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## The Phenomena Of Semantic Widening And Narrowing In “Hibatul-Hakayik”

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### ABSTRACT

The article analyzes the types of lexemes used in the work “Hibatul-Hakayik” according to the change of meaning: words with a narrowing of the semantic structure, as well as words with an expansion of meaning.

### KEYWORDS

Ahmad Yugnaki, “Hibatul-Hakayik”, narrowing of meaning, expansion of meaning, internal source, external source, sema, lexeme, lexical unit.

### INTRODUCTION

The lexical meaning of a word determines that it is a basic unit of the lexical-semantic system of language. However, not all words have a lexical meaning. Therefore, in Uzbek linguistics, the term lexeme is used to refer to words that have a lexical meaning in order to distinguish between words that have a lexical

meaning and those that do not, and to distinguish the names of language and speech phenomena. Hence, the basic unit of the lexical-semantic system of language is a lexically meaningful word or lexeme [1, p. 31]. Lexical meaning is always part of the semantic structure of a particular word. The word has

both a grammatical meaning and a meaning that expresses the speaker's attitude toward his speech. But these alone cannot be lexical. A lexically meaningful word serves as a part of speech, as well as conveying the meaning of morphological categories, emotional-expressive, and stylistic meanings [2, p. 47].

## RESULTS AND DISCUSSION

Although the lexical meaning of the word is more stable, it changes over the years under the influence of certain factors: 1) extra-linguistic factors - socio-economic life, development of consciousness, thinking; 2) Linguistic factors - the relationship of language units within the language system [3, p. 21]. Consequently, the change of word meanings is a diverse and complex process. In particular, the narrowing, widening, and acquisition of new semantics of lexeme meaning are the product of a long period of time. In this sense, the lexemes used in "Hibatul-Hakayik" can be divided into two groups according to the change of meaning: a) words in which the semantic structure has narrowed; b) words with an expanded meaning.

1. **Words with a narrowing in the semantic structure.** Narrowing of meaning is the transition of meaning, which first represents a wide range of reality, to a narrow range of reality [4, p. 67]. In the narrowing of the lexical meaning, certain parts of the referent he expresses are differentiated and called by another name. As a result, the lexical meaning of the word narrows [5, p. 113]. In a number of lexemes in the dictionary of the monument under study, there was a phenomenon of semantic narrowing, that is, certain semantics of words came out of consumption. Including,  
In the language of the work, the term **ürün** means "white": Rasullar örün yüz ol ol yüzrä

kün [6, 1972]. This word first appears in the Tonyuquq monument: Sarığ altun ürün kümüş - yellow - gold, white - silver (Ancient Turkic dictionary, 627) Yusuf Khos Hajib in his epic "Qutadgu bilig" expressed the meanings of "white", "pure": Saqalın ürün boldı keldi ölüm - If your beard is white, consider that death has come (Ancient Turkic dictionary, 627).

Although the adjective **aq** is not used in the epic, it was first used in "Irq bitig – Race note" to mean "gray " (noun category): Aq bisi qulunlamış –gray beans were used. This lexical unit in the Turfan texts literally means "positive, desirable, positive": Aq qışın az – There is little to do that pleases man (Ancient Turkic dictionary, 48). In Mahmud Kashgari's dictionary, while retaining the original meaning of the word, a new "white" sema develops: Aq bulut (MK, I,258).

So, it turns out that in the ancient Turkic language, the semantic "white" was represented by **ürün** lexeme. The **aq** qualities have been used in the same sense since the 11th century.

**Ağu** monumental inscription and Uyghur documents from the Berlin collection express the meaning of "poison," "to be poisonous, poisonous": Sizlärda almiş ağū... - poisoning from you (Ancient Turkic dictionary, 24). The first meaning of the lexeme is noted in the source under study: Yoqmaqqa (yoqamaqqa) yumşaq içi pur ağū. This word is made up of **-u** forms of the suffix **a:ğ-** with the verb **-ī**, which means "poisoning" in the ancient Turkic language (Etymological dictionary of the Uzbek language, I, 267).

