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유라시아 투르크 연구소  
Institute for Eurasian Turkic Studies  
동덕여자대학교 Dongduk Women's University

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## **Preface**

The Institute for Eurasian Turkic Studies was established in February of 2016 and planned according to the Dongduk Women's University's research promotion policy.

Our institute aims to cooperate with Eurasian Turks' research and with research institutes and universities from around the world. Especially, The Eurasian Initiative and the New Silk Road Initiative are increasing the need for research on Eurasian Turks in the Eurasian region. Therefore, our institute was established with the purpose of revitalizing the research on Turks who had played a key role in Eurasia and the Silk Road.

The researchers have participated in the study of the Turkic Belt countries in the fields of politics, economics, society, history, language, literature, culture, and art of Eurasia, and our institute was established to carry out joint research in these respective fields. It is possible to do comparative studies with neighboring countries and neighboring ethnic groups as well as Korea.

Through this research, we will play a central role in the study of Eurasian Turkology in Korea and will contribute to the improvement of relations with Turkic Belt countries by working as a research institute in cooperation with Eurasia Turkic Research Centers abroad.



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## **Cooperation between the Turkic Countries and Middle Power South Korea: Silk Road policy and regional development strategy**

**Mr. Vagif Jafarov**

Ph.D. in Politics.

The Counsellor of the Embassy of the Republic of Azerbaijan to the Republic of Korea /  
Azerbaijan

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### **Abstract**

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After the collapse of the Soviet Union, the newly independent Turkic countries (Azerbaijan, Kazakhstan, Uzbekistan, Turkmenistan, and Kyrgyzstan) of the Caucasus and the region of Central Asia, which served as a bridge between East and West for the last centuries, became the center of international relations. The Silk Road, which emerged as a network of economic and cultural cooperation among the Eurasian countries, recently is being restored according to the strategic initiatives of the global powers, such as the European Union, China, Russia and the United States.

Although the positive attempts of these great powers are welcomed by the states of the region, such a policy, however, have creates serious problems with their political, economic and security interests, which sometimes do not coincide. Therefore, possessing various geopolitical and national interests and implementing diverse and multifaceted projects on the Great Silk Road, the world powers are trying to maintain economic and political superiority in this strategic region. However, due to the differences in priorities, interests, and approach of the world powers to regional integration, the countries of the region find themselves in confusion and complex geopolitical game.

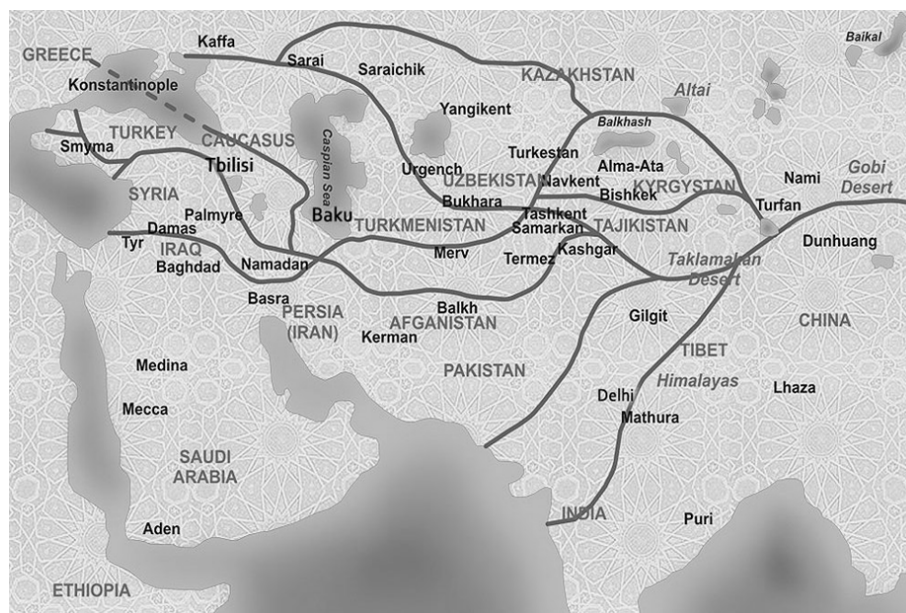
Many studies on conflict and cooperation at the international level use game or conflict theories, but they do not often help to solve real problems. Therefore, this article addresses the problem from a new theoretical point of view, such as the role of a middle power, which is based on a historical and cultural approach. This study is an attempt to explore new alternatives in the absence of research to resolve geopolitical and geographical conflicts at the global level. Such studies can serve as an incentive to promote the development of various theories from a new perspective in the future and can be the basis for the development of specific policy alternatives.

**Key words:** Silk Road, Global Power, Transport Corridor Europe-Caucasus-Asia: TRACECA, Eurasian Economic Union: EEU, New Silk Road, One Belt One Road-OBOR, Middle Power, Soft Power, Niche Diplomacy, Turkic Council



## Introduction

After the collapse of the Soviet Union, the newly independent Turkic countries (Azerbaijan, Kazakhstan, Uzbekistan, Turkmenistan and Kyrgyzstan) of the Caucasus and Central Asian region occupied a strategic position in politics, economics and diplomacy thanks to their rich natural resources and geographical location in the center of the Eurasian continent. Historically, these regions have been a bridge between East and West across the Silk Road for centuries, which served as the center of international relations. The Silk Road, which emerged as a network of economic and cultural cooperation among Eurasian countries, recently is being restored according to the strategic initiatives of the global powers, such as the European Union, Russia, the United States and the China.



[Silk Road as a network of economic and cultural cooperation]

While the positive attempts of these great powers have been welcomed by the nations of the region, such policies, however, have created serious problems with their political, economic and security interests, which sometimes have not been in alignment. Therefore, by possessing various geopolitical and national interests and by implementing diverse and multi-faceted projects along the Silk Road, the global powers are attempting to maintain

economic and political superiority in this strategic region. Due to differences in priority, interests, and approach of the global powers toward regional integration, the region's countries, however, find themselves astray and confused in the complicated geopolitical game.

Many studies on the issue of conflict and cooperation at the international level use game or conflict theories, but they do not often help to solve real problems. Therefore, I considered the problem from a new theoretical point of view such as the role of middle power, which is based on a historical and cultural approach. This study is an attempt to explore new alternatives in the absence of academic research to resolve geopolitical and geographical conflicts at the global level. Such studies can provide a stimulus to promote the development of various theories from a new perspective in the future and can be the basis for developing specific policy alternatives.

### **Silk Road policies of Global Powers and “the great geopolitical game”**

The Silk Road, which emerged as a network of economic and cultural cooperation among the Eurasian countries, is being newly restored in accordance with the strategic conception of recent powers such as the European Union, Russia, United States, and China.

First, the European Union was a major external partner in the development of trade and transportation across the center of Eurasia. During the conference in 1993, attended by ministers of transportation from 8 countries in Central Asia and the Caucasus, an international transportation route program named “TRACECA: Transport Corridor Europe-Caucasus-Asia” was established. Members of this Conference adopted the Brussels Declaration to give rise to the implementation of the interregional programme of technical assistance “TRACECA”, financed by the European Union and aimed at the development of a transport corridor from Europe, crossing the Black Sea, Caucasus, the Caspian Sea and reaching the Central Asian countries. It was later expanded to include countries in the vicinity of the transportation route. In short, the TRACECA was a key route connecting international transports between Europe and Asia that minimized the non-physical barrier within the movement of containerized goods.<sup>1)</sup>

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1) Official webpage of TRACECA: <http://www.traceca-org.org/fileadmin/fm-dam/BROSHURE/Brochure.pdf>. pp.4-6,

The Eurasian Economic Union (EAEU), initiated by Russia, is another alternative to the TRACECA of the European Union, established since the 1990s. In fact, Russia did not have an official Silk Road strategy but had been proactive in forming a multilateral regional structure. In realization of her national interest, Russia has been forming various regional organizations with Caucasus and Central Asia countries such as the Commonwealth of Independent State (CIS), Eurasian Economic Community (EEC), Single Economic Space (SES), Eurasian Custom Union (ECU), Eurasian Economic Union (EEU) and so on. Besides regional integration policies, Russia has also been expressing substantial interest in the Eurasian East-West corridor, based on the Trans-Siberian and Baikal-Amur railroad.

The third plan is the New Silk Road (NSR) policy of the United States. In 2011, Hilary Clinton, the then Secretary of State, announced the United States' continued interest in Central Asia through the New Silk Road plan which aimed to withdraw the American troops from Afghanistan and promote the regional cooperation on trade, energy, and transportation sectors from 2014 onwards.<sup>2)</sup> The United States' New Silk Road was submitted during a similar time as when the "Pivot to Asia" strategy was announced.<sup>3)</sup> The purpose of the New Silk Road was to connect Central Asia and South Asia around Afghanistan, and establish an American-led political and economic structure in the region. The United States' New Silk Road plan was especially focused around the Afghanistan region, which aimed to enhance the integration of Afghanistan and the rest of world and eventually establish the Afghanistan region as the transportation hub between Central Asia and South Asia.

The fourth Silk Road plan is the China's One Belt (OBOR). China is pursuing several plans to reorganize long-term political and economic strategy, of which, the New Silk Road Economic Belt is the most ambitious. In September 2013, General Secretary Xi Jinping has announced a new Silk road concept that connects China to the Middle East and Europe through the Central Asia. A month later, in October 2013, Xi announced a follow-up plan called the "21<sup>st</sup> Century Maritime Silk Road Economic Belt" in Indonesia.<sup>4)</sup> Combining both

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2) U.S. Department of State. Hillary Rodham Clinton, Secretary of State, New York City, September 22, 2011. Remarks at the New Silk Road Ministerial Meeting. <https://2009-2017.state.gov/secretary/20092013clinton/rm/2011/09/173807.htm>

3) Kevin Rudd, "Beyond the Pivot: A New Road Map for U.S.-Chinese Relations", *Foreign Affairs*. Vol. 92, No. 2 March/April 2013. pp.9~15

4) National Development and Reform Commission of China. "Vision and Actions on Jointly Building Silk Road Economic Belt and 21st-Century Maritime Silk Road", March 2015, First Edition 2015.

plans, China has re-named it as One Belt, One Road.

When we look at the above-mentioned policies of the great powers in restoring the Silk Road, it is no exaggeration to say that Russia and China have considerable influence over the Caucasus and Central Asia as major countries in the region. Both countries have their own interests in the Caucasus and Central Asia, and they have a significant presence in proportion to their importance. In the case of Russia, it serves as a buffer zone for blocking the influence of Afghanistan, religious extremism and gunpowder in the Middle East. Russia is also seeking to control energy exports from the countries of the region and to maintain its traditional influence on the Soviet Union. Therefore, Russia is interested in controlling the flow of energy resources produced in this region, diverting the flow to Russia, and thereby to obtain political and economic benefits.

For China, on the other hand, it is considered a buffer zone that blocks the influence of nationalism in Central Asia. Nationalism has the potential to trigger separation of consciousness among the Uyghur peoples of China's Xinjiang. The Uyghurs have been struggling for enhanced self-autonomy and independence in the past decades. The Uyghurs residing in Kazakhstan, Kyrgyzstan, and Tajikistan have strong ties with the Uyghurs in the Xinjiang region. The emergence of independent countries in the Central Asia region, following the collapse of the Soviet Union, has instilled a dream of establishing an independent "East Turkistan" among the Uyghurs in the Xinjiang and nearby regions. The struggling for independence was continued until 1949 when the East Turkistan, an Islamic country, was integrated to China.<sup>5)</sup>

Despite such political tension, Central Asia is a source of raw materials and energy for economic development and also is regarded as the new export market for Chinese industrial goods. Because of these factors, China has been putting in extensive efforts to enhance the multilateral relationships with the Central Asia countries in various sectors such as energy, trade, development of transportation route and so on.

In this context, the increase in demand for hydrocarbon and other raw materials has motivated China to expand her relationship with Central Asia. China, which will become the world's leading energy consumer by 2030, risks relying solely on an unstable Middle Eastern

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Official webpage of National Development and Reform Commission of China: [http://en.ndrc.gov.cn/newsrelease/201503/t20150330\\_669367.html](http://en.ndrc.gov.cn/newsrelease/201503/t20150330_669367.html) (14.10.2018)

5) Ramakant Dwivedi. "China's Central Asia Policy in Recent Times". *Central Asia-Caucasus Institute, Silk Road Institute*. China and Eurasia Forum Quarterly. Vol. 4, No. 4, 2006. p.14

region to meet energy demand. Moreover, the sea routes in the Middle East could not be controlled by China and had risks of being sanctioned by other great maritime powers like the United States.<sup>6)</sup>

However, both Russia and China have recently been experiencing several geopolitical losses in regional scenarios because several countries in the region such as Azerbaijan, Uzbekistan, and Turkmenistan have been hesitant in joining the regional organizations (EurAsEC, Collective Security Treaty Organization-CSTO, SCO) led by Russia and China.

The countries of the region expressed considerable concern that Russia is adopting an aggressive strategy to restore its influence in the space of the former Soviet Union. This trend was evident during the Georgian crisis in 2008 and the Ukrainian crisis in 2014, while countries in the region are concerned about Russian initiatives and Russian-oriented integration policies. The Turkic countries are also taking caution against China. The countries of the region are opposed to the Chinese joint market or free trade zone, which shows resistance to China because of the danger of falling into its economic protectorate.

On the other hand, cooperation with China in the Caucasus and Central Asian countries provides massive economic opportunities. In this respect, China will become the only country in the region capable of making overwhelmingly huge investments well beyond the size of the western countries and Russia. However, in this aspect, the countries of the region are aware of the huge risk of over-dependence on China as a market and a foreign investor. When these countries faced the global financial crisis, China made a large-scale financial investment which enhanced the Chinese infiltration and firmly established her status in the region. It should be noted that the economic difficulties of the countries in the region and the geographical isolation make them even excessively vulnerable to China-led conditioning. Although the countries of the region welcome China as a counter to Russia and Western countries, China is still a long-term threat from an economic perspective.

The increasing interest in the Caucasus and Central Asia is not limited to Russia and China. The European Union and the United States have also expressed their interest in the Caucasus and Central Asia in terms of economic and security aspects. In this context, the interest of the United States and the European Union in this region bring about a significant inconvenience to Russia and China. The initial interest of the European Union and the

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6) Li Xing, *The Rise of China and the Capitalist World Order*. Routledge, 2016. pp.120~131.

United States comes from energy security issues. Though after the collapse of the Soviet Union, the European Union and the United States have succeeded in diversifying their energy supply lines, however, energy supply issues are still subject to intense competition, and energy and regional security issues still remain unresolved in the region.

The European Union and the United States have their own geopolitical interests in the region, mainly related to military operations in Afghanistan. The Northern Distribution Network (NDN), one of Afghanistan's core supplies route and a retreat of coalition and military equipment, goes through Central Asia.<sup>7)</sup> Meanwhile, the presence of the United States-led Western Allies in the region imposes a significant concern to Russia and China. Both Russia and China are worried that the United States will use this situation to strengthen its position in the region and infringe on their national interests. Therefore, Russia and China are opposed to regional development oriented towards the EU and the USA, and they are trying to prevent the geopolitical situation in this region from developing in a way that would be disadvantageous for them.

Another common interest of the European Union and the United States would be the development of human rights and democracy in Caucasus and Central Asia nations. Both the United States and the European Union continue regular dialogue on democracy promotion and human rights development in the region. However, nations of the region have been taking a more ambiguous stance against the Western countries' efforts in exporting democracy. The regional countries are strongly critical of the involvement of the Western countries into domestic affairs under an excuse to spread democracy and enhance human rights. Russia and China also regard the European Union and the US as supporting the democratic reforms and human rights issues of the Caucasus and Central Asian countries as part of its strategy to maintain their influence and unjustified intervention.

Considering that the attractiveness of the rich oil and gas reserves, the logistics of transport potential and the developing trade markets of the Caucasus and the Central Asian region are very important for sustainable economic development, it is expected that the competition over

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7) The Northern Distribution Network (NDN) was built by the former Soviet Union and used as the major of the transportation infrastructure (roads, railways, ports) during the Afghanistan War in the 1980s. Andrew C. Kuchins, Thomas M. Sanderson. "The Northern Distribution Network and the Modern Silk Road". *Center for Strategic & International Studies-CSIS*. 12.2009. p.1  
file:///C:/Users/Atilla/AppData/Local/Microsoft/Windows/INetCache/IE/CZR1WJZ1/091217\_Kuchins\_NorthernDistNet\_Web.pdf

the region will continue to grow among world powers. In this regard, the United States, which is trying to ensure the leadership in Eurasia to preserve world domination, China, which seeks to increase its global influence by forming a new economic power, Russia, which is trying to restore the previous power by restoring the existing geopolitical advantage and the European Union, which seeks to ensure new growth engines by linking up with Asia, are the main players in these new giant games.<sup>8)</sup> With this geopolitical game situation, the Caucasus and Central Asia, with its abundant natural resources and transport networks connecting the Eurasia continent, have become a new field of hegemony competition like the Middle East and Northeast Asia. In fact, there has been a competition to gain an upper hand across the Eurasian region in the past few years.

As analyzed above, immediately after the end of the Cold War, the revival of the Silk Road, from both the economical and geopolitical point of view, attracted the global powers' attention to the region of Caucasus and Central Asia. Simultaneously, the strategies adopted by the global powers toward the restoration of Silk Road have had a positive effect on the integration process in various areas between Europe and Asia and have yielded wider cooperation opportunities in the region. At the same time, the new Silk Road strategies have also provided broad opportunities to attract large-scale investments towards the region and to promote diverse foreign policy and economic strategies by the region's countries.

Although the positive attempts of these great powers are welcomed by the states of the region, such a policy, however, creates serious problems with their political, economic and security interests, which sometimes do not coincide. Therefore, possessing different geopolitical and national interests and carrying out diverse and multifaceted projects along the Silk Road, the world powers are trying to maintain economic and political superiority in this strategic region. However, due to the differences in priorities, interests, and approaches of the world powers to regional integration, the countries of the region, however, find themselves in confusion in a complex geopolitical game.

These facts tell us that the competition of influence and interest in the region, what has been dubbed "The Great Game" among world powers, may not only inspire constructive and systematic cooperation, but may also negatively affect the integration process. In this regard, Eurasia is now being transformed into a fierce competition for the "global primacy"

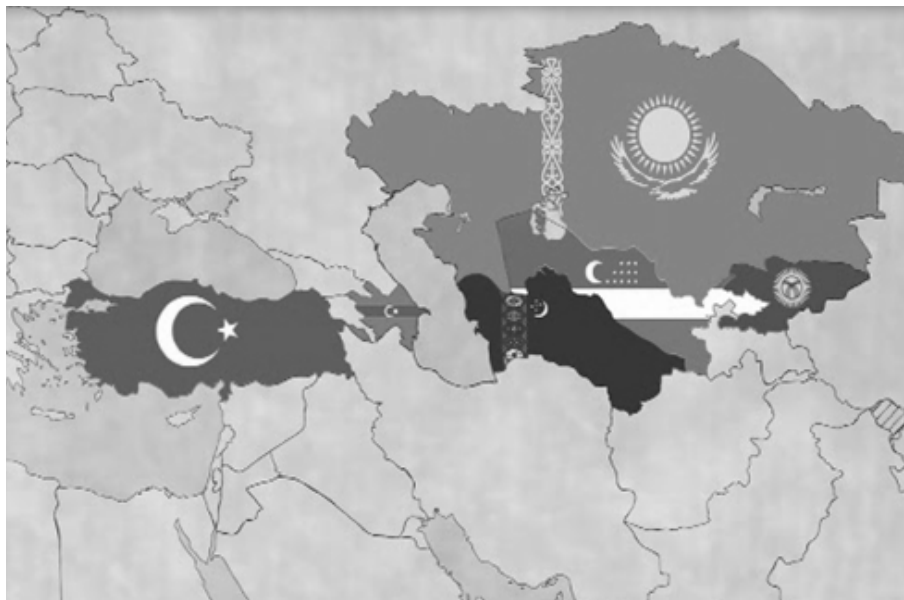
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8) Shin Bum-sik, "The Change and Prospect of Eurasian Regional Order as a New Giant Game" 「신거대게임으로 본 유라시아 지역질서의 변동과 전망」. "Slavic Journal," Volume 23, Issue 2, 2008. pp.165~200.

of global powers, like the analogy of Brzezinski's "The Grand Chessboard".<sup>9)</sup>

In acknowledging this emerging reality, we must also acknowledge possible failures to achieve a balance between the interests of the global powers and the countries of the region; thus, competition and instability may intensify, and simultaneously, it will imperil the success of the entirety of all Silk Road projects in the region.

In this context, the diversification of politics has caused the need to pay attention to the region and to revive a zero-sum game between global powers so that no power may monopolize or control the Eurasian transport corridor. In this respect, the transnational multilateral cooperation is essential to prevent the negative effects of geopolitical games and to provide significant autonomy to the countries of the region in response to external pressure. In other words, transnational multilateral cooperation, which gives strategic autonomy to the countries of the region, is essential for promoting stable and responsible regional development. To this end, the countries of the region should have a certain strategic autonomy in order to be able to make decisions and act independently without relying on the capabilities of third parties. This strategic autonomy is a prerequisite for strengthening the sovereignty of the region's countries and for creating diplomatic flexibility and sustainable economic cooperation in the region.



**[Map of Turkey and new independent Turkic countries]**

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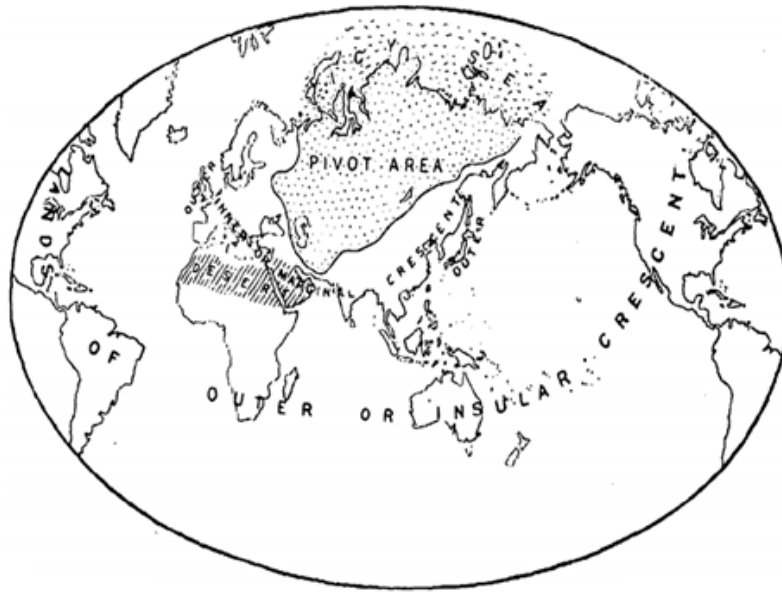
9) Z.Brzezinski, *The Grand Chessboard*. Basic Books New York. 1997. pp.190-235.



Thus, in order to stimulate economic development and speed up the integration process in the region without harming political and economic dependency, the new Turkic countries as well as Turkey itself are pursuing various cooperative strategies through multilateral and bilateral collaboration systems. For this purpose, several projects in the region have been or are being implemented by the initiative of these countries.<sup>10)</sup> In addition, another important and notable attempt to ensure sustainable development in the region in order to achieve a balance of interests of world powers was the creation of the Cooperation Council of Turkic-speaking states, the Turkic Council. There has been, though, some progress in this movement with the political and economic support of Turkey, which demonstrates leadership among the Turkic countries. Due to the absence of economic power, however, the lack of a strong institutional framework and a stable political system has led to the countries in the region having not yet been able to achieve their intended goals, but also not yet having been able to elevate the negative effects of the competition among the global powers. In this situation, despite the fact that 100 years have passed since the British geographer Halford Mackinder hypothesized the “Heartland Theory” at the beginning of the 20th century regarding the importance of the Caucasus and Central Asia regions on the Eurasia continent, as the tension as well as competition between the world powers become more intense and as the countries of the region find themselves in a difficult situation because they do not have enough physical ability to protect their own interests, even today this region is considered to be the main axis of global diplomacy.

