
**DEVELOPMENT OF LINGUISTIC HERMENEUTICS AT THE
PRESENT STAGE (BASED ON THE MATERIAL OF RUSSIAN AND
UZBEK TEXTOLOGY)**

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ABSTRACT

This article considers issues related to the development of linguistic hermeneutics at the present stage (based on Russian and Uzbek textology). With regard to the Uzbek language, there is no need to single out a special subclass of articulated words: as a rule, root and affix articulated words are derivatives. The Uzbek language as an agglutinative is characterized by a clear morpheme structure, relatively easy isolation of formally and semantically stable roots and affixes. One of the methods of scientific study of languages is the comparison of the facts of the studied language with the corresponding facts of the native language. Such a comparison helps to identify not only the common and similar, but also different and special in each of the compared languages. This is the difference between the comparative and historical study of related languages, meaning mainly the study of related and unrelated languages, which aim to identify not only general but also special, specific in the languages studied.

Keywords: hermeneutics, stage, modernity, development, linguistics, languages, relations, roots, words, materials.

АННОТАЦИЯ

В статье рассматриваются вопросы, связанные с развитием лингвистической герменевтики на современном этапе (на основе русской и узбекской текстологии). Применительно к узбекскому языку нет необходимости выделять особый подкласс артикулируемых слов: как правило, корневые и аффиксные артикулируемые слова являются производными. Узбекский язык как агглютинатив характеризуется четкой структурой морфем, относительно легким выделением формально и семантически устойчивых корней и аффиксов. Одним из методов научного изучения языков является сравнение фактов изучаемого языка с соответствующими фактами родного языка. Такое сравнение помогает выявить не только общие и похожие, но и разные и особенные в каждом из сравниваемых языков. В этом разница между сравнительным и историческим изучением родственных языков, означающим, главным образом, изучение родственных и неродственных языков,

цель которых - выявить не только общие, но и особые, специфические в изучаемых языках.

Ключевые слова: герменевтика, этап, современность, развитие, лингвистика, языки, отношения, корни, слова, материалы.

ANNOTATSIYA

Ushbu maqolada hozirgi bosqichda (rus va o'zbek to'qimachiligi materialida) lingvistik hermenevtikaning rivojlanishiga oid masalalar ko'rib chiqildi. O'zbek tiliga nisbatan, segmentli so'zlarning maxsus pastki sinfini ta'kidlashning hojati yo'q: odatda, ildizga va so'zlarning qo'shimchasiga bo'linadi. O'zbek tili uchun aglutinativ sifatida aniq morfemik struktura, rasmiy va semantik jihatdan barqaror ildiz va affikslarning qiyosiy oson ajratilishi xarakterlidir. Tillarni ilmiy o'rganish usullaridan biri o'rganilayotgan til faktlarini ona tilining tegishli faktlari bilan taqqoslashdir. Bunday taqqoslash nafaqat umumiy va o'xshash, balki har bir tilda ham turli xil va o'ziga xos xususiyatlarni aniqlashga yordam beradi. Bu, asosan, o'rganilayotgan tillarga xos bo'lgan umumiy emas, balki maxsus, o'ziga xos bo'lgan tillarni aniqlashga qaratilgan tegishli tillarni o'rganish bilan bog'liq tillarni qiyosiy-tarixiy o'rganish o'rtasidagi farqdir.

Kalit so'zlar: hermenevtika, sahna, zamonaviylik, rivojlangan, tilshunoslik, tillar, munosabatlar, ildizlar, so'zlar, materiallar.

INTRODUCTION

Hermeneutics is the theory of text interpretation and the science of understanding meaning. He has spread throughout modern Western literary criticism in order to understand the basic methodological principles on which the newest literary theory is based.

The etymology of hermeneutics is connected with the name of the god of commerce, the patron saint of the streets of Hermes, who, according to ancient Greek mythology, conveyed to people the commands of the Olympian gods. He had to explain and interpret the meaning of these messages.

The concept of a universal method in the humanities is traditionally associated with hermeneutics. As a method of interpreting historical facts based on philological data, hermeneutics was considered a universal principle of interpretation of literary monuments.