The concept of "knowledge" was first introduced in the Ash tag with the knowledge lexeme (Etymological dictionary of the Uzbek language, I, 50) formed from the **bil** verb,

which means "gaining knowledge and experience" with the affix **-(i)g** (Etymological dictionary of the Uzbek language, I, 50): Ayiğ bilig anta öyür ermiş - - they learned bad knowledge from there (Ancient Turkic dictionary, 99). The lexeme continues its original meaning in "Devonu Lugatit Turk": Ula bolsa yol azmas, bilig bolsa söz yazmas - If there is a sign, a person does not go astray, if there is knowledge, a person does not err in words (MK, I, 108). Mahmud Kashgari also shows the meanings of the word "intellect, understanding", "wisdom" (I, 367): Bilig kişi ara ülüglüg ol – intelligence is distributed among humans (Ancient Turkic dictionary, 100). In documents written in Uyghur script in the Berlin collection, the fourth meaning of the lexical unit, "caution", occurs: Yiti biligin yarmiş kergäk – the wound should be opened very carefully (Ancient Turkic dictionary, 100). In the language of the epic, **bilig** lexeme mainly serve to mean the semantics of "knowledge": Bilig bildürür ergä bilig qadrini. At the same time, the following example shows that this term has played a key role in the formation of new words: Biliglig biligsiz qačan tej bolur.

The lexeme **tarīg** (NF, 188a17) first expressed the concept of "grain, seed" in the Urhun-Yenisei sources: Tarīg bişdi yaş ot ündi yilqıqa kişikä esgü boltı – the grain ripened, the green grass floured, and it was good to cattle and people (SES, 537). Mahmud Kashgari admits that the word means "wheat" in most Turkic tribes and "tariq" in Oghuz, that is, "a grain plant that can be used to whiten the grain" (MK, I, 354). In the epic "Kutadgu Bilig" it means "farming": Tarīgçi tarīgda erik bolsun – let the farmer show his zeal in farming (Ancient Turkic dictionary, 536). In the epic, tarīg phonetic forms are used in the semantic "grain": Tarīgliqda qatılan tarīg ezgölük. It can also be observed in this example that the term was the basis for making a new word. Hence,

the sememe "grain, seed" of **tarīg** noun is considered a denotation for others. In later times, this meaning of the word disappeared from consumption, only the "**tariq**" sema remained. The lexical unit is made up of the -ğ affix with the **tarī**- verb, which means "to sow" in the ancient Turkic language (Etymological dictionary of the Uzbek language, I, 322).

In Mahmud Kashgari's dictionary, **qarī** lexemes mean "a measure of the length of an arm", "a measure of gray, gas" (III, 242). In "Tafsir", the initial meaning of the word under investigation is as follows: Ul adamniñ iki yüz qarī bu yüklüki ärdi (38b13). Uyghur legal documents of the XII-XIV centuries and in the work "Hibatul Haqiq" the semantic term "measurement of arm length" is mentioned: ... yüz eki bağliğ uzun qarita böz alıp – take one hundred two-banded material (gray) of the same size as the old one in length (Ancient Turkic dictionary, 426); Qarīga qonar ham qafasqa kirür. Qarī in the XIX century in Khorezm was 148.94 cm, in Bukhara 320.04 cm, in Fergana 164.45 cm. In Tashkent, there are two types, the first of which is the market age - 177.8 cm, the second khan age - 213.36 cm [7, p. 118]. The word is originally formed with **-ī** affixes, meaning "the part of the hand from the shoulder to the elbow," which means to shrink from **qar** noun. In the Uzbek language, the vowel **a** is replaced by **ä** vowels, the hardness of **ī** vowels is lost: **qar +ī = qarī>qäri** (Etymological dictionary of the Uzbek language, I, 525).

The word **köl** in Turfon texts means "a place where water collects, a lake": Quğu quş uçtı kölingä qonmas - the swan flew away without landing in its lake (Ancient Turkic dictionary, 313). In Devon it means: "pool", "accumulated water, lake"; "Sea": köl köpügi (MK, III, 148-149). In the study note, the lexeme has a main (denotative) meaning, "a place where water

collects, a lake": Ya māydan tek ol gul karam al köl ol.