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10) Major projects on the revival of the Silk Road carried out by the Turkish states are as follow Trans-Anatolian Natural Gas Pipeline: TANAP, Baku-Tbilisi-Erzurum Gas Pipeline: BTE, Marmaray Project, Baku-Tbilisi-Kars Rail Road, Trans-Caspian International Transport Route: TITR, Alyat International Seaport, Aktau International Seaport, Turkmenbashi International Seaport, etc.



[Halford Mackinder's "Heartland"]

### **Middle power as a new actor of geopolitical game**

In this regard, it is necessary to speed up the integration process in the region and to create a logistics network of the Silk Road, which would organically link each region of the Eurasian continent and transmute all Eurasia into a single market, transforming the entirety into a huge economic growth in all of Eurasia. It is unrealistic, however, to achieve political and economic balance by simply declaring that we can strive for peace and prosperity in the whole of Eurasia through mutual cooperation and coordination between the world powers and the countries of the region. Eventually, to achieve the ultimate goal of restoring the Silk Road and to create a peacefully integrative environment in the region, it is necessary to change the rules and actors of the geopolitical game. In this respect, the middle power countries which are emerging as the main actors of the international stage could introduce new actors of the geopolitical game.<sup>11)</sup>

Today's international environment brings about a weaker traditional, hierarchical power

11) Middle Power is a term used in international relations to refer to a country that is neither a great power nor a superpower, but has a moderate influence in the international arena. So far, there is no standard method of definition for a Middle Power. Eduard Jordan, "The concept of a middle power in international relations: distinguishing between emerging and traditional middle powers," *Politikon: South African Journal of Political Studies*, Volume 30, no.1. 2003; Andrew F. Cooper, *Niche Diplomacy: Middle Powers after the Cold War*, Palgrave Macmillan UK. 1997.

structure due to the middle power countries raising voices over various issues. As international problems such as environmental pollution, diseases, political and economic conflicts, and terrorism have increased, it has become difficult for some powerful countries to solve these problems effectively. As a result, the role of middle-power countries has been increasing along with worldwide cooperation.

Such a gradual change of the global hierarchy structure of the international system to a horizontal order will increase opportunities for the middle-power countries' diplomacy. It is difficult for superpowers to secure their vested rights to cope with environmental changes and also to respond appropriately to the changing global dynamics because of lack of flexibility and flexibility in international relations. On the other hand, underdeveloped countries are not effective in spotting new opportunities from the changing global atmosphere and turning them into benefits due to the lack of national power. Given such a condition, the middle-power countries are able to presume the role of balance weight in processing global issues.

In an effort to cover up for the lack of physical power, the middle-power states rely on soft power and technology (knowledge, professionalism, organization, readiness, exercise, leadership, agency) to understand and speak for the political, economic, and social aspects of the underdeveloped countries.<sup>12)</sup> From this point of view, the dispersion of global hierarchy and diversification of global issues have provided the middle-power states with opportunities to take the lead in processing resolution in favorable, niche areas. Such niche diplomacy based on functionalism could indeed be a rational choice for the post-Cold War international order. It is because of the risk and the opportunity to coexist in moving from a strict agenda to an uncertain new environment.

In particular, it should be noted that in recent times the role of the middle power states has been crucial for ensuring that the world's interest in expanding international cooperation and realization of the common good. From this point of view, the role of the middle power countries, such as Korea, which is emerging as an important actor on the international stage, is essential. In other words, Korea, which plays the role of a successful middle power state

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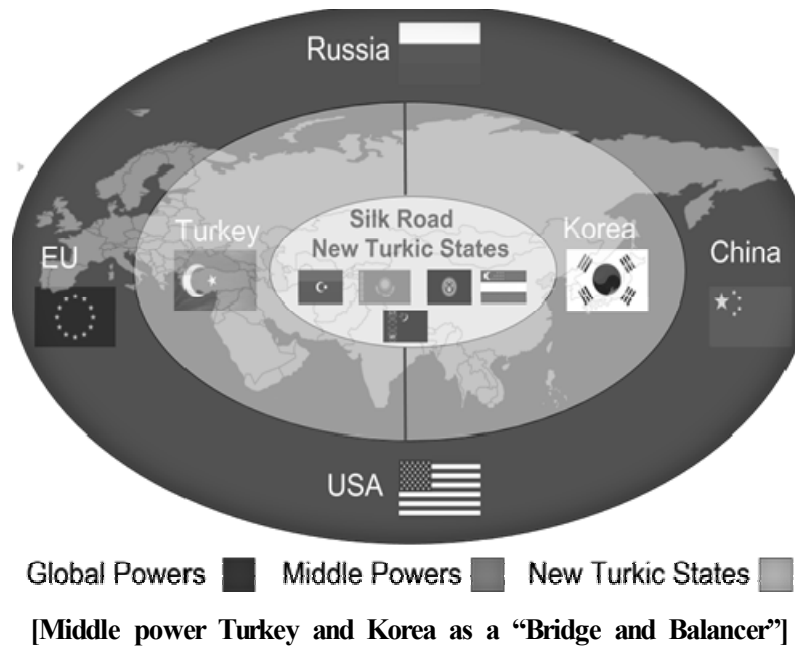
12) The soft power of a country rests primarily on three resources: its culture in places where it is attractive to others), its political values (when it lives up to them at home and abroad), and its foreign policies (when they are seen as legitimate and having moral authority). Joseph S. Nye, *Soft Power: The Means To Success In World Politics*. Public Affairs New York. 2004. p.11

in the international system, has favorable economic and political conditions in the region compared to other countries. In this context, these conditions can be explained as follows:

First, given the successful transition to democracy and the experience of rapid economic development, Korea maintains a good reputation among developing countries as a role model that is suitable for emulation. To that extent, with a per capita GDP of approximately \$ 30,000, Korea is the only G-20 member country that occupies the midpoint of the G7 economy (with capital of over \$30,000) and that recently has held a number of international events such as the G20 Summit and Nuclear Security Summit, ASEAN+3, ASEAN+ROK, MIKTA, Fourth High Level Forum on Aid Effectiveness, etc. By successfully conducting such momentous multilateral events, Korea as a middle power has established a new role as a mediator, coordinator, and manager. Such diplomatic activities of Korea can be explained by a middle power approach in terms of material status on the international stage and the behavior of foreign policy.

Secondly, Korea, with non-geopolitical ambitions, can effectively act as an arbitrator. In order to become a successful centripetal force, in solving global problems, it is necessary for middle power states to act in a non-threatening manner in the international system. In this respect, the role of Korea is not seen as a threat to security or the political and economic interests of global power, such as the EU, Russia, USA, and China. Thus, Korea's middle power diplomacy within multilateral institutions does not cause any noticeable concern and instability among the great powers. In this point of view, the international status and the status of the middle power provide Korea with a good opportunity to play the role of a bridge between the great powers and the developing countries.

Thirdly, even though there is a large geographical distance between Korea and the Turkic countries, the Silk Road nations, in terms of history, language, culture, and traditions, they have considerable proximity. In general, such historical and cultural ties between them can provide a solid foundation and play an important role for Korea as a new actor in the geopolitical games surrounding the Silk Road international corridor. These cultural and historical ties reinforce Korea's ability to act as a more effective intermediary compared with other major powers, such as China, Russia, the United States and the European Union as well as middle power countries such as Australia, Brazil, Mexico and Canada.



Taking into account the above mentioned factors, the role of a middle power state is also very important for Korea as the following reasons. First, Korea's entry into the energy-rich Caspian region is of great importance due to the lack of hydrocarbons resources and excessive dependence on the Middle East as the main oil and gas supplier.<sup>13)</sup> Second, Korea is one of the four largest economies in Asia, with a relatively small domestic market, heavily dependent on foreign trade. Due to these adverse conditions, the Korean economy is unstable and highly dependent on external risk factors. To overcome this serious weakness and expand its export potential, Korea always makes an attempt to diversify its new export markets. In this respect, the economic potential of the Turkic countries with a population of about 150 million people presents an important role.

Thirdly, the Caucasus and the Central Asian region, which have a favorable geographical position in the strategic part of the ancient Silk Road connecting the European and Asian continent by providing land transit infrastructure, became a new economic force at the end of the 20<sup>th</sup> century. Thanks to this transit potential of the East-West and North-South

13) South Korea has long sought to develop cooperation in the energy sector because it lacks energy resources in Korea (South Korea imports about 84% of its energy), high dependence on oil (50%), high dependence of hydrocarbons on the Middle East (75%). For these reasons, new Turkic countries with rich hydrocarbon resources are of great importance to Korea. Calder Kent, Kim Viktoriya, “Korea, the United States, and Central Asia: Far-flung partners in a Globalizing World”. Washington, Korea Economic Institute. Academic Paper Series. 2008. p.3

corridors that cross the Caucasus and Central Asia regions, they may not only increase trade between Europe and East Asia but also between the post-Soviet and South Asian regions. Considering these factors, from the logistic point of view, the participation of Korea, as the world's 11th largest economy in the new Eurasian international transport projects, is extremely important for its future economic development.

## **Conclusion**

Beyond these procedural conclusions, this study identifies that in order to achieve diplomatic success as a middle power, Korea should deliberately focus on cooperation in the following three directions. First of all, to be a reliable partner in the region, Korea has to gain the broad support from the states of the region. To this end, Korea can develop existing friendships into long-term partnerships based on historical and cultural homogeneity with new Turkic countries in the region. Additionally, Korea should strengthen the mutual understanding by promoting active cooperation in various political, economic and humanitarian areas. Pursuing such niche diplomacy based on cultural and historical ties, Korea will be able to gain the status of a reliable partner among the Turkic countries.

Secondly, Korea will be able to promote mutual cooperation in various fields with Turkey in engaging process to the Caucasus and the Central Asian region, which will not only promote mutual understanding between the two countries, but even strengthen its long-term partnerships. In addition, by combining the leadership role of Turkey among the new Turkic countries, with the Korea's economic and technological power, both countries will be able to play the role of “bridge” or “balancer” between the global powers and the countries of the region. From this point of view, physical capabilities and soft power (niche diplomacy) of both countries, which are very important for middle power diplomacy, can provide broad opportunities for effective cooperation in the region.

Another platform for joint multilateral cooperation between Korea and Turkey can also be considered cooperation within the framework of the Turkic Council. Thus, through multilateral diplomacy, Korea can take a new form of cooperation with this organization as dialog partner. Taking into account that Korea already has successful multilateral cooperation experience with ASEAN member countries under a framework of ASEAN-ROK Dialogue partner or ASEAN+ROK, the cooperation with the Turkic Council will also be able to

create new opportunities for broad multilateral cooperation with the countries of the region.

Thirdly, to achieve diplomatic success as a middle power, Korea needs to define the effective ways of coordination and cooperation between the initiatives of global powers and region countries. In this respect Korea has to focus on cooperation with both sides on the basis of common interest through careful analyses and consultation. To this end, it is necessary for Korea to gain support not only of the region's countries, but also of the global powers. Thus, along with joint participation in logistical infrastructure projects implemented by the countries of the region, Korea should also consider ways to participate in the Silk Road projects initiated by the global powers through close bilateral and multilateral consultations without prejudice to a third party. Moreover, given the close partnership relations with the world powers and the countries of the region, it is expected that such a response from Korea will be desirable not only by them, but the other regional powers such as India, Iran, Pakistan and Turkey, which also have geopolitical interstates in the region.

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## Unprecedented European Origin Words and Their Norms Used in Azerbaijani Press at the Times of Independence

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### Abstract

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The article shows that the activation of socio-political events during the early years of independence created a need for the formation of new words and terms. Regarding the intensity of information, the emergence of new means of expression by internal sources in their native language was constrained, and the adoption of new words from other languages was not seriously restricted. The use of borrowed words has intensified in flexible press language which is inclined to be free. Despite the words created on the basis of domestic sources which enriched the lexical and terminological history of the Azerbaijani language, many of the borrowed terms have been used for fashion. Therefore, these native words lead to ambiguity rather than enrich their mother tongue. In the article the new words borrowed from other languages and used in the press are thoroughly analyzed through the lexical-semantic lens. Additionally, the elements enriching our mother tongue are highly appreciated.

**Key words:** Lexical borrowing, Word combinations, the Project of the century, the times of Independence, Press language

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In the early years of independence, some of the new words and terms passed from the European languages were used in a relatively limited circle in the Azerbaijani language. Some terms have been intensively used in the Azerbaijani press as a result of expansion of socio-political, scientific-technical and cultural relations with European countries. They have enriched the terminology system of Azerbaijani as a state language.

Before independence, most European-originating terms were included during the process of translation of foreign scientific and literary works. That means the terms of European

languages were first translated into Russian and then translated into Azerbaijani with the provision of information on various fields of activity. Starting from 1985, the press began to perform more of this task during the rebuilding years.

Observations show that the amount of lexical borrowings is not so high in the media. In the context of globalization, Azerbaijan's active involvement in international economic and political relations, the Petroleum Contract, the work involved the exploitation of Baku-Jeihan oil pipe-line and the use of common languages in the context of democratic statehood traditions makes an impression of increasing European words in the Azerbaijani language. The reason for this idea is that we have already heard the words from Russian-European languages in our own language, sometimes they join our original words unilaterally or even the whole word combination creating new notions such as *neft kontraktı* - oil contracts, *loyal müxalifət*-loyal opposition, *normal müxalifət*-normal opposition, *demokratik konqres*-democratic congress, *yol polisi*- traffic police, *xarici investor*-foreign investor, *investisiya*-investment, *mina-tələ*-mine, *siyasi-opponent*-political opposition, *cizgi filmi*-cartoon, *normal müxalifət*-normal opposition, *əmək birjası*-labor exchange, *fotoreportaj*-photoreport, *inaqurasiya*-inauguration, *prezident aparatı*-presidential office, *istehsalat-kommersiya*-industry-commercial, *arenda-sponsor*-rent-sponsor, *müdafiə fondu*-defense fund, *represiya illəri*-repression, *terror yuvası*-terrorist slot, *etnik təmizləmə*-ethnic cleansing, *inaqurasiya törəni*-inauguration procedure, *deputat sorğusu*-deputy inquiry, *milli bank*-national bank, *alınma terminlər*-borrowing terms, *orfoqrafiya lüğəti*-orthographic dictionary and so on. In the press, the following word combinations have developed: Turan confederation (26, 21nd, 1992), the president's office (11, 30.XII.1992), the Turkish diaspora (14, 9.1992), the people's salvation, democratic processes (33, 9.1992), the government created a fabricated “economic sabotage” trap (9th, 15th, 1992), manipulation of artificial problems (25/02/1991), to prepare a new alternative draft resolution (25, 19th, 1991), the Azerbaijanian national bourgeoisie, migration, the transformation of the Turkish axiom into an impassable force (27, 1992) and so on.

Speaking of sources that provide information in the media during the initial stage of independence, it should be taken into account that the Azerbaijani language is functioning as a language of an independent, free, sovereign state, and extends its potential. At such a point, the use of words of both close and distant languages does not expand the lexical capacity of the mother tongue, but rather reduces it in many ways. Thus, the norm is violated (7, 131).

This unusual situation is clearly visible in lexical units operated in the 5-6th editions of the Khazar magazine in 1992 “the medieval *uyqarlıq-mədəniyyət* (civilization) (24, 28); *yoxsul-məhrum* (poor) (24, 30); untrue *gözləmələr-müşahidələr* (observations) (24, 30); It states that the construction of the army was based on the *dozenbirimlərə-vahidlərə* (units) (24,3 1); The Augustus’*tapınağını-məbədinə* (temple) is refined (24, 32); Be aware of such a *passionatetutqunu-ehtirası* (desire) (24, 34)” and so on.

As you can see such words like *uyqarlıq*, *yoxsul*, *gözləmələr*, *birimlər*, *tapınağın*, *tutqunu*, *yararlıq*, e.t.c. are inadequate to the norms and rules of the Azerbaijani language. This sort of pamphlet encountered in newspapers and magazines until 2001 could be considered as a continuation of the tradition between 1991-1995.

At first glance, the words that look like the borrowed words such as *yatırım* (investment), *ərdənli* (ambiguous), *törən* (party), *olaylar* (events), *önəm* (importance), *araçı* (carrier), *iyi* (good), *toplum* (community), *bulunmaq* (found), and *səpgili* (rash) are originally of the Azerbaijani ancient literary tradition or turn out to be dialects. Today it is possible to encounter the universal Turkish-originated words *yatırım*, *iyi*, *ey süd əmmiş*, *sülən* e.t.c. inherent in the western dialect.

In the Azerbaijani press, which reflected different perspectives from 1991 to 1995, the attitude towards language was different. In the early years, there were fewer differences regarding to the use of lexical units either in independent (semi-independent) or oppositional and ruling newspapers. In comparison with the rapid changes in society, the gradual occurrence of new lexical units has been characteristic of the press during this period.

From the 1991 edition of the Azadlig Newspaper (17, 14.VI.VII, 30.VIII, 91; 4.IX.9; 14th) together with “Azerbaijan”, “Literature”, “Azerbaijani Teacher”, and “People’s newspaper” the introduction of new word combinations concerned the scientific, technical and cultural development such as: *a new state of law, a sovereign state, a union of independent states, democratic block, radical reform, private structure, national mentality, national liberty, market economy, national center, open letter, mafia structure, Turkological onomastics, Turkish world, businessman, limitless Turan, Shamanism, Turks, national television, cooperation for peace, the Turkish world, “the Grey Wolf”, democratic principle, political freedom, Prime Minister, position, coup, national zeal, national honour, Turkish-Muslim population* and so on indicates that lexical and terminological updates are taking place in the Azerbaijani press.

The freedom in society shows up more clearly in the media. The new words arise from the inner potential of any language, including the Azerbaijani language and borrowing

words. Although a large number of new words are formulated by the models of Russian and European languages, their structural elements are based on the native languages. Sayali Sadigova writes that “The system of concepts in science, technology, art and social activity has been created mainly by language. The process of interaction between the languages is a natural phenomenon for many years. The borrowing words from Russian and European languages occupy an important place in the enrichment and formation of the Azerbaijani terminology system. Reciprocal borrowings prevent languages from a restricted framework. They also increase linguistic relationships among the nations” (5, 13). This process helps to reveal the inner potential of the mother tongue.

In the early years of independence, a great role of press in the enrichment of the Azerbaijani language draws our attention when we have a better look at the word combinations such as cooperation for the sake of peace, transparency, political independence, economic freedom, administrative rule, supreme deity, principles of freedom, Turkish-Muslim population, market economy, paid education, shamanism, an open letter e.t.c. While it seems the word combination have got clear contents at first sight, with regard to the substance of the issue, the Partnership for Peace - the cooperation of the peaceful states; Administrative leadership - (administration), Political freedom (be free to elect and be elected, right to choose), supreme deity - God, open letter written application, principle of democracy, fateful event - vital issue (activity, occasion), market economy, market price regulation, paid education so on. So, it becomes clear that there is a need for explanation of these notions.

Looking through the history of linguistics, it is obvious that the new lexical units used in the press during 1991-1993, which are considered to be the first phase of transition to sovereignty, essentially consist of a combination of words, terms and phrases that was used in the vocabulary of our language before (as it is or otherwise).

During the period of independence, the market economy, fateful issue, an open letter, paid education, etc., formed on the basis of relevant models of Russian-European languages have taken an active part in our vocabulary and were used in the media for the first time. Meanwhile, it is also desirable later to explore idiomatic word combinations, the complex names of organizations and abbreviations as well as new lexical units found in the media. Researcher S. Guliyeva indicates that “basically the norms in terminology should not contradict the general literary language norms, in fact they should comply with those literary language norms” (4, 54). Therefore, the words and phrases generated in the early stages of independence

should be based on Russian-European models.

After the adoption of Independence Act on October 18, 1991, the second type attributive collocation named Independence Act acquired the right for the use in the press. At the same time, it is observed that the phrases such as the Popular Front, the Democratic Congress, the National Bank, the Ministry of National Security, the national park, the national ideology, and the national dramatic theater gained their civil rights in the language.

Apparently, many lexical units developed at the form of word combinations have started to work very successfully in the Azerbaijani language. National identity, national mentality, national park, national army, national parliament, national currency, national drama theater, National Academy of Sciences, National Independence and other new combinations created by the word “national” are mainly the lexical units consisting of names. In the press these types of lexical units rely on the syntax structure of language and possess an exceptional importance in enriching vocabulary.

According to the scope of foreign elements’ activity at the time of independence, it is possible to divide them into two main groups. The first group relates to political science, economics, manufacturing and information technologies. These kinds of words are used to express new concepts in Azerbaijani. These words, referring to various fields of activity, have obtained the normative right in the press because they transformed into the means of information. Such popular words in the press earn the right to be applied freely in the areas of activity. As a rule, they are processed in the media without any feedback.

The second group is made up of interrelated words, so they do not overlap each other in the Azerbaijani language. Consequently, the norms of such words are stabilized by serving the enrichment of synonymous words in their mother tongue.

The new remarkable words regarding the independence stage in the Azerbaijani press can be grouped as below shows:

1) *Social-political words and terms*. During the years of independence, there is a substantial part of the social-political borrowing words used in the press. At first they were found in the press. It is well known that for explaining socio-political events there is a lack of linguistic means in the mother tongue, hence it is necessary to use the other languages, especially European ones. While the publicistic language content in the press is quite vague to the public itself, the widespread nature of the publicistic language creates an understanding of those new socio-political terms. It should also be mentioned that such new words and

terms are also broadcasting in the media including the radio and television. Moreover, the implementation of new social-political motivated words in mass events held in public is one of the factors that affect the mass character of their comprehension.

During the period of independence the new socio-political linguistic units are frequently met on the pages of such press agencies as “Khalg Gazeti”, “Azerbaijan”, “Respublika”, “İki sahil”, “Azerbaijan muellimi”, “Kaspi”, “Kredo”, “525th gazet”, “Azadlig”, “Movge”, “Madaniyyat”, “Palitra”, “Gundem Baku”, “Gundelik kheber”, “Khazar”, “Zaman”, “Adalet”, “Mulkiyat”, “Khalg jabhasi”, “Yeni musavat” and others, regardless of their political affiliation. These publicistic examples are used in both initial and later stages of independent period. Most of them are not widely spread and their meanings are not clearly understood by everyone. The norm of these words should be their massive adoption. Therefore, there is a need for both proliferation and interpretation of these words in the press. The following examples can be found below:

*Banal* is a word of Latin origin. This word means “not original, but distorted”. The information given by the Armenian leaders to the international community is nothing but a purely banal example. **(10, 20th, 1995)**

The word *blef* (bluff) is of English origin, meaning *a lie, deception, cheating, defamation, trick*. The bluff they do is nothing more than just evil and slander intended to pursue their political interests. **(31, 19. IX. 98)**

The *brend* (brand) is a word of English origin, meaning *quality, kind, the goods which gained the advantage in the sales market, glory*. It is necessary for everyone to make a great deal of effort for being successful in life. That is our brand. **(29, 28.06. 1997)**

The word “*demblök*” is derived from the Greek means a democratic, rule-based and legitimate platform that respects democratic principles: “The speech of “*demblök*” members was listened in the debates”. **(27, 16, 10, 2001)**

*Deportasiya* (deportation) which originates from the Latin language means placement. Adding the prefix *de-* to the word the meaning “placement” was replaced by the meaning “expulsion from the place of birth”. In the Azerbaijani press, this word was used in relation to the forced eviction of our compatriots who had been subjected to Armenian aggression at the times of independence: “Our compatriots who were forcefully deported from their native land settled in some areas of Azerbaijan with great difficulties”. **(21, 21.XI. 1994)**

The word *ekstremizm* (*extremism*) is of Latin origin. It means “pass the limit, take the

final position”. Extremism is more commonly used in the context of destructive activity that has been performed and promoted by the group of people or organisation: “The crimes committed by Armenian extremists against Azerbaijan are unquestionable and dreadful for their description”. **(18, 12. IX, 1998)** In addition to extremism, there is a word *ekstremal* (extreme) used in the Azerbaijani press: “People were in extreme conditions looking for a shelter and crossing the icy streams on freezing days”. **(18, 18.VIII, 1994)**

This English word “Ekzitpol” (exit poll) consists of two parts: exit and poll. It is one of the most widespread lexical-terminological units in the press expressing democratic elections: “The results of the exit poll show that the elections in Azerbaijan are fair, transparent and democratic, and the voters vote freely and independently for the candidate they want”. **(18, 1998)**

The word *emansipasiya* (emantipation) which is Latin’s origin, means liberation and has been extremely rare. This term can be found in more opposition-oriented press pages: “Emantipation from the country's imperial dependence implies a new era”. **(28, XIII. 1994)**

The term “*inauqurasiya*”(inauguration) is a Greek origin and literally means initiation. This concept is widely used in the press in terms of presentation: “The ambassadors of foreign countries and representatives from other countries also participated in the ceremony of inauguration”. **(27, 19.12.1998)**

The word *insident* (incident) is originally Latin. It means something has happened. It is quite popular in the language of the mass media. At the same time, “incident” can also be found in the press pages. As a matter of fact, this word indicates an unpleasant phenomenon: “The incident between the neighbors later has led to a noisy conflict”. **(28, 21.X.2001)**

“*Legitim*” is a literally Greek term. It means a “law”. At all points the word *legitimate* is consistent with the legal requirements: “The legitimacy of the elections in Azerbaijan is no doubt for any socio-political organization ...”. **(35, 10.XII.1998)**

“*Preventiv*”(preventive). It’s the Latin origin. The word passed from the Latin into the French language. This word is one of the lexical-terminological units entered the Azerbaijani press after the independence period. However, it could not find its a way to extensive coverage and just stuck within the language of the press. The meaning of the word conforms to a precautionary measure: - “It is necessary to reach consensus about taking precautionary measures that would prevent public injustice and chaos”. **(22, 10.12.1997)**

The English word *respodent* has been formed on the basis of “response” that is closed



to “an answer”. The meaning of the word is “*face-to-face inquiry*”. The scope of this statement does not go beyond the press pages.

