the works of Jusup Balasagyn "Kutadgu
bilig", Mahmut Kashkari's "Divanu lugati-t turk",
"Hibat-ul-hakaiik" by Ahmad Yugnak). In this study,
the types of words in memories are systematically

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studied and divided as follows: noun, qualitative critic, participatory noun and numeral noun, pronoun, clarified, verb, verb, adjective, subordinate, particle, adjective, adjective. At the same time, the organization of the categories of nouns, categories: side, number, ability, verb, number, side, favor, attitude was carried out, clarified by examples given in memories. In his scientific research, the scientist made a convincing conclusion showing an inseparable relationship between the language of the East Turkic written monuments of the 11th-12th centuries and the vocabulary of modern Turkic languages and their grammatical categories [Nigmatov, 1978].

At the same time, he wrote an article on the formation of Turkic verbs from nouns in the 11th century, and studied the materials of Mahmut Kashkari's book. In the article, the author analyzes the verbs *-la (-lä), -lan (-lən), -lash (-ləsh), -lat (-lät), -a (-ä).* In the research, it can be seen that the scientist considers the transcendent and transitive meanings in verbs in close connection with each other. The dictionary also counted the statistics of some of the verb-forming members. For example, there are places where the scientist points out that "verbs with *the member -la (-lä)* are 294, verbs with *the member -lan (-lan)* - 225" [Nigmatov, 1971: 34-36]. With such researches, he tried to reveal the semantically unchanged aspects of the ancient appearance of the vowels in the Turkic languages. Some members, for

example: *-a (-ä)* Nigmatov, 1971: 41. At the end of the article, he concluded that the meanings in the transitive and intransitive verb stems are clear in the construction of verbs, and that there is no grammatical syncretism in verb affixes [Nigmatov, 1971: 42]. The work was done only in the form of an article, and it was not a study of the Speech particles in Mahmut Kashkari's Diwan Lugati-t Turk. Of course, our statement is not intended to show the scientist's flaws, but rather to show the need for further further research into the lexical units of this valuable dictionary.

A.N. Kononov published a short article about the study of Mahmut Kashkari's book "Divanu lugati-t Turk" in the Soviet Union, spoke about the history of the study of the dictionary by Soviet scholars. Lists the opinions and views expressed by famous Soviet orientalists, Turkologists, Arabists about the work of M. Kashkari. S. Mutallibov highly appreciates the translation into modern Uzbek, noting that Uzbek scientists and Azerbaijani scholars are actively engaged in the study of "Diwan lugati-t Turk". E.R. Tenishev wrote that the publication of the index of grammatical forms in the dictionary was a work that set a great challenge for Turkologists and paved the way for it [Kononov, 1971: 5]. This short article by A.N. Kononov shows the researchers of M. Kashkari's work which areas of the dictionary are in need of study. He notes that a lot of scientific research in this direction is being carried out in modern Kazakh, Uzbek,

Azerbaijani, Tatar, Turkmen and other Turkic languages.

In 1972, the journal "Soviet Turkology" published a special issue dedicated to Mahmut Kashkari's dictionary book "Divanu lugati-t turk". Articles in that issue of the journal published detailed information about the discovery, reading, ordering, and publication of this work in Turkey. Opinions of scientists on this dictionary of lexical, morphological, syntactic nature, articles on the consonant structure of the dictionary are also given a wide place [Soviet Turkology, 1972. No. 1]. For example: "Mahmut Kashgari and the Azerbaijani Language" by E.I. Aslanov, "Mahmut Kashgari's Dictionary as a Source for Studying the Vocabulary of the Kyrgyz Language in the Historical Plan" by B. Oruzbayeva, "On the Reflection of the Vocabulary of the Kyrgyz Language in the Dictionary of Mahmut Kashgari "Divanu Lugati t-Turk" "and other articles are devoted to the problems of comparative study of the lexical composition of ancient written monuments and modern Turkic languages.

E.R. Tenishev touched upon the issues of historical dialectology of the Turkic languages based on the materials of Mahmut Kashkari's book "Divanu lugati t-Turk". According to Mahmut Kashkari's book, he points out the main features of the languages of the Kipchaks, Yeeks, Bashkirs, Oguzes, Bulgars, Suvars, Chigils (Chiyils), Arguls, Tokhsis, Yagmas and Uighurs [Tenishev, 1973: 57-61]. The article suggested

that it would be useful to refer to the linguistic units of ancient monuments and dialects for comparative historical research.

E.I. Fazylov published an article on the reflection of the Oghuz languages in the works of oriental philologists of the 11th-18th centuries, in which the list of Oghuz words from M. Kashkari's book "Divan lugati-t turk" was given as an appendix [Fazylov, 1971: 90-93]. The author developed this list on the basis of the translation of S. Mutallibov, in which only lexical units are registered, and does not refer to grammatical means.

M.Sh. Shiraliyev noted that the work of Mahmut Kashkari reflects dialectological materials, he is a dialectologist. The fact that "Divanu lugati-t Turk" collects the words of various Turkic tribes living from the Chinese border to Bukhara shows that the work also specifies in which tribal language most of the words are spoken [Shiraliyev, 1972].

Academician A.N. Kononov's article discusses Mahmut Kashkari's popularity, creativity and vocabulary. He noted that the dictionary was developed very well on the basis of the experience of Arabic dictionaries in the Middle Ages, drawing on the achievements of medieval Arabic linguistics [Kononov, 1972].

An article by Academician of the National Academy of Sciences of the Kyrgyz Republic B. Oruzbayeva "Dictionary of Mahmut Kashgari as a

Source for Studying the Vocabulary of the Kyrgyz Language in the Historical Plan" was published in the same magazine [Oruzbayeva, 1972], in which it is mentioned that the main body of the lexical fund of the modern Kyrgyz language is contained in a dictionary written in the 11th century.

E.I. Aslanov in his article "Divanu lugat-at-turk" Mahmut Kashgari and the Azerbaijani language" concluded that most of the materials of the dictionary have been preserved in modern Azerbaijani [Aslanov, 1972].

In connection with the dictionary "Divanu lugati-t Turk" by the great linguist Mahmut Kashkari, the Azerbaijani scientist Rahimov Arif Rahim oglu conducted a special study and studied the materials of the dictionary by comparing it with the vocabulary of the modern Azerbaijani language. In his linguistic research work, he investigated the relationship between the vocabulary of "Divan" and the vocabulary of Azerbaijani written monuments, the vocabulary of modern Azerbaijani language and the vocabulary of dialects of the Azerbaijani language. Supporting the opinion of V.I. Aslanov that "if the lexical unit of "Divan" is 8000 words, then five thousand of these words are used in the Azerbaijani language", the author analyzes the peculiarities of the use of words in the book of Mahmut Kashkari in the modern Azerbaijani language and its dialects, dividing them into three groups:

1. The modern Azerbaijani language in the vocabulary of the "divan" and words that are used invariably in dialects;

2. The use of words "on the sofa" in modern Azerbaijani languages and dialects with phono-morphological changes;

3. The use of words "on the sofa" in modern Azerbaijani languages and dialects through phonetic changes (sound pronouns).

The work quotes the words in these features from the dictionary book "Divanu lugati-t turk", and the facts such as their unchanging correspondence, slightly changing coincidence, correspondence with words in dialects are proved by concrete examples in scientific research [Rahimov, 1985].

The well-known Russian scientist A.M. Shcherbak in his work "Essays on the Comparative Morphology of the Turkic Languages" also analyzed the form-forming and word-forming members of the lexicon of the Turkic languages [Shcherbak, 1977, 1981]. He examined his research in close connection with the materials of ancient Turkish monuments. In the examples quoted from Mahmut Kashkari's dictionary in the works, the author points to the ancient tense of the members of the speech and expresses his thoughts on the semantic changes in them. The work of the scientist examines all issues of the comparative morphology of the Turkic languages,

the formation of words is not considered separately, but within the framework of each type of word.

The monograph of the famous Turkologist K.M. Musaev "Vocabulary of Turkic Languages in Comparative Lighting" divides the names of the lexicon of the Turkic languages into various topics, divides them into different topics, distinguishes them into names of animals, names of plants, names of tree parts, related terms, names of days, names indicating quality, names of movements, names of words in modern Turkic languages and names of words in the ancient Turkic language. A study of the characteristics of the project is carried out. The fact that a number of words have arisen from the same word (from the right) *is proved by examples in the dictionary, such as, for example, yégách, from the word* yéré *ðyóží* - a tree that is covered with trees, and that a number of words are made: *yér yógáchláný* [MK, III. 124] - *the earth is covered with trees;* [MK, III. 58]. At the same time, it also shows the expansion of meanings in words. For example: *the* word snake is derived from the verb yil, which in Turkic languages is pronounced in terms of sound: *yil* (kyrg.), *cil* (khak.), *syyl* (yakut), etc. *In the dictionary of Mahmut Kashkari*, the word tavar is given the meaning of dobro*, property, wealth*, and at the same time it is mentioned that the meaning of the word has expanded [Musaev, 1975]. K. Musayev gave examples of the expression of words as a lexical unit by M. Kashkari "Divan lugati-t Turk", but did not pay

attention to the morphemes in the composition of words. This is the purpose of his monograph. And it doesn't go to bed.

1.2. Consideration of the issue in Kyrgyz linguistics

In Kyrgyz linguistics, scientists turned to the study of ancient written monuments later. A well-known scientist, philosopher A. Bekboev said: "We have not been able to carefully assess the heritage of the past, we have been indifferent to it. There were days when we were ignorant and ignorant, not understanding or unwilling to understand that yesterday and tomorrow were connected" [Bekboev, 1993: 13-27].

Nevertheless, it is clear that in the works of Kyrgyz scientists, especially historians, philosophers, literary scholars, since the 50-60s of the XX century, ancient written monuments have been mentioned from different points of view. Our poets and writers also turned to ancient written monuments. In the works or articles written on them, there was an attitude from the author's point of view, along with issues such as the discovery of monuments, the history of writing, the relevance of the Kyrgyz, for example, philosophers focused on the worldview, literary critics, others on their educational or other aspects.

Kyrgyz folk writer, academician Tugulbay
Sydykbekov often turned to ancient written
monuments. It is noteworthy that the Orkhon-Yenisei
written monuments, Jusup Balasagyn's poem "Kutadgu
bilig", Mahmut Kashkari's dictionary "Divanu lugati-t
turk", Zahiriddin Babur's "Babur name" and other
monuments were always in the center of his attention.
In "Divanu lugati-t Turk" the Kyrgyz are mentioned
several times, their language is written exclusively in
Turkish, in modern Kyrgyz the obsolete *chobur, cebir,
ychyr, ugut, kyrak, etc.* He repeatedly said that this
ancient written monument is the heritage of the ancient
Baba of the Kyrgyz people [Sydykbekov, 1982]. The
writer's writings are mainly aimed at the fact that
Mahmut Kashkari's dictionary is directly related to the
Kyrgyz among the ancient Turkic written monuments.

There are a number of works on literary works in
Mahmut Kashkari's dictionary "Divanu lugati-t Turk".
Of these, we found it appropriate to mention a number
of articles by the writer, poet, professor K. Artykbaev
[Artykbaev, 1967; 1990; 2011]. The scientist noted that
the 11th century dictionary contains many examples of
songs reflecting people, land, justice, heroism, love and
other themes, ethnographic legends, proverbs,
traditions that reveal the meaning of words [Artykbaev,
2011: 247-248]. The well-known writer
K. Artykbayev, in one of his many articles on written
monuments of the Middle Ages, paid special attention
to J. Balasagyn and M. Kashkari and their priceless

works. He was concerned about the fact that
M. Kashkari's work "Divanu lugati-t Turk" did not
reach Kyrgyz readers and that special scientific
research in the Kyrgyz language was not carried out on
them. He also criticized the views of scholars of some
Turkic people who tried to turn these two universes into
the property of their own people, without any reliable
historical evidence. Ignoring the historical information
contained in the books "Kutadgu bilig" and "Divanu
lugati-t turk" themselves, he criticized the opinions of
the famous Turkologist S.E. Malov about these books
[Artykbaev, 1990: 20.09. No. 38]. Of course, although
the writings of the writer and poet K. Artykbaev are of
a literary nature, it is possible to discern that he wrote
by accepting the language of ancient monuments as an
ancient form of modern Kyrgyz.

The book of Mahmut Kashkari "Divanu lugati t-
Turk" was specially addressed by the well-known
historian, professor T.K. Chorotegin, wrote a number
of scientific articles and published a monograph. In his
articles, he spoke about the fact that M. Kashkari's book
serves as a source for the study of the history of the
Turkic people of Central Asia and Central Asia, the
toponyms of Barshan, ethnographic data. In his
monograph, the book of M. Kashkari was found in
Istanbul, his scientific work and interesting facts about
how the research came to be. At the end of his
monograph, he published excerpts from Mahmut
Kashkari's work "Divan lugati-t turk" [Chorotegin,

1997: 121-136]. Professor T.K. Chorotegin's work is of a historical nature, so it does not address the question of the composition of words in M. Kashkari's dictionary "Divan lugati-t turk". However, this is an important part of the ancient heritage. He was one of the first to say that it is directly related to the Kyrgyz people, that it contains valuable facts for the history of the Kyrgyz people, and drew the attention of Kyrgyz scholars to the dictionary. Without saying it directly, Mahmut Kashkari's dictionary is a work that reflects the ancient appearance of the Kyrgyz language.

In the article of the writer A. Abdyrazakov "Mahmut Kashgari and his dictionary" there is a brief mention of Mahmut Kashgari's name, and it is said that the content of the dictionary contains rich philological materials. Mentioning the abundance of various examples of folk oral art: proverbs, traditional songs, lyrical poems, parables, excerpts from epic works, sparks, proverbs, he emphasized the content of the legend "The Death of Giant Er Tongu" and concludes that "Mahmut Kashgari's work "Divanu lugati t-Turk" can be considered not only a dictionary, but an encyclopedic collection of the life of the Turkic people" [Abdyrazakov, 2004: 142-146].

Another writer and writer who attaches special importance to ancient monuments is academician Abdyldazhan Akmataliev. He raised the issue of the relevance of Mahmut Kashkari's immortal work to the Kyrgyz people, its transmission to the younger

generation, and its inclusion in school curricula. There are a lot of works that appeal to Mahmut Kashkari from the point of view of literature, from the point of view of education, from the social system.

Articles on the history of the Kyrgyz language and monographs on lexicology and dialectology of the Kyrgyz language are among the first works that address ancient written monuments in Kyrgyz linguistics. Although B.M. Yunusaliev did not make a special study of Mahmut Kashkari, in his works on the history of the Kyrgyz language, he gave examples from the dictionary and noted that most of the ancient single-syllable words in the lexical composition of the Kyrgyz language are found in these dictionaries [Yunusaliev, 1955; 1956; 1959; 1965]. It is known that in the works of the academician Mahmut Kashkari's dictionary there are valuable facts and materials on the history of the Kyrgyz language, as examples of one-syllable right words in the Turkic languages, as well as many words that can prove the appearance of ancient right-wing words.

The famous linguist and dialectologist Jeenbai Mukambaev published an article entitled "The Source of the Mother Language", which was written in 1076-1077 according to the testimony of scholars of the dictionary "Divany lugat Turk" or "The Great Letter of the Turkic Province". It contains about 7,500 units of speech that have been scattered in everyone's mouth before" [Mukambaev, 1989]. The scientist recalls that

he heard a lot of questions from the public, intellectuals, especially teachers: "Does this precious monument of the Middle Ages have anything to do with the Kyrgyz language?" In the book, he wrote about thematic groups such as names, place names, grammatical indicators, lexical units, ancient proverbs, sparks, elderly, etc. Although in small numbers, the article "Divanu lugati-t Turkish" is of great importance in the assessment of medieval written monuments in Kyrgyz linguistics, which grouped the words "Divanu lugati-t Turkish" into the above thematic groups and explained their meanings in Kyrgyz. He also points out that in the "Grammatical Guidelines" section of the article, Mahmut Kashkari's dictionary provides facts that can help you determine the root tag of certain words. For example: "*Kiss, kiss, kiss.* Hence the root of the word in the ancient language (in the time of Mahmut Kashkari) *is uv – to grind, to ɣbөl*. Hence, the root of the upper words turns out to be *ɣb, sөb, өb, өbө.* If we take into account the evolutionary side of the vowels at the end of the right, then the original form – *өbө, өbөl* [Mukambaev, 1989: 15.09]. AAt the same time, he analyzed some of the fragments and gave examples from the modern Kyrgyz language. However, since this work of the scientist is a newspaper article, it does not reflect the problems of grammar and vocabulary in a scientific style.

Professor T.K. Akhmatov also consulted the dictionary of Mahmut Kashkari in the last years of his

creativity. Comparing some facts of the dictionary with the facts of the modern Kyrgyz language, he wrote that the law of consonant, which distinguishes modern Kyrgyz from all other related Turkic languages, exists in examples of Turkic languages more than a thousand years ago. "At the same time, Mahmut Kashkarlik showed that the law of consonants includes not only vowels, but also consonants: the excitation of the consonant in relation to the vowel (under its influence), the excitation of the consonant in relation to the consonant" [Akhmatov, 2007: 42-45]. The scientist's article on the ancient written monument examines only sound phenomena and provides a detailed analysis of noise changes.

Referring to the dictionary book of Mahmut Kashkari "Divanu lugati-t turk", academician B.O. Oruzbayeva wrote an article in which she spoke about the fact that the names of animals, some ethnonyms, household items, color words of the modern Kyrgyz language are reflected in the dictionaries of the 11th century. *Another* article of the academician was entitled "Mahmut Kashkarsky's Dictionary as a Source for the Study of the Vocabulary of the Kyrgyz Language in Historical Terms" and noted that a number of modern Kyrgyz tribal names are reflected in the dictionary (*abajilda, abaq, ajuu, börü, żoru, aqsaq qoj, töböj, etc.).*), noting that there are also the right or inflectional appearance of obsolete words that are now out of use: "Divan" by Mahmut Kashkari

contains valuable material for a diverse, in-depth study of the history of the Kyrgyz language, for substantiation of some essential regularities in the formation of its grammatical, lexical-semantic features" [Oruzbayeva, 2011: 13-14].

Paying special attention to the fact that the dictionary of Mahmut Kashkari is one of the main sources for the history of the Kyrgyz language, Professor K. Toktonaliev said: "A rather rich encyclopedic work of the Middle Kyrgyz era is the dictionary of Turkic languages by Mahmut Kashgari - "Divan Lugat at Turk". Mahmut Kashgarsky's Dictionary is a weighty historical work directly related to the culture, history, and traditions of the Kyrgyz people" [Toktonaliev, 2011: 201-219]. The scientist paid special attention to the fact that the history of the Kyrgyz language provides valuable materials for the Middle Kyrgyz era (Middle Kyrgyz epoch) "Divanu lugati-t turk". Mahmut Kashkari's dictionary compares the pronunciation of words with examples of modern Kyrgyz pronunciations, and makes convincing points.

On April 26, 2007, the Ministry of Education of the Kyrgyz Republic and the Mahmut Kashgari Barskani Oriental University, the International University "Ataturk Alatoo" jointly held an international conference on the topic "Kashkarlyk Mahmut and the Language, Literature, Culture and History of the Turkic World", in which articles on grammatical, phonetic, lexical, cultural, literary,

historical and geographical features of "Divanu lugati-t turktun" were discussed. Professor T. Sadykov "Meta-historical context of pronouns in K. Mahmut's monument" Divanu lugat-it Turk, Professor B. Sagynbayeva " Turkish and Kyrgyz equivalents of the *masculine* verb "Divan lugat-it-turk", Professor K. Toktonaliev "Communicative-functional types of sentences in M. Kashgari's dictionary" Divan lugat it Turk, Professor K. Samatov "Color vocabulary in the collection of words" Devonu lugot it Turk" Professor K. Samatov "Professor K. Zhumaliev "The place of Mahmut Kashgari in the classification of Turkic languages", Assoc. Prof. Articles were read by A. Karymshakova "Servant words in the monument of Divanu lugat it-Turk" and others.

Professor K. Toktonaliev in his article touched upon the issue of the use of communicative and functional types of sentences in M. Kashkari's dictionary and emphasized that almost all types of sentences in the dictionary have the purpose of pronunciation: slow, interrogative, imperative and sticky sentences, and that this problem requires a separate fundamental study in Turkology [Toktonaliev, 2007: 109-113].

Professor T. Sadykov, in his article, noting that the direct and indirect use of pronouns is characteristic of almost all modern Turkic languages, conducted an analysis of the use of pronouns in the dictionary and the variation of pronouns with members. Accurate

information is also given about the number of forms of pronouns that change with members and the percentage of use in the dictionary. For example: *men* The pronoun is recorded 88 times in the memory, which accounts for 15.4% of all use of pronouns, including the forms of ability, *I* wrote that the pronoun was recorded in the dictionary 232 times, and *that the pronouns I, Sen, Ol* were used 3251 times in various forms. At the end of the article, the pronouns that appear in the monument are presented as an appendix [Sadykov, 2007. 287-293].

Professor B. Sagynbaeva *Like, yes, not* and *Bol* The use of auxiliary verbs in ancient Turkic languages is also shown by examples from the Orkhon-Yenisei written monuments, from the dictionary of M. Kashkari. In Kyrgyz-language *e-* Turkish equivalent of the verb defect *imek* auxiliary verb, in modern Turkish, auxiliary verbs *i-* To the right of the movement pronoun *–mak* the use of the form of a lie, and *e-* identified four different grammatical forms of the verb defect and conducted an analysis of them [Sagynbaeva, 2007. 287-293]:

1) the tense form of the verb e-defect;

2) the analytic form of the verb (hikâye);

3) the analytical form of subordinate modality (rivâyet);

4) conditional verb form (şart).

The article by A. Karymshakova analyzes the servant words in the dictionary: particles, adjectives, combinations.

In his article, J. Jumaliev noted that the classification of the Turkic languages presented by M. Kashkari is the first classification in the history of Turkology, and for some reason it was not included in the section "Classification of Turkic Languages" in the textbooks "Introduction to the Turkic Languages", "Study of Turkic Languages" and others, and pointed out that this should be taken into account in subsequent lecture courses and textbooks.

The article by K. Samatov *analyzes the lexemes for* apricot, white, white, gray, gray colors, lexemes for *black, red, yellow, blue* and different colors.

Mahmut Kashkari and his dictionary "Divanu lugati-t Turk" were also addressed by I. Abduvaliev. In his monograph "Etymology and Lexicography" he gave a brief account of the life story of Mahmut Kashkari and dwelt a little on the features of his dictionary. The author's success in writing and publishing books in Arabic script and Turkic languages is mentioned [Abduvaliev, 2007: 66-70]. The scientist also published a special article in which he expressed his thoughts on the systematic structure of words in the dictionary, the introduction of words in the register and explanations of words translated into modern languages (translated into Turkish, Uzbek, Uyghur) [Abduvaliev, 2011: 14-20].

Dedicating his article to the medical terms in the dictionary of Mahmut Kashkari, Professor T. Tokoev analyzes the names of diseases of the Middle Ages and the words used to treat them. It analyzes the words found in the dictionary such as *uzuz, kyzlamuk, kezig, saryg, tubulgak, uchguk, isiklik, bez, irin, kart, filter, umen* [Tokoev, 2011: 21-23]. M. Tolubaev gave examples of a number of single-syllable words in the dictionary book "Divanu lugati-t turk" and the meaning of modern Kyrgyz words. Her article analyzes a number of words such as *ot, ich, er, op, osh, eң, ysh, song, a, em, at, өp* and analyzes their meanings in modern Kyrgyz language [Tolubaev, 2011: 153-158]. R. Konurbaeva wrote an article on the names of plants in the dictionary of Mahmut Kashkari and Z. Ismailova on the names of clothes.

Candidate of Philological Sciences J. Semenova turned to "Divanu lugati-t Turk" and conducted a study of the semantics of verbs in the dictionary. From the point of view of N.Z. Gadzhieva, A.A. Koklyanova, the author distinguishes the semantic group of verbs and considers them as "generally important" and "personally important". In this article, the scientist writes that he used the materials of the dictionary "Divanu lugati-t turk" from the "Ancient Turk Dictionary", translated by Z.A. Auezova [Semenova, 2011: 63]. Having studied the verbs taken from the monument in comparison with the materials of the modern Kyrgyz language, he specifically noted that

such work should be continued, and concluded that "most of the verb words used in Mahmut Kashkari's Divan lugati-t turk" are actively used in the modern Kyrgyz literary language" [Semenova, 2011: 79].

Another scholar who wrote a scientific article on the dictionary of M. Kashkari is linguist G. Jamankulova. In this article, she analyzed the representation of narrative members in examples of monumental materials [Jamankulova, 2011: 160-166]. Jamankulova also published a monograph on the dictionary of Mahmut Kashkari. Focusing mainly on syntactic issues, she analyzed the words that perform the function of sentence members in the dictionary and adopted some grammatical means and the Treasury of the Kyrgyz Republic. In the monograph, he found ancient appearances of the main organs and distinct members of the modern Kyrgyz language. Although it is not relevant to the topic of our work, the author analyzes such phrases as *"ol käldilär"* in the narrator duty and touches upon the issue of the emergence of party members [Jamankulova, 2012].

Associate Professor I. Sultanaliev published a short article on translations and study of Mahmut Kashkari's dictionary [Sultanaliev, 2011: 80-84]. At the same time, this ancient manuscript specifically addressed the monument and published a monograph [Sultanaliev, 2011]. It was called "Mahmut Kashgari's "Divan lugat it Turku" and the modern Kyrgyz language, which contains a short story about the

monument, regarding phonetic and lexical features in the dictionary, noun words and dictionary translations thoughts, analyses. An analysis of the phonetic and lexical features of the dictionary focused on the fact that the same sound (*j* and *p*) is written in two different ways and changes in the sound of words. "Divan lugati dog" pays special attention to morphological shifts and gives dictionary examples of the changed appearances of the organs of speech. [Sultanaliev, 2011: 54-59]. He expressed his opinion on some shortcomings in the translations of M. Kashkari's book into Turkish and Russian. In the last chapter of the monograph, he briefly analyzes the nouns in the dictionary, paying attention to their structural composition, and gives specific examples of the formation of nouns and nouns in the Speech particles [Sultanaliev, 2011: 83-87]. He lists 15 noun noun members and 20 verb nouns, and gives examples from the dictionary. A spokesperson for the Sheriff's Office said the suspect was found guilty of two counts of possession of a firearm. The author did not undertake to register all the nouns and critical nouns in the dictionary, analyze them with the facts of the Turkic languages and analyze their meanings.

G.T. Kazybekova in her article "The system of morphological word-formation in the dictionary of Mahmut Kashgari" Divani lugat at-turk" ("Diwani lugat at-Turk"), emphasized that M. Kashkari in her work was the first in the history of Turkology to use the

comparative-historical method, laying the foundations for the dialectology of the Turkic languages. She also briefly touched upon the morphological formation *of words in the dictionary and gave examples: -ci*: agitchi (miller, flour grinder), agynchi (keeper of silk cloth, treasurer), *-lyk*: ashlyk – kitchen, agachlyk – rich life, adaslyk – friendship, etc. Words *made with the Particle of special -lyk* are often found in the dictionary [Kazybekova, 2012: 43-48].

M. Tentimishev in his article "Mahmut Kashgari, who searched for the center of the world in his birthplace": "M. Kashkari created in the 11th century on the round map of the world created by him as the center of the universe (!) Pointing to his hometown of Issyk-Kul, the name of Barskan, *which is the political and cultural center of every people on the shores of the lake, is clearly spelled out among many nameless cities, marked* with a round dot around it. Showing that it is also used in modern Kyrgyz, it supports the opinion of T. Sydykbekov in an article written in 1967 for the magazine "Culture of Kyrgyzstan" that the monument also applies to the Kyrgyz and that many words, proverbs and proverbs are found in the modern Kyrgyz language [Tentimishev, 2013].

On the basis of the materials of the dictionary book "Divanu lugati-t turk", associate professors of Jalal-Abad State University A. Omorov [Omorov, 2011] and G. Bakirova [Bakirova, 2011] also devoted

their scientific articles to such issues as the importance of words and the use of *the -gan* clause in the work.

All these are only scientific articles and monographs reflecting the materials of the dictionary "Divanu lugati-t Turk", but Zebi Musabaeva studied the homonyms in the dictionary and, as we have already noted, created a special linguistic research work. The scientist investigated the homonymous meanings of words in this valuable work of the Middle Ages. As a result of the comparative-historical study of homonyms in the dictionary, significant efforts were made to clarify the origin of some words, and positive results were obtained. This study was the first work to compare the dictionary to the Kyrgyz language from a comprehensive point of view. The researcher divided homonyms into two groups, taking into account the peculiarities of homonyms, their emergence on the same basis: the first homonyms and those that arise as a result of the polysemantics of lexical units. Based on the works on Turkology on this issue, making full use of the fact-material in the dictionary "Divanu lugati-t Turk", academician B.M. Yunusaliyev stated that "the original homonymy arises from homonymous affixes that form the verb right historically; He further developed and explored his view that in determining a feature characteristic of primitive homonyms, they should be distinguished into a right or a right word. On the basis of the study, the etymology of the most important words (nilik, tawar, kiz, chipkan, azerish,

etc.) is clarified. Homonyms derived from different vowels: a) homonyms resulting from phonetic changes in words (azak, adak, ayak, etc.); b) homonyms that appear as a result of a random match in the word structure (ach-elderly woman, ach-kisnut); c) morphologically formed homonyms (synyr - zhila, siŋir - impregnat); d) Homonyms (chabak-melkaya ryba, chabak-nizkiy (Iran)) that arose as a result of the correspondence of the words and the borrowed words (chabak-melkaya ryba, chabak-nizkiy (Iran)) and deciphered the etymology of the word. He also paid close attention to the semantic meaning of each word in Mahmut Kashkari's book "Diwanu lugati-t Turk" and paid close attention to words that had similar consonants but different meanings. He gave specific examples of them, revealing the different lexical meanings of words with similar consonant structures. Z. Musabaeva carried out research on this aspect of the dictionary words and came to a specific conclusion.