Ancient Turkic language sources, such as the work "Golden Light", monumental inscriptions and Turfan texts, express the **qatığ** qualities of "hard" (DTS, 433), "harsh, ruthless" (SES, 433), "strong" semantics: Adawaki yekqatığ ünin qıqırīb – Adawaki cried out in a loud voice (SES, 433). In the memoirs of the Karakhanid period, "hard": Ol qatığ neñni yumşattı – he softened the hard thing; "Cruel, ruthless": Azunta negü bar ölümün qatığ – what else in the world is more cruel than death; The meanings of "strong" and "firm" can be observed (SES, 433). In the Central Asian Interpretation, quality "retains its shape and size under normal conditions" (20.6); "Strong" (27,17); "Difficult, arduous" (27b19); "Which afflicts a man, hurts him" (28,24); Used in "ruthless" (45b7) semaphores. Ahmad Yugnaki in his work gave three meanings to this lexeme:

- 1) "which retains its shape and size under normal conditions": Baxılğa qatığ ya oqun kizlägil;
  - 2) "solid": Qazā qaytarılmas qatığ ya qurub;
  - 3) "strong": Qatığ kizlä räzīj kişi bilmäsün. In addition, the lexeme was involved in the creation of new words in the epic language: Bu açun mazasıqatıǵılıǵ maza; Aya ranj qatıǵsız sorur umǵuçı.
2. Words that have expanded in meaning. It is well known that any word is monosemantic when it first appears. However, as a result of continuous development, the meaning of a word can change its semantic structure and become a polysemantic lexeme. Hence, the fact that a lexeme, which originally meant a narrow range of realities, then expresses a wide range of realities is a phenomenon of meaning expansion [8, p. 86]. This process took place due to the shift of a single word in the epic lexicon to polysemantic, its

enrichment with colorful new meanings, the expansion of the semantic structure of polysemous words, the formation of portable meanings. Of course, this, in turn, is a testament to the author's skill in using words in their proper place, adding additional meaning to them, giving them appeal. Let us now proceed to the analysis of the examples.

The lexical unit of the **Or**, in its monographs, Mahmud Kashgari's *Devon*, and Turfan's texts, means "the side of the body opposite to the heart" (Ancient Turkic dictionary, 367). The original meaning of the horse is preserved in the "Tafsir": Äwrämiz anlarnı or yan sol yan (1b10). The lexeme was also used in later periods in the senses mentioned. This can be clearly seen in *Hibat al-Haqqiq: The Right: Ökünç ol aña yoq or anda azın*; "west": Ötüb bir-birigä yürür or sonja; "beginning": Ol işniñ orjını sonjını saqın.

Hence, the first of the mentioned semantics of the word **or** is denotative, the rest are connotative.

When thinking about the semantics of the **kötär//kötür** verb in the work, it should be noted that this lexeme is in the form of **kötüp** (Tafsir, 129,11) in Kultegin's epitaph, "Qutadgu Bilig" and "Devonu Lugotit Turk" (Ancient Turkic dictionary, 320). In the course of our research, we have seen that the verb is used in the epic in the following senses:

- a) «to lift»: Niqāb kötrür açun birär yüz açar;
- б) «to glorify»: Tavāzi' qılıqnı kötrür izi;
- в) «to remove»: Vabāl kötrü bardı üzälä söküş;
- г) «to destroy»: Xasislarnı kötrüb nafsni çalīb.

The lexeme **kötär//kötür** is formed by adding the suffix **r** to the **köti** verb, which means "to move up" in the Old Turkic language, in which **i** vowels in the second syllable are replaced by **ü** vowels, which in turn are replaced by **ä** vowels,

and in Uzbek ö vowels are lost: köti-+r- kötir->kötür->kötär-> kötär.

The **Kün** lexeme "Sun" in the Urhun-Yenisei sources: Kün toğdı qamuğ üzä yaruq boltı – The sun rose and shone in all directions; "Part of the day from sunrise to sunset": Tün künniñ qarşıı ol – night is the opposite of day (SES, 326). In "Kuatdgu Bilig", he means "24 hours": Tiriklik küniğä tükäl alqınur – Life goes on day by day towards nothingness (Ancient Turkic dictionary, 326). In "Devonu Lugotit Turk" it means "Sun", "the part of the day from sunrise to sunset": tün künnüñ qarşıı ol - night is the opposite of day (Ancient Turkic dictionary, 326). The language of the epic is used in three senses:

- 1) "A star that radiates heat and light to the earth": Rasullar örün yüz ol ol yüzbä kün;
- 2) "Today": Bu kün qazğu saqınç yarın yük vabäl;
- 3) "Everday": Anın kündä arta turur bu bida'.

