ANCIENT TURKISH LANGUAGE AND KOYNE EVENT

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Abstract

The research on the linguistic features of the "Golden Light" created by ER Tenishev sixty years ago still retains its significance in Turkic studies. The research conducted by Professor N. Rakhmonov is important in the study of the work from the point of view of literature and linguistics. His observations on the genre features of the "Oltun Yarug", on the integrity of the spirit and faith in the work are noteworthy [2, 3-17]. It is also worth noting that his views on the continuation of the features of the ancient Turkic language of the V-VIII centuries in the "Oltun Yarug" are quite reasonable. In particular, the lexical layer of the work is based on the coyote, which is a feature of the ancient Turkic language, as well as the legitimacy of the ancient Turkic language.

Introduction

Undoubtedly, the lexical layer of the Oltun Yarug differs from the lexical layer of other ancient Turkic monuments by this feature - it is based on the coyote.

Koyne (Greek word meaning "common language") is a functional form of language; is used as the main means of daily communication in the context of constant social contacts between speakers of different dialects (ethnolects) or languages.

Koyne's appearance and practice was based on inventing a unique means of communication for people of different languages belonging to a particular group. In particular, because Alexander the Great's troops were made up of different tribes and ethnic groups, they used a dialect as a means of communication, and this dialect was understandable to all. In particular, the coyote originated as a result of this socio-political life.

Another feature of Koine is that it covers the speech of individuals who speak differently, even if they are firmly established in the speech for the communication of certain groups. This occurs when individuals consciously try to speak according to the dimensions of written speech [3, 475]. A vivid example of this can be seen in the ancient Turkic language, which operated in the V-VIII centuries. Although several Turkic dialects used in different parts of the ancient Turkic khanate were the means of communication within the various tribes, a single Turkic language was used as a means of communication in the area from Northern Mongolia to Hungary.
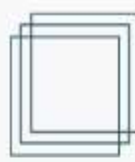
Mahmud Kashgari, in his Devonu lug'atit-turk, draws attention to the location of the Turkic tribes and gives a map of their location, showing the differences in their languages [4, 66-69]. brings The examples given in the play do not belong to a particular tribe, but to all Turkic tribes - the twenty Turkic tribes described by Kashgari himself.

Such evidence suggests that the words collected and selected by Kashgari in this dictionary and their use as a means of communication in all Turkic tribes, as well as the differences in the languages of the tribes, can be said to be based on the coyote. In civilized countries, among many dialects, one language replaces dialects and becomes a means of communication. Where the coyote is firmly established, of course, there will be individuals who speak different dialects, in which case individuals who consciously try to speak according to the dimensions of written speech are meant.

In time, differences in dialects may disappear (an example of this is the process of integration of tribal languages during the transition of Old Turkic to Old Uzbek). But even then, the process of language development, which is common to all, gives rise to new individual characteristics in language. The Oltun Yarug is a literal example of this. An example of this is the formation of synonymous lines in a synonymous line due to words from several dialects or other languages. This event was a legitimate event for the Oltun Yarug. In the following example, we see that adjectives form a series of synonyms due to words from dialects, and this example shows that dialects have become a common language: burxan nomunung ulugh törlüg, küçingä közüningä artuqraq süzüg kiritgünç köngül öritip, (1. 8б), a convincing ... A couple of words in the modern Uzbek language kuchingä közüne have an independent lexical meaning in "Oltun Yarug".

Åmti taqï sini örlätkäli, åmgätkäli kälmäz biz (1 10б) - Now we do not want to hurt you [6, 83].Observing the origin of the Koine-based language, which is so widespread and used by all Turkic tribes as a common language, raises a number of questions, which in the future raises the need to study ancient Turkic dialects and Koine features. Of course, the origins of the ancient Turkic dialects and the use of a particular dialect as a common language in a large area inhabited by Turkic tribes have not yet been studied.

It is natural that the ancient Turkic literary language changed under the influence of local dialects in the process of its application in different regions of Central Asia. That is why some Turkologists (for example, Amir Najib) have used the term "literary dialect" in relation to Turkic languages in different regions. In relation to the written monuments of this or that group, the concept of "literary dialect" "literary language" replaces [7, 3]. This view can be applied not only to medieval Turkish written monuments, but also to monuments of the ancient Turkic period. When Mahmud Kashgari referred to the "Turkic languages" [8, 69] in relation to the language of the Turkic tribes in the 11th century, he was referring to "several literary languages." Or the differences between the language of Urhun monuments and the language of Yenisei

monuments (especially in sound structure), between Urhun-Yenisei monuments and the language of Turkic-Uyghur written monuments (sound, morphological structure, vocabulary) suggest this. In the analysis of these differences, it is advisable to consider both the types and characteristics of the record. Undoubtedly, this is a topical issue in Turkology, in particular, it serves to prove that "ancient Turkic languages" existed and spread from the east to the west of Central Asia.Coyne is not just acting as a speech phenomenon. However, in the Uyghur khanate, which replaced him after the end of the Turkic khanate, and then in the territory of other Turkic khanates, the high position of dialects is noticeable. The question arises as to why the lexical layer of different dialects has left its mark in the Golden Light, and whether this contradicts the Koine law. In order for the " Oltun Yarug " to be understandable to all the tribes speaking different dialects in the territory of East Turkestan, it is necessary to consider that the features of the coyote are clearly expressed in the lexical layer. The linguistic feature of the Oltun Yarug came as a common language for different tribes.In short, Koine is a language that arose from the need to create a common language for all tribes, given that dialects acted as a "literary language" in a particular geographical area. Languages such as "Khan's language" and "Kashgar language", which were formed in the 11th century in East Turkestan on the basis of ancient Turkic dialects, are in fact different names of the same language. However, the fact that the dialects of the ancient Turkic language were used as a whole as a literary language and criterion for the Turkic peoples of this country is the law of Koine.

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