The subject of literary hermeneutics, as well as philosophical, is interpretation, understanding. The function of interpretation is to teach to understand a work of art in its absolute artistic value.

Linguistic hermeneutics is the study of the most meaningful interpretation of works. The subject of hermeneutics is the interpretation of the linguistic form of a word, the task is the interpretation of linguistic facts in close connection with the text, with the linguistic environment. A special area of linguistic research is the study of the language of written monuments. In linguistic hermeneutics, semantic text analysis plays an essential role. [1].

General Linguistics studies theoretical problems and develops a general scientific methodological level. The interaction of thinking, language and speech is no longer considered as a socio-cultural phenomenon, but as an interaction of relatively independent elements of the text. The norms and methods of translation of linguistic thinking in the text are studied.

DISCUSSION AND RESULTS

Linguistic hermeneutics, in turn, considers specific problems of interaction of thinking, speech, and language in text communication and offers specific methodological recommendations.

The mutual influence of the philosophy of language through linguistic hermeneutics on general linguistics and vice versa is obvious. The theory of language in linguistics is greatly influenced by the philosophy of language. For example, representatives of the philosophy of logical analysis (logical positivism, neopositivism) developed a methodology for creating an ideal language of science in accordance with formal logical norms, sought to reduce the scientific problem to the construction of artificial language models.

It was shown that the principles of conventionalism and tolerance proposed by the philosophy of logical analysis are important for general linguistics and linguistic hermeneutics.

In the East, scribes were considered educated and enlightened people of their time. The scientist A. Murodov, who studied the history of the art of calligraphy in Central Asia, wrote: "In the East, the scribe was considered not only a person performing simple technical functions, but also an important figure of the playing culture. an important role in the cultural life of society "[2].

Textual criticism of the early Turks was achieved by writing and replicating copies. "Despite the fact that the work "Cook Turk Bitiglari" was created in honor of the restored monuments, clear rules for the composition of the text have been developed here." Literary critic, historian, researcher Yulug Tigin for the first time uses the principle of editing when writing a text. He edited most of the text from the

1st source and moved it to the 2nd source. In the era of Alisher Navoi, there were many people who studied rare manuscripts. Navoi himself was also an ardent critic of texts, who observed stable principles when composing a text and choosing the most correct copy of a work of art. A. Khayitmetov, who studied Navoi's attitude to textual criticism based on the poet's works "Muhokamat ul-Lugatain" and "Confusion of the Righteous", writes: "Navoi's writings related to textual criticism were based on his deep knowledge of philosophy and history. Art history, as well as in the exact sciences, such as astronomy, algebra, geometry, medicine, etc. The type of activity of Navoi associated with the preparation of a copy necessary for a scribe can now be considered textual" [3].

The study of the history of the text of the work, the identification of the source of the text, its analysis and compilation are the main tasks of textual criticism. The first Uzbek oriental textual criticism was formed on the basis of traditions and developed in stages. The process of preparing handwritten sources for publication at the end. The XIX -early XX century was the impetus for the practical development of Uzbek textual studies. In particular, when preparing the works of classics for publication, copies of sources were determined by the lithographic method, then work was carried out on compiling the main text for the selection and typographic edition. Textual works of this kind were carried out by poets, literary critics, and publicists.

Although Uzbek Oriental textual criticism, which had its own methodological and practical developments, in the 40s.

The XX century was, under the influence of Russian textual criticism, the main section of philology, lithographic publications occupy a certain place in it [5].

The main thing in hermeneutical interpretation is not only the historical reconstruction of a literary text and the consistent averaging of our historical context with the context of a literary work, but also the expansion of the reader's awareness, helping him to understand himself more deeply. Therefore, understanding the text, understanding its meaning is not just reading, but also research, which, starting with rational understanding, should lead to conscious perception. Awareness of the value system of a particular era helps to place a work in its historical context and evaluate it in all its originality.

CONCLUSION

To date, the formation of East Uzbek textual criticism, its stages of development and research methods, the scientific activities of textual scholars, including the classification of handwritten sources, the study of sources, the history of the text, the

principles of text restoration, have not been studied specifically. The performance of such research will serve as a theoretical and practical source for future textual critics.

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