

THE HISTORY OF THE DEVELOPMENT OF THE TERMS OF LITERARY STUDIES OF THE TURKIC PEOPLES

Ubaydullaeva Maftuna Azamatovna

Named after Sharaf Rashidov

Samarkand State University

Doctor of Philology (PhD)

ABSTRACT

The history of the origin and formation of Turkic terminology goes back to ancient times. The first information about this is in the language of the written monuments of Urkhun-Enasoy, created in the middle of the VI century, which reigned on Turkic rights. The research conducted in order to determine the features of the written monuments of Urkhun-Enasoy proves that our people at that time knew the rules of literature well, the means of expression-images and knew how to skillfully apply them. Mahmud Kashgariy's work "Devonu lugatit turk" (Devonian Dictionary of Turkish) is also a valuable source on the history of the Turkic languages. In this article we learned issues related to the history of the development of the terms of biology of the Turkic peoples.

Keywords: terminology, science, terminology dictionary, tavit, madid, basit, vofir, komil, hazaj, rajaz, ramal, munsareh, muzore, muktazab, mujtass, sarg, jadid, karib, hafif, musokil, mutakorib, mutadorin.

АННОТАЦИЯ

История возникновения и формирования тюркской терминологии уходит корнями в глубокую древность. Первые сведения об этом есть в языке письменных памятников Урхун-Энасой, созданных в середине VI века, правивших на тюркских правах. Исследования, проведенные с целью определения особенностей письменных памятников Урхун-Энасой, доказывают, что наш народ в то время хорошо знал правила словесности, средства выражения-образы и умел их искусно применять. Труд Махмуда Кашгария «Девону лугатит турк» (Девонский словарь турецкого языка) также является ценным источником по истории тюркских языков. В данной статье мы изучили вопросы, связанные с историей развития терминов биологии тюркских народов.

Ключевые слова: терминология, наука, терминологический словарь, тавиль, мадид, басит, вофир, комил, хазадж, раджаз, рамаль, мунсаре, музоре,

муктазаб, муджтасс, сарг, джадид, кариб, хафиф, мусокил, мутақориб, мутадорин.

INTRODUCTION

National terminology studies in all fields of science is always relevant for the science of linguistics. Today, in Uzbek and Kyrgyz linguistics, terms used in almost all fields of science are studied to one degree or another, a number of terminological dictionaries related to these areas are being created. These are signs of the achievement of outstanding achievement in the field of terminology. The history of Uzbek and Kyrgyz terminology cannot be distinguished from the history of Turkic terminology. In the following years, interest in the research of terms used in the fields of science in Turkish science has significantly increased.

It is known that terminology is one of the most important branches of linguistics, which equally applies to all spheres of science. The term "linguistics" has theoretical and practical significance in accordance with its connection with all linguistic and non-linguistic spheres. The history of terminology goes back to ancient times. We read terms related to the spheres of our social life, initially in such inscriptions as Tunyukuk, Kultegin, Bilga Hakan. The first manifestations of this term have been preserved in folk tales and legends, in seasonal ritual songs. Information about this is also contained in the work of Mahmud Kashgariy "Devonu lugatit turk" (Devonian Dictionary of Turkish). [1]. In devan, there are terms related to *human kinship, astronomy, agriculture, stock-raising, food*, and a number of subjects are also listed in the literature. In work, the song used *tabzug, tabuzgum* - I told him a riddle; *yir* - a song that is mainly attributed to lyrical songs, *ul yir* - he sang a song; *saw* - a proverb; *matal*; *savda mundag'kalir* – the term in the examples refers directly to literary studies, for example, the proverb is called Within the terms of literary criticism, a combination of the term "*saw*" and "otalar so'zi" (father's word) was used, representing the content of the *proverb*. In Mahmud Kashgariy's work, "Devonu lugatit turk" (Devonian Dictionary of Turkish), the word "*saw*" is interpreted as "the word of the father" and *savda mundag'kelir* - a *emas otalar so'zida shundoq keladi*" (*sawda* comes – the words of father comes like this)[2]. The scientist notes that the word "*saw*" is used in more than one meaning in the Turkish language, which can be understood from the following definitions: *saw* – *narrative*. A report from ancient events to say. *saw* – *story*. To tell an event. *saw* – *brochure, letter, booklet*. *saw* – *word, speech*. *Saw* – *previous messages, news carrier*. Because he heard a lot of messages, transmitted what is written. *sawch* – *between daughter-in-law and son-in-*