The word “respodent” does not fulfil the language’s requirements. Nevertheless, the media consume it drawing on the tendency to foreign words: “According to respondents, the results of referendum confirm the authenticity of thoughts formed in public”. **(16, 10.VII.2000)**

“Reyting” (rating) is simply an English word meaning *the price, the rank, the indicator*. This word summarizes the terms of price, degree and indicator in society: “The result of surveys confirms the high rating of the President of Azerbaijan”. **(14, 09.IV.2001)**

2) *Scientific, technical and informational terms*. In the years of independence, besides the social and political changes in public life, the use of new words and terms in the Azerbaijani press has also been observed due to the development of science, economics, production and information technologies. Being an independent country, Azerbaijan started to participate freely in international relations. Expansion of international relations in Azerbaijan during the years of independence is connected with the development of scientific, technical and information technologies. Hence, *diqital (digital), bayt (byte), bit (bit), imeyl (email), meqabayt (megabyte), mesaj (message), mobil (mobile), modem, monitor, planşet (tablet), pleyer (player), pin-kod (pin-code), smart-kart (smart card), veb-sayt (website), videorolik (video)* etc. as well as new lexical-terminological units were included in the press language. Such words consist of lexical-terminological units which directly indicate scientific and technical development.

At the time of independence, the English word “digital” has a special place in the terminology system of information technologies. This term has been further aggravated by the comprehension and adoption requirements. “Digital” is used as a term belonging to information technologies and means numerical terms.

*Bytes and bits*. These terms are also used as information units for computer technologies in the language of independent press. “Byte” also serves in complexes such as kilobytes, megabytes, gigabytes, terabytes and specifies the relevant function in the information technologies. **(5, 37-38)** The words “bit” and “digit” indeed are the abridged forms of “binary”- simbol and “digital”- sign representing in the press: The term “bit” is used as a minimal information unit in the computer technique. It has the same meaning in the press too. **(15, 14, 2001; 12, 16. V. 2001)**

*Imeyl - email*. The term “email,” being part of information technology concepts, belongs to the English language. An *e-mail* means electronic communication, which allows the

transmission of information from one computer to another. It consists of two abbreviated words from “electronical mail”. An email is included in the list of words that actively used in computer technologies. The word became general by gaining publicity: it is one of the most effective lexical units in the press. **(15,09.XI.1998; 12, 07.VI.2000; 9.04. VIII. 2000)**

*Mesaj (Message)*. The term used in the press and referred to the information technologies also belongs to the English language. In English it means “school, information”. The *message* is a lexical unit commonly used in the modern society in connection with information technologies. It also has a meaning “to inform” in the media: - “Responding to sent messages is a rule abided in every cultural society”. **(12, 16; III. 2000)**

*Mobil (Mobile)*. One of the lexical units intensively used in the press at the times of independence. The word originally belongs to Latin. The word *mobile* combines the definitions such as quick, fast, movable. This popular term is mostly used for mobile phones: “Now it is possible to make a call anywhere from amobile phone”. **(18, 10.XI.2001)**

In the independent press language it is possible to find the lexical units such as modem, player, pin-code, smart card, web site, monitor, tablet, videorolik related to information technologies. **(16, 2001; 24, 02.III.2000; 12, 11.X.2001)**

3) *The words relating to the field of economic production*. In the years of independence, it is possible to find out new borrowing words in the areas of economic production. There are some examples of lexical units such as *biznes (business)*, *diler (dealer)*, *infrastruktur (infrastructure)*, *lizing (leasing)*, *marketing (marketing)*, *market*, *menecer (manager)*, *menecment (management)*. A group of these words are intensively widespread, stepping out of the framework of the media. However, the words can provide lexical regulatory requirements for themselves.

The word *biznes (business)* used for economical issues is originally English. The meaning of the word corresponds to practical efficiency. In the Azerbaijani press, *business* is spoken in terms of entrepreneurship. **(31, 10. V. 1997; 21, 20.VI.99; 16, 12.VII.2001)**

*Infrastruktur (infrastructure)* is also intensely related to economic production. The word originally belongs to Latin. It contains of collection of two words: *infra*-lower, low; *structure*-organization. Infrastructure is used in economy as well as other business areas in the meaning of service complex: “The development of infrastructural sectors serves to the recovery of economy”. **(21, 12 IV.2000)**

The word *lizing (leasing)* was passed into English from the Greek language and used for the area of economic production. It is in line with Arabic word *icarə* used in Azerbaijani.

The word leasing is applied more for long-term rent of productive organizations and vehicles. “There are great opportunities to lease in production areas”. (30, 06. VII.2000)

The independent press also uses the terms *market* and *marketing* both associated with the consumer area. They are of English origin. The word *market* is synonymous with the words *mağaza, dükan* in the Azerbaijani language. *Marketing* is applicable in terms of market and large-scale sales management systems. (35, 302) *Market* and *marketing* have the same meanings in the press. (23, 16. VI.2000; 12, 12. IX. 2001; 32, 07. VII.2001)

The terms *menecer* (manager) and *menecment* (management) used in the area of economic production are also based on the English language. The *manager* means a large company or a businessman who regulates business affairs, the *management* implies a company or organization that promotes production. (35, 311) In the press those words have been worked out in the same way. (13, 07. VIII.2000)

The English word *diler* (dealer) means the representative of a large firm or sales company in other countries and commonly used on the pages of independent press. (5, 55) The word *dealer* is one of the examples of borrowing words during the times of independence when the production areas in Azerbaijan have been expanding and economic integration has being revitalized. (19, 10 V.2001; 9, 21.XI.2000) However, this word is already “included in the Azerbaijani orthographic dictionary dictionary”. (1, 179)

In conclusion, at the times of independence the majority of unprecedented European origin words have been conformed to the lexical norms and ended up enriching the terminology system of Azerbaijani language in the press.

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## The Mythological Basis of the “Giant” Character (Dev) in Uzbek Folklore

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### Abstract

In oral masterpieces of Turkic peoples, mythological characters such as giants and drunks play special roles in myths. Myths, fairy tales, and poems have different interpretations of these mythological characters. This article describes the mythological foundations and mythology of one of the images in Uzbek folklore. The fact that the gigantic image is closely connected with the ancient world of the Turkic nations has been studied comparatively over other images in the world rhymes I can't figure out what the author is trying to say here, and the first ideas of our ancestors about the giant are the mythological basis of the vast image of the folk oratory. But, after the passage of time, this image has changed from the archetypal to the cultural image and then to the emblematic shade that has been widely covered by science.

**Key words:** Mythology of Turkic peoples, mythological images, giant image, artistic interpretation

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The historical foundations of the giant image, which plays an important role in the oral folk art, are directly related to the mythological outlook of our ancient ancestors, in which the first layers of human thought are poetic. Our primitive ancestors imagined that the relationship between man and nature was alive: nature is not dead but alive, not of nature, but of nature itself. Therefore, spiritual experiences in human beings are inherent and dependent on nature. Such a worldview, that is, an animated imagination, has been living in Turkic peoples of Central Asia through folklore, poems, fairy tales, customs, and traditions, from ancient times to today.

The diverse horrors of nature - fires, storms, floods, earthquakes, and so forth - are related to the activities of divine and extraordinary natural forces, which are imagined in the form of zoomorphic, anthropomorphic images in the minds of our ancestors. Therefore, mythological characters, including the giant image, are primarily represented as the symbols of Darkness, Frost, and Death in our fairy tales and poems, which are based on historic foundations.

True, this image is a poetic character in the folk tales and adheres to the rules of epic creativity, but also the mythological aspects of the giant image.

The myth is closely linked to the worldview and the thought. Without myths, there were no fearsome, wild, primitive concepts about the world, and today's literature and art could not be developed at all.

Myth is the first creative process, first philosophy, geographical, zoological and astronomical work. It showed all the weaknesses and strong intentions of the primitive man. The first concepts about the world of myths have not yet abandoned oral poetry, but only a little culturally.

The gigantic image of Uzbek folklore is also the product of the primitive conceptions and perceptions of myths according to the historical background. Scientists who have been seriously researching the myths have come to the conclusion that those first concepts, myths, were created by man himself at a time of negligence, and that the human mind was low and wild at that time. In particular, the Marxists interpret the materialist approaches to history with such views.

It should be noted that although myths were created in a period of low human strife, many modern scholars have been thinking of things they still do not know, but these are just happening. It is no secret that divine weapons in myths, mirrors reflecting faraway countries, flying giants and carpets, modern planes, televisions and so on. Therefore, the magic event in the myths is not merely an expression of unconsciousness, but merely the product of human reasoning.

The myths have given names to the ideas of humanity, and these names have reached the peak of great thinking. Adam learned the name of everything according to legend, and Adam was exalted by all the angels. The images in the myths have inspired the creation of art.

When people bring good things to the disbelievers, Ahraman brings evil to them. One

of them is above and the other down. If Ahlamez is acting on the basis of angels, Ahraman will serve the evil giants.

The views on the creation of the Avesto world are also closely related to the views of Turkic peoples, and archaeological and ethnographic studies by G. Drevsyanskaya and I. Jabborov, according to archaeological finds that are more ancient than Avesto found in Central Asia, can be pointedly stated that the myths of ancient Turkic peoples form the basis of Avesto.<sup>1)</sup> These archeological monuments reflect ancient cosmogonic views, which later gave rise to Zoroastrianism.

Twenty-two chapters called “Vendidat” are called “antispyware”. In the last part of Avesto, information about giants and how to deal with them is given.

In Avesto, as well as the great sorcerers and Pharaohs, he is also described as a deity: Indra is such a god, more precisely, a malicious god.

In the Old Turkic dictionary, the giant word “divine” is given as a synonym for God.<sup>2)</sup>

The devotional image of Avesta in Avesto, both demon and divine, does not mean that this image has been imported, but on the contrary, it is the product of our ancient ancestors' imaginations.

In Avesto, there is Akuman (aka manah, white manah), Bushasp dev (fate, king), Sidi Giant, Hegel Genius, Oz (G) Giant, Nas giant, Agash (Og, leaf) giant, but Gall, Apwe, Giant, Tiraz (Giant), Giresun (Yellow) giant, and Aeshma (Gahraton) giant.

As we can see, the names of these giants are closely related to the names of the giants that are encountered in fairytales and poems. In Uzbek folklore, the name is also associated with colors and giants devoid of stuff and natural phenomena (Taoons, Saman, Tosh). Of course, this is the first reason that we consider Avesto as a contribution to folklore. Secondly, the above-mentioned giants give the impression that the concepts related to the giant image of Central Asian nations existed from ancient times.

I. Jabborov and G. Drevsyanskaya write: “A man on a giant basis is described in a horse and in a humiliating manner.”<sup>3)</sup> In Samarkand and in Hermatitta, the giant horse is imagined. Sometimes there are concepts that a person is hurt in a dream, and that he is ill (for it is not a horse in a dream, but a gigantic origin).

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1) Djabbarov I., Drevsyanskaya G. Duxe,svyatiyi, bogi Sredney Azii. – Tashkent: Uzbekistan, 1993. –S.63.

2) Drevnetyurskiy slovar. –L.: Nauka,1969. – S.160.

3) Djabbarov I., Drevsyanskaya G. Duxe,svyatiyi, bogi Sredney Azii. – Tashkent: Uzbekistan, 1993. –S.68.



Obviously, the “Avesto” about the devil and the views of the people are closer to each other. The ancient Chinese sources also contain myths about the presence of pilots in Ferghana. An archaeological monument found in Khorezm preserved a man-made horse image.

In Avesto, the giants come from an abundance of wind, storm, wind, and clouds. In the mythology of the Turkic peoples, each of them has its own mythological foundations and symbolic character, and these events of nature remind us of five elements - earth, fire, water, air, iron. Moreover, scholars studying the gigantic rituals are surprised by the fact that the rituals of the Turkic nations are closer to this image than Avesta. It is also worth mentioning that there are two giants in the Avesto giants. However, no one has ever looked at the mythological roots of these giants.

Archaeological findings show that women are very common in Central Asia. In our opinion, men and daughters are regarded as women, and the first gods should be related to the myth of the giant Tiamat. Because Tiamat is the first mother of giants and human beings, he has a great contribution to the creation of the world. The myths about this idea play an important role in the mythology of the Turkic peoples, including the Sumerian and the Ahmadi states. For that reason, in Turkish mythology giants are also described as divine. For example, there are various myths about the town of Giant Solgan near the Shovot district of Khorezm.<sup>4)</sup>

The above mentioned remarks allow us to say that Avesto, Zoroastrianism, has already played a significant role in the formation of the vast image of ancient Uzbek folklore.

Despite the diversity of the Turkish people, their views on the creation of the world are remarkable. The creation of the world was reflected from the Sumerian legends to Altaic folklore.

There are five sacred elements in the Turks. These are: fire, iron, soil, water, and tree. Koren's son Ulgen is the creator of the fire. Each element is sacred. The other son of God, Karahan, is the owner of the dead world. Erlikhan is from underground spirits, giants, and snakes.

The archetypes of the giants began to appear as evil, extravagant, and sullen. In the past, Turkic peoples thought that death would take place after the condemnation of Ulgen and

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4) Snesarev G.P. Relikty domusulmanskix verovaniya i obryadov u uzbekov Xorezma.– M. Nauka. 1969.

Erlikhan. However, the Son of Man also condemns the death of the people, which is understood to be a consequence of the cruelty and cruelty of the Lord, not with death. Through the sacrifice of the land, it is possible to get rid of this untimely death. The husband is described as evil, greedy, genius, sometimes horned.

In mythology and the epic of the Turkic peoples, Erlikhon, is the creator of the world, the devil, the demurr, and the first creature in the world. The name is derived from the word "old kagan." from ancient Turkic peoples. The hell of Buddhist hell is similar to Yama; the Mongolian Empire is described as the King of the Law, or King of Confidence, sometimes called Chaydjol.<sup>5)</sup>

The tongue of the tongue spewing out fire from the giants' ghosts and epics can be flared up. His head bones are full of ribbons, and ropes hang for spirits. In the middle of his forehead there is an image that confirms the existence of the other world. His kingdom is under the earth. The canines sometimes say that it is one of the gods of the Blue God. The name of Erlikhan is often mentioned in the spirits of the Turkic people.

Roots of ties with the blue are very ancient. This is a testimony to the ancient Turkish texts. According to Altaic beliefs, Erlikhon is a "toss" or "friend" type of soul. Sometimes it is called the "father" because it is thought to be old.

In Altay myths, Erlik Ulgen's brother is the first person to help his brother to create the universe. Sometimes, he struggles against Ulgen. When the ultraviolet light creates the people, he creates the dark people. There are snakes, scorpions, frogs, and other poisonous creatures out of the ground.

In Altay myths, in general, according to the mythology of other nations, Erlik stole the most handsome women and children and turned them into slaves. In our opinion, the giants of the people's creatures are stealing and capturing beautiful princesses.

All these statements indicate that the Erlikon mythical personality in the ancient Turkish mythology, is intertwined with mythological bases of the Uzbek folklore on the mythological basis.

The giant's place is often referred to as a "land without". In Uzbek folklore, a bird flew to the land where the bird is a wing, and the epic desert, with its feet, is usually located in either the underground or the sunset (western) in relation to mountains and caves. For

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5) Usmanova M.S. Podzemniy mir v traditsionnix predstavleniyax xakasov // Mirovozzreniya narodov Zapadnogo Sibiri po arxialogii i etnograficheskim dannim. -M.,1987.

example, in the epic “Malikai Ayyar”, the place of giants, the inexhaustible land, is located in the mountains of Torkistan. In the episode “The Escape of Jonah to the Aged”, Avazhon will face a glassy hill, a place of devils. In the “Pahlavon Rustam” fairy tale, it is said, “There is a gigantic gigantic devsafid, on the other side of the mountain, on a six-month-long road from the land of Nodirshah, in the steep slopes and on the clouds.”<sup>6)</sup>

In the traditional world outlook of all Turkic peoples, the underground world is connected with mountains and caves, indicating that these places are divine and sacred. The Shiites came to such places and worshiped. At the top of the mountain, our ancestors believed that the spirits of evil were at the bottom of Ezgulik.

“The height of Mount Qof is five farsaks, and giants and demons are under the mountain,” writes Turkish scientist Murat Uroz in his book “Turkish Aspects”.<sup>7)</sup>

The mythological foundations of the country, which does not come to the epic space, are very ancient. There are three sections in the “Tabirnom” in the racetrack: The blue, the ground, and the ground. In ancient history of the Turks, the gods of heaven and earth, the place of the people, were considered as the places of evil spirits, such as underground giants, dragons, and old women.

The idea of the three worlds was actually the result of two world views. The origin of the universe as a whole, then divided into two is clearly reflected in the archeological myths of the Turkic peoples. Ulgen's brother, Erlik, was the first man to fall into the ground after he became a victim of deception, and became a carrier of evil. His brother Ulgen fights hard. Ulgen creates the plains created by mountains, caves and swamps. Ulgen creates dark people against light.

The homeland of the people of Uzbekistan cannot be found in the fairy tale.

For example, in the morning of the “Wonderland of the Sun”, when the hero was thrown into a cave, he fell into the underworld, the grave. The world is not only logical to the underground world of the Turkic peoples, but also in terms of expression. This is like the underground world of Islam. Murat Uraz describes the views of the Turks on the underground world based on the Turkish motives “... Underground is seven layers. The first layer is a fragrant, dirty place; second, tight band; the third layer contains scales of donkeys; in the fourth layer there are daggers like mountains.”<sup>8)</sup>

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6) O‘zbek xalq ertaklari.-T.: O‘qituvchi.1991.6-bet.

7) Murot O‘roz Turk asotirlari // Sirli Olam. –Toshkent, 1991. -№ 1-6. –B. 13-18.

The hero of the "Hero of the Sunshine Land" falls to the ground in this fourth floor. When he killed the devil, he killed the dragon on the fourth floor and rescued the disaster.

When Rustam was on his way to go to the earth, the lion encountered a bull-scorpion when he was about to eat his children and killed him. In the end, the lions are going to board and put them on the ground. To do that, he insists on shutting his eyes off Rustam until he tells it. Rustam's eyes on the lion are heard by "the birds singing, the melody of the birds, the lovely songs of the daughters and the sad sounds". When he ascended the earth, who was the loud voice of the lion? "He replied," The sounds, sounds and other sounds of the road were unique to the sun. They treat each other kindly, and some of them sneeze. Because your friends' life was apparent ..."<sup>9)</sup>

It should be noted that in this episode of fairy tales the underground world is described in detail. People see the underground world as a mountain. However, this mountain is split. The underground world of the fairy-tale world of gigantic Earth, which we have mentioned above, is no different from the earth's atmosphere, and they are one world. Ertak also retained the influence of pure Turkic peoples. There is another important point in this fairy tale. It is acknowledging that the underground world is in the form of a split mountain. The lion also finds the key to the tilted mountains in our ears. As the underground world is in the form of a mountain, it is easier to interpret the mountains in the poems. Because the fairy tale is older than poems, and they have preserved ancient traces of poems more than the poets. Even though the people were created by the people, the personal share of each episode was also subdued by comrades. Nevertheless, many episodes and epics in our poems have been preserved in ancient interpretations of the characters. In the epic of Malikai Cunning, Mashriqo, and Aga Yun's Escape, the underworld is manifested in such ancient forms.

In the epic "Malikai Cunning", Avazhon and Malika, stepped into the giants' space after numerous adventures on the road to bring Malika Agyer. This place begins like a fairy tale, like a cave: "He went to the cave and saw a gate in the cave. Opening the gate, he went in and looked at it, drinking forty wines and drunk." Avazhon introduces himself to these giants. The giants track it on the way to Torque. Boyukdev, the guardian of the city of Torkkan, describes Torkiston as saying: "This mountain is called Kuklamtog. It's not a

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8) Murot O'roz Turk asotirlari // Sirli Olam. -Toshkent, 1991. -№ 1-6. -B. 13-18.

9) O'zbek xalq ertaklari.-T.: O'qituvchi.1991.6-bet.

mountain, but we have it like a photograph of a mountain with a spatter on it and rolled it up to the mouth of the city of Torque ...".<sup>10)</sup>

This city is protected not only by giants, but also by dragons. Blueberries can only be removed from scarfs. Kalandar Kuklamtog removes his jacket and helps Avazhon reach Malika Ayyar. Also in the episode "Mashriq" the giants Shahrizar have been spelled out. This song is used by the old woman to open Avaz and enter Shahrizar. The gesture of the ghost is the gossip of the giants, and they have completely twisted Shahrizar's atonement.

In his episode "The Escape of Jonah to the Bride," Ahmedev, the proprietor of Jonah, escapes from Chambilbel to the giants' space. The Avaz Giant, the place where he sought shelter, faced Tilsim: "... It is a castle made of glass from the pool. The fortress has forty doors. At one of these gates, a maston is sitting on an ear and an ear to sleep."<sup>11)</sup>

The Avaz cave opens the city with a dragon worm with an unspeakable witch. The Giant Habitat is described in epics: "Two rivers flow from before you. Someone sheds light on the day, and one goes down to the sun. Do not swim or drink water on the river that runs out. The stream of water flowing into the sun is a juice. The water that runs out is poisonous. There is a huge cave in this cave, and there are a thousand dragons in it. These dragonflies are in turn looking for a way. If you point to this dish, the dragon will stick in place. After you cross this cave you will reach the city Tilsim after a break in the darkness."<sup>12)</sup>

In our examples, the giant's space is exactly the same: First it enters the cave, then comes to a crooked mountain or city, and after defeating the drunkards and the drunkards guarding it, the gossip goes into the giant's space. If we compare these episodes with the previous fairy tale, we are convinced that it is not about the earth, but about the underground world of the giants. In three epic poems, Avaz has exhibited various heroisms in the land of evil spirits.

"Mountains," wrote Muro Uraz, "was a place of goddesses, gods, goddesses, goddesses, and monkeys who served as guardians."<sup>13)</sup>

These examples show that the giants are not only evil forces, but also ancient powers

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10) Og'a Yunusning olib qochilishi .O'zbek xalq ijodi.-T.:1988.,31b.