In Kyrgyz linguistics, Daulat Sattarkulov also defended his research on the topic "Mahmut Kashkari's Divani lugat it-Turk and the Kyrgyz language". In Chapter I, he compares the words in the dictionary with the sound system of modern Kyrgyz words and tries to determine the extent to which this phenomenon has something in common and specific. He analyzes the vowels and consonants on the sofa, which syllables and vowels are juxtaposed with which with evidence-based examples. For example: [o] – thick, lipful, wide

vowels. It occurs mainly in the first syllable of a word: ozd – ozdu, oturd – oturdu, etc. [o] occurs only in the second syllable of one word: tokson – ninety. At the same time, the dictionary shows that thick vowels coincide with the consonants k, *d*, thin vowels coincide with intermediate *consonants k, d,* and [y] vowels do not coincide with *k, d* consonants. At the same time, the sound pronouns and pronunciations in words are analyzed.

Chapter II of the work is entitled "Divan and the Vocabulary of the Kyrgyz Language" and discusses in detail the words from M. Kashkari's dictionary that have survived in the modern Kyrgyz language and have become archaism. An analysis of the types of nouns was carried out, identifying and illustrating 23 groups of nouns that have come down to us without change and have been used and lost use due to phonetic changes. For example: bird names: a) invariable words: kirgiy – hawk, kyrg. Shearing; Karligach – swallow, kyrgyz. swallow; b) phonetically altered words: uki – sova, kyrg. the owl; a duck is a duck; c) words that have become archaism: chumuk – species of crows, karakush – eagle.

D. Sattarkulov, in his research, also divided words into the following lexico-semantic groups: words for size, size, distance, words for the names of livestock products, words related to socio-political and military, names of members of people and animals, names of musical terms, kinship terms, names of plants, abstract

words, names of seasons, words for numbers, words for quality and qualities [Sattarkulov, 2002]. The author's above-mentioned research has yielded fruitful results.

1.3. Summary

The dictionary "Divan lugati-t Turk" by the medieval linguist-encyclopedist M. Kashkari was of interest primarily to foreign scholars. According to the dictionary, many orientalists and Turkologists express their opinions.

The dictionary has been translated into several languages: Turkish, Uzbek, Uyghur, etc. M. Kashkari's dictionary, the words it contains, grammatical materials, folk oral works are what many scholars have said.

The main scientific research was carried out on the dictionary book "Divanu lugati-t Turk", the words of Russian scientists were mentioned, and the research of scientists of the Turkic people was also mentioned.

In Kyrgyz linguistics, Z. Musabaeva and D. Sattarkulov carried out special research work on the dictionary book of Mahmut Kashkari "Divanu lugati-t turk", in the first part of which work was carried out to compare homonyms in the dictionary, and in the second part of the vocabulary of the dictionary was studied.

Associate Professor G. Jamankulova published monographs on the syntactic structure of the dictionary

and Associate Professor I. Sultanaliev on the creation of the dictionary "Divanu lugati-t Turk" and the reflection of some grammatical means in the book. Apart from these, almost all linguistic research on this dictionary is done only in the form of articles.

Historian, Professor T. Chorotegin, in his research, expressed valuable opinions about M. Kashkari, the era of his life, the creation of the dictionary and the people, tribes, ethnographic information in the dictionary.

According to M. Kashkari's dictionary, it is also about the writings, thoughts, proposals of both writers and writers.

In our opinion, the work of the great scientist, linguist-encyclopedist Mahmut Kashkari on such issues as the book "Divanu lugati-t Turk", its lexical structure, grammatical materials is still ahead.

Chapter II. PRONOUNS

2.1. Brief information about speech methods

Since the Turkic languages are typologically part of the group of agglutination languages, the morphological formation of words in them is quite active. Lying on the right or on the basis of a word, some speech-makers have the ability to make too many words. In general, it is known that the members of the Turkic languages, including Kyrgyz, are able to create words of new lexical meaning by lying not only on words, but also on words borrowed from other languages.

Although Mahmut Kashkari's dictionary "Divanu lugati-t Turk" does not specifically address the theory of word formation, the author of the book in his preface (the book does not specifically deal with such a topic) mentions noun and verb members (M. Kashkari *wrote scripts) and gives examples of their word-making.* By means of a number of examples, he demonstrated the morphological formation of words in Turkic languages (dialects). Among them are the modern Kyrgyz *-yk (-k): orok, other, tayak; -la: speak, think, bin; -gych: tutuch, syuzguch; -ym: flow, end* and other expressions, accompanied by explanations and examples in the dictionary.

On the other hand, examples of syntactic and lexical-semantic methods of word formation are not

specifically noted by Mahmut Kashkari. Nevertheless, in Diwanu lugati-t Turk, it is possible to find words or complex pronunciations that are organized in these ways and convey a particular concept. Thus, there is no dispute that the morphological and syntactic methods of word formation in modern Turkic languages, including modern Kyrgyz, are a linguistic phenomenon that has been going on for a long time. On the other hand, there are different points of view in the Kyrgyz language about the lexical-semantic method of word formation. Academician B. Oruzbayeva studied and analyzed this method of speech in a very broad way, and thoroughly analyzed it with relevant examples and facts [Oruzbayeva, 1964].

The lexical-semantic method of word formation was considered a lexical phenomenon by the famous linguist S.A. Davletov, but did not show it as a way of making words [Davletov and Kudaibergenov, 1980]. This point of view was supported by I. Abduvaliev in a textbook and lecture course written for universities [Abduvaliev, 2003; 2008]. It is known that both morphological and syntactic methods of word formation are peculiar to Turkic languages, including Kyrgyz. Since the Turkic language group, one of which is Kyrgyz, is an agglutination group of languages, the formation of new words with the continuation of the right or stem members is usually a linguistic phenomenon [Yunusaliev, 1959].

An example of this is the registration of grammatical indicators that make words mandatory as appendices not only in grammars of most Turkic languages, but also in translation dictionaries. At the end of the Uzbek-Russian dictionary, a list of word-making and word-altering members in the Uzbek language is given with appropriate examples [Z.S. Magrufov. Slovoobrazovativnye i sözovochangenye affixy uzbekskogo yazyka. -Kekte: Uzbeksko-russkiy slovar. –M.: Gosud. izd-vo inostr. i nats-kh slovari, 1959: 716-727]. In the Turkish-Russian dictionary, the Turkish-Russian dictionary contains the Speech particles (word-making) in the Turkish language as an appendix [Turkish-Russian Dictionary. - Moscow: Russkiy yazyka, 1977: pp. 959-966]. The "Ancient Turkic Dictionary" [Ancient Turkic Dictionary. - Leningrad: Nauka, 1969: 649-668], published in Leningrad and developed by Russian Turkologists, is also given in the form of an appendix with relevant examples of word-forming and word-modifying members. On the other hand, the fact that the famous Turkologist E.V. Sevortyan conducted a study of the word-making members of the Azerbaijani language and created two voluminous monographs testifies to the fact that the morphological formation of words in the Turkic languages is in a wide range [Sevortyan, 1962; 1966].

Such phenomena are clearly separable and can be easily distinguished, since the grammatical indicators

of the vowels or stems, word-forming and word-modifying verbs, in the composition of Turkic languages, including Kyrgyz, always retain their composition. The fact that this phenomenon refers to a very long period is confirmed by the materials of Mahmut Kashkari's dictionary "Diwan lugati-t Turk".

Thus, in the monograph Mahmut ibn Hussein made a special analysis of the word-making elements in the dictionary of Mahmut ibn Hussein al Kashkari. In the dictionary, the author's division of words into nouns and verbs was carried out in relation to the features of the grammatical structure of words. Nouns and verbs differ in their changing features, i.e. grammatical nature. Therefore, Mahmut Kashkari describes the formation of nouns, in his own words, as a lie. For example, in this chapter of the monograph, the vowels in the dictionary "Divanu lugati-t Turk" are discussed in the morphological method of word formation.

2.2. Members of the Registrar Registered by M. Kashkari

Since Mahmut Kashkari's book is a dictionary, the author does not specifically address the grammatical construction of the Turkic languages (dialects), but he also writes grammatical explanations in the relevant places.

At the beginning of the book (in the first volumes of translations into modern Turkic languages) there is an introduction by Mahmut ibn Husayin al Kashkari (the book does not deal with such a theme). It gives an understanding of the writing of this work, the need to create a book, the need to travel to write it, the collection of words from the people, the formation of Turkic languages (dialects), Turkic people, Turkic languages (dialects). He expressed his opinion on the consonant and syllabic construction of words in Turkic languages (dialects), specifically addressed the problems of word formation and briefly described his point of view. Paying special attention to the continuity of the vowels of words, he examined and analyzed a number of word-forming members and verb-forming members, and gave relevant examples.

Indeed, Mahmut Kashkari did not use terms such as "word-making" or "word-forming member" in his work. He simply wrote: "The number of letters to form verbs is *twelve*, and the number of letters to the end of verbs is *ten*." Clearly, he did not write that "the number of word-forming members is twelve." But since the number of members is twelve, and not "the number of letters" or "the number of letters", we have no idea what this idea is [Abduvaliev, 2011]. Because the Arabic scripts (letters) were read as syllables with the help of additional diacritic marks, Mahmut Kashkari wrote them with the "twelve letters" in mind, which were used as syllables.

Thus, we see that the speech-forming members of the Turkic languages (dialects) of that time, albeit in a small number, were separated and registered in the "Divanu lugati-t Turk". These "twelve verb-making characters" (twelve word-forming members) are as follows: 1*) alip, 2) t, 3) ç, 4) ş, 5) ğ, 6) q, 7) k, 8) g, 9) l, 10) m, 11) n, 12) Vav.* He strengthened his opinion by distinguishing these characters (speech-making members) separately, proving that new words were created by their falsification, and giving relevant examples.

Mahmut Kashkari's own scripts (spoken members) are still in use in Turkic languages. Many of these are among the most productive and least productive members of the modern Kyrgyz language, which was written by the famous linguist and academician B.O. Oruzbayeva [Oruzbaeva, 1964].

1. *Alip* **alphabet**. This font (word-forming member) is the non-productive *-a* member of the modern Kyrgyz language, according to one of the examples given in the dictionary.

-ma corresponds to the vowel that makes the word.*Bilga is a scientist, a sage.* This word is *made from the verb bildi. Ögä – wise, experienced* (towards a person). This word *is derived from the word* ödi, which means well understood.*The word* uwa – *crushed – is derived from* the word uwdı, *which means* crumbled, *crumbled, kissed* [SM. I, 51]. The author took into account that the root root of the word is the

verb. *Uya* – yuva, kuş yuvasi [SEE 1, 113]. This word in the Kyrgyz language *is uya, kuş uyy,* and the ancient consonant structure is preserved. At the same time, scientists say that for a long time the vowels have been transformed into *uy-uy – yv - ev – ab – ag* [Sevortyan, 1974; Abduvaliev, 2000]. Alt., Kyrg., black lie, etc. In Turkish, it is considered to be a condensed phenomenon that it is transformed into *uya and* yuva in Turkish. In Kyrgyz, "**-a** (*-e, -o, -ө)* is a noun member of the verb:" and occurs in several variants [Seidakmatov, 1988: 305]. This word was read by Besim Atalay *ova* [BA. I, 52-54].

He writes: "The alphabet does not come alone, but *also comes from the script* m (m), which is *-ma, -mä*, and the *word* käsmä is derived from *the word käsdi - kesti*, and *örmä* is derived from the word *ördi - duck*" [SF. I, 51]. The author also describes the vowels in the pronunciation along with the alphabet (letter). Examples of words made with the -ma kuranda in M. Kashkari's dictionary are: *ùgmä* - pile, heap: *ùgmä toprak* - pile of soil (this word is used for everything heaped), *tùgma* - knot, *tizmä* - list (trouser lace), *sùzmä* - swim, *katma juğa* – layer bug, qırma – scraped (shaved thing), *bıçma* – knife (sawn) [MKk. I, 426-28].

In the Kyrgyz language, the vowel member *-a* is registered as a non-productive member [Oruzbaeva, 1964: 161; Abduvaliev, 2008: 89]. For example: *бөлө which means cousin in english and the word бөл: бөлүп сал, which means divide* (a word for a place of

kinship) *split: divide, -ө; wound (*wound on the body), *jar: cut it, -a; jaya (*fatty soft meat with a ridge on the horse's edge), *slow:* lay it down*, -a; yyra (*the place where you eat water, marry it), *Song:* yyryp ketti, *-a; kiya (*short road, mountain cut (passed) road), *ky: cut* down, cut (cut) got*, -a.* In modern Kyrgyz, these words are made in a similar way to the examples given by Mahmut Kashkari, all arranged with the continuation of the verb *-a*.

On the other hand, *the member in the examples* of käsmä, örmä corresponds to the member that forms the modern Kyrgyz *word -ma* [Oruzbaeva, 1964: 156]. Indeed, in Kyrgyz, (бакма: бак-ма, басма: бас-ма, бөлмө: бөл-мө, бүрмө: бүр-мө, жазма: жаз-ма, жарма: жар-ма, кесме: кес-ме, өрмө: өр-мө, каттама: катта-ма, тапшырма: тапшыр-ма, тосмо: тос-мо, төкмө: төк-мө, түймө: түй-мө, сүзмө: сүз-мө, мүнөздөмө) *bakma:* bak-ma*, bas-ma, adopted:* basma means *printed,room: writing:* yaz-ma*, jarma: jar-ma traditional drink, kesme:* kes-me noodles*, örma:* өr-mu *Layer, drifted, assignment:: fence, pour:* to-mo*, pour:* to-mo*, knot:* knob-mu*, literal:* word-mu, characteristic: *characteristic-mu*, etc.

And this is where the idea arises. Is the modern Kyrgyz verb *-ma* the same as the non-productive *-a* member In our opinion, these are two different Particles members *(-ma* and *-a).* Mahmut Kashkari himself gave examples of *-a*, and then the same *alphabet* In the case of the alphabet and words, it seems

that "the alphabet does not come alone, but *together with* the letter m *it is* -ma, -mä." Here the author must have remembered that the alphabet is the Arabic alphabet ildet arib (a script that denotes a sound or syllable only when it is combined with other scripts). In essays on the comparative morphology of the Turkic languages, *-a* The member is registered with *the variants -y, -y*, developed from a phonetic form of the noun and is characterized as an ancient tag of the chaks [Shcherbak, 1977: 166]. It can be assumed that this has nothing to do with the vowel-making member under discussion in the Diwanu lugati-t Turk.

2. The *script* -t (-t) (speech-making member). In the monograph of B. Oruzbaeva, this word-forming member is recorded as *"-at //-yt*: forms the names of nouns from verb stems: *fodder* – fodder, *soy* – cattle for slaughter, etc." [Oruzbaeva, 1964: 159]. In a textbook written for university students, it is recorded as a textbook for low-productive members. Examples include (жайыт, кийит, күйгүт, көчөт, курут, куут, туут, чекит) *pasture, clothing, misery, seedling, kurut, adding, giving a birth,, dot*, etc. [Abduvaliev, 2008: 89].

Mahmut Kashkari gives examples in his dictionary: **qakut is** *derived* from the verb **qaçdi**, meaning to flee, to flee; *The word* käžut, **meaning the** garment that a person wears*, is derived from the verb käžti* [SF. I, 51].

The first of these examples of the author *(qaçut)* is not preserved in the modern Kyrgyz language, *but is made with the member of the suffix* an -gyn (-kyn), who was involved in the creation of words such as utkun (past rain), alien (alien bird), captive (captured), urgun (urgun jer), bölen (devastation),. It is used to describe the situation in the country. There *is no difference in the semantics of these two words (qaçut, forbidden),* and the vowels are the same (*qaç, kach*). In modern Kyrgyz, there is a difference only in the vowels of the vowels (*-t (-yt); -kyn).* The second (*käžut)* in modern Kyrgyz occurs only with a slight change in the sound: *kiyit:* the first meaning is "a gift of clothes"; the second meaning is "gifts that the kudas wear or give to each other when they first visit each other" [CTS, 704]. There is a significant consonant change in the root of the word: *käz, kiy*. Here there is an example of the pronunciation $d - z - y$. *The vowel (*-yt) *in this word, which has been recorded in the Kyrgyz language and* has survived for many centuries, is also used in other Turkic languages. For example: *the modern Turkish word* for work - *to do - to do, to act* [TRS, 911, 963].

In a textbook written for university students, this member is registered as a noun member of the verb: "The **member -yt** knows the names of nouns intended for action expressed by the stem кийит, соют, тоют) kiyit means gifted clothes, the breeds for meat, seedlings sometimes an abstract concept (kyut)" [Davletov and Kudaibergenov, 1980: 84].

I. Abduvaliev lists the member as a low-productive noun: *(жайыт, кийит, күйүт, көчөт, курут, куут, туут, чекит) pasture,clothing,misery, seedling, kurut, adding, giving a birth,, dot* [Abduvaliev, 2008: 89]. K. Seydakmatov cited a number of examples as evidence, noting that there are several variants, and pointing to another member of the same consonant form, saying that "a member of the relationship by connecting to the right: (*түгөт, тегерет, черт, түрт, арт, керт, ойгот, үйрөт) tug, circle, devil, push, art, self, awaken, teach*" [Seydakmatov, 1988: 325].

There are also examples in the dictionary *of the following examples* with the -t (-t): *drown* – short: *drowned man* – short man [TT. I, 621], *kurut* – kurut [TT, I. 621], *kirit* – kilit, key [TT. I, 623], *laughter* is a joke, laughter [TT. I, 623], *ölùt* – to kill one another, *ölùt* – a man who has lost his strength, and *ägit* – a kind of medicine that is spattered on the face of children to prevent falling or touching the eyes. I, 81], *soğut* – literally [MKk. I, 354]. In the Divanu lugati-t Turk, we consider that the root of the word őgűt, which is made with the vowel member őgüt, *is related to the pronoun őg (reason, thought) [DTS, 378]. The noun őg is derived from the noun -t (-t).* Another example: uvut: *ut, haya [BA, I. 83].* It is assumed that the original origin of *the English* word uyat *is ut – ut*. Turkish: *ut -* shame; ut jeri – shameful place [TRS, 882]. There are

many examples of this phrase in Mahmut Kashkari's dictionary itself.

In the comparative grammar of the Turkic languages, the ***Speech particles member -t*** (*-t*) is also recorded as a verb [SGTYA, 434].

Thus, in Mahmut Kashkari's dictionary "Divanu lugati-t Turk" a specially registered word-making *member (-yt)* is registered as a member of the modern Kyrgyz language written in the 60s of the 20th century, and in a textbook published at the beginning of the 21st century, it is given with much more examples and is used as a less-productive member. In other Turkic languages, it is also a low-productive member. For example: In the Uzbek language, "-*at (*low-product affix*)* forms nouns from verb stems or from other parts of speech, e.g*., plant* – from «*kúchmok» to place, move; ulat – epidemic* ot *ulmok – to die*" [URS, 716].

3. The script -*ç (-ch*) (partricle). This word-forming member in the dictionary is considered in the monograph of B. Oruzbayeva as a non-productive word-forming member, *accompanied by examples such as "-ych*: forms nouns from verb stems: сүйүнүч, кубаныч *joy* - joy" [Oruzbaeva, 1964. 159], in the same work itself "-*ych (*possibly genetically correlated with the forms *-chi* and *-gy).* An unproductive verbal-nominal affix. It forms nouns with the meaning of the state associated with the semantics of the verb stem (*коркунуч* - fear, *сүйүнүч* - joy,, *өкүнүч-regret*, *булганыч* - dirty, etc.), object nouns *chimuch(чөмүч)*

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- ladle, cf. *chumu, chumku* - to dive, to dive, to dive, *to tegirich* - woven braid, *tin / pin* - brooch, pin" [Oruzbaeva, 1964: 286]. It is also recorded in a textbook written for university students that "the member *-ych* characteristically makes abstract nouns, lying to verbs in a personal (inverse) relationship: *(кубаныч, өкүнүч, өтүнүч, жалыныч, сүйүнүч, кызганыч) joy, regret, request, pleasure, joy, jealousy*" [Davletov and Kudaibergenov, 1980: 84]. In our opinion, these late authors *must have taken into account* the modern Kyrgyz words such as chumych, mill, pin *and did not compare them with the word-forming member of the vocabulary of words such as catcher, noun, narrator, revealer*. Thus, abstract nouns are not only used but also concrete nouns ((кармооч, байлооч)*catcher, tie-breaker*) is known for the materials of the Kyrgyz language.

Academician B. Oruzbayeva: "*-ych (*possibly genetically correlated with the forms *-chi* and *-gy*)," she said, noting the connection of *-ych* with the *-gych* member of the particle.

B. Oruzbayeva said: "... The -ch, which makes the verb noun, can also be considered in connection with -*ch, which is part of* the member *-och*", *- the opinion expressed: ороoч - diaper, тырмооч* - rake [Oruzbaeva, 2000:239].

At the same time, she noted that the member *-gych* is etymologically derived from the combination of the -gy+-chi (ancient <-gu+-ch) and that paired verbs (but

without semantic differences) are used to form nouns that express concepts related to the tasks performed by tools: *куургуч, тегирич//тегиргич, туткуч grinder//miller, caught*, etc. [Oruzbayeva, 2000: 262]. B. Oruzbayeva also used *the -ch* member *–chych* About the connection with the member, he wrote: *"The -gych* kuranda *–la+-oo//-ö + gych >in* combination with the organs *-dooch//-ooch* or *ooch*, turns into a morpheme of verb and verb nouns, which denotes the noun of the action with the help of an object, a weapon:(*желбирөөч, байлооч, атооч, тактооч)* a fan, a *binder, a noun, a clarifier,* etc."

To sum up, the *-ch* member is etymologically related to the *-ch* member.

On the other hand, in the textbook written by I. Abduvaliev, the *vowel member -ch (-ych)* is shown as a productive member, and examples are given to the appropriate level [Abduvaliev, 2008: 88].

Mahmut Kashkari's Dictionary says: "The *word* koth*, with the vowel* -ç*, is derived from the* verb *kötdi, and the word* sävin - happy is derived from the word *sävindi - to rejoice*." [I, 51]. These words are used in modern Kyrgyz with the same consonant (*көмөч, сүйүнүч bread that baked on the coal, joy).

There are also examples of the member in the dictionary - ç (-ch): **regret – regret:** *ol my body regretted and repented – He was very sorry* [TT. I, 265], *conviction* – conviction, trust: *conviction is sure* [TT. I, 265], *ayynch* – roundabout, curved road:

ayynch yol – roundabout, crooked road [TT. I, 265],
midwife is a word used to describe a sensible girl,
notwithstanding her youth, as "the mother of the
people" [TT. I, 133], *ataç* – a pig where children play
nuts, and *akäç* – a girl who, with her wisdom and wit,
looks exactly like her sister (daughter). [I, 81-82].

Looking at the structural structure of words with
this member in the Kyrgyz language, S. Davletov and
S. Kudaibergenov noted that most of the reasons for
which the *-ch (-ych)* vowel-forming member lies are
self-related verb forms: *fear* - kork-yn-ych (корк-ын-
ыч), *joy* - syuyu-yn-ych(сүй-ын-ыч), *joy* - kuban-
ych(кубан-ыч), *dirt* – (булга-ын-ыч)bulga-yn-ych,,
jealousy - кызган-ыч *regret(өкүнүч)* - uk (owl) -yn-
ych, *petition* - өт-ын-ыч. On the other hand*, in the
words* "kumech",, mill, tin (pinch), *the member -ych*
lies on the verb bases without a relational indicator and
makes a new word: *kum - kum-ych*, *cumuch* - chum
(baptism) -ych, *tepirich* - teg- (round, round, mill):
round-ych, *pin*-smoke-whistle.

In modern Turkish (Turkish) language, this word
is recorded in three different variants: "-*aç* serves to
form nouns from the verb stems denoting an
instrument, instrument, or means of action, called the
original stem: *say-mak* - to count, *sayaç* - counter"
[TRS, 95]; «-*ç* see -*inç: kasan-mak – to earn; kasanç -
earnings*" (TRS, p. 961); "*dal-mak – to think, dalinç -
to think*" [TRS, 963]. Consider these three examples: in
the first two words, the member of the Speech particles

lies to the verb stem without a relation indicator, and in the third example, the member of the Speech particles lies to the verb stem with the relation pointer. The facts taken from the Turkish (Turkish) language are not in a special grammar, but in an application developed for the dictionary. Taking into account the fact that there are only examples, and the use of several words in the modern Kyrgyz language, it can be said that this word-making member *(-ch, -ych)*, specially cited in Mahmut Kashkari's dictionary "Divanu lugati-t Turk", has not lost the ability to form words.

4. The script -ş (-sh) (the member of the speech). "*The verb* bildi, which *means a* stranger, is made with the *letter -sh* (member of the speechmaker). The words *war and* toqush *in the sense of quarrelling with one another are urdi, and the verbs* 'toqıdı' are followed by the *letter -sh*," said Mahmut Kashkari [SM. I, 51-52]. The dictionary also contains the following words: *azrish* – ayyyr, ayysh [T. I, 205], *thanksgiving* – thanksgiving, praise: *he gave thanks to the* beck – he gave thanks to the beck [TT. I, 207], to know is familiar [TT. I, 639], *finding* is the trust between two men, riddle [TT. I, 639], the *peak* is the commander who maintains order (straightening) in time of war [TT. I, 641], *the dew* – profit [TT. I, 641], *to* swear, to insult [TT. I, 643], *runaway-passage* [TT. I, 643], *uguş* - to hear, to hear, *alış* - to fight, *uvuş* - to gossip (small), *ökùş* - to hunt: *ökùş jilqı* - to pluck horse, *atış* - to shoot

[MKk. I, 87-89], *arqış* - messenger, messenger [MKk. I, 123].

In modern Kyrgyz, B.U. Oruzbayeva registered this suffix as a productive member that makes nouns from verb stems, but at the same time noted that its semantics are wide and showed it as related to the double indicator of the verb [Oruzbaeva, 1964: 156, 292]. Also, the member *-ysh as a speech-forming member is criticized as a noun* -ysh, *which is close to the functional meaning of* the modern Kyrgyz suffix (*-гылт, -гылжым*) *-gylt, -gylzhym*: *The* authors of textbooks written for university students also expressed the opinion of B. Oruzbaeva, saying that "this verbal suffix is a noun and a double verb" [Davletov, Kudaibergenov, 1980: 82]. Thus, *-sh (-ysh)* suffixes were used in Kyrgyz language as in example (*агыш* - White-agysh) and *көгүш* -(blue-kogysh) [Oruzbaeva, 1964: 297]. The member is a productive member of the modern Kyrgyz language and is found in the formation of many words: (*жарыш, күрөш, оодарыш, чабыш (ат чабыш), окуш, согуш, тааныш, жүрүш ж.б.*) *race, wrestling, chabysh (horse race), reading, war, familiarity, march, etc*.

Due to the above, this member is somewhat related to both the member *-ysh, which is one of the special forms of the verb, and the* -ysh, which organizes the double relationship of the *verb*: *One saw is to know, two sees are familiar.* (proverb) *End of tears and laughter.* (proverb) *A thief's back is narrow* (proverb).

The curse doesn't reach the flea. (proverb) In almost all Turkic languages, the noun is organized and can easily be condensed [Sherbak, 1977: 164].

On the other hand, the nature of the nouns is as nouns and changes with the grammatical categories of the nouns. However, *the* relational meaning of the verb -ish is retained to some extent. Of course, these are now considered in terms of homonymous proportions. Mahmut Kashkari's book also suggests that the *-ish* denotes the double relationship of the verb.

Mahmut Kashkari, comparing the member of the category of relations, namely the member *-sh (-ish),* meaning a double relationship, to the same grammatical meaning in Arabic, points out the similarity of the two, and notes that in Turkish words the action is carried out by the joint actions of two people. of the Kyrgyz Republic. In the former, it means that two or more people perform work in cooperation with each other, that is, the work is done together. In the second, it is explained that it means that two parties compete on something, argue with each other about something, and each believes that his or her action is right, and that it is counterproductive.

He maŋa qapug arısdı - He opened the door for me [SM. I, 190]. Olor iki ä:rişdi – They both cheated on each other [SM. I, 191]. He finished maŋa – He wrote me a letter [SM. II, 93]. Olor two cäwişdi – They both fell in love with each other [SM. II, 112]. They understood (understood) the case [SM. I, 195].