law, as we said above, matchmaker, who carries letters between daughter-in-law and son-in-law” [3]. The history of the origin of the word “*Sovchi*” (matchmaker) in the ancient Turkic language is connected with the lexeme "saw", which was used in the meanings of "so'z", "xabar", "hikoya" (word, message, story). [4]. According to the Kazakh linguist R. Syzdykova, the element "saw", which is based on the word savchi/"javchi", is connected to the stem "so'z / sau" (word), which means "so'z" (word) in Turkic languages[5]. In Mahmud Kashgariy's work, “Devonu lugatit turk” (Devonian Dictionary of Turkish), it was analyzed about 7,500 words reflecting the lexical language of the Turkic peoples, such as *turk*, *turkman*, *uguz*, *chigil*, *yagmo*, *qirgiz*. Most often, the meaning of words is explained and described using appropriate illustrations. *Proverbs and sayings (290 pieces in total)*, *4 long poems*, *songs used in the interpretation of words from poetic fragments* [6].

DISCUSSION AND RESULTS

Expert in Uzbek terminology H.Dadabayev said that, unlike all-Russian words, the terms, which are always aimed at serving to designate, express special concepts, were found and improved on the basis of the stages of formation and development of the Uzbek literary language. The periodization of the history of lexical terminology is formed on the basis of the laws of the vocabulary of the Uzbek language in the form of ancient Turkic language (VII-X) terminology, ancient Turkic language (XI-XIV) terminology, Ancient Uzbek language (XV-early XX century) terminology, the period of Shur in the form of terminology of the Uzbek language and allows to implement [7]. The development of the Turkic languages, in particular Uzbek and Kyrgyz, cannot be imagined without understanding the development of lexicography. Views on the terms of literary criticism are also presented in the work of Mahmud Zamakhshariy's work, "Muqaddimat al-adab" (The introduction to the science of civility). Mahmud Zamakhshariy created his works "Asas al-balaga", "Muqaddimat ul-adab" and made a huge contribution to the development of literary terms. According to sources, in the development of literary terms, Abu Khayyun's book "Kitab ul-idrok li-lison ul-atrok", the author of the book "Kitobi Majmuai tarjumoni turki va ajami va mug'ali", created by Khalil bin Muhammad bin Yusuf al-Kunyavi, the author of which is unknown "Kitobi attuhfat uz-Zakiya Fi-l-lugat-Turkiya", the book of Jamoluddin Turkiy "Bulgat al-Mushtaq fi-l-logat-Turks ve-l-kifchak", "Al-Kavoninu-l kuliya li-Zabtil-legatit Turkey", which was founded in Cairo at the beginning of the XVI century, is also of great importance[8]. Later, the terms of Uzbek literary studies were further enriched by such predecessors as Alisher Navoi,

his predecessors as Atoi, Sakkoki, Yakiniy, as well as Babur, Muhammad Salih, Ogahi, Munis, etc. The Timurid period plays an important role in the history of the development of literary terms. The field of terminology was sufficiently formed during this period. During this period, Islamic ideas appeared in the meaning and essence of the terminology of literary criticism. Alisher Navoi also played a role in the development of the terminology of Uzbek literary studies. Alisher Navoi also used other language terms. For example, according to “Mazon-ul-avzon”, it was used Arabic-Persian terms, such as *tavil*, *madid*, *basit*, *vofir*, *komil*, *hazaj*, *rajaz*, *ramal*, *munsareh*, *muzore'*, *muqtazab*, *mujtass*, *sarg*, *jadid*, *qarib*, *hafif*, *mushoqil*, *mutaqorib*, *mutadorin*. In addition, Navoi shows that there are other types of Uzbek poetry besides Arabic and Persian poetry. By naming them, Navoi refers to the vernacular. New weights and poetic forms are called by the names that are mentioned by the people, and those that do not have a name, regardless of which of the weights in aruz, by the name of the same weight. Navoi effectively uses internal and external sources of terminology selection. He named terms such as weight and poetic forms inherent in folk songs, such as *tuyuq*, *qo'shiq*, *changi*, *muhabbatnoma*, *mustahzod*, *turkiy*. Most of the terms used by Navoi are now used as a literary term [9].