11) Og'a Yunusning olib qochilishi .O'zbek xalq ijodi.-T.:1988.,33 b.

12) Og'a Yunusning olib qochilishi .O'zbek xalq ijodi.-T.:1988.,34 b.

13) Murot O'roz Turk asotirlari.Turkchadan Miraziz Azam tarjimasi // Sirli Olam jurn.1991yil.,1-6 sonlar.

of divine power. In the Turkish descent, the mountain and the cave are interpreted as a place of worship. In the mountains, people worshiped the gods of the goddess, prayed to the gods in the caves, offered sacrifices.

The hero and the heroine of our poems often come to the world of ghosts, to find any objects (golden apples, golden birds, golden females, golden hair, golden hair) for the life of the earth's inhabitants. The connection of the object with golden color also indicates that the other world is underground because gold was important in ancient burial ceremonies.

The cemeteries are placed in caves so that they can access the underground world. The baby bone found in Teshiktash cave reminds us of this tradition of our descendants. The myth of Mount Qof in the Turkish tribes is also proof of our opinion. The underground world is made up of this mountain. Obviously, the place of giant domes in our poems is not so different from the place of evil spirits in ancient Turkic tribes.

Understanding the rituals related to the underground world of the Altay Turks (*podzemnyy, nadgorbnyy mir*), M. Usmanova, N.Alekseev, A.V.Anokin, said that the world of the underground is similar to all Turkic peoples, its roots are based on ancient concepts about the creation of the universe.

The heroic epic of the Altaic people, the Kukudai sniper in the "Maoday Kara" epic, goes to the underground world and looks for the enemy's heart. S.Surazakov writes that the concepts of the world are closely related to humor.

Although all the above episodes were the main heroine of Avaz, legends or fairy tales that existed in the episodes existed until the epic was created, and they were recited by the poets and invented into the poems.

The essence of this absorption or cultivation has not changed significantly. In the epic "Malikai Ayyar", Avaz defeated the giants with the Kalandar and reached the Malika, reminding us that the smell of evil spirits through the spirit spirits. The other two epics also have the same effect. As Kalandar and Shozargar were artistic characters of two satirical spirits, the oldest man in "Mashriqo", the elderly, "The Abduction of the Young Yunus" The three poems are different from other poems, while preserving their fairy tales.

Even though the landscape is surrounded by malice, calamity, and darkness, it is sometimes described as a place of gardens, vineyards, and flowers, even where the order is similar to the surface. Indeed, the land, where the dualistic views of people on the outside world are not justified, are the different stages of human development.

In summary, the giant image of Uzbek folk epics is the product of the first worldview of the Turkic peoples, the concept of creation and the creation of the world.

The gigantic image depends on the imagination and consciousness of our ancestors, and the appearance of the giants has changed as they change. As the social consciousness developed, the giant's archaic, predatory appearance began to weaken. The archetypal glance of the Giant must be sought from the mythological views of the ancestors and the attitude of nature, not from natural creatures.

The giant image, which is the product of the cosmogonic, religious, migration, and good and evil of the people, is important in studying the symbols, images, social and family issues of the Uzbek folklore and the spiritual world of our ancestors.

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## Comparisona and Specificity of The National Image in Uzbek Language

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### Abstract

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In this paper, we studied the phenomenon of language as an infinitely complex, unusually harmonious and immensely majestic phenomenon in world languages system. The essence of these rich epithets is that within this creation, with all its secrets, there lives a person, a people, and, at the same time, the human race, loaded with this creation. No matter what, everything goes through time and space and accommodates all that it finds in its path. Language is organized as a whole tribe and strives forward along the ladder of evolution. In fact that the comparison in language is a specificity peculiarities of the every nation in world, in this way analyzed the linguocultural units in Uzbek language and they compares with other languages sustainable expressions by linguoculturally.

**Key words:** linguoculturology, language, culture, sustainable expression, phraseologism

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Language is an infinitely complex, unusually harmonious and immensely majestic phenomenon, full of secrets. The essence of these rich epithets is that within this creation, with all its secrets, there lives a person, a people, and, at the same time, the human race, loaded with this creation. No matter what, everything goes through time and space and accommodates all that it finds in its path. Language is organized as a whole tribe and strives forward along the ladder of evolution. In other words, extremely important features of the ethnos, such as, a peculiar character, national mentality, culture, spirituality, psychology, way of thinking and principles, and order of consideration are directly embodied in this phenomenon.

Additionally, the man inside this phenomenon, without ignoring its iron rules, sees, hears and builds the world. Such a judgment was first stated by the German scholar V. von Humboldt, who argued that language reflected the spirit of the people. Later, this idea was picked up and developed by other linguists.

This truth, recognized at various stages of the development of the theory of language, at times refuted or forgotten at the end of the last and the beginning of this century, in particular, today has become the unshakable foundation of true research in almost all linguistics of the world. Anthropocentric linguistics, and in other words, linguistics in the center of which a person stands, is the most promising direction based on this truth, aimed at the scientific search for a thousand and one ways of manifestation of this truth. One of the branches of this area of linguoculturology or linguistic cultural studies is the language within the framework of the triad “language – culture – human”. This science considers disclosure of the fact that language is the basis of such widely used concepts today as national consciousness, national thinking, national culture, national spirituality, national mentality, and national character, that their essence cannot be sustainable without language.

It is obvious that the character, nature, spirit and mentality of the people cannot be imagined and researched outside the language. In the units of language, especially figurative words, figurative expressions in one way or another reflect the mental characteristics of the people. For such figurative expressions appear as a product of imaginative vision, considerations and thinking of the people.

As experts correctly point out, “it is precisely phraseologisms, metaphors, symbols, etc. – the most valuable source of information about the culture and mentality of a people, myths, legends, and customs, as it were, are conserved in them” (Maslova 2001, 3). In other words, the infinitely rich historical-cultural, ethno-spiritual experience of the people, that is, the “linguistic picture of the world” (L. Weisgerber), is formed using linguistic means peculiar to this people, all this experience is directly reflected in its language, lives in it passes from generation to generation.

From the linguoculturological point of view, stable comparisons deserve special attention. Such as a comparative type of phraseological units. For example “one of the vivid imaginative means capable of giving a clue to the national consciousness is figurative comparisons” because “a specific national vision of the world is reflected in the semantics of comparison” (Maslova 2001, 133-134). Stable comparisons in various numbers exist in almost all languages

of the world, they are built in almost the same logical-linguistic composition based on a single comparative model. This fact becomes the basis for the inclusion of these expressions into a number of common language universals. However, since stable comparisons reflect a kind of national worldview and worldview of native speakers, their system is unique and unique in each language (Lebedeva 1999, 20).

In this regard, it should be emphasized that in the composition of stable comparisons, the image of comparison, that is, the comparison standard, is of particular importance. This element forms the center, the nucleus of comparison, other elements (the subject of comparison, the basis of comparison) unite around this standard. At the same time, while other elements can be expressed implicitly, the comparison standard should be expressed only explicitly, that is, if the comparison standard does not have a direct linguistic expression, then an expression cannot be formed with the content of the comparison. The most important, peculiar vision and consideration of the world by the people, that is, national-cultural and national-connotative information is embodied in this benchmark of comparison. According to most experts involved in the study of this problem, comparison standards are the spokesmen of a peculiar vision of the world by people as traditional, passing from generation to generation images, therefore standards have a special role in the composition of comparative expressions and are extremely important in terms of defining linguocultural features, that is relationship of language, national culture and mentality (Teliya 1996, 241-242; Maslova 2001, 40-41; Potapushkin 2000, 67-68; Rumyantseva 2007, 6). For example, it is difficult to come across an Uzbek comparison of *musichaday beozor (odam)* in other languages. In the benchmark of comparing *musichaday*, there is a national-cultural connotation, in it the expression of the “harmlessness” characteristic of the Uzbek is hypertrophied. Apart from the fact that the meekness of actions of the turtle-dove is positively interpreted in the consciousness of the Uzbek, it is not an exception that the Islamic tradition about this harmless bird contributed to the emergence of the traditional model of the *musichaday*. Thus, a steady comparison of the *musichaday beozor* received the status of a completely national image as an Uzbek measure of harmlessness. Or take for example a steady comparison of *qo'yday yuvosh (odam)*. In the benchmark of comparison, *qo'yday* reflected the Uzbek national-cultural vision. Such a benchmark for comparison exists in other national cultures, and therefore in other languages, but they use this benchmark not to define “harmlessness”, but to convey other traits. For example, in Russian, the standard of a sheep,

along with animals, is a hare, a fallow deer, rooted mainly as a measure of a sign of “cowardice” (Boyko 2000, 11), which is also a peculiar national-cultural vision.

Naturally, in different linguocultures there are cases of using a single object, for example, an animal, as a standard of sustainable comparison. In this sense, the fox, found in a variety of linguistic cultures, deserves special attention. In most languages, this animal is very actively used as a symbol of cunning, trickery, deception, the stability of comparing *tulkiday ayyor (odam)* led to the formation of a constant metaphor of *tulki (odam)*. As experts point out, in both Western and Slavic linguocultures, in particular, English and Russian, both are stable comparisons as *false as fox* (English), *sly as a fox* (Russian) has a mythical and poetic basis, because according to ancient ideas the fox was considered an invisible villain (Panchenko 2000, 138-143). Undoubtedly, such a presentation among Uzbeks was not noted. Perhaps the reason for using the fox in the Uzbek language as a standard of cunning or trickery lies in the agility and elusiveness of the fox, or it is a consequence of the influence of other linguocultures. In any case, it is impossible to deny a certain national cultural connotation in this benchmark of comparison.

Undoubtedly, individual benchmarks of comparisons also express the common features of the life and culture of various nations. For example, the sign of “sweetness” in Russian, Ukrainian, English, Mongolian, Indian, Uzbek, Turkish, Kazakh, Kyrgyz and other languages is emphasized by sugar standards, while the sign of “thinness” in Japanese is transmitted by comparison with the skeleton of a mosquito, in Vietnamese language – dried cicada (flower), English – *benbury cheese* (Chjao 2012, 205), and in the Uzbek language, *arvohday*, *cho'pday*, and *chillakday* are used standards. All of them are undoubtedly the product of the imaginative national thinking.

In understanding the world of comparison, in particular, assimilation, plays an extremely important role. But any cognition cannot exist outside axiology, that is, without any evaluation of the cognized subject. At the present, the axiology of human consciousness is generally recognized according to which a certain subject-value is conceptualized. Therefore, the assessment expresses the attitude of a person towards him, and therefore society. From this position linguistics and axiology are closely interconnected with each other (Serebrennikov 2011, 17). Comparison cannot be presented separately from the evaluation category. The concepts of comparison and evaluation are closely interrelated because a person learns the world around him and, of course, by means of comparison, assimilation and evaluation

(Mihnyuk 2011, 131).

Every reasonable person should be able to determine the price of an object or phenomenon, at least to distinguish between positive and negative, to convey it in any form. When a subject or phenomenon is compared with another object or phenomenon (of course, when it becomes stable), the end goal is not just the statement of this similarity. Undoubtedly, the goal is to express, on the basis of this comparison, the subjective attitude of the speaker towards the given object. For example, in the language there is a stable comparison of the *baqaday qotmoq*, this comparative phrase, in context, can be used in the following form: *Zaynab baqaday qotib o'tirardi* (A.Qodiriy. O'tgan kunlar). The semantics of this phrase is not so much in comparing the state of Zaynab to a frog, but at the same time in expressing a strong negative attitude towards Zaynab (and her condition), such an attitude is conveyed so strongly through the image of the comparison. If we exclude this comparison from this context, that is, if we make a proposal not as *Zaynab baqaday qotib o'tirardi*, but as *Zaynab qotib o'tirardi*, this subjective attitude completely disappears, the subjective evaluation is neutralized. Naturally, without the participation of a stable comparison of the baseline in this text, the degree of the “freezing” feature decreases. It should be noted that stable comparisons play an important role in the quantitative variation, gradation of the expressed trait (quality, action, state). Compare: *qotmoq – tayoqday qotmoq – tarashaday qotmoq – taxtaday qotmoq – shamday qotmoq – tarrakday qotmoq – baqaday qotmoq – haykalday qotmoq – toshday qotmoq*. Obviously, the variation of the members of this series of stable comparisons depends on the sign of “freezing”.

Gradation, expressed through stable comparisons, is not only the gradation inherent in the denotation. In the standards of comparison, connotative, that is, subjective-emotional, expressive attitudes towards the subjects of comparison can be graded. It is impossible not to notice the difference in the degree of the subjective-emotional relationship in a number of stable comparisons of the *baqaday qotmoq – haykalday qotmoq – toshday qotmoq*. The same can be noted in other languages. For example, in Russian, in the system of lexical and grammatical means of expressing aesthetic evaluation of a person, grading is of particular importance (Myakisheva 2009, 5, 12).

As experts correctly point out, evaluation is considered to be a universal category, there is not a single language in the world where there is no idea of “good - bad”. Consequently, the category of language assessment is the main way of expressing a value system in a

language, an integral part of speech communication. The assessment is not based on the real properties of objects and phenomena, but only on our subjective impressions of them, our emotional reactions to them and mental conclusions about their role in our life” (Mihnyuk 2011, 131-132).

And it is also important that the rating scale between the two concepts of the binary opposition is “good – bad”. E.F.Serebrennikov, stating this fact, notes that it is associated with the oldest opposition “high – low”, that is, the concept “high” is associated with the concept “good”, and “low” with the concept “bad”. The researcher also draws attention to the fact that not all linguocultures have a relationship between opposition pairs “good – bad” and “high – low”, notes their differential features, that is, for example, in Russia, knowledge is evaluated on an increasing scale of 1, 2, 3, 4, 5, and in Germany, on the contrary, a high assessment of knowledge is estimated by the number 1, and a low rating by the number 5 (Serebrennikov 2011, 80, 87-88).

The above reflections, seemingly unnatural at first glance, certainly have a serious scientific basis.

Consider the relationship to certain concepts, criteria for evaluation and measurement, which vary among different peoples, therefore, and significantly differ from each other. For example, a birthmark among Uzbeks, in general, in the East is considered one of the most important signs of female beauty. Chanting the beauty of the beloved, no poet has bypassed this small point on the beautiful woman’s face; poets have created breathtaking hyperbolas in place of this elegant point. For example, the following Beit Hafiz Shirazi is known below:

Agar ko‘nglimni shod etsa o‘shal Speroz jononi,  
Qaro xoliga baxsh etgum Samarqandu Buxoroni.

(If that beauty from Shiraz pleases my soul,  
I would give Samarkand and Bukhara for her black mole)

In addition, in the masterpieces of Uzbek folk, it is repeatedly stated that the mole is one of the most important components of female beauty. For example, in Uzbek folk poetry there are the following lines:

Xotin bo'lgan bilan barin teng dema,  
Labda boli, betda xoli bo'lmasa ("Oq olma, qizil olma").

(Not all women are considered equal,  
If there is no honey on their lips and on the face of a mole)

However, the mole, perceived in the Eastern national mentality as one of the traditional symbols of beauty, in the West, in particular, in the Slavic national vision, is assessed as a person's physical disability, its defect (Maslova 2001, 134).

According to the national-ethnic and anthropological peculiarities of peoples in different nations, the beauty of women's eyes is associated with different colors. As is known, Russians have blue eyes for the main elements of the usefulness of the national image, for the English, for the British (Okuneva 2008, 108), for the Uzbeks, for the black. There are many such examples. Undoubtedly, in various languages, there is an originality in the choice of standards of comparisons due to such a differentiated national-ethnic approach to objective reality, serious differences in norms and evaluation criteria.

Consider the reference standard *oy* (moon). In Uzbek language, the ethalon *oyday* for comparison is widely used. Here's how to interpret the semantic and linguocultural characteristics of this benchmark for comparison: 1. Beautiful, beautiful. Mostly about a woman (Ismiga munosib to'lin **oyday** go'zal ayol edi To'lun oqa (M.Ali. Ulug' saltanat). Nechun **oydek** yuzingizdan qayg'u ketmas, Hajr azobin siz ham endi tortdingizmi? (M.Yusuf. Kelinchak). 2. shine, stand out, intensify (Oltmish yoshin qutlab deymiz: - Sog' bo'lsin Oybek, Sheriyatning osmonida porlasin **oydek** (H.Saloh. Ustoz Oybekka). 3. Fill, become more beautiful (Farahli bir oydin kecha, Yo farahli subhidam, **Oydek** to'lib, tushlaringga Kirar zebo bir sanam (J.Kamol. Tilak). 4. It is known, obviously, clearly without any doubt (Zebi sud raisining bola emasligini qaydan bilsin? Shu yerda o'tirgan shuncha erkakning **oyday** ravshan bir narsani anglamasliklarini qaydan bilsin? (Cho'lpon. Kecha va kunduz). In addition, there is also a steady comparison *o'n to'rt kunlik oyday*, emphasizes for the beauty of women.

However, in the Russian linguoculture, the etalon for comparing the *луна* (*moon*) does not have any of the above four meanings that exist in the Uzbek language. In this linguistic culture, the image of the moon is more often associated with a sad, dull picture, which has traditionally been affirmed in the Russian mental imagination. And among the Chinese and



Koreans, the standard of the moon is interpreted only in positive notes, these peoples widely practice the comparison of a woman with the moon (Filimonova 2006, 7), as well as Uzbeks, the image of the moon serves to depict such qualities of a woman as beauty, radiance, light emission. For Koreans and Chinese, a woman's face is compared to apricot, a wicker, and pumpkin seeds to depict the beauty of an oval face (Filimonova 2006, 16). These are foreign to Uzbek, Russian or other linguistic mental traditions. Consequently, when choosing the standards of comparisons in various languages, the decisive role is played by differentiated national-ethnic consciousness.

Sustainable comparisons are a rich storehouse of any, in particular, Uzbek language, an incomparable mirror that reflects national-cultural ideas and traditions, an inexhaustible source of refined and expressive speech abilities, they have a huge ethnopsychological, linguocultural and linguistic-poetical value as an incomparable means of ensuring continuity images between generations.

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## The Adopted Medical Terms in The Azerbaijani Language

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### Abstract

The article focuses on the topic of medical terminology used in the Azerbaijani language. The article provides information about Greek, Latin, French, German, Arabic, and Persian terms, which passed into Azerbaijani. It also describes the adaptation of medical terms to linguistic laws of internal development in the Azerbaijani language. The article deals with the specific features of medical terms. Moreover, there is quite useful information about the enrichment of the lexicon, the introduction of new words into the language.

One of the interesting aspects of this paper is that it discusses a couple of medical terms and expressions used in ancient Azerbaijan. For example, the distinguished readers will have an opportunity to compare a short passage from the epic titled “Kitabi Dada Gorgud” with its English version. The mentioned epic constitutes one of the ancient texts of the Azerbaijani people.

Furthermore, the paper introduces several tables of some practical importance. They provide a couple of commonly used terms that are created by adding suffixes and prefixes in the Azerbaijani language.

**Key words:** Term, Medicine, The adopted word, Vocabulary stock, Source language

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Language is a public event linked to society. Therefore, every event and scientific innovation is reflected in the language concerned society, social life, and scientific and technical progress. Thus, the language acting as the primary means of communication between members of the society develops under the influence of different social collectives. That is why terminology, as the most agile part of vocabulary, is always developed and enriched. Each realm of science is composed of three basic concepts: the collection of many facts that comprise its essence, the views resulted from these facts, and the terms reflecting these

views. It is impossible to imagine each realm of science without these three attributes. From this point of view, language is not an accidental function of any scientific knowledge or the development of separate sciences, but it appears to be one of the structural elements of each science. Hence, the scientific language units come into science through the terminology. The relationship between social structure and language creates a unity with all the elements of social layers. However, these factors do not impede communication among the native speakers nor preclude them from understanding one another. All this requires the permanent continuation of control over the development of terminology. Since the last decade of the XX century, enrichment and progress have become more intense in scientific terminology systems. There is no difficulty at the terminology level for researchers who explore an academic field and new disciplines at the junction of different sciences in order to understand one another's work. But, in every scientific study, the author's position is clear on the terminology base. This creates problems with the terminology of scientific fields.

The general scope of these problems can be the following: 1) poor systematization of terms; 2) many meanings of terminology and the difference in their interpretation; 3) the intensification of the individual or the tendency towards creativity; a recent "explosion of nomination" and as a consequence, weakening of accuracy and formality in the use of terms in scientific context; and 4) the intensification of the scientific fields. The extreme speed of the current information exchange is hindering this process. Therefore, the main processes happening in the terminology are the creation of new terms and taking place in the world's languages [1, 4].

As modern technological changes, intensive information flow, social changes, development of international relations manage to enrich the terminological systems of the national languages. In this process, the language is enriched by both the means of domestic languages and the adopted words from other languages. Thus, in the modern world the expansion of mutual relations between languages and globalization accelerates the processes of lexical adoptions and, on the other hand, increases the resemblance of newly adopted words in terms of both their expression and content in different languages. The increasing speed of lexical adoption is a sign of vividness in language development. The vocabulary of each language has been enriched with the words taken under the influence of different languages in the process of historical development. The basic cause is the increase of interactive language relationships. The development and diversification of science, the enlargement of the educational process,

and the application and use of technical achievements have laid the foundation for formation of the sphere terminology in languages, and the process of terms' adoption has taken place from one language to another. The adopted terms in world languages currently have got specific weight. Recent studies in lexicology and terminology confirm that terminology adoption exceeds the other adopted words, as well as the growing intensity of the adopted terminology into the general lexical layer of language. Among these terms there are plenty used in the same meaning and sounding in different languages. [2,3-4]

Before looking through the contemporary view of the adopted words in Turkish, we need to provide information about the term "adoption". "The adoption should be understood as a set of foreign language factors, i.e. the other language influences that show themselves in graphical, phonetic, lexical, semantic, philosophical, and syntactic fields... This process is expressed as a result of directly and indirectly mutual influence of the languages along with their internal means"[3, 4-5].

In a broad sense the word "adoption" refers to the passage of words from one language to another. But, this word has two meanings. So, secondly, this term is a process, and the first meaning is the result of the process. The terms "adoption" and "adopted word" do not include the same concepts. "Adoption" means all the linguistic units or any language element that passes from one language to another. The "adopted word" means that only lexical units are intended to be assigned. In other words, the term "adoption" relates to a wider concept. Thus, the notion of "adopted word" itself is a part of the term "adoption" [4, 5-6].

If we have a better look at the history of world linguistics, we can see that the vocabulary of the language is constantly enriched in all stages of historical development.

The globalization process creates the necessity for the world languages to interact among themselves. Of course, the Azerbaijani language has always been in touch with other languages. Meanwhile, our language keeps its vocabulary alive, and also has been enriched and improved. If we look at the words taken from other languages, we can see that the widespread use of adopted words is related to the development of science and technology. The development of the technical sphere evolves to change and renew the vocabulary of the language. Each new apparatus, equipment, device, name of disease and medicine, new word in scientific literature—is a term. One of the main reasons why terminology transfers from one language to another is the lack of appropriate notions and events in the object language. If there is not a term in the object language, then this term will be derived from

the source language. The process of connection at the terminology level between the source and object languages does not always result in the term's acquisition. In most cases the equivalent of the source language's term is searched in object language and it is attempted to create a new term. Here the translation is the primary event. Thus, the translation contains the process of finding the suitable term for the source language. There are many scientific papers translated into Azerbaijani from English and Russian languages. Translation is like replacing the lexical units of source language with the appropriate items in the object language. If there is no such a word to translate, then the word adoption happens. In the process of adoption, it is also important to adapt the new unit to the language norms. This aspect refers to both the words and terms.