In a textbook written for college students, the *member -sh* is added to the verb noun as the noun: "This noun makes both the noun and the verb. If such words are nouns, they have grammatical features characteristic of nouns: a) nouns of nouns (*согуш, талаш, уруш, күрөш, кубулуш, жүрүш*) (*war, quarrel, struggle, phenomenon, process*); b) spatial values(*коңуш, батыш, чыгыш, курулуш, бурулуш*) (*settlement, west, east, construction, turn*). c) the noun acquires the grammatical feature of the noun (*wrestling, wrestling, wrestling,* etc.)," it is written [Davletov, Kudaibergenov, 82]. At the same time, there are cases where the *falsehood of the member -ish* is sometimes used as a verb, rather than a double relationship, but the same authors cite such examples as introduction, *кириш, жармаш, орнош, чатыш, келиш, куруш, майыш, катыш, аралаш (introduction, settle, mix, come, build,work hard) etc. [Davletov and Kudaibergenov, 1980: 158].* The use of nouns in verbs can be considered a number of active ones. A.M. Shcherbak pointed out that V.V. Radlov said that this member was organized by the movement and met in the Orkhon-Yenisei inscriptions, and gave examples of уруш "battle " and сүңүш "battle" [Shcherbak, 1977: 163].

If we agree with A.M. Shcherbak, *the formation of* new words from verbs with the -ish Particle can be considered as a much more ancient phenomenon. And this word-making member expressed the following

opinion about the development of modern Turkic languages: "Among modern Turkic languages, the broad use of the form na *-sh (-ish), -sh (-ush)* Uzbek and Uyghur languages, followed by Kyrgyz and Turkmen" [Shcherbak, 1977; 164]. A scientist's opinion has to be treated with caution. For Mahmut Kashkari's dictionary "Diwan lugati-t Turk" states that there are many nouns made with the noun *-ish*, and most of them have both noun and verb basis [cm. II, 93-127; 235-263], the fact that almost everything is clearly mentioned in the dictionary as a false pronunciation, to some extent, casts doubt on the supreme idea. On the other hand, as Mahmut Kashkari himself points out, the term *-sh (-sh)* can be understood to mean something like "two parties competing on something, arguing with each other about something, each doing his own thing, acting against it." *the words (кириш, жармаш, орнош, чатыш, катыш, аралаш) introduction, settling, splashing, participating,* mixing, to focus on something or thing; *To come is* to agree on something; *mayysh, kurush (*jelkesy kurushtu) – verbs that signify a change in the meaning of a change. Consider a group of words in the dictionary "Divanu lugati-t Turk" as an example.

bıçşdı – (knives) cut;
qaçışdı – fled;
barışdı – they went;
bärişti – given;
kirişdi – entered;

sawaşdı – beaten;

karmaşdı – fought etc.

It is known that these verbs easily pass into the group of nouns. For example, such words as *тебиш, кесиш, качыш* (kick,cut,run) are easily connounced. And the rest of the nouns are also used in the Kyrgyz language: (give-take, in-out, sable); *алыш–бериш, кириш–чыгыш; сабаш* - in the sense of *war* in the Turks; - *Fight: After a fierce struggle, there was a short break* [Abduvaliev, 2008]. However, in all cases, whether it is a verb, a noun or a noun or a noun*, as Mahmut Kashkari of* the -ish member noted, the signs of action have not been lost.

5. The script -*ğ* *(-г)* (the vowel member). Mahmut Kashkari wrote that "there are three meanings in this script" [SEE. I, 52-53)]. The author of the book has documented the homonymous meanings in the pronouns that are organized with this member. This font (word-forming member) corresponds to the modern Kyrgyz member -*yk (-k)*.

The first meaning of "Divanu lugati-t in Turk" is "to continue to verbs and turn verbs into nouns", ariğ - aru, *quruğ* - dry (Kyrgyz dialect. *Kuruk)* [SEE. I, 52]. The first of these examples is *arındı näŋ* - something purified (purified), and the second is that it is made from the verb *qurıdı* - kurgady (*dial*. kurudu). The first of these examples is an obsolete word in modern Kyrgyz with this ancient meaning. It is often used in epics. For example: in the epic "Manas" *it is said "to*

wash white, wash cleanly" *(ак кепиндеп, аруу жууп)*.That is what it means. In modern Kyrgyz, the meaning of the *word* auru *has been eliminated and cleansed.* For example, in the United States, *the United(*The newspaper "Kyrgyz Tuusu") wrote by K.K. Yudin with two meanings: *аруу* 1. Clean or pure: *aruu zhu (аруу жуу)* – to wash cleanly (*ch. obr.* deceased); **the place from which you came should be clean (келген жеринден кеткен жериң аруу болсун)** came from will be cleaner than the place from which you came (*i.e., leave the place you have taken cleaner than it was*; **(aруудай болгон ууз этим, ак кажыр талап оёт бейм)** **For my pure white body will tear apart – the kite will peck**; 2. Pretty, beautiful: **aruu kyz (аруу кыз)**– pretty girl; **aruyu** buyum(**аруу буюм)** – valuable things [Yudakhin, 71]. As it is evident, in the modern Kyrgyz language, the *ancient meaning of the word aryğ – aryu* has been preserved in limited use, and has been used for a second lexical meaning related to it.

On the other hand, the second example of Mahmut Kashkari (*quruğ),* with its consonant structure (*kuru, kuruk*) and the modified consonant structure (*kuruk*), is used in the ancient sense of the modern Kyrgyz language. In the dictionary of K.K. Yudakhin, criticism is recorded in the noun sense: *kurgak* – dry, dry; *a dry rag is a* dry rag [Yudakhin, 448]. *It doesn't end in vain* (folk proverb).

A little research has been done on the semantics of words. Now, speaking of the consonant structure, in von Gabein's grammar the verb is recorded as the noun noun in *the form -ğ, -g*, *tapığ "respect, service, huzur" (tap-tapmak); ötüg "ibadet, rica" (öt – to ask, to pray); ayğ "soz, word" (ay - to say); bilig "bilgi, malumat" (bil-bilgik); ög "akıl" (ö -duŋmek)* [Gabain, 51]. In the same structure, the member is listed as a verb noun member, *säwig* "aşk" (säw – sevmek); *sımlağ* «ihmalkar» (simla - ihmal etmek); *arığ* «ari, temiz» (ari – temizlenmek); examples of "deep" (bat) are shown [Cabain, 56].

In modern Kyrgyz, this word is used in the form of *-k (-yk)*. In M. Kashkari's dictionary, the lexical meaning of digging and *water* is found *in the verb* qazağ*, which means* goose.*He dug an oŋar qazağ – he dug a Cossack for him* [BA. II, 190]. The *root of both of the words* qažağ qazturdi in the example is the verb *qaz – goose*. There can be no doubt that the word *qažağ* (*qaž – ağ)* is still *a ditch* (digging the ground). The following examples can also be given in the dictionary: *ılığ* - warm, *osuğ* – way, way, trick, *açığ* – open (open in the dialect) [MKk. I, 90-91].

At the same time, words with the *-uu* member also have the same meanings as the one given by this member*: arig – aru, tarig – taru*, etc. Thus, the ancient *-ğ (-ığ)* member of the ancient Speech particles has been used for a long time, and in modern Kyrgyz it has become layered *(-к, -ук)* or consonant (-*uu*)), the

density has changed. The phenomenon of consonant vowels is similar to that of the examples of the origin of consonant vowels in the Kyrgyz language. In other Turkic languages, especially those belonging to the Oguz group, we see that this ancient soft consonant form is preserved. For example: in Uzbek: "*-ik* forms nouns and adjectives from the stems of verbs ending in consonants, e.g., *кўрик - review* from *кўрмоқ - to look, to see; ўлик - dead, dead* from *ulmok(ўлмоқ) - to die; teshik(тешик) - a hole, a hole, a hole* from *teshmok(тешмоқ) - to punch, to punch; kesik(кесик) - a slot* from *kesmok - to cut*" [URS, 720]; "*-iq:... ochik – open* from *ochmok(очмок) – to open; ёпиқ – closed* from *ёпмоқ – to close, ётиқ – lying, inclined* from *yotmoq(ётмоқ) – to lie; chakirik(чақириқ) – to challenge, call* from *chakirmok(чақирмоқ) – to call*" [URS, 721]; "*-k* forms nouns from the stems of verbs ending in vowels, e.g., *elak(элак) – sito* ot *elamok (эламоқ) – to sift; kurak (курак) – wooden shovel* from *kuramok (курамоқ) – to rake; bezak (безак) – decoration* from *bezamok (безамоқ) – to decorate; tushak (тушак) –* from *tushamok (тушамоқ) – to slate*" [URS, 721]; "*-ук* forms nouns and adjectives from verbs with vowels *y* and *yu*, e.g., *yutuk (ютуқ) - gain* from *yutmok (ютмоқ) - to win; buzuk (бузуқ) - vicious, spoiled, destroyed* from *buzmok (бузмоқ) - to spoil, destroy; buyukuk - order* from *buyurmok - to order (see also -ik, -ik -k, -қ)*" [URS, 725]; "*-қ* forms nouns and adjectives from the stems of verbs, e.g.,

tarok – a comb from *taramok – to comb; Þtoq - weeding* ot *ўtamoq – polot; оқсоқ - khromoy* ot *оқsamoқ – short legs; oǵriq – pain* ot *оѓrimoқ – to suffer from*" [URS, 726], which shows four types of the Speech particles according to the pronunciation characteristics of the member, and it is noted that it is now a productive speech-making member.

The Kyrgyz language, for the most part, is quite productive with its layered appearance. *-White; -k*: forms nouns from verb stems: *ishkyryk* - whistle, *chuchkuruk* - sneezing, konuruk - snoring, *teshik* - dira, *zhyrtyk* - dirk, *turak* - place of residence, *karek* - pupil; some words formed with the help of *the affix -yk* indicate the quality: *mokok* - stupid, flat and others" [Oruzbayeva, 1964: 157]. On the other hand, in a textbook written for university students, there is no mention of whether this member is productive or less productive, but it is noted that the words used in this way form three different groups of meanings [Davletov and Kudaibergenov, 190: 82-83]. I. Abduvaliev considered them as two distinct members (*-ak, -yk* and *-к, -yk),* which in modern Kyrgyz are productive members that form nouns from verbs [Abduvaliev, 2008: 87]. There is no difference in the meaning of these words. Therefore, these *can be considered* as phonetic variants (*-yk, -yk, -k) of the same vowel* (-yk).

In the second sense, Mahmut Kashkari uses the alphabet (word member) to "make a pronoun that is pronounced in conjunction with the right pronoun. For

example: *the word jajlağ is pronounced with -ğ to the word* jaj *in the sense of spring*, and *in the same way the word qıslağ is* pronounced -ğ for the word *qış*" [SEE. I, 52]. In this sense, *-yk* makes nouns not from verbs, but from nouns. However, the examples given by the author show that the verb stems are made with the falsehood of the member of the Speech particles: *jajlağ – жайлоо-valley; jajla - jaila, jailoolo; jajlag – jail; qıslağ – qış – kysh-winter; qislağ - in winter, come out for the winter).*

An interesting phenomenon can be seen if we compare the *-yk (-k) member with the* -lak member, which is used by modern *Kyrgyz critics*. In Kyrgyz, a number *of words, such as* tashtak, sazdak, kumdak, sorgok, kyrgyk, taigak, etc., seem to be *identical in structure to the word kyshtak. However, this phenomenon is illustrated by Mahmut Kashkari (jajlağ, qıslağ)* In fact, the etymological analysis of the preceding words and the *-ik* part of the Speech particles opens the door to many problems. This, of course, is the work of the future.

In the third sense, "the names of weapons are made by the addition of the letters gainh *and* vav *to the verb bases*," and examples of knives, *urğu, and kasgü* are given [CM. I, 52-53]. He noted that the first of these is made of a word called *knife*, which means to cut something, the second is made of *the word urdu, which means to cut something, and the third is made of* the word kasdi, which means to *cut something*. These

words are not pronounced in modern Kyrgyz in this way, but both their pronunciations and the members that make them are in Kyrgyz.

Pıçğu. If we write this word in modern Kyrgyz, it *is kykgy* (*dial.* pychky). The right **knife** *is used quite actively in the sense of cattle, clothes knives, thick knives*. There are also words made from this verb: *knife, knife, knife, knife,* etc.

Urğu - urgu. Ungusu (*your*) is a very active verb word in the modern Kyrgyz language. There are a lot of words derived from it: *urush, urgal, urchuk (*uruk stone on a short *road), urgun, etc.* In ancient Turkish*, urgu is a weapon used* in the dialects of the Kyrgyz language, which means to strike something, but now it is not used.

Sometimes it's funny. The root of *this word is also* an *actively used word in modern Kyrgyz. However, such an object (*käsgü*) that cuts something is now called **keski**. From the root of the word is made the following words: *keser, kesme, keser: kol keser, kesilesh, kesem, etc*.

The dictionary of the -*ğ* Particle also contains the following examples: *ozuğ **-** awakening: *ozuğ yer -* awakening (awake) [TT. I, 149], *needle* – warm: warm water [TT. I, 151], *agryg* – disease [TT. I, 207], *the boy* is the son, the boy, the young man who is put into the garment [TT. I, 247], *the roof **is the** nail, the inside of the stick [TT. I, 651], *surog* – surak [TT. I, 651], *qoşuğ* – cat [MKk. I, 373].

6. The script -q (-kak, -gak) (vowel-making suffixr). M. Kashkari gave examples of the formation of nouns with this noun*: tarğaq (hair combed)* and *orğaq (ot ordı).* There are many words with this noun: *uzуқ-* uykuluu: *uzуқ er* –sleepy person [TT. I, 153], *aruk* – aryk, judunke [TT. I, 153], *azuq* – azgan, *azuq munk* – azgan, tozgon kachkyn [TT. I, 153], *ozoq* – chyǵan, ozgon: *ozoq at* – ozý at [TT. I, 155], *ahsak* – lame [TT. I, 243], *koryk* – reserve [TT. I, 653], *buzuq* – bouzuk [TT. I, 659], *charuq* – boots, shoes [TT. I, 663], *karaq* – karek [TT. I, 667], *bazak* – boёk: ol маңа bazak bazashty – he boёk boёshtu to me [TT. II, 161], *aluq* – boring, aluq [MKk. I, 94], *açıq* – hungry: *är açıqtı* – man hungry; *alıq* – distorted, treacherous: *är alıqtı* – male fore corrupted [MKk. I, 221], buzuq – perverse*: buzuq äv* – perverted house [MKk. I 376].

The author writes about the verb verb *–s*: "When a verb is made from words ending in *-r* and *-l*, this rule (law) is different. *For thick vowels ending in* –r, *-sa ~ -sä is preceded by -ğ, and for thin vowels, -g should be pronounced...*" He also said that *the sound -g* or *-ğ can* be pronounced without the addition of the conjugation, but that it is often pronounced with the addition of the conjugation, and that this rule is the same for all Turkic languages. Therefore, in the modern Kyrgyz language and its dialect, *the variants of tarak* (in the literary language) and *targak* (in the southern dialect) are also used. There is no doubt that it was also used in the making of the words. Therefore, this word-making

member can be considered to correspond to the modern Kyrgyz -*gak, -kak* members.

Tarğaq (from the word hair taradi - hair tarady). In modern Kyrgyz literature, this word is *pronounced tarak, which* is indicated *by the verb tara with the* member -k (-yk) *(*tara-yk). In the southern dialects and dialects of the Kyrgyz language, this product for combing hair *is targak* and is consistent with the original version. This fact is evidenced by the fact that the Kyrgyz language has preserved the appearance of the word in the dictionary of Mahmut Kashkari, the ancient form. *Both the verb tara (comb the hair)* and the -gak (-ğaq) member, *which makes the object of combing the hair*, are preserved by this structure.

Orğaq (ot ordı) – ot (herb) is derived from the word ot (herb) or by means of *the vowel member -ğaq*. In modern Kyrgyz literature, this word is *pronounced* oruk*, and the verb* or is followed by the *member -k (-yk)*, which is the name of the thing in which the herb (ot) is wrapped. The ancient pronunciation of this word has not been preserved in either the Kyrgyz language or the dialects of the Kyrgyz language.

Nevertheless, in modern Kyrgyz, there is a noun that is used to make verbs *and nouns*. "-*gak*: forms nouns that act both as nouns and as adjectives: *sergek* – bodryy, *sugok* – gluttonous, *taigak* – slippery*, aigak* – informant, etc.", B.O. Oruzbayeva referred to this member as a less-productive member [Oruzbayeva, 1964: 157]. It is also recorded in a textbook written for

university students, but it does not indicate whether it is a productive or less productive member. A noun made by means of a noun refers to objects *таӊгак, түргөк, илгек* (*packs, scrolls, hooks)* or other nouns, phenomena *тосмок, баткак, тоӊгок, жапкак, тайгак* (*fences, muds, freezes, shutters, slips*). In the latter sense, the criticism is much closer to the noun [Davletov and Kudaibergenov, 1980: 83]. As can be seen from the above, these authors also use both the noun and the critic of B.O. Oruzbaeva At the same time, there is no such thing as a "good idea."

In addition to the above examples, there are a lot of words with *the -gak* member in the modern Kyrgyz language: *aigak (ai-t), malaria, utyk (diarrhea), saigak, tutkak (hand handle), etc.*b. The vowel of the last word (*uygyk) can be compared with the syllable* uj (uj), *which was noted by A. Kaidarov*. It is "*uj* I (to curl, to curl, to merge, to group): *uyy <uy-y* to curl, to leaven; *sleep <wake* up; *uyys <uy-ys* svalyatsya (about wool); curl (about hair); lie down (about grass); group. Compare other Turks. *u, uv* sleep; *uju* sleep [DTS, 603, 619]" [Kaidarov, 293-294].

A.M. Shcherbak also recorded this member, citing a number of examples, such as the ancient Turkish word "*tutkak* – capture, *aygak* – informer, *fugitive* " [Shcherbak, 1977: 173].

Thus, it can be assumed that the member -gak, which makes a *noun (sometimes a noun) from the verb*

stems, is a speech-forming member that has existed for a long time with this consonant structure.

7. -k (-k, -uk) script (Particle). This noun of the verb was coined by Mahmut Kashkari as " the *word* käsäk, which signifies a part of what is cut, and the word *käsdi* is pronounced with *-k*; The word *äşük, which means shroud,* shroud, is also *pronounced -k* in the word *äşüdi (*shroud, shroud)*" [SF. I, 54]. The first of these examples, given in Divanu lugati-t Turk, (*käsäk)* is used *in modern Kyrgyz* as kesik – *to slice,* to cut off, to cut something: to cut a leg, *to cut off a hand [KTS, 698], and* the verb kes is derived from the verb kes. This shows that the word part that Mahmut Kashkari highlighted is preserved in modern Kyrgyz.) in the vocabulary of the modern Kyrgyz language. The verb *ashurdi* seems to be related to the stem of the word. Because *in the verb* ashurdi (aşürdi) it can be observed that there is a lexical meaning close to the meaning of something covered*, shrouded, shrouded*. Examples of the following words made with the mentioned member in the dictionary are: *utuk* – transition: *аңң өтөт tutty – he* was covered with diarrhea [TT. I, 159], *iron*, dazmal [TT. I, 159], *apricot* – braid, braid: *apricot hair* – braided hair [TT. I, 159], *erik* – soluble: *erik* – soluble thing [TT. I, 159], a frost (cold that sucks fruits) [TT. I, 165], *emic* – breast [TT. I, 171], *egrug* – spun thread [TT. I, 219], *a* cradle – a cradle [TT. I, 219], *the bed* is the bed [TT. I, 675],

äksùk – lacking (inferior, defective, imperfect thing), *ùgmäk* – heap, heaped thing [MKk. I, 131-32].

In I. Abduvaliev's book, this member is represented as one of the productive members who make verb nouns: "Movement is a temporary sign, a characteristic: (бузук дубал) a *broken* wall, (сынык стул) *a broken* chair, (ачык дүкөн) *an open* shop, a (оюк жер) *hollow* (thought) earth, *(күйүк жыгач) a burnt* wood, (ыйлак бала) *a weep* (crying) child, etc." [Abduvaliev, 2008: 110]. Keeping in mind that some of the members who make the noun are also the members who make the noun, the author writes that "it is always in the context that we distinguish whether the words used in such speech particless are nouns or nouns" [Abduvaliev, 2008: 105]. This is because critical words, especially derivative ones, can easily become substantial. As can be seen in the examples above, all of the examples given of morphologically constructed nouns are listed "with their definitions".

It becomes necessary to *consider the script* -k *in connection with the vowel-forming member* -ğ (-ık, -к), which has been *discussed* above. the following types of dwellings: dwelling, standing, dwelling, standing place [CTS, 1220]; *karek* (kara-yk) - eyeball; *mokok* (moko-ik) - impermeable, not sharp [CTS, 930]; *stinking (*stinking) - an unpleasant odor; *hole* (hole) - *a* place (thing) that has been pierced, pierced and opened; *apertures, snails, hollows* [CTS, 1174]; *Kyshtak*

(Kysh-ta-yk) - a place of winter, a village; *knife* (knife-white); *flat* (flat) etc.

It should be borne in mind that language is a living phenomenon, it is constantly evolving. There are conclusions made by scientists (in Kyrgyz linguistics B.M. Yunusaliev, 1959) that changes both in the structure of the pronunciation and in the meaning of words and in the meaning of the words and the words of the ancient Turkic written monuments. namely, in Mahmut Kashkari's dictionary book "Diwanu lugati-t Turk" in which we studied, the -ǧ script (a member of the Particle) and *the -k* script (a member of the Particle), which are registered as members (members of the Speech particles), are now the condensed forms of the same vowel member.

On the other hand, if we take the concrete examples given in "Divanu lugati-t Turk" as verb nouns with the words of modern Kyrgyz, we can see the changes in consonance and meaning mentioned above. Let's take a look at those examples in a table.

Remarks in MK	Telugu	Translation	Suffix
arıǧ	-ǧ	pure	-uu
quruǧ	-ǧ	dry	-gak (-ga, -k)
jajlaǧ	-ǧ	valley	(-la) -oo
qıslaǧ	-ǧ	village	(-la), -k (oo)
käsäk	-k	spoon	-k (-yk)
äşük	-k	blanket	-
pıçǧu	-ǧu	knife	-k (-ak)
urǧu	-ǧu	stress	São Paulo
käsgü	-gü	cutter	-gy (-gy, -ch)

The table shows whether the ancient appearance of words in the modern Kyrgyz language has been preserved, whether they have changed in terms of density and meaning, as well as whether the members of words have been preserved in the same order, whether they have changed. Despite the changes, it is not difficult to observe that both in the ancient Turkic, that is, in the dictionary of Mahmut Kashkari, and in modern Kyrgyz, the lip and palate are preserved, as demonstrated by Professor T. Akhmatov [Akhmatov, 2007]. This is an example of the purity of the Turkic languages (dialects), which, as Mahmut Kashkari himself put it, do not have a relationship with both Iranians and urbanites.

8. *The script -g (-d)* (speech-making member) is described by Mahmut Kashkari as "softly *pronounced kyaf."* Giving an example, he writes: "*The word* tirig(alive) *is derived from the word tirildi(reanimated), and* the word *ölüg* (dead) is derived from the word *öldi(died)*." CM I, 54].

Both of the above examples are pronounced in the same way in modern Kyrgyz. In the first case, the vowels and semantic meanings are preserved, but in the literary language the member of the word undergoes a consonant change: *tirig(mupүү) - alive.* In the southern dialects of the Kyrgyz language, the word "Divanu lugati-t Turk" is used as tirik, and the *second of the examples* (ölüg) is *used in modern Kyrgyz literature with the same sound structure*: ölüg - oluk. *The*

pronunciation of this word, which is a verb *ol'*, is understandable.) has become obscure in modern Kyrgyz. However, it is noticeable that the word is made with the vowel *-ik (-yu)* from the *single-syllable* syllable tir (tiri karak).

In modern Kyrgyz, the use of the ancient *vowelative form* -g in the form of the vowels *-yu* can be found in the monograph of B.O. Oruzbayeva "*-uu: шылтоо* – sented, *арноо* - dedication, *кайрылуу* - appeal" and *«-оо: престөө "-о: press-press*, *store"* - to prepare" [Oruzbayeva, 1964: 157] and to the textbook written for university students *"-оо, -ө, -uu, -ү:(шайлоо, каттоо, кароо, жайлоо, аштоо; жазуу, сызуу, чийүү, сүйүү, күйүү) election, registration, look, valley, to clean the skin; write, draw, love, burn*, etc." [Davletov and Kudaibergenov, 1980: 83].

In Kyrgyz, the pronunciation of both of the examples given by Mahmut Kashkari can be found in modern Kyrgyz: *(Ошентип, баланын же өлүүсү, же тирүүсү белгисиз болуп, арадан көп жыл өтүптүр) Thus, it is not known whether the child is dead(өлүүсү) or alive(тирүүсү), and many years have passed* (fairy tale).

The following examples can also be cited in Mahmut Kashkari's dictionary and are still used in our language.

Kűzűk-ti – autumn has come. In Kyrgyz dialects, the root of this word is pronounced as in the dictionary of M. Kashkari. *In the fall, the sun gets* colder.

September is the beginning of autumn. In this example, the pronoun is made from the noun (autumn + autumn).

bőlűk–ti - divided (separated). The basis of this ancient word (*ből – űk)* in modern Kyrgyz is *expressed in part* and *other* forms, which are active words in the lexical vocabulary of the Kyrgyz literary language. Systemically it is divided into two components: *ből-űk.* The second component (*-űk)* is expressed in the syllable of the word in accordance with the law of sound (-űk) of the ancient Particle *(-űk),* which is represented by the change of the vowel sound.

And the first component is the single-syllable verb *ből (divider),* which is common to Turkic languages. This word is the basis for the formation of a number of words in modern Kyrgyz: *divider* 1. dividing, dividing; 2. *mat.* divider [Yudakhin, 151]; *böldur* – to make them divide [Yudakhin, 151]; *room* room [Yudakhin, 152]; chap. [Yudakhin, 152]; *to divide*, to be separated [Yudakhin, 152]; *division* [Yudakhin, 152]; *particle* 1; 2. *Mat.* fraction [Yudakhin, 153]. The right of all these words is *part.*

As I noted above, *the right part* of the system of words in the modern Kyrgyz language is also *the part.* It is observed that both of these words are of the same origin and ancient history as a form *of bőlűkti*, which is recorded in M. Kashkari*'s dictionary.* The last component (*-ti) here is* a servant morpheme, which organizes the past chak form of the verb, i.e. a member of the present past tense in modern Kyrgyz. The second

component (*-űk)* with its pronunciated form is also present in *the modern Kyrgyz system of words for part and* part: *böl* – and *-ɵk, -yk, -yk.*The fact that these two words (*part, part), which are used in the same sense in one sense and the other, has undergone a* long period of time and has undergone significant shifts in meaning, *has moved away from its meaning and has moved away from its* meaning to the meaning of being *in a different place* or *has disappeared into another* place. Obvious: Rich. Turkish *bőlűk,* kyrgyz. *On the other hand,* the root of the word "part" is a single word, and it can be noted that the Speech particles, which is used to make the words of the modern Kyrgyz language, such as *shovel, spoon, fox, boat, knives, turak, hollows,* etc.

As a result, it was revealed that a number of words were made in M. Kashkari's "Diwan lugati-t Turk" with this speech-maker. There is no need to cite all of them as examples.

9. *The script -l (-l, -yl, -yl)* (the vowel-forming member). Mahmut Kashkari gave the example of the words *bıçğıl* or *pıçğıl* and *tarğıl* for the formation of nouns from the verb stems with the vowel-forming member (-l). I, 54]. The first of the examples is incomprehensible in modern Kyrgyz, and the second is used with the same consonant structure. By *B. Oruzbayeva* with the vowels -yl, the vowels "-*yl*; It is also documented that the second component of the system of words such as *"bitter, dark,* sparky"

[Oruzbaeva, 1964: 161] is also used as a member of the system of words such as "bitter",

In the above words we have compared, the spoken members are pronounced identical in ancient and modern Kyrgyz (*biçıl, tarğıl* and *kiκyl, kirgil*), but the right to which these members are falsely pronounced contradicts our comparison. Both of the examples in "Diwanu lugati-t Turk" are based on the verb base (*bıç,* Kyrgyz-bych. *knife; tar* massacre. Kyrgyz- tary *(Historical)* In modern Kyrgyz examples, it is more difficult to say that the vowels in which *the vowel is* false are verbs. See, for example*, кычкыл, кыч - кычы is a* verb; *киргил, кир - гыл kirgil, kirgil – here* the verb is correct; *open, open – do.*

The word *bùrgùl in the dictionary is bùr – beurul* [M.C. I. 472]

The verb *tarğıl – targil* [MKk. I. 472] can be associated with the verb *taru – tar* [DTS. 539].

qızğul – red [sur] [MKk. I. 473], which is derived from *the word qız –, which means hot, burning* [DTS.452].