Of course, with the thematic scale of literature in the XV–XVIII centuries, the terms related to literary studies used in fiction also improved, new manifestations of which appeared. U.Tursunov and B.Urinboev also showed that new genres have appeared in literature, such as ghazal, rubai, qita, tuyuk, kasida, noma, munozara (discussion), epic, story, fable, memoirs. As a result, a new methodological system of the literary language has emerged. The idea of fighting for a centralized state could not be explained within the framework of some ghazal and rubai. This need led to the development of the tazkira genre and to praise, which represented a new style of self-expression. At that time, there was an understanding that only kings would fight for a centralized state. In the process of praising just kings, the genre of revenge appeared. Based on the skillful use of old Uzbek word-formation words, folk song styles, the tuyuk genre emerged. Homonyms in tuyuk were used in the style of word-play. The genre of the problem also appears in the literary language, finding (hidden) significant or formative words in the problem, applying the equivalent of a word in one language to another language, entering certain letters in words, composing a new word, using the abjad calculation, creating a word based on the basis of numbers, etc. In general, the development of Uzbek classical literature has led to the development of the Uzbek literary language from a grammatical and lexical point of view [10].

The period of the former Soviet Union occupies an important place in the development of Uzbek terminology. In the Uzbek linguistics of the 30s of the XX century, attention was paid to terminology issues, many terminological dictionaries were created in various fields of science. The history of the origin and formation of terms used in various fields of science during this period, their meaning and subject groups, methods of their systematization and legalization, views on the sources of enrichment of internal and external elements from the moment of their appearance were proved in the material dictionary of the history of language. The works of linguist Ulug Tursunov's works, such as "Against the aspirations of the bourgeoisie in linguistic terminology", "Questions of Uzbek terminology", "Questions of terminology", "On some issues of terminology of Uzbek linguistics", "Tips on the selection of words and terms in the Uzbek literary language", "Ways of enriching Uzbek terminology" were published on topical issues of Uzbek terminology language during this period. In addition, terms related to various fields of science were studied. In particular, the development of terminology in bilingual dictionaries, cotton terminology, technical terminology, mathematical terminology, chemical terminology, terminology of terms, anatomical terminology, medical terminology was studied. Also, some works have studied the issues of homonymy, synonymy in the field of terminology. E.Begmatova, H.Bektemirov in his book "Conditions of the period of independence" writes: "It is a mistake to assume that you can insert the right word into the language, exclude the right word from it at any time...Knowledge of the role, norms and scope of intervention in language life and speech practice, as well as work on this basis, is the most correct way to regulate and improve scientific terms" [11].

It should be noted that a lot of work has been done in Turkish studies on terminology issues. Among these works there is a significant work, especially devoted to the study of terms in linguistics. It turns out that in linguistics, the work done in the field of terminology was carried out mainly from the point of view of language. The works devoted to the study of literary terms in Uzbek linguistics are numbered with a finger. Among the works created in this period after the "dictionary of literary terms" created by H. Homidi and others, are named, it can be said that N. Khotamov's dissertation on the topic "The development of the terminology of Uzbek literary studies in the Soviet era" led the research to one common denominator[12]. This thesis of N. Hotamov also contains information about the three main ways of forming literary terms. 1. Morphological (using suffixes). In this method, a new meaningful term is formed by adding a word-forming suffix to the word. It takes examples, such as *-chi* (yozuvchi, hikoyachi) /writer, storyteller/, *-shunos*