The adopted terms used in literary language have always been controversial. The adopted terms are sometimes opposed by the normalized national and literary language. This is not a correct idea because scientific language is the functional style of the literary language, the epistemology of "reality, the logical comprehension, the reality of scientific and technical information. Terminology lexicon only applies to the language of the relevant area specialists. Some of these terms are even transmitted to spoken language after a certain amount of time. So it is wrong to put a sharp barrier between terms and non - terms. In addition, the meaning of the word based on the meaning of the word's sound is different from its coverage; the scope of the terminology meaning is limited in comparison with common words. [5, 14-15]

The fact that the history of language terminology formation is an organic part of the scientific style, in general, does not cause any serious controversies, but other forms of academic thinking, such as artistic, publicist, etc. are more universal than scientific style. Intellectual thinking for the native speakers is not limited by the scale of their language, and in many cases, it is beyond its boundaries, which leads to a certain contradiction or discomfort between the universality of the terminology and the ethnicity of the scientific style, as it has a kind of transnational content. [5, 3-4]

Terms are words that have the specific meaning. Terminology is an integral part of the branch of medicine along with all sciences. The medical field is constantly evolving and the language used in medicine is always changing and enriching. Nowadays the outstanding growth also indicates a large number of health-related words in medical terms. Medical science in Azerbaijan has got ancient history. The first discoveries on medical science in Azerbaijan date back to VI – V millenniums BC. The local people were interested in the

medical science and benefited from the medical knowledge of others. While examining the peculiarities of medical terminology, we should not forget that the language of the ancient people was the main source of the medical terminology progress. The changes in the political, economic, cultural and everyday life has influenced scientific terminology.

Clearly, the history of medical terminology in the Azerbaijani language goes back to ancient times. The first medical terms in the language emerged before script. The medical terminology would not have reached its current level without being formed by a long and complicated process of development.

We find the use of medical expressions in the epic “Kitabi Dada Gorgud”, one of the ancient epics of the Azerbaijani people. If we take a closer look at the extract from this epic we can clearly see it:

*Üç toqundu, **alca qanı şorladı**, qoynu toldı.*

***Qara bağı** sarsıldı. **Düm yürəgi** oynadı.*

*Kəsilsin oğlan əmən **süd tamarım** yaman sızlar.*

*Üç qatl **yarasın** əlilə sığadı.*

*Tağ çiçəyi anan **südlə sən**in yarana **məlhəmdir**.*

*Oğlanı **həkimlərə** əmanət edib dirsə xandan saqladılar.*

***Qan tamarları** qaynadı.*

*Yumru – yumru ağladı, yanıq **cığarcığını** tağladı. [6, 42]*

(Three touched, **the red blood spilled**, the chest filled up.

**The black chest** has shaken. The heart has thrilled.

Let it cut, the **mammary gland** sucked by the boy whined so badly.

Three-layer **wound** was pushed by hand.

A mountain flower with mother's milk is the **balm** for your wound.

The guy was entrusted to **the doctors** to hide him from Dirse khan.

**The blood vessels** were boiled.

The round tears came out of and **the liver** was burned. transl.)

The pointed words in bold are the expressions of the ancient language. There is some progress of professional medical thinking. In this ancient epic the use of medical terms shows up certain interest in medicine that has also been reflected in literary works.

The development of global health has not left Azerbaijan untouched, and it keeps on



affecting our country. The majority of medical terms used in the language consist of the borrowed words.

The medical branch is constantly evolving. And the terms applied in this field are widely implemented. Some of these terms maintain their phonetic, lexical, and grammatical features. The others are adapted to our language to such an extent that outwardly they cannot be recognizable as the adopted words. S. Sadigova writes: "The foreign terminology is used in its present case when it is impossible to create an appropriate term expressing a certain notion by means of the unique vocabulary methods based on the internal capabilities of the Azerbaijani language. Most terminology is derived from other languages. Formation of terms in our language, which expresses the concepts in different realms of science by international language units, not only facilitates the terminology functionality, but also simplifies the integration of the Azerbaijani language into the international linguistic language"[6, 120]. For example, medical terms "*difterit*" (diphtheria), "*faza*" (phases) are Greek, the term "donor" is passed from French, "*əzələ*" (muscle), "*hal*" (condition), "*hamilə*" (pregnancy) "*iltihab*" (inflammatory) are of Arabic origin, but at first glance they are not taken as the adopted words.

Most of the words in the medical terminology of the modern Azerbaijani language are adopted from the West European languages. When it comes to the Western European origin, the terms are Greek, English, French, and German. New terms included in medical terminology help us to learn the medical facts, the names of new instruments, the time for performance, in brief the secrets of science's latest achievements.

Partially, Western European terms have coincided with the phonetic and grammatical properties inherent to the Azerbaijani language, while the rest of terms have preserved the form of source language. The use of medical terms intrinsic to the Western European languages is just a necessity. This is happening primarily because of the difficulties arising from providing names of medical events, diseases, drugs, certain medical concepts and tools. For expressing those definitions, it is impossible to form a terminology on the basis of the internal capabilities of the Azerbaijani language. For this reason, dozens and hundreds of medical terms in our language consist of the Western European words. For example, there are plenty of medical terms of Greek origin: *allergiya* (allergy), *anormal* (abnormal), *antibiotik* (antibiotic), *antiseptika* (antiseptic), *aritmia* (arrhythmia), *arterioskleroz* (arteriosclerosis), *artrit* (arthritis), *aseptika* (aseptic), *astma* (asthma), *bronx* (bronchus), *bronxit* (bronchitis),

dermatologiya (dermatology), dermatoloq (dermatologist), diabet (diabetes), diaqnost (diagnosis), diaqnostik (diagnostic), diaqnostika (diagnostics), diaqnoz (diagnosis), diatermiya (diathermy), diatez (diathesis), difteriya (diphtheria), dizenteriya (dysentery), doza (dose), eczema (eczema), embriologiya (embryology), emfizema (emphysema), endokrin (endocrine), endokrinologiya (endocrinology), endokrinoloq (endocrinologist), ensefalit (encephalitis), epidemiologiya (epidemiology), epidemioloq (epidemiologist), epidemiya (epidemic), epilepsiya (epilepsy), epileptic (epileptic), etiologiya (etiology), etioloji (etiologic), farmakologiya (pharmacology), farmakoloji (pharmacological), farmakoloq (pharmacologist), fizioloji (physiological), faza (phases), gen (gene), genetik (genetic), genetika (genetics), genезis (genesis), gigiyena (hygiene), gigiyenik (hygienic), gigantizm (gigantism), ginekologiya (gynecology), ginekoloji (gynecological), ginekoloq (gynecologist), hematologiya (hematology), hemoqlobin (hemoglobin), hepatit (hepatitis), heterogen (heterogeneous), hipertonic (hypertonic), hipertoniya (hypertension), histologiya (histology), histoloji (histologic), histoloq (histologist), homeopat (homeopath), homeopatik (homeopathic), homeopatiya (homeopathy), hormon (hormone), hormonal, isterik (hysterical), isteriya (hysteria), kardiografiya (cardiography), kardioqram (cardiogram), kardiologiya (cardiology), kardioloq (cardiologist), kokk (coccus), kolit (colitis) etc. The Greek terms possess an international characterization. Most of them have transformed into our language through Russian. Let's look through the following examples:

Greek → French → Russian → Azerbaijani

narcosis → narcose → наркоз → narkoz [5, 253]

There are also examples of Latin terms like akrixin (acrylic), ambulatoriya (ambulatory), ampul (ampoule), appendisit (appendicitis), fatalizm (fatalism), generasiya (generation), hibrid (hybrid), infarkt (infarction), infeksiya (infection), infeksiyon (infectious), inhalyasiya (inhalation), inhalyator (inhaler), immun (immune), inkubasiya (incubation), innervasiya (innervation), insulin, insult, kanal (canal), kapillayar (capillary), kapsul (capsule). There are some available examples from the German language: bint, bor (boron), kolba (bulb), şpris (syringe) and so on. The terms of French origin are: drenaj (drainage), donor, draje (dragee), jelatin (gelatin), karantin (quarantine), akuşer (obstetrician), nikotin (nicotine), zond (probe) etc.

It is possible to divide the medical terms into two groups according to the vulnerability

of their deformation. The first group includes the identical terms by their structure and form in both languages. For example,

Laser (English) - Lazer (Azerbaijani)

Adinoma (Greek) - Adinoma (Azerbaijani)

Amfibia (Greek) - Amfibia (Azerbaijani) and others.

The second group in contrast to the source language includes the suffix that has been modified in Azerbaijani.

Dialisis (Greek) - Dializ (Azerbaijani)

Jelatina (French) - Jelatin (Azerbaijani)

Antisiptikôs (Greek) - Antiseptik (Azerbaijani)

Arterio (Greek) - Arteria (Azerbaijani) and others.

In fact, the adaptation of words and terms does not differ from each other. In both cases, the language accepts and uses the new words from another language, but there is a different aspect too. The adoption of words includes the notions for new things, objects, and events. However, the adoption of terms stands out by affiliations to a specific field or expresses the specific concept. The term is not understood by everyone, it is just perceived by experts. [6, 134].

In addition to the root-derived medical terms (e.g. hepato-liver, sinus-cavity, etc.), we encounter new medical terms that have been created by adding suffixes and prefixes. Especially when we explain the meaning of medical terms that passed from Greek and Latin to our language, it is important to know the meaning of those prefixes and suffixes.

There is no accurate information about morphemes being a word or suffix, which are used in the process of establishing new terms; however, these morphemes added to the beginning of the word are the abbreviated forms of the words with independent meaning. [7, 159]

The following tables provide some commonly used terms that are created by adding suffixes and prefixes as well as widely implemented in our language: (The table also includes the English forms of the same terms used in the Azerbaijani language)

&lt;Table 1&gt;

Prefix	Meaning	Example
a-	Missing, shortage	<b>Arefleksiya (Areflexia)</b> : the lack of feelings and reflexes <b>Aseptik (Aseptic)</b> : the lack of pathogenic microorganisms
Ant-, anti-	Contra, reverse	<b>Antibakteryal (Antibacterial)</b> : against bacteria
De-, des-	Disappearance, loss	<b>Deaktivasiya (Deactivation)</b> : the loss of mobility
Intra-	Inside, within	<b>İntragastrial (Intragastric)</b> : inside the stomach
Micro-	Small	<b>Microkardiya (Microcardia)</b> : the heart is smaller than normal
Neo-	New	<b>Neomorfizim (Neomorphism)</b> : The development of a new species during evolution
Tri-	Three	<b>Trimestr (Trimester)</b> : for three months

&lt;Table 2&gt;

Suffix	Meaning	Example
-algia	The condition associated with pain	<b>Gastroentroalgiya (Gastroenteroalgia)</b> : pain associated with the gastrointestinal tract
-ia	Extensive, extra	<b>Bulumiya (Bulimia)</b> : eating too much
-it (is)	It is used for the name of inflammation	<b>Meningit (Meningitis)</b> : inflammatory disease

We can distinguish some terminological elements in the formation of medical terms according to their meanings. For example, the indicators for degree: *hypo*-little, *hyper*-much, *super*- excessive, *macro*-over the limit and so on; the prefixes showing the timing and direction: *ante* - at the beginning, *pre* – before, *peri* –during, *post*-after and so on. [8, 2-5] The terms described above are widely used in the Azerbaijani medical terminology.

The international adopted terms also have brought their original phonetic and morphemic properties into our language. Breaking the law of harmony, use of prefixes, accession of suffixes without the law of harmony, the ability to independently use roots in the derivative words are unlike the agglutinating languages. These properties passed from other languages by means of adopted words. [9, 104]

There are various reasons for the superiority of Greek and Latin terms because of their international synthesis elements and grammatical units. “First of all, it’s about particular tradition; Secondly, the idea is expressed in a clear, exact and unambiguous way, and

thirdly, the Greek and Latin languages are considered to be the dead languages, therefore their linguistic elements preserve stability and even use the same prefixes in different linguistic systems; and most importantly, those elements are mechanically combined in a particular language, but the created terminology is not regarded as an own unit of language. [10, 67]

3/4 of the medical terms have been transformed from Greek and Latin into our language. But there are also a few medical terms in Arabic and Persian languages. For example, the words with Arabic origin include *əzələ* (muscle), *hal* (condition), *hamilə* (pregnancy), *hərarət* (fever), *ishal* (diarrhea) etc., Persian words are *cift* (double), *gül* (flower), *xəstəlik* (disease), *huş* (consciousness) etc., as well as the mixed terms (both Persian and Arabic). Some medical terms have been passed directly from Arabic into our language. Some terms have been included in the vocabulary of our language through other languages.

Arabic → Latin → English → Russian → Azerbaijani

Əl - kühül (كحول) → alcohol → alcohol → алкоголь → alkoqol

Arabic → Latin → French → English → Russian → Azerbaijani

Kafur (كافور) → camphora → camphre → camphor → camphor → камфора → kamfor

etc. [5, 84]

Arabic and Persian terms, which were subjected to phonetic substances and morphological assimilation in European languages, adopted by Russian, and gained grammatical interpretation both in Russian and Azerbaijani. Their position is determined in Azerbaijani [5, 408].

Despite the genetic and typological differences, in terms of historical, social and political events, as well as by religion, Arabic and Persian terms have been accepted both in written and oral languages. Unlike the Russian and European terms, the Arabic and Persian words are understood by almost everybody in our literary and spoken languages. Even as the Arabic and Persian languages have not taken part anymore in creation of modern terms in our language, the termination of these common words is still going on. [5, 407].

Generally, the adopted terms are not included in our language rapidly. The lexical - semantic structure of our language determines whether or not the term could be accepted and also stimulates its improvement.

Modern terminology is characterized by the progress, mostly in the direction of the

international language. That means English has taken a leading position in the establishment of new terminology. The main focus is about writing and disseminating scientific ideas and information in the international language. Using Internet services creates an explicit way to transform the terminology from English. Researchers hold a different view of the new terms. Some of them attempt to find the suitable terms in their own language, while the others adopt the terms from another language, and the third group prefers to use the *calque* method (a word or phrase borrowed from another language by literal, word-for-word translation). These matters make it necessary to establish the terminology centers related to different fields of science [1, 4].

There are correlative meanings between the borrowed terms and the words with the same function in the Azerbaijani language. It is one of the natural and normal processes in the development of our language. Some of these adopted terms are synonymous with our own words. It is wrong to say “our own words are better”, as well as to mention the adopted words as international words. In any case, the independent use of the terms, their unique qualities and, first of all, the needs must be taken into account. Due to the new graphics and unification, the borrowed terms are matched by the lexical-grammatical system of our language. Some of them have passed with the help of prefixes and suffixes, the others have adopted the suffixes of our language and created new terms, nominative units. It is easy to select and distract the adopted words, which do not participate in live suffixation, because they do not exist as a separate element in our language, nor can they enter the articulation of our vocabulary. When it comes to adopted terms, these words are supposed to be subordinate to our language by getting a new design. At the initial stage, the terms taken as a formless lexical piece then are adopted at different levels of the linguistic system, the sound and morphological structure are reconstructed, some of them become simplified, lose their morphological parts, and the others regularly expand their semantic structure, application area and meanings. The first is formal, the second is the functional stage; these stages are characterized by the fact that the term is entered into our language, represented the reality and differentiated in the semantic plan. [5, 410-411]

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## Altai in Mythology, Epics and Medieval History

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### Abstract

The article analyzes the traditional mythological, epic visions of Altain people (Altaians) and historical sources about Altai - a mountainous region in the center of the Asian continent. The study of mythology and Altaian's epic showed a polysemy of the names of the mountainous region and its place in the mythological three-dimensional structure of the world. We also consider the information of Turkic and Chinese written sources of the Early Middle Ages about the name and location of the Altain mountain country.

**Key words:** Altai, the Altaians, the mythology, the epic, three-dimensional world

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In the traditional cultures of the peoples of Southern Siberia, the fabulous-mythological and historical-heroic pictures of the world were inextricably linked. Therefore, the theme of the relationship of the earthly and celestial worlds is one of the important themes in the epic of the Altaians and other peoples of southern Siberia and the neighboring countries of Central Asia.

The topic considered in this article has attracted the attention of Russian folklorists, ethnographers and historians since the 19th century. However, special studies on the traditional worldview of Altaians began to be published only from the 2nd half of the 20th century. Among them are monographs and articles by A.M. Sagalaev, V.P. Oinoshev, Z.S. Kazagacheva and other authors.

During preparing this article, the main sources used were the myths and legends recorded in the studies of Russian scientists: V.I. Verbitsky, V.V. Radlov, and G.N. Potanin. In addition, the most valuable source is the epic works published in the series "Altai Baatylar"



(Altai heroes).

In the proposed article, the author tried to consider such questions: 1) Altai in the Altai mythology and epos; 2) Altai in medieval historical sources; 3) the origin of the word Altai.

Let's start with an analysis of the mythology and the epic of the Altaians. The archaic visions of the Altaians about the world's creation and the universe, were reflected in the myths published in the articles by V.I. Verbitsky. The Universe, according to Altaic mythology, consists of 99 worlds, each of which has its own sky, its own earth, and its own underworld (hell). In each world, there are own rulers and people live on every earth. The main and highest of all worlds is called kan-kurbustan tengere (its land is called altyn telengey - "the golden world"). The middle world of 99 worlds is called ezreen-kurbustan tengere (its land called altyn sharka). Our solar-lunar world is called the kara-tengere, is the smallest and lowest in the universe. The sky of our solar-lunar world has 33 spheres (layers). The creator of the world is Ulgen, otherwise, Kurbustan Aakai [Verbitsky 1893: 112–113].

There are two main versions of the creation of our solar-lunar world. According to the first version, Ulgen, on the advice of Ak-ene - the White Mother (who came once out of the sea), first created the earth and put it on the three giant fish that he also created. Then he created the sky and all earthly creatures. The first man, Erlik, was created by Ulgen from a layer of clay that resembles a human skeleton attached to the earth's mass on the ocean surface. The creation of our world lasted six days, on the seventh day Ulgen fell asleep. During this time, Ulgen stayed on a golden mountain illuminated by the sun and the moon (ah kiun tiygen altyn tuu). This mountain hung from the sky and did not reach the earth only by distance of "the human knee" [Verbitsky 1893: 112].

After some time, Erlik (together with people who were born from the woman created by him), for bad deeds, was at first driven into the earth, "located between two seas, where neither the sun nor the moon shines." And then Erlik was finally overthrown in the underworld. Ulgen told him: "do there what you like" [Verbitsky 1893: 117, 123].

According to the second version, initially, when there was no earth, sky, moon, or sun, there was solid water (ocean). God (kuudai) and a man in the form of black geese (kara kas) were soaring over the water. At the behest of God, a solid stone appeared from the depths of the sea, God and man sat on the surface of the stone. Then, at the direction of God, a man from the depths of the sea took out the sand in his hands and gave it to God. God

scattered sand over the surface of the water and said: “Let the earth be formed.” After that the land was formed. Then the man once again carried the sand in his hands (part of the sand he put in his mouth), God scattered the sand, and the earth became thicker. The sand in the mouth of the person also increased, and he began to choke. At the behest of God, the man spit out the sand and formed mounds. Since then, a man, for his sinful act (deception), was called Erlik, and God was called the true Kurbustan [Radlov 1866: 159–160]. Then a tree grew on which, at the behest of God, nine branches appeared and under them appeared nine people. They became the founders of nine different genera. In the end, Erlik for sinful misdemeanors was thrown under the third layer of the earth, where it was dark due to the lack of sun and moon [Radlov 1866: 163].

The center and the base of the sky and the earth of our solar-lunar world is the golden mountain, the core of which in the epic “Shulmus-Shuny” is described as the golden horse standing (chaky) that is flaming by fire —the umbilical cord of the earth and sky [AB 1964: 11–14].

According to the traditional ideas of the Altaians, the earthly and heavenly space is divided into male and female halves, which extends to the inner space of the dwelling. Since the Altaians put their yurts as doors to the east, the male half of the dwelling, which means the sky and the earth, will be the right side — the south, and the female half — the north [Nikiforov 1915: 31].

According to mythological concepts, our solar-lunar world consists of three interrelated parts: THE TENGHERI SKY with 33 spheres (abodes of gods and goddesses), the JER-JINGIS EARTH (the abode of people and other living creatures, hosts of bright spirits) [Ekeev 2012 : 87] and the ADVENT “TAAMA” with 9 layers under the earth's surface (kingdoms of dark forces, formidable spirits led by the ruler Erlik).

In the epic (for example, “Altyn-Tuudy”, “Kan-Sulutai”) and the shaman spells, the underworld is described as a kind of twilight-dim reflection of the earth (alys jer), without sunlight and heat. The edges of the earth's surface and the celestial vault are called achylar-jabylar (“opens-closes”), and the passage from the earth's surface to the underworld is called the Taami oozy (“fall of the underworld”) [AB 1958: 130-216; AB 1960: 87–136].

In the known myths we could not find information about the birth of the Altai Mountains. But there are myths about the transformation of heroes (khans, batyrs) into the high mountains of Altai - Abugan, Adygan, Babirgan, etc. It seems that when the myths speak of the

creation of the earth, the Altai Mountains are meant. This is evidenced, for example, by the expression “Jer – Altai” (Earth - Altai), often found in epics and myths.

It should be noted that in the Altai epic the term “Altai” is often used in relation to two other mythical (celestial, lower) parts of the world. In the first meaning (sense), the word “Altai” is used in combination with the term “celestial sphere”, in the second - “layer / place of the underworld”. I will give examples.

The first meaning is: Altai is the sphere of the upper, heavenly country: a) the sphere of stay of the Three Kurbustan (Yuch Kurbustannyn Altai) [AB 1995: 129–162]; b) the sphere of the upper country (Yustugi oronny Altai) [AB 2004: 197–246].

The second meaning: Altai is the layer or place of the lower, underground country: a) in the twilight-gray Altai (Tyun bozomtyk Altayda) [AB 1959: 195–215]; b) Altai, where the sun and the moon are invisible (Ay, Kün körünbes Altai) [AB 1960: 344–361]; c) from the Altai of the lower country jumps to the sunny lunar Altai (Altygy oronny Altaynan, kyundy-ayly Altayna chygara kalyyt) [AB 1958: 10–31; AB 1995: 129–162; AB 2004: 197–246].

On the three-valued use of the word “Altai” in the Altai epic “Ochy-Bala” exactly noted the epicist Z.S. Kazagacheva: “... Altai is represented in three dimensions: chyn Altai (real Altai, ie, Upper World), pu Altai (literally. This Altai, ie Middle World), ol Altai (literally. That Altai, t. E. The Lower World)” [Kazagacheva 2015: 226].

In the ancient songs-hymns of the Altaians, their native mountainous country, when viewed from above, appears triangular in shape. For example, there is the famous song “Kan Altai”, where there are such lines:

Yustyurtyunen korordyo, yuch tolaktu Kan Altai!

Tourazynan korordyo, togus pulungdu Kan Altai!

Kajuzynan korordyo, Kamchy syndu Kan Altai!

Text translation:

If you look at the top, with the three corners of Kan Altai!

If you look from the side, with nine facets of Kan Altai!

If you look from the outskirts, with the whip-like ridges of the Kan Altai!

[Grammar 1869: 204–205; Demchinova 2006: 217–220].

In the epic, Altai is described very colorfully - as the middle part of our world, the native land of the protagonist (hero, Khan). Altai appears as a vast mountainous country inhabited by many multi-lingual peoples. There are many sublime expressions praising Altai:

Aru Surlu Altai - With a clean view of Altai  
Odyn-Suulu ... - With an abundance of forest and water...  
Keen Cankyr ... - Spacious blue...  
Ak-chankyr ... - White-blue...  
Altyn jarash ... - Golden beautiful...  
Keen jarash ... - Spaciously beautiful...  
Erjinel bai ... - Preciously rich...  
Boyandu byken ... - Graciously created...  
Kin Altai ... - The umbilical cord of the earth...