10. *-m (-m, -ym)* **font** (speech-forming member). In Divanu lugati-t Turk, "this *(-m) is added to the verb stem* jažım *(*written*), which means taar or taar*, to the verb stem *-m (-ym), and to the verb stem bıçtı (kesti) in the word* bir bıçım qağun, which means koon*, to the verb stem bıçtı (kesti) -m (-ym)* is combined" [SM. I, 54-55].

Both words (*jažım, bıçım), which are mentioned as examples in an ancient dictionary, are still* used in the modern Kyrgyz language without breaking the consonant structure, although they did not have the same meaning as they did a thousand years ago. The first one has been forgotten, but it can be found in the works of K. Zhantushev: *Didn't you have carpet to put on the door?* The latter, on the other *hand, has a much more active use in its meaning, which is a departure from the meaning of my tongue.* "*Bull* 1. A pattern of sawing, a shape. *What you are wearing is a light brown suit with a sports knife; 2.* A tall, handsome *person. At first glance he seemed to be a man with a starry complexion, and he himself was a dark* man" (*T*.Sydykbekov), two meanings are recorded in the dictionary [CTS, 296].

Although the semantic meanings of the words given as an example in "Divanu lugati-t turkte" are not preserved in the same way, in modern Kyrgyz, the member itself is preserved by this consonant structure. B. Oruzbayeva writes "-*ym*: forms from verbs nouns with a meaning associated with the result of action: *basym* - pressure, *chygym* - tax, *tushum* - harvest, *chagym* - denunciation, etc.", and is registered among the members of the productive Speech particles [Oruzbayeva, 1964: 156]. And in a textbook written for college students, the term is much more extensive.

"-*ym*. The meanings of nouns made with this member also vary:

a) Names of abstract concepts: (билим, ишеним, туюм, сезим, угум, келишим, чечим, чагым, агым) *knowledge, faith, feeling, feeling, hearing, contract, decision, moment, flow, etc.*

To appreciate the size of our happiness,
Learn the way your people fight. (A. Tokombaev)
b) Names of specific substances: *clothing;*

c) With the help of this member, verb *nouns are often used in the sense of measure-time*, combined with certain nouns(*чай, сүт, эт, тай, ат, насыбай* ж.б.) (tea, milk, meat, horse cub, nasybai *etc.) or with a small number of nouns (*one, two, three, etc.): тай чабым, ат чабым, чай кайнатым, сүт бышырым, насыбай атым (татым), бир тилим, бир сугум, эки-үч ууртам *tai chabym, atchabym, chai kainatym, sut byshyrdym, nasybai atym (tatym), bir tilim, bir sugum, eki or uch uurtam*, etc." [Davletov and Kudaibergenov, 1980: 82].

Examples in the Khakass language *such as -m, -ym/-im: оортам -oortam* - swallow (*oorta* - to dial into the mouth), *charym-чарым* - half (*char* divide, separation, divide), поом *poom* - snoop (*nóғ* to breath deeply), *чőрim chőrim* - movement (*chőr* walk, move) can also be added to this idea [GHYA, 1975: 57]. From the explanation of the meaning of the word formation in the modern Kyrgyz textbook and the grammar of the Khakass language, it can be seen that the meaning of the Speech particlesic member recorded in Mahmut Kashkari is fully preserved in the modern Kyrgyz language.

An example of the following words made with this organ in the dictionary can be: *kiss* – uurtam, swallow*: bir kissum mun* – bir uurtam soup [TT. I, 169], *orum* – harvest: *one orum fire* – a banded grass [TT. I, 169], *egim* – harvest: *бир егим йер -bir yegim yer-* бир эгим жер – one crop land [TT. I, 171], *levy* – tribute, borrowed debt, receiver: *алуучу арслан – receiver is lion,, беримчи сычкан -giver is mouse* – receiver – lion, giver – mouse [TT. I, 171], *death* is death [TT. I, 171], one [MCc. I, 406], tilim – tongue, cut: bir tilim ät – a slice of meat [MKk. I. 394], system – tizim: bir sistem jinşü - one line(system) of pearls (necklace) [MKk. I. 395], tigim – touch,owned: bir tigim türmäk: bir mouth of t cottage cheese [MKk. I. 395], bùkùm – bɕkùm ätùk – bɕkùm ätùk – (women's shoes) [MKk. I. 394], ağım – step: bir ağım jir: bir attam zher (one yard of land) [MKk. I. 102], ùgùm – house, group: bir ùgùm jarmaq – a group of harvest [SKk. I. 102].

In a course of lectures on the morphology of the Kyrgyz language, the vowel-forming member is registered as a productive member that forms nouns from verbs, and many examples are given [Abduvaliev, 2003: 65]. However, in the same work, it *is written that the noun* -ym in the examples of hysteria *ажырым иш бышырым эт*, is an unproductive member that makes a noun [Abduvaliev, 2003: 83]. The fact that a noun formed with some verbs is a noun or a critique differs from the context. Therefore, the -ym in the words

hyyrym, pishyrym A member can also be thought of as a productive member who makes verbs. Moreover, the fact that a number of other verb stems such as these are used in the use of nouns *is clearly evident in such examples: (көтөрүм, чакырым, узатым, бүтүрүм, ышкырым, кыйкырым, жеткирим, бастырым)* raise, call, transfered, finish, whistle, shout, delivery, walk.

11. *The script -n (-n, -yn*) (speech-making particle or suffix) is *an example of the derivation of the verb aqın(flow)* from *the verb "*suv aqdı"(the water flows) and the *verb* jıgın (*assembly, assembled, heaped)* from the verb tupraq jıgdı.And with the help of this member the following word was also made: *dreadful*, frightening of the people at the fear of the enemy. I, 225]; *ägin* – shoulder, shoulder, *alın* – mandai, beshene*, äsän* – esen, *äsin* – jelly, wind [MKk. I, 104-105], sağın – find [MKk. I, 113].

This member is described by B. Oruzbayeva as a member who makes verb nouns: "-*yn, -an, -n*: occurs as part of nouns formed from verbs: *tygyn* – traffic jam, jyinyn - collection, *zhaan* - rain, etc." [Oruzbayeva, 1964: 159-160]. On the other hand, in a textbook written for university students, he gave a number of examples: "the member of -*yn*, in general, often makes concrete, some abstract nouns: *(келин, түйүн, тыгын, эгин, толкун, саан, жаан, талоон, сүрөөн) bride, knot, packed, crop, wave, milk, rain, talon, cooperation*" [Davletov and Kudaibergenov, 1980:

84]. And in the last textbook written by I. Abduvaliev *-yn (-n)* The verb noun is defined as a noun noun, and there are many examples of it: (*агын, жаан, жыйын, келин, муун, саан, сайроон, сүрөөн, талоон, толкун, төгүн, түйүн, тыгын, үркүн, чийин, чыгаан, эгин ж.б.*)"*stream, rain, assembly, bride, generation, milk, singing, frightening, discussed, wave, pour, knot, packed, flexible, chiyin, grain,* etc." [Abduvaliev, 2008: 88].

The first example cited by Mahmut Kashkari (*aqın* – sal), although it retains the same sound structure in modern Kyrgyz, does not retain its ancient semantic meaning (a special wooden object - sal for crossing the water). It is actively used only in combination with flowing *water*, and in examples of folk folk works it is used as a noun:

"*Let the pass be saved from the high mountain,*
Save from the screaming shawl.
Let the stream *be saved from hard water,*
Let a man save him from the dead" [Anthology of Kyrgyz poetry: Consists of 2 volumes: Book 1. Compiled by K. Zhusupov. -B.: Kyrgyzstan - Soros, 1999. P. 33]. *It is said that the runoff is from hard water*, but it is associated with water.

In the dialects of the Kyrgyz language, the meaning of the ancient noun has been preserved in a slightly changed form by the dialectologist J. Mukambaev and included it in the dialectological

dictionary: "Agyn II. *pm.* (in Pamiri Kyrgyz - S. D.) a house; *it was a red stream*" [Mukambaev, 1972: 16].

The second example given by Mahmut Kashkari (*jığın - convention)* is used in modern Kyrgyz while retaining the consonant structure and maintaining its semantic meaning in a slightly functional state. As it is said in Diwanu lugati-t Turk, *my house does not mean dust* or *accumulated soil*, but "a gathering, a gathering of people, a gathering of people; a small meeting, group, council, which meets to resolve certain issues with the participation of those who are at the head of the government, with the participation of various representatives," is used in a semantic sense in which only the functional function has changed [CTS, 510]. -*in* (altered form), *spinal cord, iron* (when crushing wheat), *fugitive (kagyn* + ky + *-n*), *Sagyn, Tolkun, Kachynbai, Otonbai, flame* (flame of fire), *pus* [CM. I, 106], *lips*, *long, abdomen, seeds* [CM. I, 105].

Of the above examples, only two words*, muun, chiyin,* were made in the last century, and the others are words that have been used in the Kyrgyz language for a long time.

As I. Abduvaliev showed, it is necessary to be among the less productive members, not productive members.

In the dictionary, there are also the following verb nouns with the help of this member: sığan – syda [MKk. I. 400]. In the ancient Turkish dictionary, *sıqa means to stroke, to stroke with your hand*. [DTS: 505],

feast is greedy, babelly [TT. III. 257], *utun – perverse, perverse* [MKk. I. 148]. In the Old Turkish dictionary *ud – follow* (consciously) [DTS. 605], *qalın means thick* [MKk. I. 401]. In the Old Turkish dictionary *it is given as kala - fold* [DTS. 412].

12. The Arib *Vav*. Mahmut Kashkari wrote that "it is rare for this script to be falsely attributed to the word alone, without being added to any other script" [CM. I, 55]. An example of a word-making member *is the use of the words sorgu* (*sorğu - an* instrument for sucking blood) and *turgu (turğu jir -* a place to stand, a place to live). When written in the Arabic alphabet, the last alphabet in both of these words is the Arabic letter *vav*, which is added to the previous script -*gu (-ğu)* It reads as a whole. Thus, the consonant of this member, as noted by Mahmut Kashkari, must be a *member of the Speech particles*, which is the pronoun -gy (-ky) in the modern Kyrgyz language. The member -*hy and -gy* in the Khakass words saphy *capky, shalgy,* whip *are* also members of the Speech particles.

Dictionary examples: ulanğu – ulgani [MKk. I. 162], ärmägù - sluggish, lazy [MKk. I. 163], oğlağu – noble [MKk. I. 164], qatqu - harsh, difficult [MKk. I. 422], qarnağu – stomach (in this example, the noun is derived from the noun) [Mk. I. 480].

And "Divanu lugati-t in Turkish" and modern Kyrgyz

The member -gy and (-ky) of the Speech particles and several phonetic variants of it are shown in the

above speech-forming members (fonts) and analyzed. One thing we need to mention here is that the spelling of the words of the ancient Turkic people (tribes) in Arabic letters causes some confusion among several Speech particlesic members. It is noticeable that the same word-making member is indicated in the dictionary as a member who makes different words.

All the phonetically modified variants of the 5th, 6th, 7th, and 8th word-forming members (fonts: - *q* font, - *ğ* font, - *k* font, - *g* font*)* that we have discussed above. If we look at the modern Kyrgyz alphabet, they are the same word-forming member (-*г, -yg* or *-k, -yk*), and it is noticed that the sound has changed in a number of variants. At the same time, it is illustrated by examples of the presence of the forms *-ky (-gy) and -kak (-gak*) in the vowels (scripts), which should also be considered in relation to each other according to the historical origin.

2.2.1 M. Kashkari's Unregistered Verbs

Mahmut Kashkari, in his dictionary book Diwanu Lugati-t Turk, deliberately singled out only the twelve word-forming members of the pronouns made of verbs. Since his book is not a grammar or a textbook on Turkic languages, but a dictionary that translates and explains Turkic languages into Arabic, that is, a widely developed language teaching book, it does not need to

include material on grammar and the formation of words. They don't even have anything to do with it.

Nevertheless, Mahmut Kashkari uses nouns to explain the complexities in the structural structure of words in the Turkic languages (dialects) of his time, and in order to explain the phenomena in which verbs have been converted into nouns, he specifically designates these "twelve" members (twelve letters) and analyzes them by giving examples of how verbs are transformed into nouns. Thus, the author of "Divanu lugati-t Turk" did not limit the number of noun members in the Turkic languages (dialects) to "twelve". A person who has read the dictionary itself will not notice that there are many of them. Mahmut Kashkari also wrote a book called "Vocabulary of the Turkic Languages", but unfortunately it has not survived to this day. Perhaps, in that book, he wrote an explanation about the formation of words in Turkic languages (dialects) and the special grammatical means by which words are made.

In Mahmut Kashkari's dictionary book Diwanu lugati-t Turk, the formation of nouns with the members of the Speech particles is shown by the members of the Speech particles, and in addition to these twelve members (script), there are also members of the vowels. Nouns are made not only by the continuation of the members of the verb right, but also by the continuation of the noun right. In modern Kyrgyz, it has been noted that both nouns and nouns are made up

of nouns, verbs and other words with the falsehood of the members of the pronouns. Below is a discussion of the grammatical means of pronouns in the lexical fund of Mahmut Kashkari's dictionary with grammatical means other than the word-forming members (scripts) that the author deliberately separates.

For the analysis and analysis of the members of the verb pronouns mentioned by Mahmut Kashkari in the dictionary book "Divanu lugati-t turk", the relevant materials were used in the Turkish translation published by Besim Atalay, the Uzbek translation published by Sallikh Mutallibov, and two Kyrgyz translations published by T. Tokoev and K. Koshmokov, I. Abduvaliev, A. Omarov and others.

The author gives examples of the formation of nouns from verbs with only twelve members (twelve scripts). And he does not distinguish between the nouns of the Turkic languages (dialects) of his time. This is not the purpose of the book. However, the materials of the dictionary show that nouns are made with a number of word-forming members, which are recorded in Mahmut Kashkari's dictionary "Divanu lugati-t turk". To the extent possible, the analysis was carried out by comparing the modern Kyrgyz language, and sometimes related Turkic languages, with factual materials.

-chek (-chek). In modern Kyrgyz, the member -*chak* is a homonym member that forms words with three different meanings. Consider: "-*chak* is a member

that makes a noun from a noun: moyunchak -*necklace; -chak (-chek, -chok, -chuk)* is a noun from a verb: (эмчек, көбүрчөк, түйүнчөк, илинчек, таңылчак, бөлчөк, селкинчек) *nipple, bubble, knot, nipple*, *bundle, bundle, pinch, swing*; -*chak (-chek, -chok, -chok)* is a diminutive member that forms a noun from a noun: *kelinchek, inichek, dumurchok, kulunchak*" [Seidakmatov, 1988: 326]. These three members were considered before K. Seidakmatov without separation from each other, without accuracy in word-forming meanings. B. Oruzbaeva writes *"-chak ⁄⁄ -chyk*: forms nouns with diminutives from noun and verb stems *oyunchuk* - toy, *kolchuk* – puddle, *kelinchek* – daughter-in-law; some names with the meaning of objectivity: *emchek* – chest, *kupchok(күпчөк)* – vessel, *selkinchek* – swing, etc.' [Oruzbayeva, 1964: 158].

On the other hand, in textbooks written for university students, the member -chaak*, which makes verb nouns,* is not registered [Davletov, Kudaibergenov, 1980: 100]. In the textbook of I. Abduvaliev, the *member -chak* is listed as a low-productive member, and gives the following examples: fraction, needle, swing, palate, cartilage, knot, nipple [Abduvaliev, 2003: 66].

In the examples of Divanu lugati-t Turk, critical nouns dominate rather than nouns. This should be understood correctly by the 11th-century scholar who wrote a dictionary in which he divided words into *nouns* and *verbs*. The author did not set himself the task

of distinguishing nouns (pronouns) into Turkic nouns: nouns, nouns, nouns, pronouns.

Examples of words encountered with the -**chek (-check)** *in Mahmut Kashkari*'s work (examples below are from BA, I. pp. 501-502):

Basınçak: basınçak är = zayıf gőrőlen adam, o őnem verilmiyen kişi. This word is not actively used inin modern Kyrgyz. *Basynchak – which means shy* may be pronounced in some areas (-*chaak, -çaκ*), but it *is still pronounced in the form басынган- derogatory.*

Kudhurçuk: Kız çocuklarının insane suretinde yaparak oynadiklar: bebek, kukla. In Kyrgyz, it is pronounced kuurchak- doll, the member -*chyk* is preserved.

Karınçak: Karınca. Oğuzca. *Karınca* dani denir. The word (right) is not preserved in Kyrgyz, it *is* pronounced like kumurska-ant.

On page 510 of the "Divanu lugati-t turk" [BA, I] *bűrűnçűk, bilinçek, terinçek* is also recorded and explained. There are also examples in the ancient dictionary in modern Kyrgyz. For example: *basçak är* - hukynchak er (man), *kudhurçuk - kukkurchak,* the word *bagirçak cannot be understood as* bakirchak(person who shouts a lot). Now, as for the constituent parts of words, it is known that *the compressive* verb is formed by *the verb -chak* (-chak), but this member corresponds to the modern Kyrgyz member -*chaak* and is the member that makes the verb noun [K. Seidakmatov, 1988: 326]. Also, the

basis of the word *basçak* is pronounced with the verb meaning: *bas, press.*

-ındı (-ındı). In Kyrgyz, B. Oruzbayeva registered this member as a member who makes a productless word, writing "-*yndy*: forming the names of the noun from the verb stems: *күрөндү* – util, *joondu(жуунду)* – garbage." [Oruzbaeva, 1964: 160]. However, in the appendix to the same book, she indicated as a member with less product: "-*yndy:* < -*yn* (pledge) + -*dy(k)*. An unproductive verbal-noun affix, which forms the stems with the meaning of the result of the action: *kurondu(күрөндү)* - snowdrift, *tashtandy* - garbage, *chymyndy* - splinters, *urandy* - ruins" [Oruzbaeva, 1964: 287]. And K. Seidakmatov called this member -*ndy* (-*yndy, -andy, -undu, -sound),* showing that it is pronounced in several variants, *tashtandy, ulandy, kesindi (garbage, added, cut)* etc. gives about twenty examples, and notes that the verb is a noun [Seidakmatov, 1988: 319]. On the other hand, in textbooks written for university students, this member is shown as a verb noun that makes a critical noun: "-*despair*. This member refers to the sign that arises as a result of the action explained by the foundation: *asyrandy-adopted* (son), *kesindi-cut* (wood), *ulandy-added* (thread), *tuundu-created* (word), etc." [Davletov, 1980: 100]. I. Abduvaliev: "The member of the word is a verb that has a determinable property as a result of the action: *ulandy mucho (*added member), *asyrandy bala* (adopted child), *tuundu soz (*derivative

word), *tuurandy e*t (sliced meat), *kesindi syzyk* (cut line), *tashtandy buyum* (*garbage)* and so on" [Abduvaliev, 2008: 110]. However, there is no substance in the examples given in the textbooks. Some of them are even terms. For example*: kesindi and tuundu* – mathematical terms, *uladny, tuundu, tuurandy* – linguistic terms (components of complex terms). And the words *asrandy* and *tashtandy* are often used as noun.

In Mahmut Kashkari's dictionary, there are many words with the term *-un* (with variants) (examples below are taken from BA, I. pp. 449-450, 493).

Tatındı: tatındı sűt = bol sűt. Kyrgyz *is tsweet(tatymduu)* and the root of the word (*tat – tatı; tat – tat*) is preserved in modern Kyrgyz.

Saçındı: saçındı nend = saçın, scattered object. In Kyrgyz*, the form of saçın* is mentioned very little, mainly *the type of scattered*, scattered (чачылган же чачылган нерсе). *The word hair(chach) is root and yndy is suffix for forming a word.*

tıdhındı: tıdhındı neng = esirgenen, prohibited object – prohibited for protective. This word (stem) should be *pronounced* in Kyrgyz as tyyndy, the right is *tyy*, the member *-yndy* is false (the transition of *the sounds d – z – y* to each other).

kedhindi: kedhindi ton = very worn dress. It means to *be worn*, but the ancient form (*clothing*) is not pronounced. This word also *has the effect of switching the sounds d – z – y* to each other.

sŭrŭndi: sŭrŭndi är = yerden sŭrŭlen kishi, sŭrŭnti adam. *In Kyrgyz сүрүндү: сүрүндү болгон эр sūrŭndi:* pronounced as a man who was kicked out from crowd. In Uzbek it is translated as *quvildi* [SEE. I, 419]. The verb is clearly a lie.

kırındı: herhangi bir şeyin kırıntısı. Kyrgyz *for kyryndy, this word is preserved with its ancient verb (*kır-ındı – kyr-yndı*).*

sŭzŭndi: sŭzŭndi su = sŭzŭlmŭş su. This is evident from the fact *that the - yndy* member is also preserved in the Kyrgyz formn of the word.

kazındı: kazındı toprak = kazılmış toprak. The *Kyrgyz word kazyndy(dug) is used very rarely,* and we see that the word *-yndy* is preserved in the word: *kaz-yndy (kazyndy* – dug hole) [KRS, 318].

bogundı: hayvanlarin sidikliği; insanin değil.. This word (*bogundı - buundu), which means the name of a disease*, has not survived in modern Kyrgyz. However, the verb *bog – bug* (kyrg.) has been preserved (*bog-undı – bug-yndy*). In the dialects of the Kyrgyz language*, there are words pronounced* buma kəcəl *or* buundy kəcəl.

*salındı: salindi otunğ = sellerin getirerek kiyiya attığı odun.*Although it is not pronounced in modern Kyrgyz, the verb *sal* is preserved (*sal-ındı*).

sulundı: erkeğin arkaya doğru salıverdiği saç. Aslı *salındı nen*gdir, *salıverilen, sarkıtılan* nesne demektir. Bu, fasin olmıyan bir kelimedir.

tamındı: tamındı suw = su damlası. This word (*tamındı - tamyndy), which means the letter of water*, has not survived in modern Kyrgyz either. However, the right (*tam*) and this member (*-yndy*) are present in Kyrgyz.

kőműndi: kőműndi neng = gőműlműş nesne.. In Kyrgyz *it is said to be buried(көмүлгөн нерсе).* The vowel is preserved with the vowel (*kőm-űndi – buried*).

sarkındı: sarkındı suw = su damlası. This word exists in modern Kyrgyz with the following form: *sarkyndy* - the residue of liquid in a vessel; a small trickle of water breaking through the dam [KRS, 636]. It *can be assumed that it comes from the verb saryk*: *sarkyndy - saryk-yndy* (*sarykkan*).

sùpùrùndi –shypyryndy- sweep. Both the root and the member of this word are preserved in the modern Kyrgyz language [MKk. I, 482].

In almost all of the above words expressed in "Divanu lugati-t Turk" we see the continuation of the *-yndy clause that forms the verb vowels or stems (sűprűndi, sarkındı, kuçgundı, sùpùrùndi, etc.).* As B. Oruzbayeva noted, it is possible to be sure that in this noun *(-yndy) there is a member* -yn, which means a *verb relationship*, but it is possible to make sure that these nouns *(-yn, -y)* is an inseparable phenomenon that predates the time of Mahmut Kashkari.

-kich. B. Oruzbayeva included the *member -gych* in the Kyrgyz language among the productive members: "-*gich*: forms from verbs nouns indicating

the subject: *tutkuch* – holder, *kuurguch* – stirring; Quality and Property: *Bilgich* – Znatok" [Oruzbaeva, 1964: 158]. In the appendix of the same book, he noted the complexity of this member (*-gych = -gu + -chy*) and gave more examples [Oruzbaeva, 1964: 286]. K. Seidakmatov characterizes this member as a verb noun, a noun that forms a noun, - *gych, -gich, -guch, - guch, -kych, - kich, - kuch, -kuch* [Seidakmatov, 1988: 312]. In a textbook written for university students, S. Davletov showed that this member is the noun of the verb and makes a word in several senses: "*-gych*. Noun nouns made by this member have the following meanings: a) the names of the equipment used to carry out the action expressed by the foundation: (*ачкыч, тешкич, сузгуч, кыргыч, туткуч, өчүргүч, куйгуч, тилгич*) keys, holes, sinks, scrapers, handles, erasers, cutters, slicers,* etc.; b) the names of substances used to carry out the work denoted by the foundation: (earth) *fertilizer*, *chair;* c) a person who is capable of performing an action expressed by a reason: *shooter, writer"* [Davletov, 1980: 83]. On the other hand, I. Abduvaliev lists this member both as the member who makes the noun [Abduvaliev, 2008, 87], and as the member who makes the noun [Abduvaliev, 2008: 110]. According to Mahmut Kashkari, "he makes nouns" (nouns), sensory,*(сезгич, көрсөткүч, соргуч, көрөгөч, жазгыч, байкагыч) pointer, sucker, seer, writer,* the word observer is a noun [Abduvaliev, 2008: 110].

There are quite a few words in the dictionary that contain this member (below are a few examples from the Turkish translation [BA, I. 452-456]):

bıçguç: scissors; a knives (knives, things that can be cut). In modern Kyrgyz, this is found in the sense of a noun (*bıç*) *kes.* However*, bıçguç **is not used in the sense** of a knife *(or* scissors), but means *something to be knives*.

yerkűç: A piece of wood made of wood like a sword, folded to turn bread in the oven (a thick, sword-like piece of wood used to make bread in the oven).

bűskeç: çörek. This word is also not found in modern Kyrgyz.

Passion: kahvalti, bir kuch yemek (food served before an honorable meal). In modern Kyrgyz, the word occurs not with this meaning, but with the meaning of something that holds something, Ungusu (*tut - tut*) and the Particle member (*-kuç - -gich*) are understandable.

Talguç: A tree inserted between the rope of the yűkle that is pulled on the back of an animal; several times bűkűlűnce yűkű sikar, denk sarkmaz (tolerator: a stick placed between a load and a rope, with which the rope is tightly tied, the load is tied tightly). This word is not found in modern Kyrgyz.

Pendulum: A herb of the same name that grows in the desert.

Surkaç: lők ağacı ın zamkıdır; with it the handles of things such as sword, dagger, keski are fastened

(resin-like juice, with which the handle of a sword, dagger or knife is fastened). This word is not found in modern Kyrgyz.

Sänkäç: hazelnut kűçűklűgűgűnde bir bir alma; tatlıdırdır, ak ve kırmızıleri varleri varleri (a type of apple with a nutty, red and white color). This variety of apples is not found in modern Kyrgyz.

katkıç: çiyana benzer bir bőcektir; insanı sokar. Argusa. The insect that is called this word does not exist in the modern Kyrgyz language.

Kisgach: kisgaç, kelpeten. In modern Kyrgyz, the root of this word has remained unchanged (*kıs-gaç – kysh-kach*).

Scorpion: A small, black animal that bites a person (an animal that bites like a scorpion). Oğuzca. The animal of this name is not found in modern Kyrgyz.

Kuşgaç: serçe kuşu. In modern Kyrgyz, *kukkach* is the name of a bird (bird). Given the interchangeable appearance of the sounds s and *sh* in the Turkic languages, the Kyrgyz also comes *from the verb kush, which* is derived from the ancient word -kach.

yasgach - a dough spreader [TT, 3-vol. 61].

a stick, a stick, a stick [TT, vol. 3, 61].

Thus, *it is known that only the vowels of these words ending in* -kuç (-kaç) are verbs, *shorts, and passions*. In all the others, the meaning of the right is currently unknown, and in some of them the vowel (*kuç - kuç*) is the noun vow. Thus, it can be seen that the

vowels of most of these examples are now unknown to us, so that all of these are *-kuç (-kaç)* And it is evident that the word is made by the member of the Maker.

-kyt (-gut). Mahmut Kashkari's dictionary lists the following words made with this term:

He is a disciple, a disciple of the arts [SM. I, 428]. There is no such word in the modern Kyrgyz language. This word can be considered to be derived from the noun word (*head*).

Capgut - Çaput, Şilte [SEE. I, 421]. There is no such word in modern Kyrgyz, but given that this word *is derived from the verb jap,* çapgut should be *pronounced as a blanket (*çapgut - blanket, bed*). Therefore, the root of the word is preserved in modern Kyrgyz.*

To expose one's guilt in public and to teach others a lesson [TT. I, 779]. There is no doubt that this word is derived from the verb daughter.

alpağut – irreversible, hero of the mountain heart [MKk. I, 169]. It's the right *side of the word.* In modern Kyrgyz, it is also *used in the sense of sharp, strong, courageous*. In the Old Turkic dictionary it is indicated in this sense: *alp – brave, brave, brave* [DTS, 36]. The root stem of the word bul can be associated with the verb.

In modern Kyrgyz, we have not found such a word-forming member. However, some words contain components such as *-kyt, -gyt*. For example: **chargyt:** *Don't you say your word from a distance!*(Ala-Too):

Let's ask you a question ["Kyrgyz tuus"]. And again: **old** *ethn.* a wineskin made of camel skin [cattle, p. 352]; **throw** (this is a verb), etc.

- p (-r). In modern Kyrgyz, there is no such noun (**-r**) for pronouns from verb stems. For example, Mahmut Kashkari's dictionary gives an example.