In "Tafsir", he writes, "A star that radiates heat and light to the earth" (10b11), "The part of the day from sunrise to sunset" (146.21), "In one of the past and future days" (9.18), (133.11), came in the semantics of "life, life" (70b5).

The semantic word "the part of the journey that is formed as a result of the movement of all things" is given in the footnote:

In Tafsir, he writes, "A star that radiates heat and light to the earth" (10b11), "The part of the day from sunrise to sunset" (146.21), "In one of the past and future days" (9.18), (133.11), came in the semantics of "life, lifetime" (70b5). The semantic word yol means "the part of the journey that is formed as a result of the movement of all things": Kögmän yolı bir ermiş – There is a path in Kokman (SES, 270). In monetary sources, it means "measure of opportunity": Sen üç yolı inča tez ayğıl – You tell them about three possible measures

(Ancient Turkic dictionary, 270). In Mahmud Kashgari's "Devonu Lugotit Turk", he expressed the semantics of "way", "way of life, longevity": Ula bolsa yol azmas – If there is a sign, it will not go astray; Yol oğur bolsın– let it be a good way (Ancient Turkic dictionary, 270). This lexeme is used in four different senses in the study memoir. This, in turn, indicates an expansion of the scope of the word being examined. The term mentioned in the dictionary of the monument means the following semantics:

- 1) "a long, continuous part formed by the movement of people, animals and other things on the surface of the earth": Kim ol yolluğ ersä anıñ yoli yoq;
- 2) "to travel, to go somewhere, to travel to another place": Öñ arqış ozadı qopub yol tutub;
- 3) "way of life": Bilig birlä bilnür sa'dat yoli;
- 4) "opportunity": Kim ol yolsuz ersä aña keñrü yol.

In "Hibatul-Hakayik", the **köni** lexeme have the following meanings: Ağız til bezägi köni söz turur; "Conscientious, honest, real": Miñ er dostda biri bulunmas köni; reliable, true friend": Köni dostuñ ersä taşı bil muni; "Justice": Köni keltügünčä xayr ketgüük; "To be right": Köni bol köni qıl atıñ köni. This word occurs in Yusuf Khos Hajib's epic "Kutadgu Bilig" in the sense of "correct" and "just": Sen utru köni yolqa kirdiñ...- you have entered the right path opposite (Ancient Turkic dictionary, 315). In Mahmud Kashgari's dictionary it is mentioned in the sema "correct": könier (MK, I, 326). In the vocabulary of the monument, Chinese and Arabic čin and synonyms of truth are also observed: Dad insäf tutar čin anuşırvaniy; Majâz boldı dostluq haqiqat qanı; Biligsizgä haq söz tatıqsız erür.



The verb **tur** means "to be", "to live" in the Urhun-Yenisei and Turfon texts: *evtä tursa iglig bolur* - at home, the disease is observed (Ancient Turkic dictionary, 586) *sema*. In the work "Devonu Lugotit Turk" "to be in an upright position on one's feet", "to be in a certain place, time, position": *ol munda turuḡsaq ol* - he wanted to stay here, "to live somewhere, to live; to live" (Ancient Turkic dictionary, 586). Used in the following semantics in "Hibatul Hakoyik":

- 1) "to be in an upright position on the foot": *Anin kündä arta turur bu bida'*;
- 2) "to exist in a place, time, position": *Qani kendü ezgü kişi turḡu yer*;
- 3) "to be without expectation, to be, to happen, to be in the hope of coming, to behave for this purpose": *Kütüb tur farahqa bala-ranj yütüb*;
- 4) "to move away": *Tili yalḡan ertin yıraq tur tez-ä*;
- 5) "to absorb ": *Serib sendä räziñ sinjib turmasa*;
- 6) "to worship ": *Jazä' qılma ya ranj izisi turub*;
- 7) - dir in place of the cut affix: *Aḡiz til bezägi köni söz turur*.

## CONCLUSIONS

The phenomenon of semantic narrowing observed in the dictionary is a product of the development of society, which is mainly due to the shift of polysemous words to monosemant, the expression of their meaning by other lexemes of their own and assimilated layers, the formation of various new semantics, the development of portable meanings. In addition, the fact that some lexemes used in the early sources of the Old Turkic language and the Old Turkic language are used in a completely different sense in the memoir indicates the uniqueness of the writer's style.

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