Also, Altai, with its highest mountain Belukha, in Altai called the upper reaches of the Katun River - the Three-headed Sumer (Kadyn bazhy Yuch Sumer), in the epic is represented as the center of the surrounding terrestrial space. In the southeast of the Altai, Ash-polov steppes (Kuba Chel), which can not fly ravens (kuskun); in the south-west - the Yellow Steppe (Sary Chel), which magpie (sangyskan) cannot fly by; The Great Steppe (Aba chel) stretches along the northern side of the Altai [AB 1960: 5–61]. However, hero-heroes on their argymak horses quickly, like a whirlwind and wind, pass through the expanses of the steppes. They, possessing magical powers, overcome high mountains with dense coniferous forests (jish) and wide, sometimes poisonous, rivers and seas [AB 1959: 152–194; AB 1968: 60–117].

The possessions of the main characters - the khans and heroes - are described very colorfully. Their rates are located at the foot of the snow-white, black-forest, golden mountains (chain of mountains), on the shores of white, black (clean) full-flowing rivers and lakes. And their dwellings - the majestic six (eight) coal white felted yurts-palaces - are located near the sprawling sacred poplar (bay terek). Next to the yurt of a warrior or Khan, there is a golden, bronze or iron horse standing (chaky), sparkling in the light of the sun and the moon. The lower part of the horse standing's colony penetrates the seven layers of the earth's strata (hell), and its top is buried in white clarity (ak ayas) of the sky. At the chimney of the white yurt of the warrior, two black (motley) golden eagles watch the

airspace, and at the door, two sensitive fierce dogs listen to the lower world [AB 1959: 28–67; AB 1960: 87–139; AB 1966: 204–268; AB 1968: 60–117; AB 1972: 56–77].

In the epic works there is clearly a motive about the inseparable connection between the life of Altai warriors and their sacred mountains and lakes. So, before going to war or just to distant countries, the warrior turns to his native mountain (*sumer taiga*) as his father, and to the sacred lake (*ak sut kel*) - as a mother with a request for help and protection. After returning from a war, he also addresses his native mountain and lake with a thankful prayer [AB 1968: 118–179; AB 1980: 156–171].

The Altai epic is filled with fabulously magical scenes of reincarnation of the hero-warrior and his horse into animals and birds, the wonderful revival of dead people, the use of magical objects (stone - *jada*, pearl buttons - *shura tashy*, silver earrings - *kyumyush syrga*), and also stories about supernatural creatures (*Jelbegen*, *Mongys*, *Ok-jilan*, *Shilemir*) and the spirits of mountains and rivers. For example, the spirit of the earth-water of *Serel-Tekei* appears from the inside of a high mountain on a huge yellow goat with six-arshin horns [AB 1968: 5–59].

It should be noted about the similarity of some plots and names of characters in the Altai epic and the legend about *Oguz-kagan* [Shcherbak 1959]. Thus, in the composition of characters with the same name, *Kyun-kaan*, *Ai-kaan*, *Tengeri-kaan*, *Talay-kaan* (*Tengis-kaan*), as well as *Kara-kaan* and *Altyn-kaan* (*Kan-Altyn*) are mentioned [Ekeev 2010: 20–21]. There is another noteworthy image of the wolf performing a major role in the fate of the protagonist of the epic. In the *Oguz* legend, a huge gray wolf (*kek bury*) appears at a difficult time and shows the way, going in front of the *Oguz-kagan* troops. And in the epic works of Altaians, the images of the wolf are connected with the cults of the three-dimensional world with the help of color designations: the blue wolf - with the spirit of the Sky; white wolf - with the spirits of the Altai mountains; yellow wolf - with the cult of Mother Earth (her belly); black wolf - with dark power, evil spirits of the underworld [Ekeev 2014: 30].

As is known, the cult of the wolf was of great importance in the ethnogenetic myths about the origin of the ancient Türks (*Tele*, *Tukue*). If you compare the myths about the origin of the main princely and Kagan clans, *Tele* and *Tukue*, then the difference will be that the ancestor of the princes had a kinship with the Huns on the maternal line, and the *Khagans tukuye* on the fatherly one. The ethnogenetic connection with the wolf / wolf genus is built on the contrary, i.e., the first is along the paternal line, the second along the maternal one.

However, in the Chinese annals (for example, “Zhou Shu”) the myth about the origin of the Tukue from the ruling house (ruling dynasty) of So, who lived in the north of the Huns (Syunnus) possessions, is cited. Under the So house, the chronicler was probably referring to the ruling clan of the union of the tribes of the Altai-Siberian Scythians - the Sakas (from the Sino-Tibetan *se / so / sak*) [Ekeev 2014: 30]. The image of a wolf (wolf) was obviously associated primarily with the cult of Heaven, and through the sacred mountain “ancestral cave” (where the she-wolf gave birth to 10 sons - the ancestors of the Turks) - with the cult of Earth. Consequently, in the image of a she-wolf - the ancestor of the Turks, a motive about her divine, heavenly origin is seen.

Now we turn to the historical sources of the early Middle Ages, in which there are references to the Altai Mountains. In antiquity, that is, in the Scythian-Saka time (in archeology - the famous Pazyryk culture), Altai probably had a high spiritual and political status. The “country of gold-guarding vultures”, associated with Altai (and the Western Sayans), is mentioned by the ancient Greek poet-narrator Homer and the ancient historian Herodotus. But since the Hunta period, the Altai, as part of the “empires” of Eurasian nomads (Huns, Syanbi, early Turks), occupied a marginal position, since the centers of political power of the empires were located in the east (Orkhon-Tola) and in the south (Ordos region, Ili valley).

In the medieval Chinese annals (for example, “Tang Shu”) it was noted that the first Turkic Kagans annually accompanied their nobles from their headquarters in the Ordos region and made sacrifices to the ancestral spirits (the wolf and her sons) “in the ancestral cave” in the Golden Mountains (China Jin Shan) i.e. in Altai [Bichurin 1950: 215–229]. During the years of hardship, some of them, for example, in 645, the East Turkic Chebi Khan overcame a great distance from the southern spurs of Khingan (the region of the modern city of Hohhot) and took refuge in the center of the Altai Mountains. Slightly earlier (in 630), the West-Turkic Sybi-kagan fled from Semirechye to Altai, but his path suffered a failure [Bichurin 1950: 263–264, 284–285]. In other words, the Golden Mountains (Altun Yysh), or rather their central part - the territory of modern Russian (Gorny) Altai, was revered as a sacred land with ancestral cave of Turkic kagans of the Ashina clan [Gumilyov 1967: 229–231; Ekeev 2014: 31]. However, as the influence of Buddhism, Christianity and Islam increased in the medieval Turkic and Turkic-Mongolian states of Central Asia, the spiritual significance of Altai weakened.

In conclusion, let us briefly speak about the word “Altai”. In the early Turkic runic sources,

as is known, the term Altun Yysh (Golden mob, taiga) is mentioned, which was applied to the mountainous territory that later became known as Altai (Altai Mountains). Then and now the word yysh denotes mountains covered with a dense coniferous forest (in Altai folklore: jyish-taiga). It seems to us that the term Altun (Altyn) yish, through the transitional forms of Altun (Altyn) taiga, Altyn Tag (tau), in the Mongol-speaking ethno-cultural environment was transformed into the word Altai. Such a change probably occurred during the period of Mongol-speaking Khitan rule in Central Asia. In this regard, we draw attention to the fact that in the Altai legends about Oirot time (XV - the first half of the XVIII centuries) the term Altyn Ard (Golden Ridge) occurs, which was used to designate the Altai Mountains [Radlov 1866: 113].

An analysis of mythology, epos, and historical sources leads to this main conclusion. The ancient Türkic term Altun Yysh (Altyn Taiga) and the medieval Turkic-Mongolian word Altai are etymologically genetically related to the mythical Golden Mountain (Sanskrit. Meru, Sumer), which is the basis of the core of the “solar-moon” world. Hence, the universality of the use in the epic of the word Altai to the heavenly (upper), earthly (middle) and underground (lower) parts of the world.

The analysis of the materials made it possible to clarify the reasons for the sustainability of the image of the Golden Mountains over the last three millennia: from the “Country of Gold-Guarding Vultures” of the ancient era, through the “lunar-solar Altai” of historical and epic time (VI – XVII century), to the image of “Altai - the golden cradle (Altyn Bezhik) of Turkic peoples” at the beginning of the XXI century. It is quite clear that this phenomenon cannot fail to attract the attention of humanities scholars and not cause a discussion among them.

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- AB 1958 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / redaktor, sostavitel' S.S. Surazakov. - Gorno-Altaysk, 1959. - T. 2.
- AB 1960 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / redaktor, sostavitel' S.S. Surazakov. - Gorno-Altaysk, 1960. - T. 3.
- AB 1964 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / redaktor, sostavitel' S.S. Surazakov. - Gorno-Altaysk, 1964. - T. 4.
- AB 1966 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / redaktor, sostavitel' S.S. Surazakov. - Gorno-Altaysk, 1966. - T. 5.
- AB 1968 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / redaktor, sostavitel' S.S. Surazakov. - Gorno-Altaysk, 1968. - T. 6.
- AB 1972 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / redaktor, sostavitel' S.S. Surazakov. - Gorno-Altaysk, 1972. - T. 7.
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- AB 1995 - Altay baatylar. Altayskiye bogatyri. Altayskiy geroicheskiy epos / nauchnye redaktory S.M. Katashev, M.A. Tolbina; sostavitel' I.B. Shinzhin. - Gorno-Altaysk, 1995. - T. 12.
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## Copies of “al-Mulhakat bi-s-Surah” and Their Codecology

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### Abstract

This article is devoted to work of Middle Asian scientist of XIII-beg. XIV century, historian, linguist and poet Abu'l-Fadl Muhammad bin Umar bin Khalid known as Jamal al-Qarshi (born 1230-1231, date of death unknown) and his book “*al-Mulhaqat bi-s-Surah*” (“*Addition to as-Surakh vocabulary*”). In 1282, he translated the “*al-Surah*” (“*Sharpness*” or “*Clarity*”) Arabic to Arabic Dictionary, compiled by Central Asian linguistic scholar Abu Nasr Ismail al-Jawhari (died between 1002-1007), from Arabic to Farsi. In 1302-1306, Jamal al-Qarshi wrote his additions in Arabic, calling the work “*al-Mulhaqat bi-s-Surah*”. The article mainly views the number of known copies of “Addition” today, and codecology and history of researching this manuscript.

Till now we had three compositions of “Addition” which describes history of Central Asia. His book is considered as one of the historical and historical-encyclopedia books written in Arabic-Persian language. There are many information regarding history and geography, history of Islam, Muslim dynasties in *Mavaraunnakhr* and *Kashgar*, Sacred Koran readers, history of prophets, autobiographic notes, also information about contemporary scholars of authors and essays regarding Arabic language grammar (e.g. lexicography and dual rules) in his book.

It was written during *Qaydu's* (*Khaydu*) reign, who was descendent of Ulus Chaghatay (1227-1370). For this reason, this manuscript-source is valuable for investigating history and cultural life of Central Asia and Eastern Turkestan during the Mongol period.

**Key words:** Mongols, Khakan, Jamal al-Qarshi, “*Al-Mulhaqat bi-s-Surah*”, Appendixes, manuscript, Chaghatay, Khaydu

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If we examine the XIII-XIV centuries, we have many geographical and historical compositions which provide valuable information about that period. As an example we may recite the following works: *Djuvayniy* “*Tarikh-i Jakhongushoy*” (“*History of conquering of World*”),

*Fazlullokh Rashid al-Din "Djome' al-Tawarikh"* ("Collection of History"), *"Tawarikh-i Guziyda - Nusratnamah"* and *Khamidullakh Qazwiniy's "Nuzkhat al-Qulub"* ("The Enjoyment of souls") and etc. These works demonstrate that composing historical works developed during this period of time in Iran and Minor Asia. Scholars can investigate enough regarding the Mongols' rule in Iran through these works. However, we can apply this case to the history of Central Asia. According to V. Barthold, clashes among Chaghatay's descendents did not allow for the development of literature and sciences. Also, Persian culture did not dominate in this region. In spite of this, Arabic and Turkish culture was widely spread there. We can even see Turk kotibs (secretaries) till the time of the last Temurid king. They were called as *bakhshi* in their court. These secretaries were much closer to the Chaghatay khans than the Islamic clergy, and moreover, all historical documents were preserved under their authority. For this reason, we do not have any single work regarding Central Asia as per the Chaghatay Khans' order<sup>1)</sup>.

Until now we have only one composition "*al-Mulhaqat bi-s-Surah*," by al-Qarshi, which describes history of Central Asia during the XIII-XIV centuries. His book is considered as one of the historical and historical-encyclopedia books written in Arabic-Persian language<sup>2)</sup>.

This work consists of the following parts: a partial grammar of the Arabic language, an Arabic-Persian dictionary, histories of early Islam, Islamic dynasties, including Central Asian dynasties, the author's memories, and descriptions of the regional Islamic centers of his time, such as Jand, Barchkand, Almaliq, and others. This book contains essential information for the cultural history of Medieval Central Asian countries.

We can find the first information regarding this source in "*Tarikh-i Rashidiy*" by Mirza Khaydar (905/1499 – 958/1551)<sup>3)</sup> in which he provided information about Jamal al-Qarshi's work "*al-Surah min al-Sihah*" (*The lightness of truth*) devoted to al-Javkhariy's "*al-Sihah*," and as an addition to this composition, he wrote "*al-Mulhaqot bi al-Surah*". The author of

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- 1) Barthold V. (1963). Turkestan in the era of the Mongol invasion. Works. T. I. Moscow: Nauka. – P. 98-100.
  - 2) Halidov A. (1986). Arabic manuscripts of the Institute of Oriental Studies. A brief catalog. Part 1. Moscow: Science. – 422 p.
  - 3) Barthold V. (1963). Turkestan in the era of the Mongol invasion. Works. T. I. Moscow: Science. – P. 52; Mirza Khaydar. (1996). *Mulhakhat al-Surakh*. Mirza Muhammad Haidar. *Tarikh-i Rashidi* / Introduction, translated from the Persian Urunbaeva A., Jalilova R., Yepifanova L. Tashkent: Fan. – 662 p.

“*Tarikh-i Rashidiy*” affirmed that this work is very rare with its content of much vital historical – literary information.

The manuscript of “*al-Mulhaqat bi-s-Surah*” by Jamal al-Qarshi is a smaller historical-style work than any other historical source. But, like a work that reflects important information about its time, only three copies of this manuscript were known to science. Two of them are kept in the manuscript fund of the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences. The third copy found in Namangan (Uzbekistan) and is stored in the personal library of Bobur Aminov. However, in May 2009, with the addition of another manuscript copy, their number increased by one.

It is known that the first copy was discovered in 1897 in the Samarkand (Uzbekistan) region, and the manuscript was presented to the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences in 1899 by V. Nalivkin. The manuscript was encrypted with the code M-514 (430a)<sup>4</sup>). In our article this copy is conventionally marked /A/. We are given a brief overview of /A/ and its composition along with the history of the acquisition by V. Barthold in his scientific work<sup>5</sup>). His work has been published in Arabic too<sup>6</sup>). Also while investigating this source he mentioned that it contains important information for research of Central Asian history as well as geography. In the conclusion he he argued that after sometime we might have other copies in Central Asia. Later, its full description was presented by A. Mikhailova<sup>7</sup>). In the end of the 80's, R. Sharafutdinova, a researcher from Leningrad (now St. Petersburg), translated “*al-Mulkhaqot bi al-Surokh*” into Russian. Although she had a chance to create critical text on the basis on two copies of “*al-Mulkhaqot bi al-Surokh*” in Leningrad, she settled on Barthold's investigation. In 1989, she has published another translation with a short introduction and some additions in Tashkent<sup>8</sup>). The Tajik scientist A.Saidov also conducted research on the copy /A/ and

4) Petrovskiy, N.F. (1894). Bashnya «Burana» bliz Tokmaka // Zapiski Vostochnogo otdeleniya Rossiyskogo arkhelogicheskogo obshchestva. T. VIII. – SPb. – P. 353.

5) Barthold, V. (1973). Mulkhakat as-Surakh. Sochineniya. T. VIII. – M.: Nauka. – P. 98-102.

6) Barthold, V. (1898). Turkestan v epokhu mongol'skogo nashestviya. Chast' pervaya. Teksty. – SPb. – P. 128-153.

7) Mikhaylova, A.I. (1965). Katalog arabskikh rukopisey Instituta narodov Azii akademii nauk SSSR. Vyp. 3. Istoriya – Moskva. № 31.

8) МИЦИА (1988). Materialy po Istorii Sredney i Tsentral'noy Azii X-XIX vv. // R.SH.Sharafuddinova. Mulkhakat As-Surakh // – Tashkent: Fan. – P. 100-131.

defended his dissertation on this theme<sup>9</sup>). And he published his monograph “*Mulhakat as-Surah*” in 2006<sup>10</sup>).

In the colophon of /A/ has information that it was rewritten by Sharafuddin bin mulla Nuriddin Farhad Andijani in Khujand in February/March 1066/1656.

Written on 20 x 12.5 centimeter paper with 15x8.5 centimeter text, the manuscript consists of 55 pages. Seven pages are missing, including the preface and two chapters. The texts on each sheet consist of 15-17 lines. Oriental paper was used and they became yellow in time. The text was written in black ink, and the headings are in red lines (or with cinnabar-shingarf). It is written in a *khatti-nasta'liq*. The cover was made of cardboard, and it was restored<sup>11</sup>).

The second of source was discovered by Barthold in the meeting of Marghelan's assembly interpreter *Y. Kazbekov* during his trip to Central Asia in 1902. The scholar had selected two manuscripts for the Asian Museum and one of them was Jamal al-Qarshiy's “*al-Mulkhagot bi al-Surokh*”. Later Barthold investigated some parts of this work and described it shortly in his articles and research<sup>12</sup>). This manuscript was encrypted with the code C-286 (430b), and in our article this copy is conventionally marked /B/. Also, this copy is kept in the manuscript fund of the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences. The results of the scientific analysis indicate that /A/ and /B/ were written independently of each other. However, errors in the text contained in /A/ like an unclear word in some places or missing words are also observed in /B/. That is why V. Barthold concludes that both manuscripts belong to one scribe (calligrapher)<sup>13</sup>). A. Saidov agrees with one<sup>14</sup>).

/B/ was rewritten in Central Asia in 1247/1831.

/B/ was written on 26 x 15.5 centimeter paper with 17x8 centimeter text. This copy is

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9) Saidov, A. (1988). *Mulhakot al-Surokh Dzhama'at Qarshi kak istoricheskiy istochnik*. Diss. ... k. i. n. – Dushanbe. – 254 p.

10) Saidov, A. (2006). *Jamal al-Qarshi. Mulhakot as-Surakh. Perevod s arabskogo i primichaniya* A.Saidova. – Dushanbe: Irfon. – 268 p.

11) Mikhaylova, A.I. (1965). – P. 55-58.

12) Barthold, V. (1973). *Mulhakot as-Surakh. Sochineniya*. T. VIII. – M.: Nauka. – P. 205-206. The manuscript number – C 286 (430b).

13) Barthold, V. (1973). *Otchet o komandirovke v Turkestan* // Barthold V.V. *Soch.* T. VIII. – Moskva: Nauka. – P. 205-206.

14) Saidov, A. (2006). – P. 6.

kept in the manuscript fund like as form 6a-73b. The texts on each sheet consist of 17 lines. The paper is oriental, thin, and shiny. The text is written in black ink, and the headings are in red lines. It is written in a *nasta'liq*. The cover is made of thick cardboard in Central Asian style. Its color is dark green, and its *labaki* and *talki* parts are made from skin<sup>15)</sup>.

The European Scholars Charlis Rieu<sup>16)</sup> and C. Brockelmann,<sup>17)</sup> and the Russian orientalist A. Khalidov<sup>18)</sup> have briefly described “al-Mulhaqat bi-s-Surah” in their catalogs. Also, E. Davidovich, M. Fedorov, B. Kochnev, B. Goryacheva, V. Nastich, O. Karayev used this manuscript in the coverage of various historical events in the Middle Ages of Movaraunnakhr.

The third copy was found by Shadman Vohidov in the Kosonsoy, Namangan region. This copy of manuscript was called ‘Namangan copy’ of “al-Mulhaqat bi-s-Surah”. It's kept in personal library of B. Aminov, now. In our article this copy conventionally marked /C/. The manuscript was copied by Muhammad Ali Balkhi at the Azizon madrasah in Samarkand in 1043/1633-1634.

/C/ is without a cover, spoiled, and consists of 39 pages (1a-39b). It is written on 28 x 18 centimeter paper with 18.5 x 14 centimeter text. The texts on each page consist of 20-27 lines. It is written in black. The title and chapter names are recorded in cinnabar.

/C/ copy was full translated and published by Sh. Vohidov and B. Aminov in 2005<sup>19)</sup>. The authors carried out a scientific translation of the work and commented on some of the information contained therein. This publication consists of a facsimile of the Namangan Manuscript, text edition, translation from Arabic and Persian into Russian, commentary, and indices. This was the first full edition of this unique fourteenth century work compiled in the Ulus Chaghatay. The publication of this, until now, little known work will hopefully expose this important historical source to a wider circle of readers. However Sh. Vakhidov admits that there are many things to be investigated scientifically for analyzing unsolved

15) Mikhaylova, A.I. (1965). – P. 56.

16) Rieu, Ch. (1881). Supplement to the Catalogue of the Persian Manuscripts in the British Museum. Vol. II. – Leiden. № 507a.

17) Brockelmann, C. (1937). Geschichte der arabischen Litteratur. Supplementband I. – Leiden. № A, 1. – P. 196.

18) Khalidov, A.B. (1986). Arabskiye rukopisi instituta vostokovedeniya AN SSSR. Kratkiy katalog. Ch. 1. – Moskva: Nauka. № V 514 (430a); № S 286 (430b). – P. 422.

19) Vakhidov, Sh.Kh., Aminov B.B. (2005). Jamal al-Qarshi. Al-Mulkhakat bi-s-surakh. Vvedeniye, perevod s arabeskogo-persidskogo, kommentarii, tekst, faksimile SH.KH.Vokhidova, B.B.Aminova. Istoriya Kazakhstana v persidskikh istochnikakh. T. I. – Almaty: Dayk-Press. – 409 p.

issues<sup>20</sup>).

The fourth copy was found in the “Mahdum Vasili Spiritual Heritage Fund” in the Marhamat district in the Andijan Valley (Uzbekistan) in October 2009. Thanks to M. Hasanov (the director of fund), we have been able to copy it. And in our article this copy conventionally marked /D/.

The original of manuscript is stored in Andijan under №2 in the list of manuscripts preserved in the center of spiritual heritage. Conditionally, we call this copy the “*Andijan copy*” of “*al-Mulhaqat bi-s-Surah*”. While studying the codecological view of the source, we had got the following information.

We didn't find out who the scribe (calligrapher) was. No information about him is in the source. The time of writing was dated 1285/1868-69, but where is uncertain too.

The cover art is brown and was made from lacquered paperboard. Its *labaki* (lips) part was made from red skin. *Sahhaf* (coverman) – named himself on the cover as mulla Amin ibn Muhammad. It is written on 26.5 x 16.5 centimeter paper with 18 x 8.5 centimeter text, and it consists of 53 pages. The text was written in a beautiful black ink, without of headings or tables. It consists of 21 lines on each page. Themes, years, names, numbers, and headings are written in red (scarlet) ink. Kokand silk polished paper was used, and it became yellow with time. It was written in a *nasta'liq*.

The pages 1b-4b were written in Persian. In the *hashiya* (margin) on page 13a was given Mahdum Vasili's explanation about *Iskandar Zulkarnain* (Alexander the Great). In the *hashiya* on page 13b, comments by calligrapher were added. In the *hashiya* on page 17b, the theme name was shown. In the *hashiya* on page 48b, the translation of the *byte* (poem) was written in Persian. Finally, the *hashiya* on pages 49b and 50b contain theme name.

The book was preserved perfectly. However, V. Barthold pointed out<sup>21</sup>) that in the manuscript “*Tarikh-i Rashidi*” (“History of Rashidi”)<sup>22</sup>) of Mirza Haidar was mentioned the chapters about Balasagun and Samarkand extracted from the “*Al-Mulhaqat bi-s-Surah*”. But, we don't find these chapters in this copy. Also, we could not find any information about

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20) Ibid. – P. 16.