Heavy: A heavy person is a burden, a burden of something. The same is true of a man of dignity and dignity among the people and in the back. I, 87]. In modern Kyrgyz, the first meaning has been preserved. And it is not used in the second sense. The root of the word *is the verb* og (oo).

ogur: ogur at – kashka at. In modern Kyrgyz, it is not pronounced as a kashka horse with a white on the forehead. The root of the word *is og (white).* In this example, the pronoun is used with *the -r* clause.

ogur: nä ogurda kälding [SEE 1, 87]. At what time did you come? There is no such word for time in the Kyrgyz language. There is an Altaic *word for the present* tense. Here is also a partical pronoun.

ogur **–** dǝlǝlǝ [SEE 1, 87]. There is no such word in the Kyrgyz language.

It is a medicinal herb, the name of a plant (herb) used to treat abdominal pain [SEE 1, 87]. It *may be a* herb *or a* herb.

ügür. This is what it is said in the translation into both Turkish and Uighur [SEE 1, 88].

qadır – harsh, difficult, complex [Mk. I. 161].

If we analyze the words made with this member, it becomes clear that only the first (**agır-oor) and the last word** (*ügür - uyr) are pronounced in modern Kyrgyz, and* are made with the vowelative member *-r* (*-p) (*ag-ır **- oor,** üg-ür - uy-ur*). However, in modern Kyrgyz*, the pronouns *joor, tyur, gyyr* are *yoi, tuu, chiy.* can *be said to have been made with* the -p clause.

-z (-z) member. There are examples in the dictionary: *uçuz: uçuz nang* is something that is worthless. The same is true of a person who is blind [BA, 1, 54]. Such a word does not survive in modern Kyrgyz.

užuz: tilkü öz inge ürse užuz bolur [BA. 1, 54-55]. This proverb is pronounced in Kyrgyz: the *fox looks over his shoulder.*

äžiz: äžiz jir – high [BA. 1, 55] In the dialect of the Kyrgyz language, this word is pronounced: *twin land – twin land.* The sound of the ancient word (twin - high) has undergone a slight change and is preserved in the dialects of the Kyrgyz language.

Ağuz - ughuz [SEE 1, 88]. Kyrgyz *uz is a* new relative of cow's milk. In this word there may be *a member of –z.* The root of this word *can be associated with* the word right (g) in M. Kashkari's dictionary – aled, before. *Apparently, it means milk that has come* out before.

kižiz – kiiz [MKk. I, 363]. The root of the word is *the verb* kiž (kir).

Charcoal is a tree that rots inside and has a hollow middle. [I, 363].

Bull - bull. The proverb goes something like this: *a bull's head is a calf's head*, just as a bull's leg is a calf's head. Scientists refer to the word as *an owl*.

Of the examples cited in M. Kashkari's book, only three of the stems of the word (*äžiz – twin; ağuz – uz; öküz – oʁuz*) have survived in the modern Kyrgyz language or its dialect. It can only be assumed that the **-z component (-z)** is the ancient Particle. Apparently, the vowels in which the member *(-z, -z)* is false are the vowels that denote noun and verb meanings in ancient times.

-man, -män (-man). In the dictionary, the verb is found as a noun noun. Examples include:

Sørman is a heroic title that has been splashed in the thick of it [BA. I, 444]. The root of this word *is sök – bone* (in language), and the vowelative member *-man (-man)* is clearly visible.

sıqman – syqman (meaning to extract juice). M. Kashkari interpreted the word as "the time in autumn when the juice of grapes is squeezed" [BA. I, 444].

qurman: kiş qurman – bulletproof belt [BA. I, 444]. The root of this word (*-qur – kur*) is still pronounced without changing the pronunciation. It is a noun, and we suppose it must have had a verb meaning as well. Compare: *belt, belt, belt.*

In Divanu lugati-t Turk, *batman* (batman), *ketmen* (kätmän), a type of bread baked with coals - *kozmän*

[BA. I, 444]. The verb meaning of these words is unknown.

-gan (-ğan). In modern Kyrgyz, it is a grammatical device that organizes nouns.

At the same time, it should be noted that the noun is formed by the homonymous noun -gan*, which denotes the common past tense of the verb.* We also know that scholars say that homonymous relations are the same. Mahmut Kashkari's dictionary mixes the pronunciation of *-gan (-ğan)* with the pronoun character.

Bite: This dog has bitten the person – *this dog has bitten* (*bitten, hanged*) the person. [SEE. I, 469]. In a word, there is a noun meaning in addition to a verb meaning.

qabarğan – exit to the body. Itchy and spot (hot). The word is pronounced in the sense of a noun [CM. I, 472].

qaqurğan – bread baked in oil. The word has passed into the meaning of the noun [SM. I, 473].

sıqırgan – double-footed mouse (leap) [MKk. I, 504].

çätgän – silk, knot [MCk. I, 436]. In the ancient dictionary of the species, the word *çät* means "sgonyat, sborvat, prigonyat (skot)". The vowel of the modern Kyrgyz language has undergone a change in sound, but the member has been preserved.

A horse is a disease that occurs without it, heals after an explosion [MCc. I, 183].

armağan – a gift, a bazaar, a whisper, a whisper brought by a person returning from a trip [MKk. I, 165].

There are a lot of such words in the dictionary. A lot of them have nomenclature. At the same time, there are also words in "Divanu lugati-t Turk" that have become permanently united to the right, completely losing their meaning of the name, and have become a symbol of animals:

Tavışğan – rabbit: Tavışğan jılı – year of rabbit [CM. I, 469]. Some other Turks *even say* that they found a rabbit.

A milkshake is a milkshake [CM. I, 473].

Tobulğan: Kök tobulğan is the name of a bird. There is a rumor about this bird that "has a bolt under its wings, which can cross the top of a mountain." I heard it from someone who knew a lot [SM. I, 474].

A Nightmare Mouse [CM. I, 475].

Kösürkän – Momoloi [SEE SMOKING. I, 473].

tüşürkün – ostrich (a type of grass) [CM. I, 476].

kövürgän – foam [SM. I, 476].

The abundance of words with the member –gan (-ğan) *in the dictionary "Divanu lugati-t Turk"* and the fact that there are no fewer words that have been used as nouns among these words are evidence that this member has a homonymous meaning in ancient times.

2.2.2. Members who make pronouns from nouns

K. Tynystanov was the first to introduce the linguistic term "nouns" in Kyrgyz linguistics. In his first books on the Kyrgyz language, he considered Kyrgyz words in two large groups, one as nouns and the second as verbs. These terms are the basis for the names of modern speech types. However, K. Tynystanov did not say that Kyrgyz words are now made up of twelve words. He said that these nouns consist of four categories. They were divided into *noun, adjective, numerals* and *pronouns* [Tynystanov, 1936]. This term of Kasym Tynystanov has survived in Kyrgyz linguistics to this day.

Mahmut Kashkari divided the words of the Turkic languages into nouns and verbs in order to reflect them in the dictionary, noticed a significant difference in their grammatical structure, and developed the first group of words *in his dictionary book by using the Arabic term.* That means "Oh my God, I don't want to do that." At the same time, the modern term "nouns" is fully preserved, as K. Tynystanov describes it as a term. Thus, the author of the dictionary book "Divanu lugati t-turk" describes the types of nouns together in the chapters on names. We also study Mahmut Kashkari in the dictionary book "Divanu lugati-t turk" and call them nouns (nouns) without distinguishing them from each other. A general term was used. Of

course, we keep in mind that the vast majority of words in the group of nouns are nouns.

In Mahmut Kashkari's dictionary book "Diwanu lugati-t Turk", the author gives linguistic information about the formation of noun words only by their verbs (we have specifically mentioned these in the above sections). On the other hand, in the dictionary, the author does not write an explanation with special linguistic information about the fact that nouns are made from words other than verbs. Even so, we have collected a certain amount of relevant factual material on the origin of pronouns from the materials of the dictionary.

Members of the Speech particles who would make pronouns from pronouns were collected from different pages of the dictionary, and the work was carried out. Therefore, in the analysis and analysis below, they were studied and analyzed in an orderly manner, regardless of the alphabetical and non-productive phenomena.

-chi (*-chi*). Examples in the dictionary show that the member **-**chi (with several variants of the pronunciation), which is characteristic *of common Turkic languages*, is a very productive member. However, it is noticed that the author did not pay much attention to the productiveness of this Speech particlesic member, so we will mention a little about the -chi member in "Divanu lugati-t Turk" in this section. *The member -çı)* is found in Mahmut

Kashkari's dictionary with its pronunciation and meanings in a number of pronunciations typical of Turkic languages in general.

For example: The hunter knows how much he takes, the more he knows the way [VA. I, 63]. The more tricks the hunter knows, the more the bear knows. The root of the word is *aw*, the Kyrgyz *word is poison.* The Speech particles *has* been preserved both in ancient and modern Kyrgyz.

Alumçı arslan berimçi rat [VA. I, 75]. The recipient is the mouse, the giver is the mouse. The essence of the word *is* pronounced in a different form in modern Kyrgyz (the name), but the members are the same.

The hunter understood the joy [VA. I, 311]. The hunter hunted the deer. The root of the word here is *aw*, and the end of the *word is poison*.

Here are a few more examples:

bőrkçi: taz keligi bőrkçide [BA. I, 26] – the bald people comes to the people who makes bork(national cap). The root of the word (*bőrk*) is obsolete in modern Kyrgyz, and is only pronounced in proverbs: *Burk is the cap.*

űgitçi – flour grinder, tegirmenchi [CM. I, 85]. Although the root of the word (*űgit - ugut*) is preserved in Kyrgyz, there has been a shift in the semantic meaning. **Eat** malt, ferment; **There is no** *hearing.* (*about a person*) without initiative, mumble [KRS, 798].

alimci – recipient (aluuchu in Kyrgyz language).

atınçu: atınçu nenğ = atılan nesne [BA. I, 133]. In Uighur is translated as that *which is thrown* [VA. I. 133].

itinçű: itinçű nenğ = itilen nense [VA. I. 133]. In Kyrgyz*, it must be* something *that has been lost* (*lost*) *житилген* (*жоготулган*) *нерсе*. We believe that the root of the word *must be yat-*, the oldest it should be.

umduçı - beggar, hopeful [MKk. I, 166].

arduçı - intermediary, washer. A man walking between the two men [MCc. I, 166].

In addition, the words made with the member of the *-chi (-çi, -çı)* in the Qur' an are very often found in Mahmut Kashkari's dictionary book "Diwanu lugati t-turk". Although we do not cite many examples, it is clear *that the* -chi (-çi, -çı) member of the Qur' an made pronouns from nouns has been a productive means of making words since ancient times.

-hole (-dűrűk). Academician B. Oruzbayeva considered this member to be a lost member, saying that "*-hole // -bottom.* Dead nominal affix (correlated with Mongolian *-durga // -uldurga*). It has been preserved as part of the noun bases, for example: *komolduruk* - chest belt (part of a horse harness, cf. *kumkuy, kodyn, koumei,* etc.), *sagaldyryk* – chin (part of the knot), *kapkaldyryk* – valve on the pocket" [B. Oruzbaeva, 1964: 288]. I. Abduvaliev gave several examples of words in this member*: (моюнтурук, көзүлдүрүк, тамалдырык, төбөлдүрүк, ооздурук,*

сууⅼдурук) moyunturuk, kozulduryk, tamaldyryk, teaboldyryk, oozduruk, suulduruk. K. Seidakmatov wrote "*-dyryk (-duryk, -duryk)* – noun member: sagaldyrykyk, tamandyrykyk, kumuldyryk, kosulduryk, kokuldyryk, kypgylyk" [K. Seidakmatov, 1988: 313].

Mahmut Kashkari's dictionary contains the following words for this member.

"tizildűrűk: stamps attached to the ends of things such as çedik, mest (coins worn on the beak of shoes). This is how the word is pronounced and meaningnized in the modern Kyrgyz language. But the root *of the word is Tiz.*

kőzűldűrűk: a piece of cloth woven from the horse's tail; gőz dazzled, or when it hurts, gőzűn is put into the űzerine, called kőzlűk te (a filter made from the horse's string to protect the eye from sand and light, another type is kőzlűk). In the dialects of the Kyrgyz language, this word exists: **kuzulduruk** *yuzhn.* [CRS, p. 417]. The composition of the word (eye-to-bottom) is also clear.

çiniştűrűk: bir ağaçın fruitidir; hazelnut-like, white, red olur; ilkyazda growir, edible (nut-like fruit growing on a tree. White, red in color, ripe in early summer, eaten). There is no such fruit and fruit tree in Kyrgyz.

kűműldűrűk: at gőğűslűğű. One of the equipment of the modern Kyrgyz language is *a dome.*

B. Oruzbayeva associated the root of this word *with the word "koumei"* [Oruzbayeva, 1964: 288].

Sakalduruk: İpekten őrűlűk is a kaytan**.** Kűlahın başta duma, tied under the chin so that it does not fall to the ground (a beard, braided from silk, tied to a headdress, tied in front of the chin). In modern Kyrgyz, this word exists, but it is pronounced with a different meaning: **sakaldyryk** *southern dialect. the same as* **sagaldyryk; sagaldyryk** neck belt, chin, (*part of the knot*) [KRS, 620-623]. Although semantically changed, the word is found in this form in modern Kyrgyz.

Kalalduruk: it is one of the male names [VA. I, 529-530; MKk. I, 511]. There is no such name in Kyrgyz.

Although these words *are rarely used by all but two words, çiniştűrűk* and *kalalduruk*, it is clear from the above examples that they exist in modern Kyrgyz. In the time of Mahmut Kashkari, it is possible that the word has not been *lost, since it is used in the name of a person and in the name of a fruit.Sagaldyryk, tamandyryk, kumulyryk, kapkalkalykyk, oozduryk, sulduryk, tөböldüryk, kozulduryk, kokolduryk, lizkelyk, bulk, kashkalykyk, ruleryk, yoke, tumulduryk, kipchylyk*, but at the present time it has lost the opportunity to make new words. On the basis of materials from other groups of the Altai language family, he conducted a special study and proved that this member (*-dyryk) is complex, derived from the common* word for the common *Altai languages - **to***

stand, to stay, to live [Muratov, 1971: 352]. At the same time, the author *writes -dyryk* (*-duruk, -duryk, -tyryk, -turyk, -turyk, -turyk*) in all groups of the Altai languages, and makes pronouns of the same meaning. Therefore, it can be considered that this member indicates the antiquity of not only the Kyrgyz language, but all Turkic languages.

лык (lyk)- (-*lig*). This member, who makes pronouns from pronouns, is a productive member in the modern Kyrgyz language. For example, *he participates in the creation of too many words: (күндөлүк, кесиптик, окуучулук, айылдык, класстык, жолдоштук, командалык)* diary, professional, student, rural, class, comradeship, team, etc.

Academician B. Oruzbayeva included them in the list of productive members: "-*lyk*: forms nouns and adjectives (depending on the place of such formation in the context) with an abstract meaning: *balalyk* - childhood, *zhashtyk* - youth, *jyrgallyk* - happiness, *Moskvalyk* - muscovite, *estelik* - monument, reminiscence, memoirs, etc. And I think that's what we're going to do." In a book written for universities, the member *-lyk* is also indicated as a member that makes noun and critic noun [Davletov, Kudaibergenov, 1980]. I. Abduvaliev also noted the member *-lyq* as a productive member that makes nouns and nouns from nouns.

Mahmut Kashgari's dictionary is also *full of nouns and critiques made* with the help of the noun:

tarığlıq – grain warehouse (taruluk). In the dictionary*, the word tarığ* (taru) generally refers to grain grain [SF. I, 461].

çarugluq – fatigue. A crack refers to the skin to be sewn [SM. I, 461].

satığlığ: satığlığ näŋ – something to sell. Here the basis of the word is *satığ (satığ)*, which means noun.

suğuqluq: suğuqluq näŋ - something prepared for cold. I, 462].

qabaqlıq is the place where pumpkin grows. The root of the word *is qabaq,* which means "pumpkin" [SM. I, 462].

qadaşlıq – sisterhood (brotherhood). In Turkic languages, the abbreviation of the word "middle *sister*" suggests that it existed only in the time of Mahmut Kashkari. Compare: *Kazakh* ҟardash – sister [CM. I, 462].

Drought – dryness. In the southern dialects of the Kyrgyz language, it is pronounced kurugluk. Meaning: Dried manure sprinkled to dry the malkana.

qaşığlıq: qaşığlıq müŋüz – a horn for making a spoon (spoon horn) [SM. I, 462].

In the dictionary –*São* There are a lot of words that are made with the help of a member.

Nouns made with the help of this member:

yanlyq - shepherd's head [TT. III,71]

ashlyk – ashana [TT. I, 235]

[TT. I, 237]

Heat is heat [TT. I, 297]

toqluk – tokchuluk [TT. I, 807]

Izlik – chokoy, charyk. "If there is a trace, if the earth is dead, if there is a drink, if the horse is a horse" - if there is a pipe, the sole of the man does not hurt, and if he has a drink, the horse is not hurt [TT. I, 287].

oqluk – octuk, saadaq salyný kïse [TT. I, 213]

Jerlik – courageous, generous [TT. I, 217]

Wandering – friendship, comradeship [TT. I,291]

achukluk – akyktyk; "Hundred achuqluky" - open face [TT. I, 281]

ulugluk – ululuk; "greatness to the lord" - greatness is directed to Allah [TT. I, 293]

The following examples of criticism made by the member of the dictionary can be given:

there is food; [TT. I. 287]

azaqlyģ – ayaktuu, buttuu; "azaqlyģ neń" – a leg-shaped thing [TT. I, 287]

The horseman is a horseman. "atlyg yer" – a man on horseback [TT. I, 207]

Otlug – wintuu. "otlug tag" - ottu too, volcanic too [TT. I, 213]

qyshlyq – kyshtyq [TT. I, 815]

Shoes – Shoes; "Sufficient" is a boot bulgar [TT. I, 295]

Slender – strong; "A lion gules" is a lion with a puppy [TT. I, 295]

Day's Yim – Day's Meal [TT. I, 825]

a man with hair [TT. I, 779]

qabuğluģ ev – eshiktý uy [TT. I, 859]

konukluk ev – guest house [TT. I, 859]

reeds yer – reedy land [TT. I, 647]

- (-syz). In modern Kyrgyz*, Academician B. Oruzbayeva noted the* -syz member among the productive members: *"-syz*: forms adjectives indicating the absence of an object, quality, attribute, etc.: balasyz - without children, *zhersyz* - dead, *kiyimsiz*- without clothes, etc." And in a book written for university students (Davletov, Kudaibergenov, 1980), -*syz* The following feature of the member is noted: "The criticism made by this member is in a characteristic contradiction to the criticism made by *the member*, and the antonymous criticisms are made on the same grounds: (*тартиптүү - тартипсиз, күчтүү - күчсүз, эрктүү - эрксиз, акылдуу – акылсыз, пайдалуу – пайдасыз) disciplined - undisciplined, strong - weak, voluntary-involuntary, wise - stupid, useful - useless*, etc." This view is also supported by I. Abduvaliev, who points out a number of meanings of the criticism made with the help of the member [Abduvaliev, 2003].

On the other hand, in Mahmut Kashgari's dictionary book*, you can find the following words:* -siz: orphan, a person who does not know what to do, who loses himself [TT. I, 205], *without sleep*. The "tall man" is a sleepless man [TT. I, 281], *if you* do not remember. "A man without you" is a stupid, ignorant man [TT. I, 281], without a path (lost) [TT. III, 63], qutsuz – kutsuz [Mk. I. 450]. All of the examples given show that

pronouns are derived from nouns. The dictionary is full of examples of this member. This suggests that the Speech particles, which was made out of horses a thousand years ago, was productive.

-chek (-chek). This ancient noun is found in the dictionary as a noun that makes both nouns and nouns.

In Mahmut Kashkari's Divanu lugati-t Turk, the **member -chek (-chek**) is found (examples below are from BA, I. pp. 501-502):

Sygırçık: Sığırçık kuşu. In the Kyrgyz translation of T. Tokoev, *it is translated as* starling.

Bagırçak: Eşek semeri*: Ekırçak semeri – donkey saddle. Although this name does not exist in modern Kyrgyz,* ээр ыңырчак it is said to be a cow that is folded for a bull, and we see the use of *the -chak* member in this word. *In Turkish*, *bagırçak* is used as a shepherd's rope belt [TRS, 88].

In the Dictionary of Turkic Languages [TT, I. 855] *the word* kabırçak *is used in the sense* of kabır*, i.e.,* coffin.There is a word kabyr *in modern Kyrgyz.* Therefore, it can be said that there is a connection between the word *kabyr* in the dictionary and the modern Kyrgyz *word kabyr.*

-ın [-ıŋ] is a word-forming member. The following examples of nouns made by this member can be given in the dictionary: ağan – manka: ağan är – manka er,, ažın - to himself, other [MKk. I. 103] (corresponds to the modern *–gi* member), tüzün - gentle, humble [MKk. I. 411], tering - gentle and deep

[MKk. I. 549]. The Old Turkish dictionary indicates *that [tera] means nizina, pastis* [DTS. 553].

-laş (-lash) speech-forming member. In modern Kyrgyz, this member is designated as a productive member that makes a noun from a noun and has several meanings (5) [Abduvaliev, 2014, 104]. Mahmut Kashkari's dictionary rarely mentions this term. For example: karyndash – *sister* [TT. I. 709], *емиктеш – эмчектеш – suckling* [TT. I. 709] in examples of *йердеш – жердеш-people from the same country* [TT. I. 709] көңүлдөш [көңүл – жүрөк] – көңүлдөш *[attention – heart] is to be entertained* [TT. I. 709]

This member is not registered as a member who makes the pronoun in modern Kyrgyz. In M. Kashkari's dictionary there are the following words (only a few): səmğuq – chagymchi [MKk. I. 462]: səm [Chinese *chan*, şam – slander] – litigation, lawsuit, dispute [DTS. 137], yesurguk – wise, wise [MKk. III. 655]: esrı - spotted, variegated [DTS. 184].

- şı: good is good [TT. III. 51]. In the ancient Turkish dictionary *jeg – permission or good*,

It means good [DTS. 254]. In modern Kyrgyz, the verb is registered as an unproductive member of the noun [Abduvaliev, 2014: 108]. In this case, the author must have associated the right *with the verb "*side" *(жак)*.

2.4. Summary

This chapter examines the pronouns in Mahmut Kashkari's dictionary book "Diwan Lugati-t Turk" by the pronouns by the vowels. The author's notes noting the use of twelve syllables (twelve letters) in the formation of verbs are analyzed [BA. I, 10-16]. The fact that these characters are speech-forming members has been recognized as a result of research with the meanings of word-making [Abduvaliev, 2011]. From the materials we have analyzed, it is observed that almost all of these twelve word-forming members have survived in the modern Kyrgyz language with the same word-making meanings, and only some of them have undergone pronunciation changes.

The importance of the morphological role of the word formation in the enrichment of the vocabulary of the Turkic languages, including the Kyrgyz language, was once again confirmed by the materials of Mahmut Kashkari's dictionary book "Divan lugati-t turk".

As a result of the study, it became known that there are a number of other word-forming members who make nouns from other verb stems and noun stems, and these were also investigated and analyzed. Although Mahmut Kashkari did not specifically include speech-forming members in the dictionary, he did not include the words of the Turkic languages (dialects) of his time. By examining them carefully, paying close attention to the basis of each word, the

components that make up it, and in several places in the book, you can see how the words were pronounced, their correct spelling, and sometimes even their correct pronunciation. Thus, the great medieval scholar paid attention to the structural structures of the words of the Turkic languages (dialects). In the Turkic languages (dialects), the vowels in the composition of most words, the members attached to them, are clearly visible.

CHAPTER III. RENDERING OF VERBS

3.1. Members of the verb registered by M. Kashkari

In Mahmut Kashkari's dictionary "Divanu lugati-t Turk", verbs are represented by a number of variants of the Arabic term, *fa'al*, depending on their lexical and semantic meanings. The author himself mentions the use of Arabic terms when writing the names of topics in the verb section of the dictionary.

It is from the materials of this dictionary that verbs are considered to be the main unit of language as a living phenomenon and the main unit that makes the idea understandable to the listener. The author paid special attention to verbs when compiling the dictionary, which is why it should be that the verbs fa*'alan, fa'alol* There are a number of species that are classified into different types of species. These are varieties that are divided according to the features of verbs in the Arabic language, and the verbs of the Turkic languages (dialects) must have been considered necessary by M. Kashkari. Thus, it is observed that the great scholar of the Middle Ages acted by comparing the Turkic languages (dialects) of his time with the Arabic language.

In the introductory chapter of his book, Mahmut Kashkari talks about how the book was created and the Turkic people (tribes), their places of residence, and

their languages, and writes that "the number of letters that lie in verbs is *ten*" [BA. I, 19]. The author's statement in the book that "the *number of letters is ten"* means that he believes that the number of verb-forming members is ten. Therefore, M. Kashkari himself specifically noted ten of the verb-forming members.

Analyzing the verbs in the dictionary book "Divanu lugati-t turk", it turned out that Mahmut Kashkari made verbs with a number of word-forming members in addition to the *ten* Speech particlesic members that he had specially designated. Thus, in this chapter of the monograph, he investigated the formation of verbs in the dictionary with the help of the expression-forming members, even though the author did not specifically indicate the verb members and the verb-forming members that he had designated. The study was carried out on the word-forming properties, creative meanings and consonant features of speech-forming members involved in the formation of verb words in the dictionary.

Mahmut Kashkari writes in Diwanu Lugati-t Turk about the formation of verbs, saying, "Verbs are two-lettered, three-lettered, four-lettered, five-lettered and six-lettered. The number of letters that continue at the end of verbs is ten" [B.A., I. 19]. In the case of the pronunciation of verbs in the Turkic languages (dialects) with the appearance of Arabic letters, we should consider them as syllables *and* members *(members of the pronunciation of words). At the same*

time, it is noticed that such pronunciations are sometimes used in the literal *sense.* verbs are verbs consisting of two letters (two syllables), and *three-letter verbs* are accepted as verbs consisting of three letters (three syllables), etc. And when it *comes to "the number of letters that end verbs is ten"*, it should be understood that the number of verb members that form verbs is ten. He lists the ten word-making members of the Divanu Lugati-t Turk dictionary in the preface to the dictionary, gives a brief description of each of them, and illustrates them with relevant examples [SM. I, 57-60].

1) *Alif* **script** (word-making suffix). *The* word *tātzādi,* which means envy, has been added *to the alif* script for *tābız*, which means *barren land* (uncultivated land) (this is evident in the spelling of the words in Arabic letters). The *word* qobzadi*, which means komuz chaldy* (*komuz chertti*), was added to the alphabet of the word *qobuz (komuz*) [SM. I, 57]. When we break down these words into their constituent parts, the first one is *täpz (täpiz) -ä -di* and the second *qobz (qobuz) -a -di* is separated *into morphemes and the verb is* divided into -a from the root of the verb. Then, as the *author points out,* the stem täpiz *with -*ä *and* täpzädi *and qobuz* with *-aThe verb qobzadi* is made.

S. Kudaibergenov noted that there are not many verbs with the member -a *in Kyrgyz,* and wrote about its gradual loss of productiveness: "In ancient times, *-a* was one of the productive members. However, in the

process of development, *the member -a* lost this original property, *and due to the activity of the member* -la in speech, the *grammatical function of the* member -a *passed to the morpheme -la" [Kudaibergenov, 1979: 13].*

In the monograph of B.O. Oruzbayeva, the author of this phrase "*sura* – ask" (cf. Stand up. *sor* - to ask), *zhashy* - to tear, *kemi* - to decrease", in the system of the words "soru - to drink", in the system of *the words "sor - to drink", to chumu - to dive, chai - to rinse, teli* - to let the young man to someone else's mother, *kayy or kayky - to slide, tara or tarka - to disperse "-ki, -ky* was considered to be a diminutive form of the vowelative noun [Oruzbaeva, 1964: 290]. It was also found in the system of the word "play - play" and was *shown to be an abbreviated form of the -la member [Oruzbaeva, 1964: 291].*

On the other hand, in a textbook written for university students, it is noted that "the derivative verbs made by the *-a, -e* are not very numerous, except for those made of figurative and imaginative words" [Davletov and Kudaibergenov, 1980: 136]. Let*'s cite a few examples of verbs* with the -a member in the textbook: (*түзө, кана, жоло, сына, күчө, өөнө, сана, түнө, орно, шатыра, чатыра, жаркыра, былжыра) straight, blood, way, son, strength, kiss, count, night, ordain, tent, light, mucus,* etc. In the latest textbook for university students, examples of the formation of the *verb* -a *with the verb -a are given as a*

productive member. member (*baldyra, bozhura, buldura, keljire, kyra*), which is also shown as a low-productive member [Abduvaliev, 2008: 193-196].

The first of the examples cited by Mahmut Kashkari (*täpiz*) has not survived in modern Kyrgyz. The second one has undergone a slight change in sound (*qobuz* - komuz) *and* is used in modern Kyrgyz with the same semantic meaning and functional functions. However, the verb (*qobzadı) from this base* is not pronounced in the same way as in ancient times, that is, *it is not* komuzdady.*Komuz cherti,* in dialects *it is pronounced as* komuz kakty. In this right, the vowel member -*a* is false, and now the verb is not pronounced. In Kyrgyz, it is not pronounced *komuzady, komuzdady*. In Kyrgyz, the -a member is now a low-productive member of the verb.

