

SOUND EXCHANGE THAT OCCURRED WITH A SPEECH DEMAND IN "DEVONI LUG'OTIT TURK " INCIDENT

Malika Misliddinova

researcher

Annotation: *This article describes the views and analyzes of Mahmud Kashgari's work "Devoni lug'otit turk" on the occurrence of phonetic phenomena, in particular, sound exchange in the speech process .*

Key words: *Mahmud Koshgari, phonetic phenomena, sound exchange, metathesis.*

Mahmud Koshgari each one event of the tongue by nature , his in speech manifestation to be from the opportunity come out comments . For example, let's take the tendency to always strive for comfort, ease and fluency in the pronunciation of language units. This tendency, in turn, gives rise to certain phonetic processes. That is why the lexicographer did not ignore this aspect of the matter and interpreted it depending on the speech situation.

In the dictionary there are also words that undergo the phenomenon of sound exchange - metathesis, and they can be shown as follows:

a>i : ° qirghağ rī p rarī - *the king or bek is angry with himself - cursing, god's curse* [DLT.II,333-334].

g>r : ąkr̄t̄, y ögrätti – *taught* [DLT.I,260]

z□>s : qaz gas - qaz qas [DLT.III,165].

z□>y . тдът, ы toz□t̄ - t̄yd, y to j d̄ [DLT.III,262].

n>sh : qnsh, y blood - *neighbor* [DLT.I,408] .

s>ch : hair – hair, mouse – mouse [DLT.II,29].

p >в : арвѣшд, ы arwashdī – *avrushdi* [DLT.I,239],

q>x : q'ýw qa j u – *which* - kh'ýw khaju [DLT.III,238].

q>g' : y'q'rw j aqru - y'gh'rw jagru [DLT.III,38].

g'> m : ° j'gh'mr jagmur - *turnip*. j'mghr thrift [DLT.I,425].

r'>г : ° y'kl tegyl – *not like that* - داغ' ul [DLT.I,374].

Always necessary to look for additional stylistic meanings from the process of changing such sounds , it should be said that none of them has met the phenomenon of metathesis without any reason. As we understand, these exchanges take place primarily depending on the flow and harmony of sounds in pronunciation .

If these alternations do not cause serious obstacles in pronunciation, both options can exist. That's why in the dictionary qnsh, ы qoshnī – *neighbor* - qnsh, kānshī [DLT.I,408] is stated to be both regular and t thief [DLT.I,408]. Maybe this variation was possible in the language of that time . As a result of this, in some dialects, the variant of *the neighbor* has been preserved even now . But the standard option for our



current literary language is *neighbor*. yes **jupqa** is the **f- like variant** of *yup qa*, *j'ghm̄r jag'mur* - *turnip* of *г г'* with **m m** swapping places, *j'mgh̄r* it is also noted that there is a **jamgur pronunciation** [DLT.I,109,425]. S.Mutallibov that **s is old in the s>ch** exchange and in the current Uzbek language both options: °s'j **hair** - *hair-hair*, **hair сичган** – *says that the mouse-mouse is* also used [DLT. I,311,411; II,29]. This usage is not in terms of literary language, of course. *Hair* in our literary language and *mouse* options are used.

But according to the laws of the language in practice, it is not appropriate for such a variant to continue for a long time. Therefore, in the modern Uzbek literary language, the variants of the words *yup qa* and *omgir* are standardized.

Mahmoud Koshghari continues to give his recommendations in the process of interpreting words while giving their options, and he takes comfort and ease in pronunciation as the main measure. For example, *Az°*, which gives the meaning of *white susar p ostin a:z* sometimes s He said that with **s it is also** pronounced in the form of *as° a:s* and that this is good [DLT.I,109], that when pronounced with s it gives the meaning of *white susar coat*, z and its pronunciation with indicates that it is applied to maidservants.