(adabiyotshunos, mifshunos) /literary critic, mythology/, *-dosh* (avtordosh, ohangdosh) /co-author/, *-lik* (darslik, g'oyaviylik) /textbook, ideality/, *-ma* (boshlanma, to'qima) /origin, fabric/, *-kor* (ijodkor, san'atkor) /creator, artist/, *-sh*, *-ish* (chekinish, qofiyalash) /digression, rhyme/, *-lashtirish* (tipiklashtirish, qofiyalashtirish) /typing, rhyming/, *-m*, *-im* (to'plam, ko'chim) /collection/, *-kash* (qalamkash) /writer/, *-un* (tugun) /knot/, *-v* (o'lchov) /measurement/, *-go'y* (badihago'y). On top of that, *-chilik* (yozuvchilik, hikoyachilik) /writing skills, storytelling/, *-shunoslik* (she'rshunoslik, hamzashunoslik) /poetics, hamology/, *-doshlik* (ohangdoshlik) /melody/, *-sizlik*, *-lilik* (konfliktsizlik, obrazlilik) /conflict-free, figurative/. In the second method, known as the syntactic or compositional method, it is shown that two independent meaningful words intertwine and form a new literal literary term. Examples of complex terms in the work are the words *so'z boshi*, *qo'sh qofiya*, *kirish hikoya*, *erkin she'r*, *adabiy tanqidchilik* (chapter, double rhyme, introductory story, free poetry, literary criticism), as well as in pairs the terms humor, song-poem, epic novel, fairy tale-drama, fable-story, image-character. The lexicosemantic method implies the application of a word in a new meaning or the improvement of the meaning of a word and its transformation into a terminator. The author, along with reflections on the terminological process of words such as *parda*, *voqea*, *yo'l* (curtain, event, road), also touches on the penetration into the literature of the *marsiya*, *band*, *zarb*, *naql*, *qochiriq*, *terma*, *to'qima*, *tugun*, *ko'rinish*, *yodgorlik* (elegy, band, blow, narration, gaze, fabric, knot, appearance, monument). In general, the literary terms that have emerged in connection with the development of literature have also been refined. In the two-volume books "Literary Theory" (1978, 1979) and three volumes "Literary types and genres" (1991, 1992) created by scientists of the Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan, as well as N.Shukurov, N.Hotamov, Sh. Kholmatov, M. Mahmudov's "Introduction to Literary Criticism" (1979, 1984), Academician IO Sultanov's "Literary Theory" (1980, 1986), Prof. A. Zunnunov and N. Hotamov's "Literary Theory" (1978, 1982), Prof. B. Valikhodjaev's "History of Uzbek Literary Studies" (X-XIX centuries, 1993), prof. "Rules of Literature" by A. Fitrat (1926, 1995), "About Aruz" (1936, 1997), "Introduction to Literary Studies" by E. Khudoiberdiev (1995), prof. A.Khojiakhmedov's "Study of the weight of dreams in school" (1978, 1995), "Dictionary of Uzbek dreams" (1998), "The art of classical art" (1999), "Poetic arts and classical rhyme" (1998), T.Boboiev's "Science of poetry" Education "(1996), H.Homidiy, Sh.Abdullaeva, S.Ibrahimova" Dictionary of Literary Terms "(1967, 1970), N.Khotamov and B.Sarimsakov" Russian-Uzbek Explanatory

Dictionary of Literary Terms”(1979). information about the specific features of the terms. In the use of terms in the field of literature, it is important that they are universally understood, to follow the laws of language development, the rules and principles of scientific coverage. G.Abdurahmanov writes: “The accuracy and firmness of the terms show the level of science, education and culture of this nation. The development and regulation of terms vary in different areas of science and depend on the development of a particular science. As this development is uninterrupted, the emergence and regulation of new terms will also be continuous. In general, the careful elaboration and arrangement of terms in the mother tongue is a necessary resource both for the compilation of textbooks and manuals and for teaching in the mother tongue. Lack of elaboration and regulation of terms also affects the style of speech”[13].

In Kyrgyz literature, literary terms have also been studied to some extent. However, it should be noted that the study of Kyrgyz literary terms began in the 1940s, and in the article by Kh. Karasaev, M. Bogdanov and others “The concept of literature and its trends” in the journal “Soviet Kyrgyzstan”, the main attention was paid to the problems of terminology.

M.Bogdanova described her observations in the field of literary studies in the essays "Kyrgyz Literature", published in Moscow in 1947. Depending on the type of Kyrgyz folklore, the book contains information about the relationship between folklore and written literature.

A significant part of the research in Kyrgyz literary studies is devoted to the study of the great heroic epic "Manas". "Manas" is an invaluable wealth, a great spiritual heritage of the Turkic peoples, embodying the glorious past of the Kyrgyz people, artistic art in literature, subtle aspects of language. Therefore, interest in the study of "Manas" is constantly growing all over the world. S.M.In Abramzon's research that the Kyrgyz heroic epic "Manas" is an ethnographic resource, M. About the features of Bogdanov's Kyrgyz heroic epic "Manas", S.In Musayev's works on the epic "Manas" [14] provide information about the terms of the Kyrgyz literary study. In addition, issues related to terms, including Kyrgyz folklore, E.Abdildaev, B.M.Yunusaliev, A.N.Berstram, I.B. are also reflected in the studies of the Moldobaevs.

In 1961, K.A.Asanaliev and R.Z.Gidirbayeva published the book "Literature taanuu terminderinin kirizcha kiskacha szdugu". Later this dictionary was revised and republished under the title "Dictionary of Kyrgyz Literature", supplemented with new materials. Although in the 80s of the last century there were no special works directly

devoted to the terms of literary studies in Kyrgyz literary studies, there is some information about the terms of this field in scientific studies created during this period.

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