Thanks to the examples of the verb -a (-e) *member in other Turkic languages*, it is possible to trace this noun historically in relation to the productive -la *member in almost all Turkic languages.* Khakascha *churta* – to live (*churt* zhizn, zhilishche, krov), *ute* – zhech (*fire* fire) [Gram. hak. yazyka, 1975: 168] Kyrgyz *jurtta, fire* It is obvious that the member of the Speech particles is not -*a*, but -*la*. For this reason, it can be assumed that the two members must have the same origin [Kudaibergenov, 1966: 98]. It is not necessary to cite examples from another monograph by S. Kudaibergenov: "yak. *halynaa* = q. *in thick;* Turkmen. *bayamak* = Kyrgyz. *baiy; kememek* =

Kyrgyz. *kemi; omuzamak (p – h: omuz, k. omur + oo)*
= omuroolo*;* gold., shor., *ace;* Tuv. *duza* = Kyrgyz.
tuzda, kyrgyz. *tusta,* tuv. *dusta = tuzga* gouu; tuv.
duzhe, hak. *straighte* = kyrgyz. *dream kur;* gold.
yabyza = kyrg. *blanket;* Shor. *chaga* = Kyrgyz. *close;*
choona = Kyrgyz. *shag, thick (*fat*);* gold. *Burn,* Hak.,
Yak., Ozb., Kaz. *burn* = kyrg. *burn;* tat. *thesis* =
kyrgyz. *plain;* gold. *eze* = kyrg. *estev"*
[Kudaibergenov, 1979: 13].

In the Kyrgyz language*, -a (-e)* is a multitude of
words made with the member of the word:(*сына, сама,
күчө, өөнө, сана, ойно, жама, жаша, кыйна, теңе,
түзө, бошо, чыңа, чене, кына, тиле, ото, мууна,
аша, жала, өтө, кама, тоно, түнө, орно, жөнө,
кура, бура, сүрө, жоло, көзө, уурта, учура, жута,
ата, кана, тише, ура, жана: жана түштү, жүдө,
көсө, түлө, жара, оро, сүйө, тала, кыча, чыда,
бойо, ула, айа, тажа, бөлө, бүтө, күсө, кала, жире,
төлө, тире) check, desire, very,oyna, jama, zhina,
kina, tene, straighten, free, strong, measure, tile, oto,
generation, asha, jala, kama, tono, night, orn, go,
bottle, uurta, yuta, father, kana, tishe, hurrah, and: and
dream, yude, force, tule, Wound, oro, love, tala, kycha,
tolery, boyo, ula, aya, taja, boule, bute, kuche, kala,
jire, tula, dash*, etc. Some of these words are nouns,
some of them are verb verbs, most of them are now
unknown to us (*sama, jama, jala, kama, tono, yolo,
kozө, juda, kuche, Jire, Pay, Dash*). Nowadays, it is
rare for a new word to be made with this member.

Hence, this member can be considered to be an ancient speech-making member and no longer a word-making member.

2) *The font -t (-t) (member* of the vowel). This font is used to organize the performance of a verb action by someone else. The word arıttı in the sense of *purification of things such as barley and wheat and* the word *kuruttı* in the phrase *quruttı* are organized by this -*t* script (member). This script *is explained to mean that the word arıttı* was in the form of qurıdı before it was burned [SEE. I, 57].

In Kyrgyz, B.O. Oruzbayeva wrote: "-*t*: forms a coercive form of the verb: *free* - to liberate, *jadat* - to annoy, etc." - wrote [Oruzbayeva, 1964: 159]. In modern Kyrgyz, the *member -t (-yt)* organizes the relationship through the verb. "This article *lies in verbs* ending in vowels, or with the sounds y, r, l, n*: sanat, kanat, kuchet, sut, bozot,; корк (fear) – коркут (to scare), үрк (fear) – үркүт (to make run away)*, etc.", which is described in a textbook written for university students [Davletov and Kudaibergenov, 1980: 159]. Among these examples are those that do not convince us. For example, the stems of the words (*семирт, уялт, чүмкөнт*) *semyrt, uyalt, chumkont,* as the authors say, are verbs ending in consonants. And the stems of the words *sanat, kanat, kuchet, sut, boshot, baiyt* end with vowels, in the *words lost*, threatened, horrible, the stem *ends* with k.

In the appendix to the ancient Turkish dictionary, there are two types of the suffix -*t*. The first is based on verb stems and makes abstract nouns, "*urunt* - fight, battle (*urun* - fight, fight), *ölüt* - to kill (*olur* - to kill), *bert* - tax, give (*ber* - to give), *bosğut* - instruction (*bosğur* - to instruct, to instruct), *butut* – to complete (*bütür* – to finish, to complete), but *adırt* – to distinguish, to divide (*adır* – to distinguish, to separate)" [DTS, 663]. And he gave only one example: *tegit, tegitlär* – princes (*tegin* - prits) [DTS, 663]. As you can see, in the examples given in the ancient Turkish dictionary*, words with the -t member* are nouns. However, in our opinion, they do not have any active meanings either. There is a trace of a noun here.

In the grammar of the Kyrgyz language, *let's take the word suot. Semantically it has both verb and noun meanings. He cooled the horse, prepared forage and hay, and set off for the night (K. Zhantushev).* In the example, the *root of the word suut is the* verb (*suut*).He did not *have enough water to attack for a long time, and his blood burned (A. Zhakypbekov).* Here the *basis of the word* soutu *is the noun* (suot).

According to the materials under discussion, *the member of the Speech particles -t (-yt)* is a verb member that makes verbs based on verbs. For example: -*t* -(*yt*) The member of the Speech particles *consists of a number of verb words, such as ayt*, *art, burt, jort, kort, uygut, tart, chert.*

Similarly, the inseparable vowel-t member, *which is inseparably attached to the root of a word*, is also recorded in the grammar of the Khakass language "... they are inseparable from this particular morphological conjugation and are not capable of participating in the formation of other, new words. For example, in the verbs *chazyt – to torture*, *kőzit – to show* the morphological elements *of chaz(s)-* and *-ym*, *kőz(s)* - and *-t are distinguished*, but neither root nor affixal morphemes are involved in the living process of word formation in other cases" [Gram. hak. yazika, 1975: 51].

In general, there are relational meanings, but there is no doubt that these words are made with the *-t* member as verbs. With the example of such words, it becomes necessary to study the "free right, the conjunctional right", which was coined by the famous linguist S. Davletov. After removing the *-t* member, the rest becomes a conjugative right, not a separate meaning.

It seems that in the Kyrgyz-Russian dictionary academician
K.K. Yudahin wrote some forms of the verb as a separate word: **«борсоңдот (borsongdot) - to motivate - понуд. от борсоңдо (borsongdo) -; …борсут (borsut) - понуд. от борсу-; … боруктур - понуд. от борук-»** many examples in the dictionary of such examples [Yudakhin, 1965: 147].

There are many examples of meanings in which some element of meaning, signifying the need for someone else's help in the performance of an action, is preserved in the word, but -*t* is inseparable,: (*apm, ym, өm, cam, жam) art, ut, ot, sat, yat, etc*. Such verbs can be classified as transitive verbs without grammatical means [Abduvaliev, 2008: 151].

In addition, in Mahmut Kashkari's dictionary "Divanu lugati-t turk" *there are phonetic variants of the component of the Speech particles, such as the verb -*kyt *or* -yt.

He frightened her—she frightened him; *Korkut* - intimidate [SEE. II, 392].

sarqıttı: he splashed water from the ton; *sarqıt* – saryktyr [SEE. II, 392].

kőrkűtti: ol maŋa näŋ kőrkűtti– he showed me (one) thing; *kőrkűt* - cf. (show). Right –*kőr* [CM. II, 392].

bilkätti: boy bilkätti– the boy came to his mind (he knew everything); *bilkät* - to know (to know). Right to know [SM. II, 393].

Qurğattı: jir qurğattı – earth dried (dried); *qurğat* - kurgat. Right – *qur(u)* [SEE. II, 391].

bärkitti: ol bärkitti naŋni – he fixed (something) thing; *bärkit* - strong. Right – bärk (back) [CM. II, 392].

There are many other examples in the dictionary. Looking at the composition of these words, we can see *that the pronunciation and base of words are almost*

the same in modern Kyrgyz, except for bärkitti. Even then, the two words *qorquttı* and *kurğatti* are now used in the same phonetic position, while the rest have phonetic changes. A plug has fallen off (*fixed*) and is used. Now, if we look at the constituent parts, *the verbs of the words* qorquttı, sarqıttı are in the form of *kork* (qorq), saryk (sarq), and *the vowels of* bärkitti, bilkätti, kőrkűtti, qurğattı *are bek* (bark), *kőr,* bil *(bil), kur ~ kuru* (Speech particles). Analyzing the composition of these words in Mahmut Kashkari's book, one can see from the above words of the same type and with the same meaning: *-kyt* (bilkätti, kőrkűtti), *-yt* (qorqıttı, bärkitti, sarqıttı) and bir *-t* (qurğattı). These three components *(-kyt, -yt, -t)* were part of the word formation in ancient times-*t (-yt)* consists of the words *qorquttı, sarquttı, bärkitti, bilkätti, kőrkűtti* in the word qurğattti*, the* vowelative member -ga *is expressed in the dictionary "Divanu lugati t-turk" with its vowically modified form.* There are a number of words like this. If *we* hire the *-t* member, *we will see that the -t* member has lost its word-forming properties. In short, in the course of the development of our language, there have been significant changes in the meaning of the *-t* member, that is, in the semantics of the formation of new words and the organization of relational meanings.

The verb *-t* member in the dictionary is not registered as a word-forming member in modern Kyrgyz. However, it can be found in the following word system.

-t: *tart* (tar + t), *zhort* (joru + t), *art* (ary + t), *burt* (bor (right word) + t), *yoat* (yok + yt), kayt (kayy + t). Here the verb is made from the verbs, clarifiers, kyrgyz verbs. Kyrgyz scholars define these words as conjugative vowels.

Thus, since verbs are not made except for the above examples, it can be assumed that *the verb organizer -t (-yt)* was a much more productive word-forming member in ancient times, and in the modern Kyrgyz language it gave a lexical meaning and continued to be used in the language in the form of free vowels.

3) *-r (-r)* **script** (suffix) (member of the Particle). "Often, the form of a verb that organizes the performance of an action by someone else *is organized with* the member -r*, which* is a form of the *verb that means to go in one direction, like* the member -t and the use of the term "S. T I, 57]. According to the book's own interpretation, this member should correspond to the member *-dyr*, which in modern Kyrgyz is the organ of communication. A textbook written for university students reads: *"-dyr* (with phonetic variants) for vowels or stems ending in a soft or layered stem other than *h, t, p.* Only some words ending in *-l fall out of this norm, because these are not the* -dyr member *that begins with a soft vowel*, but the -tyr *member* that begins with *the letter due to a historical feature: (келтир, калтыр, сойдур, жаздыр, өстүр, кестир, билдир, жактыр, саттыр) cite, leave, scold, write,*

grow, cut, communicate, approve, sell, etc." [Davletov and Kudaibergenov, 1980:158]. In all of these examples, the *-tyr* (*-hole*) member is used to convey the meaning of a relationship through the verb.

The first of the examples given by Mahmut Kashkari is that in modern Kyrgyz, it would be possible to say that the consonant composition is *bartirdi* or *that* it is in harmony with the law of synharmonism, but it is not pronounced that way now, it *is actively* used in the pronunciation of *bargyzdi, and in the second example, the word* kältürdi *has changed slightly and is used in* modern Kyrgyz For example, in Kyrgyzstan both examples are spoken in the relational sense of the verb.

käžűrdi: ol maŋa ton käžűrdi– he gave me a tone [SM, II. 80]. The root of the word *is käž* - a modern Kyrgyz verb cue. It can be assumed that in ancient times the noun also meant the meaning. It is not necessary to give additional examples and prove it. There is *no doubt that the word has a* vowel in the form of an ancient (*käž-űr-di*) form.

In the monograph of B.O. Oruzbayeva, the *term -dyr* is recorded in two different ways. "*-dyr*: forms the imperative form of the verb from the verb stems: *zhazdyr* - to make you write, *zheldir* - to ride with a lynx, *uldir* - to kill you, kill you, chaldyr - popasi, feed (about a riding horse), etc." [Oruzbayeva, 1964: 158]. In all these examples, the stems before the *-dyr* member lies are verb stems. And the meaning of the relationship

is expressed through the *-dyr* after the -dyr member lies. Elsewhere in the same monograph: "*-dyr* (functionally and semantically correlated with the affixes *-gyr, -gar, -gaz, etc.).* Productive verb affix: *yazdyr* – to make someone write, *oydur* – to force someone to write, etc.'" [Oruzbaeva, 1964: 293]. There is no significant semantic difference in the given examples. In the verbs of the later development (*yazdyr, oydur*), it is known that the action is performed by someone else, through which the relationship has meaning.

In the Old Turkic dictionary*, -dur, -dűr, -tur, -tűr* are recorded in the form of a consonant and indicate that a verb is formed in the sense of a relationship [DTS, 651, 665]. Thus, it can be observed that this member is recognized here by the compilers of the Old Turkic dictionary as a member of the word (Speech particles), which is used to form the verb stems. In Uzbek, this member is also registered as a member of the relationship: "*-dir* forms a compelling voice of verbs, e.g., *kuldirmok* - **to laugh** from *kulmok* **to laugh**, *syndirmok* - **to break** from *sinmok* - **to break**, *edirmok* - **to feed** from *emok* - **to eat** (*see also -tir*)" [Magrufov, 1959: 719].

Thus, it is necessary to recall what Turkologists say about the presence of a number of lexical-semantic functions in the members of the relationship (compulsory voice) in the Turkic languages, and their disappearance in the historical development of the

language. "The form of the compulsive voice forms in fact a new stem of the verb and at the same time: a) turns the stem of the intransitive verb into a transitional one, for example, **kush uchdi** - *the bird flew away* - **bola kushni uchirdi** - *the boy frightened* (made it fly*) a bird*, **the chojnik sindi** - *the kettle broke* - **bola kettles sindirdi** - *the boy broke the* kettleetc.; b) turns the stem of the transitive verb into a doubly transitive one, i.e. with two additions, the second of which in the dative case indicates a person or an object, through which the action of the transitive verb is performed, e.g., **etikchi etik tikdi** - *shoemaker sewed boots* - **etitikchiga etik tiktirdim** - *i ordered* (gave to sew boots) *to the shoemaker*, **bola sutu ichdi** - *The boy drank milk* - **onasi sutni bolaga ichirdi** - *his mother gave the boy milk* (forced him to drink milk), etc." [Borovkov, 1959: 707-708].

In modern Kyrgyz, the *member -tyr* is not a member of the word, but a member of the relationship.

And he brought the komuz to the ground.
I was shackled. (Toktogul)
And the whole world is amused,
He lit the candle of Taalai. (A. Usunbaev)

In the ***examples,*** it is observed that the words ***"burn"*** are organized with *a nail*, and the action is performed by someone else.

In M. Kashkari's dictionary, this member is found both in the case of the meaning of the relation through the verb, but also with the meaning of a new word, the

verb stems, the meaning of the member in which the word is formed.

Examples of a verb that expresses a relationship are: *ol űzűm sığtırdı* – he whistled grapes; *Ol ton sőktűrdi* – he threw a tone; *He säştűrdi* – he untied the knot; *He poured water* – he poured water; *ät sişqa taqturdı* – meat shishka taktýrdi (listed) etc.

At the same time, he also appears in M. Kashkari's dictionary as a member who made a new word: *ol anıŋ qızın säptűrdi* – he sowed (sowed) his daughter; *He slapped a bird's wing* on me – he slapped a bird's wing on me; *he digged a bird* – he drove the bird into the goose (chokuttu); *ožğardı* - remembered: *ol anı kigin ožğardı* - he remembered it later; *ožğordı* - woke up: *ol mäni ožğordı* - he woke me up [MKk. I, 239-41]. In the examples, the words *septirdy (septir string), saptyrdy (sapty kyldy), chokturdu (chokuttu), estedi (remembered), oygottu (awakened)* are new words organized with the vowels *-tyr* from the stem. In these examples, the meaning of the *relationship is observed in the words* chokturdu (chok), uguttu (uyu – sleep), and the meaning of the relationship is observed, and the words "*sowtirdi", saptyrdy, remembered* In the old words, the relationship is meaningless. Even when examining its structural structures, it is clear that the verb right of the meaning of the relationship is the verb: *peak-*.However, it can be assumed that the verb consists of two components at the root of the verb, the second component *being the old word-forming member*

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of the now defunct system of words uy-u (ukta-), kai-y (turn away-): *chok–u–tyr–dy, chokturdu.* On the other hand, it would be incorrect to analyze the composition of the words *"*sowtirdi" and saptirdy. These words contain the nouns sep (the goods *to be given to a girl) and* sap (the stem of something). Thus, since they are nouns, the derivative created by *the member -tyr* has the meaning of action in a new word, namely the relationship through which there is a meaning It is not noticeable.

Thus, in the ancient form of the language, i.e. in the time of M. Kashkari, the function of *the -tyr* member from the noun vowels (stems) was that it now appears *as a homonym for the -tyr member. In S. Kudaibergenov's study of the -*tar, -dar member, this is the ancient *-tyr* Kyrgyzstan's Communist Party of China and the Communist Party of the Kyrgyz Republic. The author presents him as a member who has become a senior, making only a few words [Kudaibergenov, 1979: 101]. At the same *time, we can see that in modern words such as kandyr, kystar, boktor, kongtor, angtar, maitar, ultar,* the meaning of the verb is preserved, along with the creation of new words from the right. Taking into account that "in the modern Kyrgyz language, conjugated verbs and related verbs always come with the meanings of commanding, demanding" [Abduvaliev, 2008: 139], the derivative verbs *kandyr, kystar, boktar, koktor, antar, maitar, ultar* have the same meanings, and are considered as

verb stems, and their components *-dyr, -tar, -tor, -tur* are members of the new word.

4) *-s(-s) script* (member of the word making suffix). "This script (word-forming member) is a lie, meaning a wish. For example: *suviçsädi* – wanted to drink water, thirsty, *aş jäjsädi* – wanted to eat" [SM. I, 58]. Comparing the pronunciation of *the -s* script (member) in Turkic languages (dialects) with the verbs in Arabic, he gives the following examples: "*ol mändin jarmaq almasındı* – as if he had equaled me, *ol maŋa külümsindi* – he made me smile" [SF. I, 58].

Mahmut Kashkari also had this to say about this member, who has now lost his ability to speak: "Be aware of this.*The member -sa ~ -sä* lies to verbs with two- or three-letter nouns, indicating that the worker intends to do something, but the work has not yet been done. This member lies not only to two- and three-letter nouns and verbs, but also to verbs with four and five letters. However, this is rare.

Examples of -sa ~ -sä arranging verbs by lying to two-letter nouns:... *är ätsädi* – brave meat; wanted to eat meat. At the same *time, the meaning of craving was born* with the addition of the... -sä member....*är ävsädi* – wanted to be married; wanted to see home. At the same time,... *The name äv - house* is two-lettered. With the addition of the...*-sä* member, the meaning of aspiration appeared.

Examples of the use of the -sa ~ -sä *member for three-letter nouns*:...It' s open.*Är açğsädi* – the man

wanted to eat anger; wanted to anger.... *tatığ:... Är tatığsädi* – the man wanted to eat sweets; he wanted sweets.

Examples of the use of -sa ~ -sä *for multi-letter pronouns:... Är qağunsadi* – Man wanted to eat a koon (koonsuradi).... *Husband wanted* to eat it.

This rule applies to all words. We have given a few examples, others can be understood as follows. Examples of the use of two-letter verbs *with the meaning of the term -sa ~ -sä* are used in the following ways: *är qızın öpsädi – the* man wanted to kiss his daughter**;** And he kissed his daughter....*ol ja shot* **–** he wanted to shoot a bow. Basically... *öpsädi ... öpdi, atsadı* … From the verbs Atty.

Examples of three-letter verbs *with the -sa ~ -sä* suffix are examples of slang verbs:... *A man wanted* to carry a burden....*He wanted to fly a bird*.

An example of a verb with three letters:... *he wanted to* worship the Lord.

When a verb is made from words ending in -*r*, this rule (law) is different. *For thick vowels ending in –*r, *-sa should be preceded by -sa ~ -sä,* and for thin vowels, -*g* should be suffused. For example:... *He wanted to* go home. *... I didn't want to* see you. … *Instead of* saying... *Instead of saying barsadı, körügsädi... It can be called körsädi*. But the above is often used. These... *bardı, ... It'*s just a word for blind.

Words *ending in* -l are pronounced with *the letter -ğ:... He took Jarmaq* – he wanted to take money from him.

Desire, the meaning of intention is a member of -*sa ~ -sä* meaning that the Turks *desire something... The word "sadi näŋni"* comes from the phrase näŋni. In other words, the person who performs the work means that he intends to do what he intends to do. For example:... *That* man's intentions mean water.

If *the alif in -sa ~ -sä* is changed to the alphabet yai, the meaning of the word changes. For example:... The wine tasted like water. *... The grapes are ripe*.

This rule (law) has always been applied to liquids and things that change from one kind to another, which means that *something has been broken... sıdı näŋni* derives from the word näŋni. For example: as mentioned above, the taste of wine is similar to the change in the taste of a grape due to the addition of water and the opening of it. Other verbs can also be used by the same rule (law). This rule (law) of which I have referred is the same in all Turkic languages " [SM, I, 276-279].

Observing the appearance of this script (this member) in the ancient written monument in modern Kyrgyz, academician B. Oruzbayeva wrote "-*sa* (< -*Month?*). Polysesiological verbal affix. As a form-forming one, it is an indicator of the desirable-subjunctive mood. As a word-forming member, it is rarely found in the composition of separate lexicalized,

sometimes indecomposable verb stems: *susa* - to thirst, *ense* - to strongly desire, *zhansa* - to wave your hand, *moyso, kaysa* - to destroy, etc." [Oruzbayeva, 1964: 295], noting that the member has the qualities of both speech-forming membership and ulan membership. looked at it. A well-known scientist, linguist S. Kudaibergenov: "In the Kyrgyz language, verbs ending in *-sa* are not very numerical (more than a dozen). That is why it is part of the non-productive membership. With the exception of one or two verbs with the -sa *and -se* members, the member has now become an integral part of the vowel word. These facts show that in the Kyrgyz language, the *-sa* member lost the ability to form words prematurely" [Kudaibergenov, 1980: 137].

In the grammars of the Kyrgyz language*, the member -sa* is considered as a grammatical indicator of the conditional conjugation of the verb. At the same time, as B.U. Oruzbayeva noted, the word-maker is also a member, and is represented as a non-productive member. According to Mahmut Kashkari's dictionary "Divan lugati-t Turk", this member is found in a number of words, but in the modern form of the Turkic languages (dialects) it is considered to be a productive member. And it is clear that there is a lot of work to be done. For example:

män anı öpsädim I would have kissed him;
är ätsädi - a man wanted to eat meat (etsiredi);
He shot – he shot (he wanted to shoot);

Ol öttin ötsädi - he wanted to pass through the hole (passage);

he carried itsädi – he wanted to push the stone;

he opened the door (he was about to open it);

He drank water – he drank water (he was going to drink);

horse ahsadi – horse axad;

He sent his servant to me (he was about to send it);

He struck him—he struck him;

He crossed the back;

Husband ävsädi – the man wanted to go home;

är ivsädi – rushed (began to rush);

Husband uqsadi – heard the word (wanted to hear);

män putaq äksädim – I planted a branch (tree);

He coughed at me – he began to praise me;

äksüdi näŋ – thing enloss (was);

He is a dust heap;

He took a horse – he got a horse (he wanted to receive);

if the husband died, the husband died (he was going to die);

the man taĝdın ılsadı – the man came down from the mountain (began to descend);

känç anasın ämsädi – baby (younger) mother emdi [BA. I, 275-278].

Mahmut Kashkari's dictionary book "Divanu lugati-t turk" contains many other examples. In ancient

Turkic languages (dialects), the *-sa* member served as a verb-forming member that gives a pseudonym to both verb and noun stems. In two of the above examples (är ätsädi*, ä*r ävsädi) the noun is continuous, in others the verb vowel, but all the words used are of the same type of word-making. As S. Kudaibergenov noted, we believe that this member must have begun to lose his "ability to form words" even before the appearance of the dictionary book "Dictionary of Turkic Languages", that is, even before the 11th century. In modern Kyrgyz, the components *of the words* -sa (-se, -so, -su, -su*) in the words aksa, zhansa, tepse, kokse, kaisa, moyso, uksu, susa, ense* are members of the Speech particles, which are preserved by the ancient word-making member. *«-sa / -se*. With this affix, verbs are formed from nouns, verbs and imitative words: **parsa** - *undead* (**paar** *liver)*, **sukhsa** - *want to drink, thirst* (**sug** *voda*), **kőkse -** *to hand, swear* (**kőgic** *chest),* **tipse -** *to trample* (**tip-** / **tep -** *to kick, to lie* down)" [Gram. Khakass. Yazika, 1975: 169-170], but the member's skill in word-making is not noticeable. Thus, the *-sa* member was a verb-making member in ancient times, but in the modern form of the Turkic languages it has lost its productiveness.

5) The script -*ş (-sh)* (member). "It is a verb (member) that means that an action is performed by two people. For example: from *the* verb urdi *is* urushdi (*to fight),* from the verb turdi is made to *urushdi*" [SF. I, 58]. This rendering of the verb refers to the function

of the *member -ish* in the modern Kyrgyz language. In
a textbook written for university students, it is stated
that the member *-ish* organizes the double relationship,
and its semantic features such as unity, assistance,
plural pronunciation and intermediate pronunciation
are indicated [Davletov and Kudaibergenov, 1980:
157-158].

Both of the examples given by Mahmut Kashkari
are used in modern Kyrgyz with the same sound
composition and meaning (*urushdı, turushdı).* At the
same time, in modern Kyrgyz, *-ysh* also forms the
noun. There is also a verb *noun -ysh (-sh)* [Abduvaliev,
2008: 88]. S. Davletov *-ish (-sh)* Looking at all the
meanings of the member that make a word and create a
grammatical meaning in relation to each other: "This
member makes both nouns and verbs. If such words are
nouns, they have grammatical features characteristic of
the noun, a) the names of the noun (*war, argument,
quarrel, struggle, phenomenon, process*); b) it
determines spatial meanings (*settlement, west, east,
construction, turn*), c) it acquires the grammatical
feature of the noun (*wrestling, wrestling, wrestling,*
etc.)" [Davletov and Kudaibergenov, 1980: 82].
Mahmut Kashkari's dictionary also makes the same
point.

If we take a closer look at the semantics of nouns
made with the member -ysh (-sh) in modern Kyrgyz, it
will be seen that in all but the words *west and east* there

are abstract nouns that carry the concept as the result of a process of joint interaction.

A.N. Kononov noted that in the grammar of the modern Uzbek literary language, relations are understood as a category of word-formation: "The pledge – the category of form formation – in some cases also serves word formation; Depending on the meaning of the original stem, the affixes of the voices sometimes give them (the original words) not a voice, but a new **lexical** meaning: *kara–sh–moz* to look at each other, help (*kara-mok* to look), *bok-ish-mok* to look at each other, to take care of the patient, etc. (*bok-mok* to watch): *kel-ish-mok* to come together, to converge (*to something);* to come to an agreement (*kel-moz* to come); *ton-ish-moz* to lock oneself in something, to find oneself from something (*ton-moz* to deny); *sevin-moq* to rejoice (*sev-moq* to love); *sur-in-mok* stammering, stumbling (*sur-mok* to move, push), etc. [Kononov, 1960: 197]. In all the above examples cited by the scientist from Uzbek, the vowels are verbs: *kara-, bak-, kal-, tan-, love-, sur-.* In these cases, the members of the -ish, *which denote the relationship*, are false, and a new lexical meaning is created in addition to the meaning of the relationship.

It is also better to consider *the vowelative member -lash* in connection with the *-sh (-ish) member. This is because the noun* -lash, which is made from nouns*, seems to have a resemblance to the meaning of* the -da *(-la*, -sh) + -sh (-sh) member. A closer look reveals the

meaning of -lash*, such as (айылдаш, жолдош, аталаш, авторлош, курсташ, кызматташ, эмчектеш, энелеш) villager, husband, father, co-author, classmate, collaborator, nurse, mother*. An abstract noun made with a member of the Speech particles has noun meanings that are the result of working together. Different opinions have been expressed about the origin of this member. Of these different points of view, we support the point of view of A. Zayonchkovsky and A. Gulyamov. In the comparative-historical grammar of the Turkic languages: "The same opinion about the origin of this affix (*-dash, -lash* – S.D.) is held by A. Zajaczkowski [Zajaczkowski, 1932: p. 37.] and A.G. Gulyamov [Gulyamov, 1947: pp. 17-19]. In their opinion, the affix *-daş* consists of two elements – the verb-forming *-la, -da* and the voice-forming affix *–ş*" [SGT, 147]. A.N. Kononov also has a statement about this member. Noting that the tag of the member is *-la* + *-sh*, he considers it productive in the Uzbek language: "Verbs denoting the process or result of acquiring a quality, property, form, state of what is designated by the original basis, or the process of transformation into what is designated by the original basis." He also gave the following examples: "*yer*, earth, place, place – *yer-lash-mok* become a local resident, settle down, acclimatize; *Markaz lash moq to* centralize;" [Kononov, 1960: 251].