In another place, the reasons for the change of sounds in the word are revealed: "the past tense form of the verb is formed by adding *д, Ы-* **ди in all verbs (to the stem and basic forms of the verb)**, it does not change anywhere. The past participle is changed to **d - d**, **t - t** when added with four hard letters such as **d -d**, **b -p**, **t -t**, **j -ch**, **k - k**. This is **d - d** The change to **t - t** is because the denominator of u letters is hard. The root of these is **d**, when added to the above letters it is better to pronounce it as **t**" [DLT.II,41-42]. Again: «*y'kl tegy l – not like that* (Ugush). The root of this word is *arghucha* °l° داغ derived from **the word dag'ul**. They are two elves Those who dropped **a** and replaced **д - д** with **т - т**, **г - г'** with **к - г** [DLT.I,374]. **He explained the alternation of г - г'** and **к - г** as the proximity between these sounds: *y'qrw jaqru* - *y'ghrw* like **jag'ru** [DLT.III,38].

q=g' sound exchange is considered one of the active phenomena in Turkic languages. "In two-letter words containing the letters *г - г'*, two consonants with the same denominator are combined. Since it is difficult to pronounce each of the other words individually, it is avoided and absorbed. For example, *تَغَقَا tag'qa a g'quchi* and *s'ghqwj*, *qw*, **y like a dog**" [DLT.II,53]. This exchange is related to ease of pronunciation.

From this it can be concluded that in some cases the replacement of one sound by another is according to the stylistic requirement, to be more precise, the requirement of synharmonism. If it is not pronounced like this, the norm is violated.

Other words have different requirements for pronunciation: **n - n= l - l**. "According to the rule *q̄lnlād*, *y* it should be called **kulunladi**. But *q̄ln'd*, *y* It is called **kulnad**. Because **n - n** and **l - l** are sounds from the denominator. These are interchangeable" [DLT.III,101]. It is understood that the reduction in this position and



the associated sound changer q is due to the need for compactness in speech. This law is the reason for the change of sounds in the first place: «قاي gas is the root p of each tree . In the proverb it is: قاديئا قاسيئا gaz□iñ kasiña - bark of a birch tree. Here the letter z - z□ may have changed to s - s . Because even if the letter z took its share in the word before it, when the letter s came after it, there was no place left for the letter z - z□ in the word" [DLT.III,165].

In speech, z - z is observed not only to s , but also to y : тдът, ы toz□t̄ - t̄yd , y crown _ However, Mahmud Koshgari does not consider this to be a characteristic of all Turkic languages, " letters were changed according to the linguistic characteristics of those who convert into , " ي he says] DLT.III , 262]. In the same way, the replacement of some sounds, for example q - q by kh - x , is interpreted as a category of halach, Turks q'ýw kaju - which one, ° q , yzim If they say girl , they say хейw khaju ° x , ызим хизим " [DLT.III,237-238].

In order to ensure naturalness in speech, the sound ъ - з can not only exchange its place with other sounds or be dropped, but can also be added to the composition of some words. Mahmud Koshgari _ _ šwžkir , y Commentary on the example of the expression of a person . According to him, "two silences do not come together in horses with humps. Because gunna itself is difficult to pronounce. On top of that, if two silences come side by side, there is a weight that makes it impossible to speak." The addition of ъ to the word in yu was done to make pronunciation easier [DLT.III,398].

Mahmud Koshgari observed a subtle stylistic situation in the case of a>i - a situation of change of meaning in the exchange of sounds: ri p rari - when a king or bek is angry with himself. Kyrgyzstan , y 'xh , ы° خان khañ anī kīrgadii - khan cursed him, angered him, opposed him. When God curses, it is called kargadi , and when a person curses , it is called qir gadii , to distinguish these curses, the first one is pronounced with a , and the second one is pronounced as qirgadi . For example, distinguishing between the messenger of God and the messenger of the king, the first one is °ylaf'j jalafach , the second °ylaf'r called jalafar (which is Uighur) [DLT.II,333-334].

In general , the change of sounds in a word causes a change in meaning. The scientist showed this in the exchange q - q and sh - sh : ajnaq _ _ _ ojnaq işlär - a playful, cheerful woman , ojnash – to play; a walking woman who talks to a stranger [DLT. I,142].

A brief conclusion is that in the history of our language, the exchange of sounds was not in vain, and they performed certain tasks according to the requirements of speech. In one case, this process was the basis for the harmony of pronunciation, and in the other case, the emergence of stylistic nuances in the meaning of the word.



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