21) Barthold, V. (1973). – P. 100.

22) Barthold, V. (1898). – P. 52.; Mirza Khaydar, (1996). *Mulhakat as-Surakh*. Mirza Mukhammad Khaydar. *Tarikh-i Rashidi / Vvedeniye, perevod s persidskogo* A.Urunbayeva, R.P.Dzhalilovoy, L.M.Yepifanovoy. – Tashkent: Fan. – P. 662.

Bukhara by assumption of Shadman Vahidov in this copy<sup>23</sup>). That is why, to say this is a perfect copy, a bit arguable. In our opinion, there was another work of Jamal al-Qarshi called “*Mashyah*” (“*Sheikhs*” – *Sandjar Bekmuradov*), which we have not found yet<sup>24</sup>). He also mentioned this in “al-Mulhaqat”. The author wrote in “*Mashya*”, about *Mavaraunnaḥr*, the famous predecessors and contemporaries which lived in East Turkestan, and the great men he had met himself personally. It is quite possible that information mentioned by Mirza Haidar about Balasagun and Samarkand may have been given in this work.

In the Manuscript Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, copies of manuscripts and lithographs of Jamal al-Qarshi were found. About 15 manuscripts and 27 Arabic and Persian lithographs. Unfortunately, the results of the research have shown that they are not exactly the copies of “*al-Mulhaqat bi-s-Surah*”. There were just another copies of works of Jamal al-Qarshi called “*as-Surah min as-Sihah*” (“*Brightness of Truth*” – *S.B.*). He wrote this work according to “*as-Sihah*” (“*Truth*” – *S.B.*) which was written by Abu Nasr Ismail b. Hammed al-Djavhariy in 398/1008.

Based on the four available copies, we have tried to find out which of them is more preferable in comparing the historical data, texts, chronologies, and toponyms. Of course, when comparing sources, the most ancient copy is considered more trusted and complete. We did not have the opportunity to use the /B/ copy because of it being stored in the manuscript fund of the St. Petersburg branch of the Russian Institute of Oriental Studies. In comparison, we used only the /A/, /C/ and /D/ copies. The results show that there are no significant changes in the list of theme names, despite the large periods of time between their respective writings major. However, due to the fact that the existing copies were written at different times, there are several changes in the texts, chronology, and the names of individuals and toponyms. It is normal that such situations arise in the general type of historical manuscripts. From the point of view of the period, each calligrapher reflected their views on toponyms and chronology. For example, there is some confusion regarding historical dates in the text and the changing of peoples’, cities, and countries’ names. An example of such work is in the chapter titled “Mention of Mongolian Khakans and explanation of their history”:

23) Vakhidov, Sh.Kh., Aminov B.B. (2005). – P. 20.

24) Jamal al-Qarshi, (№2). *Al-Mulhaqat bi-s-Surah*. – P. 36a, 45a.



1. In the copy of /C/25) –

ثم جلس نيكبي بن ساربان بن چغتای بعد براق باجازه قیدو فی منتصف سنة ٦٧٠

(*Nikbai the son of Sarban the son of Chaghatay occupied the throne after Barak on the instructions of Khaydu in the middle of 670/1271-1272. – S.B.*);

In the copies of /A/26) and /D/27) –

ثم جلس نيكبي بن ساربان بن چغتای بعد براق باجازه قیدو فی منتصف سنة ٦٧٩

(*Nikbai the son of Sarban the son of Chaghatay occupied the throne after Barak on the instructions of Khaydu in the middle of 679/1280. – S.B.*);

2. In some places, the form of words has been changed (single, plural, definite and indefinite form, auxiliary etc.):

In the /A/28) –

...و هم نائمون تحکمت فهم الحتوف و تشمت اشلاءهم السيوف...

(*...they sleep, and they control the understanding of things, and their parts are covered with swords... – S.B.*);

In the /C/29) –

...و هم نائمون تحکمت فهم الحتوف و قسمت اشلاءهم السيوف...

(*...they sleep, control the understanding of need, and their parts are separated by swords... – S.B.*);

In the /D/30) –

...و هم نائمون قسمت فيهم الحتوف و تشمت اشلاءهم السيوف...

(*...and they are asleep, divided among them, and their parts are covered with swords... – S.B.*).

There are many similar situations.

Another important aspect in the /D/ was that we can see the author's name for the first time in the form of القریشی (al-Qurayshi)<sup>31)</sup>. Indeed, in none of the copies is Jamal's *nisba* (name) written in, with “*yay*”. Interestingly, even Charles Rieu and Ethé<sup>32)</sup> describe him as

25) Jamal al-Qarshi, (№3). Al-Mulhaqaat bi-s-Surah. “Namangan” copy. – P. 27a.

26) Jamal al-Qarshi, (430a). Al-Mulhaqaat bi-s-Surah. B-514 (430a). – P. 48a.

27) Jamal al-Qarshi, (№2). – P. 40b.

28) Jamal al-Qarshi, (430a). – P. 46a.

29) Jamal al-Qarshi, (№3). – P. 26a.

30) Jamal al-Qarshi, (№2). – P. 39b.

31) Ibid. – P. 1b.

al-Qurayshi in his Arabic catalogue<sup>33)</sup>. Also, if we pay attention to the *colophon* of the "Namangan copy", a man called Abu-l-Mahamid Mohamed ibn Mas'ud al-Qudsi spoke about four expressions of al-Qarshi in his *qasida*<sup>34)</sup> devoted to Jamal al-Qarshi. One of them says that the author is a direct descendant of tribe al-Qurayshi. But such examples like this distract the reader. Although, the author himself gave to us clear conclusions about how he had achieved this *nisba* in the chapter "Descriptions of a number of known persons and celebrities with which I had introduced in different cities and countries. Descriptions of each city with its owners and celebrities". For example:

...سغناق تكين و هو الذى اهداه ابوه بوزار خان الى جنكزخان وصيفا و استحصله قاءن الاعظم  
لنفسه و زوجه باتو بن توبنى خان اخته بلغان بيكى فولدت له ابنا يسمى ايل بوتار و قد ربيته بين سخرى و  
نحرى كما انا ربيت هدى دورهم بدرورهم هنالك فعرفى بالقرشى لذلك<sup>35)</sup>.

(...the protector of their sovereignty and support is Signak-Takin. His father Buzar-Khan had given him to Genghis-Khan as a pledge. The Great Ka'an took him to his place, and Tubini-Khan the son of Batu married him to his sister Bilgan-Beke. She gave birth to him a son, whom they named Il-Boutar; I taught him to work and gave him my knowledge. My aim (was) their palace; I can be of benefit there. That is why they began to call me al-Qarshi (the palace) ... – S.B.).

It is also stated here,

... ابنه دانشمند تكين... مات بقوزبالق سنة ٦٥٥ و نقل الى المالغ و دفن بها بمقبرة ابيه فى  
القرشى<sup>36)</sup>...

(... his [Signak-Takin] son Danishmand-Takin ... died in Kuzbalik<sup>37)</sup> in 655/1257. He was brought to Almalik and buried in the tomb of his father in al-Qarshi ... – S.B.).

32) Ethé, H. (1889). Catalogue of the Persian, Turkish, Hindustani and Pushtu Manuscripts in the Bodleian Library, begun by Ed. Sachau, Continued, Completed and Edited by H. Ethé. Part I: The Persian Manuscripts. – Oxford. № 1645.

33) Rieu, Ch. (1881). № 507a.

34) A lyric poem in the form of an address to a particular subject, often elevated in style or manner and written in varied or irregular meter.

35) Jamal al-Qarshi, (№3). – P. 28a.

36) Ibid. – P. 28a.

37) A place near Balasagun.

Therefore, this *nisba* must be regarded not as to the tribe of Prophet, but rather as an honorable allegiance to his service in the palace. As for al-Qudsi, the author simply praised such achievements of Jamal al-Qarshi, compatible for the medieval ages.

الملاحظات بالصرح			
Results of comparing the three copies of manuscripts			
№	نسخة - 2 وجد \ في: V.V. Bartold (Uzbekistan\Margilan. 1902 y.) 2 <sup>nd</sup> copy	نسخة - 3 وجد \ في: Sh.H. Vahidov (Uzbekistan\Namangan. 2005 y.) 3 <sup>rd</sup> copy	نسخة - 4 وجد \ في: M. Khasanov (Uzbekistan\Andijan. 2009 y.) 4 <sup>th</sup> copy
1		بسم الله الرحمن الرحيم	بسم الله الرحمن الرحيم
2		المعربات و المعروفات من الاسماء الاحباس	المعربات و المعروفات من الاسماء الاحباس
3		فصل في بيان امثلة النشبة و الجمع	فصل في بيان امثلة النشبة و الجمع
4	ذكر الملائكة المقربين	ذكر المعارف من الملائكة المقربين صلوات الله عليهم اجمعين	ذكر المعارف من الملائكة المقربين صلوات الله عليهم اجمعين
5	ذكر مشاهير العالم من الانبياء و المرسلين	ذكر مشاهير العالم من الانبياء و المرسلين و غيرهم	ذكر مشاهير العالم من الانبياء و المرسلين و صلوات الله عليهم اجمعين و غيرهم
6	ازواج رسول الله	ذكر ازواج النبي صلى الله عليه و سلم و اولاده	ذكر ازواج النبي صلى الله عليه و سلم
7	عماته	ذكر عماته صلى الله عليه [و سلم]	ذكر عماته صلى الله عليه و سلم
8	ذكر المعارف من الانبياء و الرسل	ذكر المعارف من الانبياء و الرسل صلوات الله تعالى عليهم اجمعين	ذكر المعارف من الانبياء و الرسل صلوات الله عليهم اجمعين
9			ذكر اصحاب ..... عليهم سلم
10	و من معارف الحكماء و الملوك	و من معارف الحكماء و الملوك	و من معارف الحكماء و الملوك
11	ذكر التاريخ من لدن ادم الى عهد رسول الله	ذكر التاريخ من لدن ادم الى عهد رسول الله عليهما السلام	ذكر التاريخ من لدن ادم الى عهد محمد رسول الله عليهما السلام
12	انساب خاتم النبيين	ذكر انساب خاتم النبيين و المرسلين و اعلام الاسلام عليه و عليهم السلام مع ارقام اعمارهم	ذكر انساب خاتم النبيين و المرسلين و اعلام الاسلام عليه و عليهم السلام
13		الائمة الاثنا عشر للشيعه	الائمة الاثنا عشر للشيعه
14		و من معارف الصحابة من الانصار و المهاجرين	و من معارف الصحابة من الانصار و المهاجرين بن رضى الله عنهم جميعين
15	انساب امراء بنى امية	ذكر انساب امراء بنى امية و معارفهم	ذكر انساب امراء بنى امية و معارفهم
16	الخلفاء العباسية	ذكر الخلفاء العباسية و تواريخهم	ذكر الخلفاء العباسية و تواريخهم
17	مشاهير ائمة النحو و اللغة الذين يروى عنهم	ذكر مشاهير ائمة النحو و اللغة الذين يروى عنهم الارهرى صاحب التهذيب و الجوهري صاحب الصحاح	ذكر مشاهير ائمة النحو و اللغة الذين يروى و الجوهري عنهم الارهرى صاحب التهذيب صاحب الصحاح
18	معارف القراء و اصحاب كلام	ذكر معارف القراء و اصحاب كلام الله العالم من النابعين و تبع النابعين	ذكر معارف القراء و اصحاب كلام الله و تبع النابعين العالم من النابعين

19	معارف ائمة التفسير و اصحاب التأويل	ذكر معارف ائمة التفسير و اصحاب التأويل من التابعين و من تبعهم رحمهم الله	ذكر معارف ائمة التفسير و اصحاب التأويل و من تبعهم رحمهم الله التابعين من
20		و من المفسرين القريبى العهد من ائمتنا و سادتنا	و من المفسرين القريبى العهد من ائمتنا و سادتنا
21	من لهم قدم و سبق من هؤلاء المذكورين و الروايات هم اصحاب القراءات	ذكر من لهم قدم و سبق من هؤلاء المذكورين و هم اصحاب القراءات و الروايات	ذكر من لهم قدم و سبق من هؤلاء و المذكورين و هم اصحاب القراءات الروايات
22	مشاهير شعراء العرب المتقدمين من الجاهلية	ذكر مشاهير شعراء العرب المتقدمين من الجاهلية و المخضرمين اصحاب السعيات	ذكر مشاهير شعراء العرب المتقدمين من اصحاب السعيات الجاهلية و المخضرمين
23	غيرهم من المشاهير	و ذكر غيرهم من المشاهير	و ذكر غيرهم من المشاهير
24		و من بعض المتقدمين	و من بعض المتقدمين
25	مشاهير الملوك و السلاطين الاسلامية الملوك السامانية	ذكر مشاهير الملوك و السلاطين الاسلامية الملوك السامانية و ذكر تواريخهم	ذكر مشاهير الملوك و السلاطين الاسلامية الملوك السامانية و ذكر تواريخهم
26	المشاهير من خوافين الترك بموراء النهر و غيرها	ذكر المشاهير من خوافين الترك بموراء النهر و غيرها في عهد الاسلام	ذكر المشاهير من خوافين الترك بموراء النهر و غيرها في عهد الاسلام
27	من ال السام و السلاطين من الملوك العظام و سمون ملوك الجبال و العور	و من ال السام من الملوك و السلاطين العظام	و من ال السام من الملوك و السلاطين العظام
28	مشاهير الملوك و السلاطين السلجوقية	ذكر مشاهير الملوك و السلاطين السلجوقية	ذكر مشاهير الملوك و السلاطين السلجوقية
29	من كرامات شيخ المشايخ ابى على شاه جدى		
30	ذكر بعض من مشاهير الامراء و الوزراء	ذكر بعض من مشاهير الامراء و الوزراء	ذكر بعض من مشاهير الامراء و الوزراء
31	السلاطين الخوارزمشاهية	ذكر السلاطين الخوارزمشاهية	ذكر السلاطين الخوارزمشاهية
32	الخوافين المغولية	ذكر الخوافين المغولية و بيان تاريخهم	ذكر الخوافين المغولية و بيان تاريخهم
33	معارف الامراء و الوزراء	ذكر معارف الامراء و الوزراء ذوى العوارف لكبراء	ذكر معارف الامراء و الوزراء ذوى العوارف لكبراء
34	تفصيل حمل المعارف و الاعيان الذين عهدتهم فى مستجعاتى من البقاع و الامصار فى الاصقاعوالاقطار و ذكر كل بلدة بمعارفها و ذوى عوارفها بلدة المالع	تفصيل حمل المعارف و الاعيان الذين عهدتهم فى مستجعاتى من البقاع و الامصار فى الاصقاعوالاقطار و ذكر كل بلدة بمعارفها و ذوى عوارفها	تفصيل حمل المعارف و الاعيان
35	ذكر معارف الائمة و ذوى الائمة السادة الاشراف الطرأة من الاطراف الذين ادركت عهدهم و جنوت عندهم للاستفادة	ذكر معارف الائمة و ذوى الائمة السادة الاشراف الطرأة من الاطراف الذين ادركت عهدهم و جنوت عندهم للاستفادة	ذكر معارف الائمة و ذوى الائمة السادة الاشراف الطرأة من الاطراف
36		و من الصدور و السادة الفاطنين و الائمة الاجلة المتوسطين بالمالع	و من الصدور و السادة الفاطنين و الائمة الاجلة المتوسطين بالمالع

37	ذكر بلدة كاشغر	ذكر بلدة كاشغر و معارفها	ذكر بلدة كاشغر و معارفها
38		و اما المعارف الحالية الحالية ذو المناقب لعالية	المناقب و اما المعارف الحالية الحالية ذو المناقب لعالية
39	بلدة حن	ذكر بلدة حن و معارفها	ذكر بلدة حن و معارفها
40		بلدة خجند	بلدة خجند
41	بلاد فرغانة	بلاد فرغانة	بلاد فرغانة
	بلدة اووش	بلدة اووش	بلدة اووش
42	بلدة الشاش	بلدة الشاش	بلدة الشاش
43	ديار بارجكند	ديار بارجكند	ديار بارجكند
44	بلدة جند	بلدة جند	بلدة جند
45		قصيدة قالها الامام الهمام افضل الانام حسام الملة و الدين حسن بن محمد بن عبد الملك المراعي رحمه الله عليه رحمة و اسعة و انقاه في وصف كتاب "الصراح" هذا استحساناً و ذكر مؤلفه و نقل هذا من خطه في نسخة الاصل و النسب بكتابة القصيدة في آخر "الصراح"	
46		قصيدة قالها الامام الاجل الافضل الاكمل اعجوبة الانام تاج افاضل الكرام الامام مولانا زين الملة و الدين ابو المحامد محمد بن مسعود محمود القدسي في استحسان "الصراح" هذا و اظرآء مؤلفه تعريفاً و تشريفاً	

In summary, none of the copy can be seen here as primary sources. However, even though copy /C/ is considered the oldest one, this copy is important to us to identify some of the above situations, as well as to find out the dates, toponyms, or other words. We can conclude that each copy fills one another, so each copy has its own value. So, it would be appropriate to compile a critical text using all of the copies together.

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## Epic of “Book of Dede Gorgud” and History

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### Abstract

This article has been dedicated to the research of the Oghuz epic “Book of Dede Gorgud” on the base of the facts of its mutual relations with the history. It is necessary to remark that in the investigation of national-spiritual culture of the Turkish people, it has great importance as an oral and written source. In the article, the author firstly casts a glance to the research history of the monument, then moves on to study the epic from the historical aspect.

In the epic, the reasons of the historical and geographical variety are investigated, including the author of the article brings to attention the break of the chronological succession among the stories (songs), the scientific opinions related with the occurring of the events and facts in the different point of the time and the attitude of the author is explained.

As a result of the research, the author proposes for the judgment that the stories of “Book of Dede Gorgud” were formed in the process of three-staged settlement of Oghuzs in the different historical periods. The perfect plots of the stories of the epic which had been created during those historical stages passed from oral memory to writings and all these sped up the process of their passing to the book.

**Key words:** history, “Book of Dede Gorgud”, Oghuzs, Turkish epic, geographical area, chronology, folklore

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As a literary monument “*Book of Dede Gorgud*,” the historical source of the Turkish people, is non-substitutive source for the research of national culture in different aspects. F. Korpulu said the following: “If we put “*Book of Dede Gorgud*” on one container of a scale and the whole Turkish literature on the other container of the scale, surely the container on which there is “*Dede Gorgud*” will be heavy”. It is also praised today in national literary criticism. Some historical events and facts that had been reflected in the



literary monument give us an opportunity to study the history of Ancient and Middle Ages of the Oghuzs, including the history Turks of Azerbaijan.

“*Book of Dede Gorgud*” which is valued as a masterpiece, firstly in 1815, it drew the attention of German orientalist Heinrich Friedrich von Diez. He had discovered the Dresden copy of the epic and translated into German the most archaic story “*How Basat Killed Goggle-eye*” and published it. In 1859 Theodore Heldeki copied the epic and tried to translate it into German, but the work remained unfinished, and in 1892 he gave all the materials to his student Vasily Bartold.

Vasily Bartold dedicated the majority of his life to the investigating of this monument, afterwards he translated the first stories of the epic and published those stories. And in 1922, he prepared the translated stories for publishing in Russian.

In 1894, V.V. Bartold published “*Wild Dumrul Son of Dukha Koja*” alongside with its translation into Russian. In his research work he emphasized that the monument occurred in the Caucasian environment and the events in the epic happened in the Caucasus. As a whole, the epic had close relations with the history and the life of the Oghuz. In his article titled as “*Turkish epic and Caucasian*”, V.V.Bartold tried to characterize the socio-historical environment (24, 473-486).

The investigating of “*Book of Dede Gorgud*” on a historical level is related with the name of V.A.Gordlevskiy. He carried out research related to the historical statehood traditions and marches of Oghuz tribes (26).

In Azerbaijan the investigation of this epic began since the 1920's. For the first time A.Musakhanli, I.Hikmet wrote articles related this monument. Afterwards, A.Abid, H.Arasli, A.Demirchizadeh, A.Sultanli, Sh.Jamshidov, S.Alizadeh and others had great services in this field. (4; 5; 8; 9;10; 14; 16; 17).

The other manuscript that includes six stories was discovered in Vatican library in 1952 by the Italian orientalist Ettore Rossi.

In Azerbaijan, “*Book of Dede Gorgud*” has been investigated from the historical perspective (7; 12; 13). S.Aliyarov touched the problem of historical relations of Albans with the Oghuzes in the monument, including his investigation of “*How Basat Killed Goggle-eye*” from the historical view point. He remarked that “*Book of Dede Gorgud*” isn't only the first and masterpiece of Azerbaijani literature, but also it the main source of the history of Azerbaijan. Now basing on the scientific knowledge we can say that the main and leading

themes of the book lead to the far periods, when the primary community failed and the military- democracy institutions existed" (7, 187). According to S.Aliyarov's opinion, there are the signs of patriarchy in the epic. In the fourth story of the epic, the beylerbeyi of the Oghuz nation, who was also considered the political expert of Inner Oghuz, Kazan khan was called as "the head of the Albans", in other words, the Albans had been described as a part of the ethno- historical people (1, 190). the words "mother-woman" were used in some epic stories. (7, 197).

It is known that the Turks copied artistic episodes of their heroism history on the rocks and stone in inscriptions. The best examples of this are stone inscriptions, which were discovered in the recent past.(31, 74-93). The monuments and ceremonies which went into the history under the name of "*Orkhon-Yenisey monuments*" along with the history and heroism of the Turkish people are maintained to this day. These demand attention as the first examples of ancient Turkish prose. " In the ancient Turkish literature the first example of the prose occurred after the middle of the I millennium. And the observations show that those examples have got their idea-theme, poetical technologic source from the ancient Turkish epic" (3, 24).

A characteristic feature of the epic creative work was that it retained some of the standard forms (especially heroism) of the ancient Turkic epics and the idea of a ceremony in the monuments of Orkhon-Yenisey. In the following stages the Turkish epic was copied to writing with some distortion and abbreviations. Khashgari's "*Divan*" could carry out the role of historian guarding in this work (8, 102).

These monuments include the most archaic traditions and rituals of the Turks, including national identity and statehood traditions. These monuments demonstrate the ancient civil world outlook of the Turks and prove that they had come from the ancient sources.

In the formation of the ancient Turkish written monuments, the description of the wars, the battles of the warlords and rulers, the words that was said for the increasing the fighting spirit of the nation, in the appeals in the Goyturk writings, in short, in the structure of the text the epic rules play an important role. (21, 13-21).

An important source of heroic and knightly plot, motifs and characters that keeps the Turkish ethnographic memory intact, and then transmits the Ozon repertoire, is the oral memory. The ancient Turkish ethnic group that kept the thinking in their oral memory restored the narrative professionally and turned the national spirit into the plot activity. The

facts and events became figurative in the Ozan repertoire and formed as an epos. The Ozan repertoire formed thanks to the performer individuals and passed through development stage, that was why in the folklore there was created great sized works as epos. The position of Ozan in this public- psychological and social level hadn't become in the rising direction, but on the downing direction, so Ozan was able to know the events that would happen in future, turned to the head of troops, to the respected man, composed songs to the famous heroism of Oghuzs. In the totality of the historical- social status, some of the signs and traces of these stages have reached up to our time too (15, 483-484).

The Turks mainly chose the grey fields, ownerless valleys, green steppes and meadows and turned those places to their motherland. The spreading of the Turks in the historical territories, and their historical geography prove this obviously. "The motherland of the ancient Turks are the vast deserts which was known as Turkestan since the Middle Ages. In the north these deserts stretch up to Kogmen (Sayan) mountains, to the Siberia forests, in the south till Tibet, in the east till Pacific Ocean, to Yellow Sea, in the west up to Aral lake, Caspian Sea, afterwards up to the Western Europe, nowadays the historians still hear the footsteps of the horses of the Turks in these deserts. The archeological investigations show that in the above mentioned vast geography there isn't any the traces of the material culture created by the other ethnic groups, as in those territories the first eposes composed by the Turks, the first songs sung by the Turks and the first writings were written just by the Turks too (2, 3-4).