Such facts indicate that the verb and the verb are not mutually exclusive, in the words of some scholars, and due to the gradual acquisition of the noun *-ish (western, eastern, struggle)* etc.) A spokesperson must have become a member. It may then be assumed that the way in which this process develops has been a process in the sense of acting together, a movement in the sense of a joint action, and then a process in which it has passed from a verb to a definite meaning. In the *article of T. Abdiev we can see the double meaning of the member -sh (-ish)* in this consonant form, and that the members that form the noun are homonyms [Abdiev, 2000: 129]. He also noted that in transitive verbs it creates a different grammatical meaning (Asan and Bolot embraced), in transjective verbs it creates a different grammatical meaning (Asan and Bolot laughed), and in all cases the plural value is added.

6) -q (-к) alphabet (speech-forming member). This font is added to verbs and gives the meanings of defeat, suffering. For example: *är açiqdı* – er hungry, *jılqı jutuqdı* - horse swallowed (horse swallowed; horse swallowed). This script is often *pronounced together with* the script -s: *är arsıqdı* –er deceived, *är sojsuqdı* – the cattle of the deceased were described as plundered [SM. I, 58]. This phenomenon of the Turkic languages (dialects) of a thousand years ago can be compared from the facts of the modern Kyrgyz language, both from nouns and verb stems, *with the organization of the verb of the member* -k (-yk): *kech* (kech - ik), *yuluk* (yul

- uk), *өchuk* (өç - uk), *yytyk* (yit - yk), *kamyk* (kam - yk) - noun verbs*; kөk* (kun - uk), *ak (*ach - yk), *yakyk* (zyap - yk), *bysyk (*byshyk - yk), *kanyk* (kan - yk), *kyuk* (kөy - uk). In all these examples, verbs are made from verb vowels.

In Mahmut Kashkari*'s book, both of the examples* with the -k (-ık) clause (*açq, jutuq)* are derived from the noun stems: *aç – ıq - dı, jut – uq – dı.* The root of these words is pronounced in the modern Kyrgyz language with that ancient form: *aç - ach; jut - jut.* An example of words made with this member: *tağıqtı* - to climb, adapted to the mountain: *äçkü tağıqtı* - goat adapted to the mountain, *çavıqtı* - became famous: *är çavıqtı* - the glory of the man came out, *çınıqtı* - true, true: *söz çınıqtı* - the word came true, *taşıqtı* - out: *är ävdin taşıqtı* - the man went out of the house, *tutuqtı* - complained, rusted: *qılıç tutuqtı* - to rust the blade, *tusuqtı* - to rust, correspondent: *bu ot maŋa tusuqtı* - bu ot (medicinal herb) suited me (randomly) [mk. II, 91-92].

Academician B.O. Oruzbayeva described this member as underproductive: "*-yr.* A verbal unproductive affix (possibly genetically related to the noun *-gak > -ak, -yk, in* this case, polysemantic). It forms verb stems such as *tarik* - to be jealous, *kanyk* - to quench thirst*, kamyk* - to suffer from stuffiness, *tynyk* - to peredup, *kunuk* - to get used to it, *zhonuk* - to start getting better, *kayyk* or *tomak* - to freeze, *kezik* - to meet, etc." [Oruzbayeva, 1964: 290]. Elsewhere in the

monograph, the word " *unite* – to unite, to be in a fainting state..." [Oruzbayeva, 1964: 162]. It is noticeable that this member also lied to the right-wing and made verb foundations, that is, that the word-making function is much broader, and that B. Oruzbayeva wrote with disbelief.

In a textbook written for university students, the meaning of the word formation of the -*yk* member is considered in a much broader way: "Through **the -yk, -ik member**, the verb is made of noun and verb vowels. The right of such verbs lexically indicates the name of the process, the meaning of the sign. For example: *Jytyq* (jyt- smell), *өчүк* (och-revenge), *zaryk* (zar-need), *kezik (kez-meet); karyk* (kar- snow), *kozuk (koz-eye), otuq* (ot- fire);... *achyq,taryq,bilik*" [Davletov and Kudaibergenov, 1980: 138]. At the same time, it is noted that verbs are made from verb stems, and examples are given (*көнүк, сынык, катык, бышык*) (*stubborn, broken, hard, strong,* etc.).

-*yk, -ik* is recorded to be formed only from noun stems, and their semantics are shown to be different: "*tutyq* – to draw (tut - spot); *asyq* – to get hungry (as – hungry); *jerik* – to settle, to settle (*jer* – land); *tağyq* – to climb a mountain (*tağ* – mountain); *ichik* – to enter inside; to obey, to conquer (*ich* – interior)" [SGTYA, 431].

In Mahmut Kashkari's book, the semantic meanings of the examples (*arsıq, sojsuq*) of the addition of the alphabet q *to* the alphabet *s* are not well

understood by modern Kyrgyz. However, the member (*-sıq, -suq*) is found in the Kyrgyz words *orsok, kyrsyk, torsuk*. The *last morpheme of the Kyrgyz word garlic (-sak)* And it is possible that the Particle is associated with the member.

7) The script *-k (-k)* (a member of the vowel. In words that are softly spoken or have *the alphabet* s in it, k is used *instead of the letter* q: *qaçğun är jitsikdi* – fugitive er karmady (reached*); ol är bilsikdi* – he er bilildi [CM. I, 59].

This member must be the only variant of the variant of the above letter *s*. In modern Kyrgyz, only one letter is accepted for the pronunciation *k (ky) and the vowel k* (some people *characterize this sound as intermediate)*. Therefore, the member *(-k)* and this member (*-q*) are accepted as one in the same article. The spelling of the member in *-k* and *–q* seems to have created a certain amount of confusion in the Turkic languages. For example, in Turkish (Turkish), which accepts only one letter in the alphabet, "*-k: tara - mak* - chesat – tarak grenna" [TRS, 963], while in ***Uzbek, which*** accepts two letters (k, қ), "*-k*: *elak* – sito (elamok - to sif), *tushak* – tufak (tushamok - to sif), *tarok* – grebeka (taromoq - to comb), *оқсоқ* – khromoy (оқsomoқ - to lame)", etc., each variant is written as a separate member of the Speech particles [URS, 721, 726]. From Mahmut Kashkari's book, examples of words made with this member are as follows: kirikti – kirdedi: ton kirikti – ton kirikti – ton (clothing) entered,

çùlùkti är – the mood of the man departed (the condition of the man was deserted), *kùzùkti* – was autumn: *jil kùzùkti* – was autumn of the year, autumn was in the autumn [MKk. II, 92-94].

8) The letter -*l* (-*l*) is a member of the vowel that defines the member as a verb in the sense of a consonant relationship. For example: *if -l* is false to the word *attı* in the pronunciation of the pronunciation of the pronunciation *of white attı*, the *vowel is white attı*; The word *toqıdı* in the pronunciation *of böz toqıdı* is denoted by -*l*, which is characterized as *böz toqtıdı* [SEE. I, 59].

In M. Kashkari's book, along with examples of the meaning of relation to the member –*l*, there are also examples of the meaning of the word caste. In relation to him, the following can be cited: *sabıldı* - beaten, followed (*oğul atasıŋa sabıldı* - the son was beaten by his father), *qutaldı* - congratulated, congratulated (*qutaldı är*- the man was congratulated, was happy), *suvaldı* - watered, watered (*tarığ suvaldı* - millet (crop) irrigated) [MCk. II, 94-99], *itil* – mature: *oğlan itildi* – the child is mature, *ažıl* – remember: *äşrùk ažıldı* - drunk (mad) came to his senses, sober [MKk. I, 213-214].

In modern Kyrgyz, *the verb -yl (-l)* is the constituent member of the inflection. In a textbook written for university students, the indirect relationship is characterized as "often organized by *the member -yl (-il),* sometimes by the *member -yn (-n)*" [Davletov and

Kudaibergenov, 1980: 155-157]. And he wrote: *"-yl*. A productive conjective verbal affix, which forms the verb stems of imperative, passive meanings: *zylyl* - to write and to be recorded, *artyl* - to be loaded, *jyrtyl* - to break, chogul - to gather, *chynal* - to prick, *oңol* - to correct". [Oruzbayeva, 1964: 293]. In this statement, the academician expressed an encouraging point of view that Mahmut Kashkari registered the member *-l (-yl)* as a verb, but indicated that it had the meaning of a vague relationship. We expressed our opinion on the basis of B.O. Oruzbayeva's recognition of the *term "verbs" as verbs*. Also, in another work, B. Oruzbayeva writes that "along with the meaning of the category of relations of this member, the ability to form words is derived from our native language. It can be proved by the following examples: *Keril* – "stretch", *urul* – "to strike", *onol* – "to correct", *coyul* – "big stick", *uyul* – "pole", *togul* – "to collect" (<chok – Turkish, Azeri: very much +-yl), *torol* – "to grow" (about a young child), *Gul* – to look *at a young child* <*lǵy: gүüp baru*, muun The right *color* – (in hunting) <en (stooge‖ slop + stooge) can be interpreted as a comparison, and he gives a number of examples. [Oruzbayeva, 2000: 316]. In the Turkish (Turkish) language, in addition to *the member -yl*, which creates the meaning of the relationship, the member -yl *is registered,* "*-il* serves to form: 1) from nouns of adjectives with meaning having the property of what is called the original stem: *ısı* – warmth, *ısıl* – thermal; 2) from the verb stems of

abstract nouns*: an-mak* – to remember, *anıl* – to remember" [TRS, 962]. The second example here (*an-mak*, *anıl)* seems to be related to the member we are discussing, since most abstract nouns are verbs in their original tag. Thus, *-yl (-l)* It can be noted that in the member there is not only an organizational property of the relational meaning of the verb, but also a property of the formation of verbs (verbs), in which for a long period of time this member has lost the ability to form words.

9) *-n(-n) font* (member). "It means that the work is done by the person himself, and not by the intervention of others. For example: *he was fined* – his money was taken; *he was a slave of the Tavarin* – he asked me for his goods" [SM. I, p. 59].

There are many examples in the dictionary: *arındı* - art, behind: *är arçısın arındı* - it follows the kurzhun (uloo); *covered-* covered, covered: *urağut jüzin covered-* woman covered her face (shroud); *ävdindi* – collected: *öziŋä jämiş ävdindi* – he sweats fruit for himself [mk. I, pp. 262-263].

Mahmut Kashkari, one of the characters that Mahmut Kashkari describes as arranging, has a verb that expresses the meaning of a personal relationship. A textbook for college students says that "a personal relationship indicates that an action is directed towards or centered around the subject. Its morphological form is the member *-yn*" [Davletov, Kudaibergenov, 1980:154], given with specific examples of its use in

several grammatical senses. In the monogram of
B.O. Oruzbaeva, the member that organizes the
relationship of the verb is also registered: *"-yn:* forms
the verbs of the reflexive voice: *zhun* – wash, kirin –
brush; salyn – to lay something under oneself, etc."
[Oruzbayeva, 1964: 157]. Academician B. Oruzbayeva
also points out the word-making quality of the member:
"-yn (<gyn‖kyn – to do, according to O. Bötling, etc.).
A productive form-forming (voice) affix (*taran* – to
comb, *zhun* – to wash, *zhamyn* – to cover, *artyn* – to
pray. It is found as part of separate non-decomposable
verb stems of imperative meaning (*zhashyn* – to hide,
taaryn – to be offended, *chiren* – to stretch, etc.) and is
recognized as a word-forming formant."

In the modern Kyrgyz language, this member can
be considered to have a word-forming quality along
with the meaning of relation. We give examples of this
idea in the dictionary of K.K. Yudakhin: *around - move*
around, whirlwind, rotate, turn;*alkyn* - to break
forward, to strain efforts to move forward; *ankoolon* -
pretend to be a simpleton; *ardan* - to be ashamed, to be
ashamed, to be annoyed, to be angry, to be offended;
asemden - to freet; to flirt, to draw; *attan* - to mount on
horseback; to go on a campaign, to set off; *angry* - to
be angry, angry, angry; to scold, to get through; *basyn*
- to go down, to become low; to limp on the front leg;
bulun - to come into confusion, into excitement;
zhamyn - to cover, cover, close, put on oneself; *kamyn*
- to take care, take precautions; *korun* - to feel

awkward, to feel humiliated, to be shy; *umsun* - to hope, to put hopes; *Urun* - to stumble, bump, knock, hit, feel broken; *ubaralan* - to trouble oneself; *uzan* - to work, to engage in crafts; *yzyryn* - to throw evil, to pounce with fists, to be ready to rush into a fight; to be furious; *yyyn* - to push, to puff; *Thank you* - to be satisfied, satisfied, etc.

At the same time, the dictionary of K.K. Yudakhin *lists the relational meanings of the forms* of the verb ending in the -yny (-n): *yilyn, sylan, kurgan, wedding, ɣbələl, learn, un,* etc.

K.K. Eugene's acceptance of the forms that convey the meanings of the verb can be considered as newly constructed words. It is necessary to take into account the fact that the member of the personal relationship also suffered from the view that the members who organize the meaning of the verb in the book of S. Davletov and S. Kudaibergenov prematurely lost the ability to form words of the members who organize the meaning of the verb.

10) ***Lam-alif (-la, -le) script***[2] (word-making member). "This combination of characters goes on to pronouns and makes a verb. For example: *bäk kuşlı* - firmly bird. The word bird in this pronunciation is a noun and does not change like a verb, but *with the continuation of the -la (-le) member, it passes into a verb and changes like other verbs. This is a separate*

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[2] In the Arabic alphabet, the syllable *-la-* is used as an adjective of the letters lam-alif.

law, remember. Bäk känddä qıştı – bek cityda kyshtadi is an example of the use of the verb qışladi in the sentence qış + la " [SF. I, 59].

Mahmut Kashkari, in his earlier explanation of the member's ability to make verbs, was much more intense, pointing out that it is "a law of its own." In all Turkic languages, -***la*** is a very productive member that can be used to make verbs. In Kyrgyz, there are a lot of words with this member. From modern Kyrgyz: *There are many examples, such as(дарыла, майла, чылпакта, балтала, тилде, мушта, сүрдө, ыйла, түктө, майдала, аруула, жатта, эртеле, кыяла, кадамда, сыйла, нөшөрлө, ырылда) to heal, add oil, eye disease, axe, tongue, fist, be shy, rub, cry, tuft, slice, clean, memorize, do earlier, dream, step, respect, hard rain, bark.* On the other hand, in the *formation of neologisms such as* tonna, meter, mayonnaise, dollar, brake, tow, asphalt, the *member -la* is active, and its productivity increases.

B.O. Oruzbayeva *wrote "-la:* forms from nouns verbs of imperative meaning*: think* – think, *work* – work, *sagaala* – look, peep, play – play, etc." *The* member is described as one of the main and productive members of the verb, *-chylap, -chilyp*: hissing, *squeezing, alchirap, -gyla: chap, and it* is described that it is pronounced in a number of consonant variants and has different grammatical meanings [Davletov and Kudaibergenov, 1980: 133-134]. Professor Tashpolot Sadykov writes in modern Kyrgyz *-la* He recorded

fourteen meanings of words made with a member of the Speech particles and gave relevant examples [Abduvaliev and Sadykov, 1997: 217-218]. The dictionary example is no longer used in terms of the word "*quşldi",* but in Kyrgyz it is used as active lexical and grammatical units. In Kyrgyz, the vowelative member *-la* has the same word-forming properties as in Mahmut Kashkari's dictionary "Divanu lugat-t turk". There are differences only in sound. In Kyrgyz, *-la* The Speech particles is used in several variants in terms of consonants: *(байла, сүйлө, ойло, ээле, жеңилде, сүрдө, тузда, кордо, жээкте, отто, катта, үтүктө) tie, speak, think, own, ease, frighten, salt, court, shore, fire, letter,* iron, etc. In Turkish, "Divanu lugati-t" occurs only in the form *-la*, although it is accompanied by different sounds. Here are examples from the Uzbek translation: *sachlanli* (to have hair) [CM. II, 286], *glazed* (hidden) [CM.II, 287], *spoken* (spoken), *küchlandi* (strong) [CM. II, 293], *red* (became a virgin, adopted a virgin), *clouded* (clouded, clouded by clouds) [CM. II, 306], *stabbed* (stabbed) [SEE. II, 311], *[*CM. II, 311], etc. Examples from the English translation can also be given: *başlandı* - garbage, the road: är ışga başlandı - the man went to work; *bağlandı* - tied, tied: otuŋ bağlandı - wood, tied, tied; *bäkländi* – married, married: urağut bäkländi – woman married [MKk. II, 192]; *monçaqlandı* - was with a bead: qız monçaqlandı - a girl was in a bead; *kirpùkländi* – kirpiktendi, eyelash came out: anıŋ közi

kirpükländi – his eye was eyelashed; *burçaqlandı* - the act of being a corner-corner: tär burçaqlandı - the act of being a corner-angle [SKk. II, 226-28]. As can be seen, in the examples given in the dictionary, the vowel member *-la* is associated with the noun and the chak member. In all cases: the vowel is combined with both vowels and consonants, the original vowel (*l*) of the noun has not changed. Thus, *it seems that the history of the -la* pronunciation of the pronunciation of various words must have been in the times before the Divanu lugat-t turk was written.

11) *In the* book, "this script is read as *li – li* along with l *(lam)*. The verb lies on the words, signifying that the work is near, that it is not yet done. For example: *he was a turtle; Such is the meaning of the words* turğaly, barğaly, *in the sentences* of the bargalı kaldi" [SF. I, 60]. It is important to note that here Mahmut Kashkari does not mention or take into account the *-ga component of words when he points out that the* yazi script is a false *verb*. Take a look at this comment, which Mahmut Kashkari wrote with relevant examples, and compare it to the -gali *member,* which is becoming obsolete in modern Kyrgyz:*He got up – he got up; Such phenomena are also used* in the dialects of the Kyrgyz language, such as *turgaly kalkal, bargaly kal, kurgeldi kelgeldi*, and ancient forms are preserved in dialects.

As noted above, Mahmut Kashkari wrote that "the number of letters that continue at the end of verbs is

ten", and in his analysis he gave examples and described eleven letters (members). Comparing these with the materials of modern Kyrgyz, it turns out that some of them (*-l, -n, -t, -r, -sh*) often also organize relational meanings. Even then, it is clear that these members, who organize the meaning of the modern relationship, have the ability to form words around them. and the gradual disappearance or disappearance of that character.

3.2.1. Members of the verb that are not registered by M. Kashkari

It is well known that in Turkic languages in general, including modern Kyrgyz, there are much more word-forming members. The verb expressions expressed in the dictionary are not limited to the ten words of the author Divan lugati-t turktun. Mahmut Kashkari did not specifically address the ways in which words in the Turkic languages (dialects) of his time are formed by the word-forming members. When the author compiled the dictionary, he continued to complete the verbs. Observing that there are a considerable number of components, and finding that their influence causes words with a new lexical meaning, it can be assumed that these components are written only in the number of letters in the spelling of Arabic letters with the peculiarity of Arabic characters.

In modern Kyrgyz textbooks, they are grouped into members that make verbs from verbs, members that make verbs from nouns, and members that make verbs out of verbs [Abduvaliev, 2008: 193-196]. On the other hand, in the textbook of S. Davletov and S. Kudaibergenov, the verb members are not divided according to their vowels of different word forms [Davletov and Kudaibergenov, 1980: 133-140].

The materials of Mahmut Kashkari's dictionary "Diwanu lugati-t Turk" contain a lot of verbs made with the help of speech-making members. Thus, the members of the verbs, with the exception of the verbs indicated by the author, are distinguished from each other in different forms, as in modern Kyrgyz, that is, depending on what words the verbs are made of, as follows:

1) *verb-forming nouns*;
2) *members who make verbs out of nouns;*
3) *Members that make verbs out of words*.

-ra member. Examples: ***ügrildi*** – terbetildi: beshik ügrildi – terbetildi (thrown) [SM. I, 250]. The right of this word has not been preserved. *amruldi: qajnar ashich amruldi* **–** boiling cauldron [CM. I, 250]. The root of the word is also not used in Kyrgyz. In the Altai language, *amyrash* is *preserved as rest* [Russian-alt. sl., 431]. *ashruldi: jük arttin ashruldi – the* load is carried from the back (over) [CM. I, 249]. It *can be broken down into compound parts ash-ru-l-di*, but the modern pronunciation is *exaggerated* and can

be broken down into compound parts such as *ash-yr-il-dy*. It is clear that the speaker has undergone a change in tone. *Learned: He learned knowledge* – he learned knowledge [SF. I, 253]. At the same time, the pronunciation of the word has changed, and the member has remained unchanged (*ög-rä-n-di - home-rö-n-du).*

The *following examples* can be given from M. Kashkari's dictionary:

ekrindi - spindle: *uragut yip ekrindi* - female thread curved [TT, I, 453].

úðróndy - learned: *er úzlúq úkróndy* - er késé learned [TT, I, 453].

lengthened – multiplied (produced): *he lengthened* his goods – he multiplied his goods, produced (uz ö‖) [TT, I, 467].

ävrädi – insulted, reviled: *he wordni aŋar ävrädi* – he surrendered his evil word to him [MKk. I, 283].

tikräşdi – grown, mature: *oğlan tikräşdi* – the young man grew (became a boy), the young man grew up and matured [MCk. II,167]. In this example, the end of the word *is a verb*.

ažrı - iri (part), separates*: they two ažrıştı - they two parted* [MKk. I, 247]. In the Old Turkish dictionary, *ad (až) means to separate* [DTS, 50].

säžräşdi – swam, swimming, rare: *ton säžräşdi* – thong (dress) swept [MCk. II, 169].

toğruştı - toğruştı (for a purpose): *ol mäniŋ bilä jilqa toğruştı* - he fought with me for a purpose [MKk. II, 169].

soğraştı - sucked, absorbed, shimishti: *sands suvuğ soğraştı - sands soaked* water [MKk. II, 170].

käçrùşdi – forgiven: *they forgave each otherŋ jazugın käçrùşdi* – they forgave each other's sins (sins) [MKk. II, 179].

In the examples soğraştı, käçrùşdi, –ra(-rù) in modern Kyrgyz, *–song* means the meaning of the relational member.

ağrındı - painful, afflicted: *balığ ağrındı* - wounded [mk. I, 262].

In modern Kyrgyz, the member -ra is registered by K. Seydakmatov as a verb-forming member of a word, a critique and a verb: *maara, muure, kuura, kyira, jaira, chachira* [Seydakmatov, 1988: 322]. In the grammar of the Kyrgyz literary language, it is also noted that "-*ra* is a common member for the Turkic languages", and the following examples are given: Kyrgyz. *That's right*, K.Cal. *That's right*, Ozb. *Tygramak*, khak. *Sure*, Turkish. *Dogramak,* n. Turkish *togra*. These verbs correspond to *togla in Tuvan.* According to the facts presented, the phonetic growth of this word is as follows: correct<tuwra<tugra|| togra<tog [Grammar of Kyrgyz Literary Language, 1980: 319].

This ancient vowel noun is found in a number of modern Kyrgyz words, such as *dragu, jire, tire,*

chachira, kyrra, saira, right, jaira, asyra, okura-n, uyrǝ-n, and we can distinguish only a few vowels (*chachira, kyra*). In the rest, the vowel-forming noun is permanently united.

-ba member. Here are examples: ***irpäldi***: jigaç irpäldi – wood is adjusted [SM. II, 246]. The root of this word has not survived in the modern Kyrgyz language. This member, which is found in M. Kashkari's dictionary, was registered by K. Seydakmatov (*–by)* as a non-productive member of the noun verb, and the following examples are given: *olbup-solup, jelpi* [Seydakmatov, 1988: 309].

This member also participates in the formation of a number of words in the modern Kyrgyz language: *uypa, chaypa, sypa, kaypy, zhelpi, kulpy, kalpy, shalpy, yrba, darby, arby, arba, serpi, charpy, tarpa, chuba, shyba,* etc., but almost all of these vowels have lost their ancient meaning and have become united with the member.

-na member. For example: ***äžnätti*** – changed: *är äžnätti* – er changed himself (face). The root of this word is preserved in modern Kyrgyz (*äž-nätti* – self-gurtti), but the member is not preserved. ***ornattım*** – I have installed: *män näng ornattım* – I have installed something. In the above example, we believe that both the ancient right and the Speech particles are preserved (*or-na-t-tım – or-no-t-tum*). The root of this word can be associated with both *the verb your* and the noun oi (hole).***äsnätti:*** *Tanğri esin äsnättı* – The Lord blew the

wind [BA. I, 266]. The ancient word is not used in this sense in modern Kyrgyz; *usnattım: män anğar usnattım* – I read it. The pronunciation of this word also does not occur today; *ağnattı: ol atyn toprakğa ağnattı* – he forgot his name in the soil. At the same time, both the right and the noun are preserved in modern Kyrgyz (*ağ-na-t-tı – oo-na-t-ty); ulnattı: ol oqın ulnattı – he turned his arrow (arrow) upside down* [SM. I, 265]. It does not appear that the word has survived in modern Kyrgyz either.

Analysis shows *that there are six examples from M. Kashkari's dictionary of words with* the -na member, in all of which the *-na* member is preserved as in modern Kyrgyz: *or-na-t-tım – or-no-t-tum; ağ-na-t-tı – oo-na-t-ty.* Noting this word-making member as an unproductive member, Acad. B. Oruzbayeva gave only one example: *jaina* – to be scattered [Oruzbayeva, 1964: 162].

In addition to these, in the Kyrgyz language, such words as *tune, kaina, kiene,* are part of this ancient Particle, but not all of them have retained the meaning of the pronunciation, and have undergone a change in sound.

-qar (-kar), **-kar suffix.** Let's give examples: *sızğurdı:* är jağ sızğurdı– er mai syzgyrgdı*; sız - syz* (striped white) [SM. II, 218]. It is well known that a word, a verb, is *made with the vowel* -ghur *(-qyr)*. *Sűskűrdi:* cattle ärig sűskűrdi [SEE. II, 220] – uy (dial. *Cow*) was left with a swollen sword; *Although the verb*

sűskűr is not preserved, there is a good word for *sűs - sus in modern Kyrgyz*. Therefore, it is possible to distinguish the member of the word from the composition of the word. ***Qutğardı***: täηri mäni qutğardı [CM. II, 224] – the Lord has saved me; *qut* – kut (ul). In Kyrgyz*, the verb rescue* (rescue) is actively *used. Its root* can be considered kut. The word kutul *in our language* can prove this. ***Ojğurdı:*** *ol mani ojğurdı* – he woke me up [SEE. I, 268]. In this word*, -qar (-kar)* comes in a modified form of the vowel noun, and the vowel (***oj) is an*** ancient word with both a noun and a verb meaning (cf. *Wake up,* goose. *okay*).

tuzğurdı: är tam tuzğurdı– er tam turguzdu [SEE. II, 206].

taşğurdı: aşıç taşğurdı [CM. II, 207] – there is left to carry soup (in a cauldron); *taş* – tash: tashgyrdy – tashdy (tashkyndady);

tolğurdı: kőηlűm tolğurdı [CM. II, 207] – full of pleasure (sober); *tol* – tol (tolku, tolgon).

tirgűrdi: taηri tirgűrdi [SEE. II, 208] – the Lord resurrected the dead; *tir(g*) is tir(ik). The pronunciation tir can also be associated with the modern Kyrgyz vow tur. In this case*, the verb verb is made with the help of the -qar* clause.

3.2.2. The Speech particles, which makes verbs out of nouns

In the Kyrgyz language, along with the word-forming members that make verbs, there are also vowel-forming members that make verbs from nouns (stems). From these nouns in Mahmut Kashkari's book, words made with verbs were typed and analyzed.

-qar (-kar), **-kar member.** This word-forming member occurs in various consonant variants, according to the law of phonetic consonance (synharmonism). In the dictionary "Divanu lugati-t Turk" it is known that the pronoun is a lie. However, there are occasional instances where the *-qar (-kar)* member is not a false noun, but a pronunciation, which are discussed in their proper order below.

In modern Kyrgyz, the member -kar is registered as a member that makes a relationship through a verb. For example: *jatkyr, jetkir, otkor, qutqar, butkur, qaytar,* etc. In the grammar of the Kyrgyz literary language: "This member is not very productive in making a verb, and *a* number of verbs made by the -kar member have now lost their independence. This condition indicates the antiquity of this morpheme. The original complete form of *the –every//-er* is considered to be the morpheme *–kar*. Compare: cf. *Silver//Dome, Grave//* and so on*." - Indicated in the article.* This fact itself can attest to a certain extent the *antiquity of the snow member.The vowels of -kyr* differ sharply from

each other in wide, narrow and grammatically noun, verb vowels. The vowel variant *-kar* is used mainly as a vowel noun (verb noun verb) and *-kar* as a relational form. However, historically*, -kar, -kar* interrelated, used as a means of word-making," the following examples of word-making qualities are given: *uyatkar, esker, sugar, atkar, omkor, otkor* [Grammar of Kyrgyz Literary Language. 1980: 310]. On the other hand, in M. Kashkari's dictionary one can find the appearance of the kar member, which creates a new lexical meaning, along with the organizing property of the relationship meaning. *I* would have been able to do that. II, 208] – I put him on the right track. In the southern dialects of the Kyrgyz language*, there is a verb called* tyurk. The meaning is "to *straighten upright, to bring it* conveniently", and *the name tyukkor means* "to bring the name with the left side". Mahmut Kashkari's dictionary has preserved this meaning in the Kyrgyz language (dialect). In Southern dialects, when referring to a horse, it means "bring the horse right, comfortable," and the right of the word (*color*) is color*/straight.* Both semantically and in terms of sound, this word coincides with the ancient word in M. Kashkari's dictionary "Divanu lugati-t Turk". Hence, Kyrgyz dial. *The word for color* / straightening *has the noun* verb -qar (-kar), -kar. In *dialects, it* is also pronounced right, which means "to straighten right". It can be observed that in this word there is also *the member* -qar (-kar), -kar.

A few examples of these words can be cited.

tazğardı: är bashı tazğardi [CM. II, 206] – the man's head was a pelvis; *taz-ğar-dı.* Although this word has not been preserved, ungus (*taz - taz*) is an actively used word in modern Kyrgyz.

İçkärdi – kirdi [SEE. I, 231]. The root of the word (*in) is* understandable, and the Speech particlesic member (-kär*) has no meaning in modern Kyrgyz.*

Mahmut Kashkari's dictionary "Diwanu lugati-t Turk" has many examples of a similar composition.

sarğardı: sarğardı näŋ [CM. II, 218]. – something turned yellow; *sar -* sar(s): *sarkestep sylǵan shawl, Sarsanaat zhoruǵun* (Toktogul); Kyrgyz *sargar is* pronounced according to this: sargara jortsong, kyzara börtsyn (proverb).

He was a horse. II, 218] – he watered his horse; *suw* – water: *suwğar – sugar.* This word has survived to this day.

sűtkärdi: juğurt sűtkärdi [SEE. II, 219] – the blanket has become like milk; *sűt* – milk; *The form sűtkärdi is* not preserved, but both the right and the member in this word are clearly understood.

kűzgärdi: őžläk kűzgärdi [SME. II, 229] – time was autumn; *kűz -* eye: *kűzgär - autumn bol*.

çınğardı - he did, he got to the truth: *ol ışığ çınğardı -* he made it true [MKk. II,144].

Angar – He swore an oath: *He swore to him* [TT. I, 411].

sanğardı - counted: *ol anı kişidän sanğardı* - he counted him as a man [MKk. II, 149].

ezkerdi – remembered (heard), accepted: ol kikik ezkerdi – he remembered the little (dirty) word, ol yavuz nönni ezkerdi – he understood that bad things were good [TT. I, 411].

Kiss me - he made me ashamed [TT. I, 515]. The word is also said to be offensive. Thus, both the root and the part of the word are preserved in the modern Kyrgyz language.

The *–kyr* particle is also found in the composition of verbs made up of words: *shout* (cf. shouting), *laughter (*alt. *katky*, tuv. *mutyr* – ash), *koshkur* (Turkish. *kushku* – fear horror) [Grammar of Kyrgyz Literary Language, 1980: 310].

-ar member. **It is known that the** member who makes this word can be found in the dictionary with a number of phonetic variants. The fact that the pronoun is used in the form of vowels (stems) can be seen from the following examples in the dictionary.

swelled: the head was swollen [CM. II, 75] – bash (translated in Uzbek *as yara shishdi*). The fact that the word is a pronoun (*kab*) is difficult to describe with the facts of modern Kyrgyz. Kyrgyz *news: it is* pronounced as a message of hand, and retains the meaning of "Turkic languages as in the collection of words". A.T. Kaidarov clarified the structural appearance of this vowel: "**kap** (qap) – something swollen, swollen, swollen, swollen: *kab- < kap + ar-* swollen, puffy,

puffy (about a blister, a puffy face, etc.)" [Kaidarov, 1986: 239]. Therefore, the word *kap* is -*ar* and the formation of a new verb. It is also possible to associate the root of the word with the Kyrgyz verb many, because there is a *semantic connection between the verbs* many, shish.

kotordı: ol unuğ kotordı [TT. II, 121] – he translated the flour (put it in another bag). In modern Kyrgyz, the verb *kotor* is found with the same meaning as in the dictionary of Mahmut Kashkari. In his dictionary it is recorded that he met it in the Kyrgyz language of Zaamin district (Mukambaev).

The one-syllable syllable of the word can be read by reconstructing it with the fact of the Kazakh language. *kopar- < kop + ar -* to turn out, to unfold, to pull out (with the root), to turn (upside down). [Kaidarov, 19866, 247]. The meaning of the word in Kazakh can be seen in the meaning of the Kyrgyz *verb komur [KRS, 421]. Not only in the Kyrgyz language, but also in the Turkic languages as a whole*, the consonants b, p, m, *double lips are interchangeable: kyrg. Baby*, Haq. *Fallen*, tat. *mala(s)*; Massacre. *Take it*, UZB. *Olmang,* Kazakh. *apples*. Thus, the verb kopor in the ancient Turkic languages (dialects) is preserved in the dialects of the modern Kyrgyz language, and its root *"lives" in the form of* komur: *kopor - koom.* On the other hand, *the right part of the cop is* a lie, and the new verb is clearly visible.

foamed: he foamed the man. II, 275] – He raised me up from my seat, stirred me up (speared *or roused*). The word can be interpreted as both kopor and kopor (to stand). Mahmut Kashkari *must have given the above example of a kopor or a* kopor (erect) in the first sense, because this example in the book *can be read as if he had moved* me from my place.

The word is also found in the dictionary in the modern Kyrgyz language [TT. II, 121].

Karar: Night Is Dark – Night Is Dark. *In modern Kyrgyz,* the word *karardy* is found in a state of change in sound. In the southern dialect it *is also used as karardy (night karar).*

Kuturdı: oglan kuturdı [CM. II, 78] – the young man. A.T. Kaidarov defined the root of this word *as kut*. He writes that "**kut** (*qut*) is a buoyant, excited, angry state, beshenstvo: *kut < kut + yr* besitsy, bezsitsya, beshenitsya (about a dog, animals)" [Kaidarov, 1986: 253]. We agree with this point of view. Therefore, we understand that *kut-yr was a kutur*.

kűzärdi: őd kűzärdi [SEE. II, 81] – the time was autumn*;* öy - vrem: vecherne vrem- ingirde *őy* [RAS, 74]; *őy≈ őd-period*. Thus, *kuz-ör -du* - kuz became kuz. In modern Kyrgyz*, the* right word autumn has been preserved as it was in its ancient form, but now it has not been pronounced as a false pronunciation of *the song* member. The ancient *word* kűzärdi *had* a structural form *similar to the modern* word uzardy *(*uz-uzun): *uz-ar; kuz-ur*. In the dictionary*, the* word

autumn is found in the variants kűzärdi|| kűzgärdi. From this we can consider *the -ar* member as a variant of *the* -gär member.

In "Divanu lugati-t Turkish" *there are many examples of verb pronunciation with* the -ar (-ar): *tazardı* - was a taz (*tazardı näη – something was sharpened, was a basin*), *tùzärdi* – flattened, leveled *(tùzärdi jir tùzärdi* – the earth was flattened, flattened), *bozardı* – gray (*root bozardı* gray, sky gray), *kögärdi* – *Kögärdi näη* – thing to swell), *kölärdi* lake (*kölärdi suv* – water to the sea), *kämùdi* – hemp (*ol söηùk kämùdi* – it is bone carnage), *tùnärdi* – night, dim, darkened (*tùnärdi jir* – blurred, darkened) [MKk. II, 60-67].

In modern Kyrgyz, *the* verb is registered by K. Seydakmatov as a noun verb member, and the following examples are given: *jashar, kicher, bozor, agar, kogor, sargar, tunor, joonor* [Seydakmatov, 1988: 308].

On the other hand, in the textbook of S. Davletov and S. Kudaibergenov: "With *the help of the member...-a* verb is made from the following nouns: a) from nouns denoting color, color: *agar, kogor, bozor;* b) From nouns with the same meaning: *grief*; [Davletov and Kudaibergenov, 1980: 136-137]. The examples given by Mahmut Kashkari in the book complement what is said in this textbook.

member of -sha. This Speech particles is found in the Diwanu lugati-t Turk as follows:

tävşűldi: *jeep tävşűldi* [SEE. II, 274] – the thread was often touched. Neither the right nor the right here is preserved in modern Kyrgyz.

uvsha – ushala: *ol etmek uvshatty* – he cut bread into small slices, baked [TT. I, 469].

kuwşaldı: *ok kuwşaldı* [SEE. II, 274] – so that the bullet flashed with wood. This ancient word is recorded in the dialects of the Kyrgyz language with this meaning: "guushe – *in drinks*, the husk of wheat, ushalap cleaning: *wheaty guyshөp tatala*" [Mukambaev, 1972, 493]. In the dictionary of K.K. Yudakhin, the meaning is as follows: kuushe – to rush, to rip off grain (by crushing in a large wooden chair) [Yudakhin, 1965: 462]. The root of this word *can be associated with the verb kyu*.

Tawshindi: *Husband Ishta Tawshindi* [SEE. II, 280] – the man tried very hard at the work. In this speech, neither the old right nor the right is now in the crow's chest.

kurşandı: *är kurın kurşandı* [C. II, 290] – girded with a belt. In modern Kyrgyz, there is a slightly modified form of pronunciation (*kur-sha-n-dı – kur-cha-n-dy*). The vowelative member (*-sha, -sha*) is transformed into -cha. *–cha* is a verb noun member: *kurcha* [Seidakmatov, 1988: p. 326].

Kabshändi: *Tawi kawşändi* [SEE. II, 293] – camel cap. Both the right and the Speech particles are preserved in this word in modern Kyrgyz. If you're a trusted sheep, I'll beat your mouth (proverb). In the

ancient Turkish dictionary, it is indicated as "*kev-gryzt, zhevat*" [DTS, 304]. It is also given as "*qap -chavkanye, chmokivaniya*" [DTS, 139].

Examples show that verbs are expressed in grammatical categories with varying forms. The first two (*täwşűldi, kuwşaldı)* are pronounced in the clear case with a definite relational meaning, and the other three *(täwşindi, käwşändi, kurşandı*) are pronounced in the case of a definite relation, and there is no doubt that the basis of the words is verbs made by the falsehood of the member of the Speech particles.*(kuwşaldı, kurşandı, käwşändi*) can also be understood by the lexical units of the modern Kyrgyz language: *kuwsha* – kuushe; *kurşa* – kursha; *käwşä* – kepše.

- *sha*//*In* the textbook of S. Davletov and S. Kudaibergenov, there are several examples of the formation of verbs with the vowelative member -shi, and only some of them (*tolukshu, bolukshu, talykshi, kaksy*) contain the meanings of nouns [Davletov, 1980: 137-138]. Another textbook written for university students -*shi* and as one of the least productive members of the noun [Abduvaliev, 2008: 194].

-ra member. [SM, 2, 407]: *japrattı* – chimirdi: *at kulakın japrattı- ot kuloгini chimirdi*. We use this word in the Kyrgyz language *japyr, japyrdy*. In this formation, the root of the word is *jap*, but the vowel is not -*ra*, but -*yr* (*jap-yyr*). The member must have been subjected to such a change in the course of a long time.

Jağrıttı: ol mäniŋ atığ jağrıttı – u otymning orkasini yagir kildi [SEE. II, 407]. In Kyrgyz, *it must have been my name*. Both Kyrgyz and Uzbek have the vowels *jağ*. According to Mahmut Kashkari's dictionary, it is *jağ*. Here the vowelative member –*ra* is preserved as -ry (-rı) in Kyrgyz (joor-ru-t-tu). In modern Kyrgyz, the ending of the vowel tybysh (-ğ: jağ) is a consonant vowel (tağ-too, jağ- joo). At the root of the word, the root of the word can be called a verb (joy-yr (joor)-ru-t-tu).

Jawrıttı: ol moment jawrıttı- ol weakened him [SM. II, 407]. The root of this word *(jaw)* is present in modern Kyrgyz. In Kyrgyz, *it is pronounced*. Then the composition of the word *is jab-yr-la-t-ty*. In this case, too, the member is changed not *to -ra*, but to *-yyr*.

Jolrattı: ol kuşgang jolrattı – he, güğüttü polilattı [BA. II, 353]. S. Mutallibov translated this word as follows: "u kumgonni jilolatdi" [SEE. II, 408]. You can say that he *made the sand shine*.

Tugrandı - imitate: *öziŋkä är tugrandı*- as if he imitated meat [MKk. II, 194]. In the Old Turkish dictionary it is indicated as "toq (tug) - piece" [DTS, 576]. Thus, the root root of the word right in modern Kyrgyz is *toq (tug),* which **is used as a noun verb with the help of** the member -ra.

3.2.3. Verbs that make verbs out of words

-ar member. *A husband* was a clerk [SEE]. II, 81]– a man's throat. This word in Mahmut Kashkari's dictionary book "Collection of Turkic Languages" has survived in modern Kyrgyz with that meaning, that right and the same member. If we look at the member who makes the speech, B. Oruzbayeva said: "*-ar, -yyr, -ay*. A productive affix that forms the verbal stems of active meaning from nouns and imitative stems: *chongoi (чоңой)* - to increase, *zhonoj (жооной)* - to thicken, *kyskar (кыскар)* - to shorten, *softener (жумшар)* - to soften, *tarsai (тарсай)* - to spread,... *Kyzar (кызар)* - to blush, *Semir (семир)* - to fat; of the noun stems it is found only in the composition of *easy* - light" [Oruzbaeva, 1964: 294]. The author here made a slight mistake, it is clear that the *words "Chongoi" and "Joonoi"* are made from the noun stem, as well as the word easy.

K. Seydakmatov writes *the -ar, -song* member differently and makes a verb from both nouns: *"-ar (-er, -or, -or) is a noun verb member: jashar, kicher, bozor, agar, kogur, sargar, tunor, jonor. -yr (-ir, -your, -ur) is a noun verb: shakir, jekir, kuushur, kemir"*. [Seidakmatov, 1988: 308]. At the same time, he mentions another member: "-song (-ir, -your, -ur) is a member that makes the right word from a word: *jyltyr, leave, soil, kakyr, shygyr, dungur, shyngyr"* [Seidakmatov, 1988: 329].

In the recorded words (käkirdi, käk-ir-di) *in Mahmut Kashkari*'s book, we can see that the verb is made from word to word. A few verbs in modern Kyrgyz, such as *kekir, bakyr, shykyr*, etc., are used to describe the lyrics.

-ra, -gira (-ra, -gyra). It is known that in modern Kyrgyz, this member of the verb organ also makes verb kykyn from pronouns. For example: (*шыҥгыра, даҥгыра, дүҥгүрө, заҥгыра, каҥгыра, мүҥкүрө, зыҥгыра) shyngyra, dungyra, dungyr, zaҥgyr, kaҥgyr, münkuro, zyngyra,* etc. It can also *be assumed that the composition of the words bell, sykyryun* is made by the deception of the member *-gyra* on the stems derived from the correct words: *коҥ (каҥ) – gyra – oo; chyk – gyra – o.*

B. Oruzbayeva does not say from which form of speech this member is used, but lists it as a member who makes verb stems, giving examples such as "*snarl* - growl, *snort* - bizhat, *thunder* - rattle" [Oruzbayeva, 1964: 264]. On the other hand, in the appendix to K. Seidakmatov's Short Etymological Dictionary of the Kyrgyz language, this word-making member is not found.

In Mahmut Kashkari's dictionary, this is where the verb *-ra, -gyra*, is found in the verb that is made up of the right words.

çıŋrattı – jingirlatdi: ol qoŋrağu çıŋrattı – u kungirokni jingirlatdi. [SEE. II, 413]. He rang the bell. In modern Kyrgyz, the density has been changed.

tikraşdi – stitched, sewed: atlar ažagı tikraşdi – the end of the horses dribbled [MKk. II, 167].

çıqraştı - itching: tiş çıqraştı - gnashing of teeth. And so it is said [Mk. II, 167].

täbrändi- tybyrydy: *täbrändi neŋ* – thing tybyrьıdy [MKk.II, 194]. This word is found in the modern Kyrgyz language.

ıŋrattı – ingratdi: ol anı ıŋrattı – u uni ingratdi [SEE. II, 413]. He groaned at her. In Kyrgyz, this word is pronounced in several forms: "*to growl and* growl menacingly; Folk groaned like a hungry lion. (*the hero)* roared like a hungry lion; *Yngyran – vovr. from yngyr* – to grunt quietly and extendedly (e.g. *in a dream or waking up*); *groaning,* sleeping, grunting; *groaned and* got out of bed, got up from the bed" [KRS, 933]. In modern Kyrgyz, too*, the verb is formed by the vowel* that makes the word "gyra".

maŋùrattı – baked: ol anı maŋùrattı – he made him shout and scream [SEE. II, 413]. He shook it. In modern Kyrgyz, maŋrattı is not associated with mańyratty. But in modern Kyrgyz *there are words such as maŋratty, mynyryu, mynyroo "Manyrai* – to look intently and with some surprise and bewilderment; *and when we* entered, *they* looked at us with astonishment" [KRS, 517]. The modern Kyrgyz *noun manyrau (meaningless) has a verb stem (*manyryra), *which* is used to sing the word -*gyra (-yra).*

müŋrattı – Uzb. mauratti: ol udni müŋrattı – he made the bull moan [SEE. II, 413]. This example *is not*

the seal of the bull, but *the seal of the cow*. There is another example with the same word: ol ärni urub müŋrattı – he beat him and he shout like a bull [CM. II, 413]. *He must have slapped the man*.

groaned – groaned, shrugged [TT. I, 513]; *they* screamed they cried: *they were dumbfounded, the* children were crying, they were crying [TT. I, 513].

From the examples given, it is evident that verbs are made from the words: *çıŋ-ra-it-tı, ıŋ-ra-it-tı, maŋ-ra-it-tı, müŋ-ra-it-tı.*Here, the stems of the correct *words end with the consonant* vowel *ng (*ng), and as a result, the consonant *soft g* (*gi*) at the beginning of the member is rewarded (lost*). As a result, in the "Diwanu lugati-t turk" the* original vowel of the member -gy*, which is part of* the complex member, is absorbed into the sound at the end of the stem.

***-qır, -kir* (-qyr).** By means of this word-forming member, verbs are formed from words. K. Seydakmatov noted that "*-kyr (-kir, -kur, -kur)* is a member that makes a verb from a word: *bakyr, okur, chakir, yshkyr,, kakyr, pishkyr, kekir"* [Seydakmatov, 1988: 308]. Mahmut Kashkari's dictionary gives examples of this:

bűrkűrdi: juğçı tonga su bűrkűrdi [SEE. II, 197] – the washer poured water on the ton; *bűrk* – eagle: eagle;

sighed - whistled: the *serpent sighed* - the snake whistled [TT, I, 417;

throat – throat: *earth throat* – male throat [TT, II, 129];

bırqırdı: at bırqırdı [SM. II, 198] – horse cooked*; bır(q)* – baked: cooked.

3.3. Summary

In this chapter of the monograph, the verb members of M. Kashkari's dictionary "Diwanu lugati t-Turk" are analyzed. In the introductory chapter of the book, the author himself gives examples of how verbs are arranged with ten letters (the member that forms a word).

It turns out that almost all of these word-forming members have survived in modern Kyrgyz. Most of them have undergone a slight change in sound and are still used in modern Kyrgyz. The problem is that verbs are written in dictionaries rather than nouns. For this reason, M. Kashkari wrote most of the verbs in grammatical forms. In other words, in the dictionary book "Divanu lugati-t turk" the author uses the verbs in a clear past tense. In the form -*dy is* written with the member. For example: simürdi – uzb. *Simirdi,* Kyrgyz. *Semirdi;* Kämürdi – Uzb. *hemp*, kyrgyz. *hemp*; Kirikti-Uzb. *Cyrus Buldy*, Tur. *Kırkırdi*, kyrg. *dirty*; Division - Uzb. *Boulindi*, Tur. divided *into companies*, kyrg. *divided;* Tapuldi – Ozb. *flooded,* massacred. *found*; Printed: Anıŋ ewi Çapıldı- Озб. *Unning Uyi Liquid Loy Bilan Chapildi,* Kyrg. *his house (roofed) was smashed,* etc. All of the examples are given by the member of the Clan of the Past.

And in other examples*, the member of* -gan has been falsely associated with the member*: full,* tasting*, eating, etc.*

There are examples where a member of an indirect relationship and an explicit past member come together: satıldı – *sold,* tıtıldı – *torn,* qabıldı – *received, accepted*, tabildi – *tebildi, etc*.

Since the forms of the verb in the Turkic languages are so complex, the dictionary lists both other forms of relations and its pronunciation in other forms. Another example: töpöladi –uyg. *Beshiga Urdi*, Kyrgyz, Kaz. *stubble* (beaten), qaraldi – uyg. *Look*, Massacre. *Cursed*, tikiladi- uyg. *Tikildidi,* Kyrg. *Tikildidi,* etc.

At the same time, an attempt was made to identify the members of the Speech particlesic verbs that formed words in grammatically modified verbs. As a result, it was found that in Mahmut Kashkari's dictionary "Diwanu lugati t-Turk" there are verbs that make verbs from both noun stems and verb stems. Of course, this does not mean that all the members of the Speech particles who form words in this ancient dictionary have been studied. There are members who have the same character. To investigate them is the work of the future.

CONCLUSION

Mahmut Kashkari's dictionary book "Divanu lugati-t Turk", which is considered the great spiritual heritage of the Turkic people in general, is of great importance for modern Turkic languages, including Kyrgyz. This dictionary, published in the Middle Ages, was developed by taking into account the linguistic achievements of the Arabic language, the experience of Arabic lexicography in the Middle Ages [SM, I]. The value of the book is, first of all, that it conveys to us the appearance of the lexical means of the Turkic languages (dialects) of about a thousand years ago. At the same time, concise explanations of some grammatical categories of medieval Turkic languages can also be read on various pages of Mahmut Kashkari's dictionary. Thus, it is an invaluable linguistic material for writing the history, historical lexicology, historical grammar of the modern Turkic languages, including the modern Kyrgyz language.

The monograph examines the structural structure of words in Mahmut Kashkari's dictionary book "Divanu lugati-t Turk", namely, the morphological formation of words in the dictionary. Mahmut Kashkari himself in the preface to his book (and in the preface) shows the members of the vocabulary (the author calls them "fonts") that organize the formation of nouns and verbs, and gives a couple of examples. Of course, the vocabulary of Turkic languages, including Kyrgyz, is

not only about fifteen or twenty. Mahmut Kashkari's dictionary does not specifically study the Turkic vocabulary. As the author himself put it, he must have given an example of the development of word-making members who make noun words and verbs only with the idea that they will help others learn Turkish.

In the monograph, Mahmut Kashkari himself presented and illustrated the word-making elements (the fonts used to make nouns, the fonts involved in the formation of verbs). An attempt was made to show their appearance in the modern Kyrgyz language, to analyze the possibilities of expression, the meanings they created. In appropriate cases, it was compared with the materials of other Turkic languages, recorded and analyzed the inconsistencies in terms of consonant structure, meaning. Some members who use pronouns and verbs that are not registered by M. Kashkari have also been investigated.

The following brief conclusions have been made.

1. At the beginning of the dictionary, several of the word-forming members (as M. Kashkari himself said) correspond to two different Speech particlesic members in modern Kyrgyz. For example: *the alphabet* is represented by the -a member, *and there are examples such as bilge, ögä (ögä), kesme, örma.*

2. The *Lam alphabet (-l) in the dictionary corresponds to* the modern Kyrgyz word forms -l, -yl, -yl: *bıçğıl, tarğıl.*

3. The verb-forming *alphabet* also corresponds to the members of the modern Kyrgyz verbs -*a* and -*la*.

4. The members of the Particle -ğ, -q, -k, -g, *which make the pronouns*, are given in four different kinds of members with four different scripts. These four members are the different consonant features of the same -*k (-k)* member.

5. A member of the modern Kyrgyz noun -*ysh* (of course, the noun organizer -ysh due to the noun*: oodarysh, wrestling, war, acquaintance, comrade, savash,* etc.) in the dictionary is the member that makes the noun and the member who organizes the relationship.

6. The occurrence of a group of verb-forming members (characters) with verbal affective and relational meanings in M. Kashkari's dictionary is illustrated by the following examples:

a) -*r: the words barturdı, kälürdi* can be compared with the modern Kyrgyz *words for barturdy, cited;*

b) -*ş (-sh), -l(-l), -n (-n)* also have the corresponding relational meanings of the verb. In "Divanu lugati-t türk" there are a number of words made with these members, such as *urushdı (urdı), turushdı (turdı), atıldı (är oq attı), toqıldı (böz toqıdı), alındı (aldı).* This in itself can provide valuable material for the unresolved problem of the verbal properties of the verb members, not only in the Kyrgyz language, but also in the Turkic languages in general;

c) Materials have been collected to convince us of the presence of verbal meanings of the relational members of the verb in the modern Kyrgyz language. Comparing the materials of M. Kashkari's dictionary with the phenomena in the modern Kyrgyz language, *it turns out that in words such as айлан, көрүн, узан, үйрөн, үйлөн, жазыл, оңол, күрөш (аны менен күрөш)* (fight against it), *-yn, -yl, -ysh* appear as word-making.

7. Mahmut Kashkari's dictionary examines how the members involved in the formation of a number of words by the author have now become less productive and less productive: *alif (-a), t (-t), ç (-ch), -g (-g), -k (-k,-yk), -l (-l), -n (-n), -çek (-chek, -ındı (-ındı).* It was also noted that some ancient vowels began to lose their meaning of words in modern Kyrgyz*: -r (-r), -gıt (-kyt), -z (-z). The* -ş, -la, -çı, -sız, -lıq, -kiç *in "Divanu lugati-t in Turkish"* have not lost their productivity even today.

8. In the dictionary, the verb *-t* member *is also found with the variants* -ıt, -kıt: *bärkitti, bilkätti, kőrkűtti, qurğattı, etc.* The verb member *-s* is found in the dictionary in the variant *-sa, -sä.* And in modern Kyrgyz *it has the variants* -sa, -se, -so, -se: *zhansa, engse, susa, kosse, moyso.* "Divanu lugati-t turk" is a verb, which is the pronunciation of various words. There are 12 variants in modern Kyrgyz.

9. The following members of the Tribunal have been examined:

-ar (-ar): käkirdi: är käkirdi [SEE. II, 81]– a man's throat.

-gira (-gyra): çıŋrattı – ringing, *ıŋrattı* – groaning; *mὺŋὺrattı* – shouted: ol anı mὺŋὺrattı – he shook it, *müŋrattı – sealed.*

-qır, -kır: bὕrkὕrdi: juğçı tonga su bὕrkὕrdi [SEE. II, 197] – the washer poured water on the ton; *bὕrk* – eagle: eagle; *Bırqırdı*: At Bırqırdı – Horse whispered. The right is *bır(q).*

10.   The fact that the formation of words by the morphological method has long been of great importance in the development of the lexical fund in the Turkic languages, including modern Kyrgyz, has been confirmed in the research.

In conclusion, the monograph examines the morphological formation of modern Kyrgyz vocabulary by Mahmut Kashkari's dictionary book "Divanu lugati-t turk".

SOME ABBREVIATIONS USED IN THE BOOK

Languages
az. - Azerbaijani language
alt. - Altaic language
bashk. - Bashkir language
dial. – in dialects
Kaz. - Kazakh language
K.Kalp. – Karakalpak language
kyrg. – Kyrgyz language
tat. – Tatar language
Tuv. - Tuvan language
Turkish. – Turkish (Turkish) language
Turkmen. – Turkmen language
Ozb. – Uzbek language
Uyg. - Uyghur language
Haq. - Khakass language
yak. - Yakut language
Mong. - Mongolian

Other abbreviations
BA – Kashgarli Mahmut. Divanü lûgat-it-Türk
(Çevirei). Çeviren Besim Atalay. 5. Bask. Cilt I-IV.
Ankara, 2006.

SST – Comparative-Historical Grammar of
Turkic Languages. Morphology. Moscow, Nauka
Publ., 1988.

SM – Devon is a Turk. Tarzhimon S. Mutallibov.
1-3 vols. – Toshkent, 1960-1962.

KRS – Kyrgyz-Russian Dictionary. Compiled by K. K. Yudakhin. Moscow, Soviet Encyclopedia Publ., 1965.

CTS - Dictionary of the Kyrgyz language. – Bishkek, 2010.

TRS – Turkish-Russian Dictionary. Moscow, Russkiy yazyk Publ., 1977.

RAS – Russian-Altai Dictionary. Moscow, Soviet Encyclopedia Publ., 1964.

TT – Dictionary of Turkic Languages. (Translated by T. Tokoev, K. Koshmokov). - Bishkek, 2012.

MKk – Divanu lugati-t Turkish. (Translators: Abduvaliev I., Akhmatov T., Omorov A., Sultanaliev I., Tolubaev M.). –Bishkek "Height", 2013.

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Monography

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FORMATION OF WORDS IN MAHMUT KASHKARI'S "DIVANU LUGATI-T TÜRK" WORK (MORPHOLOGICAL WAY)