Today the geographical and historical variety in the Oghuz stories is related with this factor too. In Oghuz stories the Turkish ethnos showed the different rising stages of their life, way of life and heroism- nomad and sedentary way of life. These stages are separated from one another according to the different periods of time. All the stories in the epic includes the life, way of life and the system of moral values in different historical periods.

Kh. Koroghlu wrote as following basing on the ancient sources: "During the existing period of Azerbaijan including the Middle Ages, from Derbent and Shirvan passages from north to south, from south to north a lot of people lived there. Most of them settled in these places and lives alongside with the local people. The local population of Shirvan and the nearing provinces immortalizes all the traditions of the nations who moved to Azerbaijan" (11, 14). Some of the Turkish tribes who moved to Azerbaijan through Derbent and Shirvan passages and then returned to their places afterwards formed new type of Azerbaijani

superethnos, and they were formed as new people in the differentiation (2, 31). So, the process of adopting Turkish habits, to tell the truth, the process of the formation of newly formed people as super-ethnos and like the people entering the Turkish ethnic group started. Now in that territory the Azerbaijani developed not as strangers, like the people who moved there from other places, but like the local aborigens. The Oghuz tribes who moved to this territory in XI century lived alongside with the local people- Azerbaijani who had the traditions of governance and statehood. But they couldn't learn Azerbaijani language and in wholly they couldn't assimilate the ethnonym of Azerbaijan (2, 14-15). All these migrations mainly don't give a chance to define the historical geography of the Oghuzs. In some points the Oghuzs based on the historical legends and mythology, that was why it is impossible to specify their historical geography of them.

Conditionally it is possible to consider the territory where "Dede Gorgud" stories occurred to be the historical settlements of Oghuzs. Above we mentioned the view of the historical-geographical territory where the Turks spread. By comparison with the information in that sources it is possible to imagine the historical borders of the Oghuzs. The historian F. Sumer carried out research in this field on the base of ancient sources. F. Sumer speaks about the borders of the Oghuz nation, that were formed in the period of the first half of X century, and describes as following: "In the first half of X century the Oghuzs lived in the territory of Caspian Sea, Sir- Derya (Jeyhun, Inji), Tereg (*in XI century its name was as Karachuk in Turkish language*) and in the places of Isfijab, and in places in the north of the river. It is possible to get information about the west, south and east borders. From the works of the geographers. If we believe to this opinions the country of the Oghuz was bordering with the Caspian Sea in the west. At the beginning of X century Siyah Kah peninsula that was situated in the east of the Caspian Sea wasn't settled by anybody, were invaded and were settled, and afterwards the peninsula was called as Mangishlak.

If to speak about the borders in the south with the Islam countries, that is to say in Khwarezm country, borders started from Jurjakiye (Kurkenc) and especially from the settlement situated in the north –west of this city- Chit (it). Baretekin that is situated in the south of Aral lake was one of the bordering settlements. In Maverannahr the border began from the desert in the north of Bukhara and stretched up to Isfijab country. In the left shore of Sir-Derya, on the bottom of Karachuk mountains and in Savran (Shabran) which is a day's distance to Yenisey was the bordering city of the Oghuzs against the Moslems. After

the Savran Sir-Derya entered to the bozkir region belonged to the Oghuzs.

But we haven't got any information about the north borders of Oghuz country" (19, 54).

The information that reached us about the north borders of Oghuz borders is different and in most cases disproof each other. F. Sumer wanted to define the more correct borders of Oghuzs, and he wrote as following: "According to Istekhri, the borders of Oghuz stretched up to Idil river in this direction". Ibn-Fedlan who traveled to Bulgar country in 912-921 wrote that there he didn't see the Oghuzs after the Emba, instead in the west of Yayik met across with pechenega. He called the desert that stretched from the east of Caspian Sea up to the Karachuk mountains called as "Oghuz-bozkir". In XIII century the Turks called this deserts as Karakum (29, 54). In the works of some annalists and historians Karachuk mountain ranges were considered one of the great territories where the Oghuzs settled.

Mahmud Kashgari remarked that place was the centre of the Oghuz country, and he also drew the map of the Oghuz land: "In the publication of Kilisli and Atalay these maps have been given. In some of the legends the country the Oghuz country or Oghuz land is restricted with Karachuk. (1, 55-56) According to the given information these places were more ancient settlements of the Oghuzs.

This information is affirmed in the "Zefername" of Amir Teymur and afterwards in some of the ancient sources. But according to the other information, Oghuzs united with the khazars and during 883-893 they drove out the pechenegs from their primary territories, and some of them passed Idil and arrived to the north territories of the Black Sea (30, 39-43). In the period after that time the pechenega invaded the lands from Don till Dunay and reached to Balkan, and could stay there till XI century. (29, 17-18) In the work of "*Shecereyi-terakime*" by Abulgazi we read some legends about the confrontation of Oghuzs and pechenega. But we know that legends aren't historical fact, but only figurative fact. There are broad information about the arriving of Oghuzs to the territories where they live now. At the beginning of B/C, during V-Vii centuries and after that periods they changed their settlement. The Oghuzs lived both nomad and sedentary life. Including they took part in the battles fighting against the different tribes. The researchers have different opinions related with this problem. M.Ergin wrote as following: "According to us, the Oghuz countries are in the today's northern-western Anatolia" (22, 51). But the author remarks that "but it is impossible to define its borders" (22, 52). Sh. Jamshidov tries to limit the borders of Oghuz countries with the borders of today's Azerbaijan, and wants to define the geography of this

territory (5.20-39). In Gorgud studying M.F.Kirzioghlu published the origin and geography of the stories in the monuments as a book, and here the problem wasn't solved properly (23, 23- 46).

In order to define the origin and geography of the epos afterwards new evidences have been proposed for, but the problem wasn't solved. We consider that the Oghuzs changed their historical geography of them in three stages. If we believe to the historical facts, to the ancient sources that reached to nowadays, including to the information got from the legends and myths, we might think that the history of the settlement of Oghuzs in today's territories might be belonged to I- III millenniums of our era.

The next displacement of the Oghuzs and their settling in the new territories occurred during V-VII centuries. In this stage the Oghuzs could settle in more new and vast territories. The third stage embraces IX-X centuries. As it was mentioned above in these stages Oghuzs " at the begging of IX and X centuries settled in the vast territory, from north Sir-Derya and from east tilt the Caspian Sea, from the Aral Sea from the west up to the borders of Volga, and their leaving and returning again continued in the succession" (11, 222).

So the according to the researches the stories of "*Book of Dede Gorgud*" were created in the three-staged settlement process of the Turks. These facts once more prove that in the creation of the stories of "*Dede Gorgud*" the historical stages had great role. All these give us reasons for to say that some of the stories occurred in the Middle Asia region, some occurred in the period when the Oghuzs lived in the Caucasus.

V.M. Jirmunskiy writes that as those stories were created in different times they embrace the different circle of the life and life of way of Oghuzs. The main factor that united them were Oghuz thinking and activity. Like the ancient Greeks they also created Oghuznames about the different period and stages of their life (27, 187).

"*Book of Dede Gorgud*" doesn't embrace the circle of the created Oghuznames. The book is the distinguished examples of the life of Oghuzs in different periods and reflected in itself the traditions of Oghuz epochism and improvisatorship. The historical geography of the book is large, at the same time the book encloses the heroism of the Oghuzs whose history is indefinite for us in nowadays. The Oghuz people's spiritual-moral values, the way of life, the historical-statehood traditions, the moral of fighting and concord peace, the history which is known as Oghuzname have been reflected in the legendary epic monuments.

Each story of “*Book of Dede Gorgud*” reflects the life, the way of life and morals, the panorama of their faith world. As each of the stories has its specific arising period, all of them have spreading geography. Each story has the specific structure and theme, they reflect the heroism of the Oghuz people in definite historical period and historical place.

Though the events deals with the life of Oghuz people, it is unknown in which region the events happened. There are some stories in the book in which the signs of the geography have been kept inside of the text. In the world epic, for example, in the “*Kalevala*” of the Finns, “*The tale of Igor’s campaign*” of Slavs, in “*Epic of Manas*” of Kirghiz, in “*Alpamish*” of Uzbeks, including German and Scandinavian epics the historical- chronological succession of the events have been expected in the architectonic system of the eposes. But we can’t say that in the inner structure of “*Book of Dede Gorgud*” the historical-chronological succession of the life and heroism of the of the Oghuzs have been expected (17, 144).

All these are related with not being reflected of the historical- chronological of the Oghuznames which were created in the different stages and periods of the life of Oghuz people. In the epic there have been collected the distinguished Oghuznames that reflect the outlook and ideas of the Oghuz in different times. Here it isn’t easy to obey to the historical chronology. This point didn’t draw the attention of the researchers for a long time. Nevertheless, in the definition of the historical geography and spreading territory of the Oghuz it would be possible to benefit from that problem. Firstly Kh. Koroghlu displayed his attitude to this problem. He wrote a preface to edition of “*Book of Dede Gorgud*” that was published in Baku in 1987 in the Russian language. In the preface he had touched on this matter. The researcher dealt with the architectonic structure of the epic and remarked that stories weren’t placed correctly (28, 7).

Afterwards Agil Hajiyevev dealt with this problem, as Kh. Koroghlu, he stressed that through the architectonic structure of the epos, it is possible to get broad informative information about the general content, historical geography and the chronology of the events in the Oghuz epic (25, 74). In the solution of the mentioned problem, alongside with some important matters two important considerations draw the attention. According to Kh. Koroghlu, the replacement of the stories in “*Book of Dede Gorgud*” was based on the canoniel principle. It was proposed for to carry out that replacement according to the historical biography of the heroes who took part in the epic. A.Hajiyevev looked through the life and biography of more than 60 heroes of the epic, and came to conclusion that the architectonic system of the epic

has been consciously distorted and this added specific originality and coloring. Then the author suggests his new architectonic structure: IV, XI, III, II, I, V, VI, VII, IX, X, VIII and XII (25, 74).

But if to take as a whole such replacement as A.Hajiyev said, gives much opportunity to study "Book of Dede Gorgud" with the Oghuz epochism. Such with this purpose he basing on the architectonic system he accepts the twelve principles which have been traditional in the Turkish epic, and makes efforts to explain the typical features of the All-Turkish epic on the base of mutual comparison. In wholly this research work has much importance for epochism, but it also didn't determine the created period, chronological succession and historical geography of the different stories of the monument (25, 74-76). We are supporters of the line-up different from the architectonic structures that were mentioned above. For us the architectonic structure of the epic must be as following: I, VI, VIII, III, XII, V, XI, II, IV, VII, IX, X.

Some stories don't reflect only the life and world outlook of the Oghuzs in different period of time, but as those stories occurred in different geographical territories they also embrace the life, ay of life, moral and psychology of the different times. We think that in the oldest stories as "*Boghach Khan Son of Dirse Khan*" (I) (10, 34-39), "*Ganturali Son of Kanli Koja*" (VI) (10, 85-93) and "*How Basat Killed Goggle-eye*" (VIII, (10-98-103) – so these stories reflect the life and way of life of Oghuz people in the oldest times. In these stories the information in order to study the idea, the theme circle of these stories isn't more. But here there is much information about the Oghuz people, their main features, their habits and traditions. These Oghuznames are the perfect figurative memory of the Oghuz epic thinking of the ancient time. At the same time those stories are the archaic epic thinking that the Oghuz people carried with them while moving from one country to the other. Though their arising area were the ancient Oghuz settlements they couldn't avoid from the ancient world, including from the influence of the Caucasian and European plots (16, 147).

If we approach to the formation place of the stories of "Book of Dede Gorgud" from the view point of historicity, in this case we can complete the chronology of the stories that were created in the motherland: "*Dirse khan*", "*Ganturali*", "*Basat killid Goggle-eye*", "*Bamsi Beyrek's story*" and "*Dish Oghuz became enemy to Inner Oghuz and declares the story of in which Beyrek died*". These stories are the wholly totality of the epic which had



been occurred in the motherland. Despite of being arisen in the first stage of the epic creation, the Oghuzs immortalized those stories in their memories in all the places they traveled, and in the new settlements they moved they continued them in their performing repertoire.

We think that the other stage of the arising of the plots of “Book of Dede Gorgud” stories is related with the next periods- with VII and IX centuries of our era. In this period of time two stories – V Oghuzname “*Wild Dumrul Son of Dukha Koja*” (10, 79-84) and XI story “*How Salur Kazan was Taken Prisoner and How His Son Uruz Freed Him*” (10, 116-122) have been portentous. Both of these stories have been created on the eve of adoption of Islam by the Oghuzs who had arrived to Middle Asia. During that time not the strongest example of the Oghuz stories were created. Naturally, the main reason related with Islam’s entering to the territory of Middle Asia and Turkestan. The Oghuzs had already inclined to use from the tradition of epic- romantic epos. In the above mentioned stories the crossing of the tradition of Ozan- Bakhshi had begun to display itself, but the activity of Ozan withdrew from the bakhshi art and restored its Ozan improvisation, and this tradition discovered the story of “*How Salur Kazan was Taken Prisoner and How His Son Uruz Freed Him*” which was occurred in the Middle Asia.

The last stage of the creation of the epic is related with the Caucasus. Most parts of the epic that was included into the book afterwards, as V.M.Jirmunskiy wrote, were occurred in the Caucasus. For us their architectonic line-up of them is as following: “*How Salur Kazan’s House was Pillaged*” (II), “*How Prince Uruz Son of Prince Kazan was Taken Prisoner*” (IV), “*Yigenek Son of Kazilik Koja*” (VII), “*Emren Son of Begil*” (IX) and “*Segrek Son of Ushun Koja*” (X).

“*Book of Dede Gorgud*” consisted of the chained stories – Oghuznames which had been created by the Oghuzs in different stages. But in the Oghuz chronicles there remained some information about those Oghuznames which didn’t reach us. Naturally, those Oghuznames had most ancient examples. One of them directs the attention in F.Rashideddin’s “*Oghuzname*” (18, 25-97) and the most ancient is Abulgazi’s “*Shecereyi –Terakime*”. The brief description of the Oghuz stories and texts which existed up “*Book of Dede Gorgud*” has been described in the “*The heroism epos of Oghuz*” by Kh. Koroghlu (11, 3-241). All these prove that the epic of “*Book of Dede Gorgud*”, the different stories of it, aren’t the first examples of the Oghuz stories.

On the contrary, they are such a rare examples which had been more perfect in the repertoire of Ozan, so, they were carved to the epic thinking of the Oghuzs and from time to time they had been passed to the memory of the next generations. It is impossible to agree with some of the opinions of the Gorgud studying scientist Kh. Koroghlu. He says that the stories of the epic have been compiled according to the historical-chronological succession, including to the biography of the heroes of the epic. In fact, in the period when the epic had been copied into writings the educated men who were engaged in writing the epic didn't get interested with the chronological succession, but the specific performing of the text itself. The important point is that which story of the epic had been copied into writing correctly and neatly, or had been kept in the memory. The secretaries or the educated men could write the first copies in the previously periods. According to the opinions of some specialists, this belongs to the beginning of XI-XII centuries (15, 511) and those copies had been written during XII and XVII centuries and the oldest of these copies that reached to us is kept in Dresden. The opinion that during the writing process of the stories of "*Book of Dede Gorgud*" distorting of the architectonic structure is still questionable. While compiling the first copy which is considered the ancient one and the text of which hasn't been got up present, the most memorable stories that reflected the heroism history of the Oghuz people, had been included the text spontaneously. As the main principle they took into consideration keeping of them in the memory perfectly and the level of spreading and using in the Ozan repertoire figuratively. The educated people who copied the stories of the epic on the writings could only pay attention to the external chronological succession among the stories.

The perfect texts which had been created in the three periods and living in the epic thinking were included into the book. Here the historical and geographical environment that the stories occurred became in the focus of the attention, on the contrary, the events had been presented as the heroism event occurring in the limit of the indefinite time, and indefinite area. One pole of this areal is Anatolia – Trabzon, Bayburd, the other pole is Derbent – the vast geographical territory of the North Azerbaijan, including Georgia. And near and far surroundings of it.

In the text the historical geography of the stories that were formed in the first and second stages are hidden in the theme of the text, and behind the different toponym and anthroponyms.

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#### I. Submission Guideline

- 1) Manuscripts may be submitted at any time during the year. However, if the author wishes to have his/her manuscript published in a certain issue of the journal, the submission should be made at least five months in advance of the proposed publication date.
- 2) Manuscripts should be submitted by email (eurturc@gmail.com) as an attachment in MS Word document (.doc) format and use MS Word Source Manager for citations and references. Using a non-English program to create the document can result in formatting problems, e.g. line-break problems.
- 3) All manuscripts should be submitted with a cover page including an email address, a mailing address and a short introduction about the author(s)/contributor(s).

#### II. Manuscript format

- 1) The main texts should be written in Times New Roman font, 12 point, and single-spaced in A4 pagination with 1 inch margins.
- 2) Submissions must follow the author-date system of The *Chicago Manual of Style*, 16<sup>th</sup> Edition.(CMS, [http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html))
- 3) The RKS prefers the new romanization system published by the Ministry of Culture, Sports and Tourism in 2000. However, the McCune-Reischauer system may be allowed in exceptional circumstances, with the approval of the journal editors.
- 4) Footnotes, if any, should appear at the bottom of the page in Times New Roman

10 point font and be inserted using the proper 'Insert Footnote' command in MS Word.

- 5) **A research article** should normally be no more than 9,000 words in length, including the following contents:

- an abstract of 150-200 words and four to five keywords,
- a list of references of no more than five (5) pages,
- tables and figures, if any.

- 6) Sources for Eurasian Turkic Studies is a section intending to introduce primary sources and documents that provide significant insights into the history and culture of Eurasian regions. An overview or meticulous translation of primary sources may be submitted, with:

- Bibliographical information of the source,
- 150-200 word introduction.

\* Footnotes and reproductions of the original text may be added, if necessary.  
(In the event of publication, the author is responsible for acquiring high-resolution images of the text, along with permission to publish them.)

\* Publication of a manuscript exceeding 9,000 words in length should be consulted in advance with the chief editor and/or the editor.

- 7) **A book review** should generally be about 1,500 English words (or other languages) in length, and must include the heading and closing in the following format:

- Heading: Title of the Book. By Author's Name(s). City of Publication: Publisher Name, Year. pp.\_\_\_\_, Price, ISBN: ####-#-####-#####-# (hardcover/paperback)
- Closing: Book reviewer's name, affiliation and postal address at the end.

- 8) **Style Points Headings**

Limit: Four levels

- Level 1

Title Style (e.g. the first letter of each word upper-case, except prepositions), Bold, 14 point

- Level 2

*Title Style, Italics, 14 point*

- Level 3

Modified "down" style (first letter upper-case, or first letter of first two words if

the first word is an article), Bold, 12 point

- Level 4

**Number, Modified down style, Bold, 11 point**

## 2. Style and Usage

### I. Romanization

1) The following romanization systems should be used for the East Asian languages unless there are special circumstances where alternative systems are deemed necessary.

- Korean: The MCT (aka RR) system

\* Note that the Yale romanization system may still be used in articles on linguistics.

- Chinese: Pinyin

- Japanese: Revised Hepburn system

2) Romanized foreign words, including Korean, should be italicized unless they are proper nouns or can be found in an English-language dictionary.

ex) *hwarang*, kimchi, Silla

3) Spacing and Hyphenation:

- For fluent reading, romanized East Asian words in more than three or four syllables should be divided into smaller semantic units.

- Romanized postpositions should be treated as a single word.

ex) *Hyeol ui Nu*, *Nihon kenkyū to bunka kenkyū*, *Zhongguo de wenhua*

4) For romanized foreign language titles in the reference list, ordinary citation styles are applied.

### II. Translation

1) Translated excerpts from classical texts or non-English sources should be annotated with clarification of its original/published language and translator. Likewise, “Author's own” translations of quoted texts should be noted as such.

2) The author is expected to provide an English translation of key terms in the work, rather than a translator without expertise in the subject.

3. Excerpts or quoted texts from published translation will not be edited. However RKS editors may query or modify translations of key terms or texts provided by the

author.

- 4) Where necessary, short supplementary information such as dates, an item in its original characters, or the romanized form of a non-English item, may be included. Chinese characters usually follow the romanized word immediately without parentheses.  
ex) the Royal Secretariat (Seungjeongwon 承政院), Hyeonhokcheon (Mars), Ahn Jeong-bok 安鼎福 (1712-1791)
- 5) Names of foreign publishers, and titles of sources published in a foreign language should primarily appear in romanized form without translation. However, if necessary, a translation may be added in brackets ([ ]).

### III. Names and Terms

- 1) Personal Names (East Asian): In general, the family name/surname comes first followed by the given name(s). The names of Korean authors writing in English or ethnic Koreans outside Korea may be transcribed according to the preference of those individuals. In any case, however, names in the reference list should follow *CMS* format.
  - However, common usage and personal preference shall be recognized over standard romanizations.  
ex) Syngman Rhee, Chiang Kai-shek
  - Korean personal names, if transcribed in standard romanization, do not need a hyphen between syllables of the given name unless necessary to prevent confusion. For example, Lee 'Seongyun' may be read both as Lee 'Seong-yun' and Lee 'Seon-gyun.'
- 2) Place Names (foreign):
  - Designation for division of areas should be either translated or hyphenated after the given area name.  
ex) Henan Province, Songsan-ri
  - Designation for geographical/structure names are not hyphenated and appear without the equivalent English term.  
ex) Han-gang River (X) → Han River (O) Baekdusan Mountain (X) → Baekdusan (O)
  - Institutional names are considered proper nouns. Their names should appear following the preference of the individual institutions.  
ex) Pai Chai University, Kyujanggak Institute of Korean Studies



- 3) The descriptive designation of a period is usually lowercase, except for proper names or traditionally capitalized terms.

ex) imperial Japan, Joseon dynasty, Bronze Age

#### IV. Quotation

##### 1) Block Quotations:

- A block quotation should start with double line spacing and an indentation from the left margin. From the second paragraph of the block quotation, additional paragraph indentation is needed.
- Texts in block quotation should be written in Times New Roman 10 pts, and not be entirely italicized.

##### 2) Quotation within Quotation:

Double quotation marks should be used for quotations within a block quotation, and single quotation marks for quotations within a run-in quotation.

#### V. Others

- 1) There is one space after sentence punctuation and not two.
- 2) The end parenthesis, closing quotation mark, and footnote numbers come after the sentence punctuation.  
ex) “There are many people in the store.”
- 3) For parentheses within parentheses, use brackets ([ ]).

### 3. Documentation

#### I. Basic Citation Format

##### 1) In-text citation

- Parenthetical references contain the author’s last name, publication year, and page numbers.

For a citation of multiple sources, divide each source with semicolon(s).

(Aoki and Takeda 2008; Segura and Rodrigues 2006, 380)

- The author-date reference comes before punctuation in the main body of the text, but follows punctuation of block quotes. In the latter case it is not followed by

punctuation.

- Initials are not used unless the authors have the same last name and the same year of publication. If they have the same initials, then part of the title is used. ex) (C. Doershuk 2010) (K. Doershuk 2010)

## 2) Reference List

- List references by alphabetical order of the authors' surnames.
- If multiple reference materials by a particular author are listed, the titles should appear in chronological order in the reference list. For publications by the same author in the same year, they should be listed in alphabetical order by title, with a lowercase letter after the year of publication.

Choe, So Young. **1995a**. "Examining Ancient...

———. **1995b**. "Trends in..."

- A source in a foreign language should appear in its original/romanized titles, with translation provided in brackets if available or needed.

Ariga, Mitsutoyo, ed. 1955. *Ariga san no Jiseki to Omoide* 有賀さんの 事蹟と 思い出 [The Achievements and Memories of Mr. Ariga]. Tokyo: Dō Hensankai.

(Ariga 1955, 202-04)

If only the translated title is given, the original language should be clarified.

The Government-General of Joseon. 1937. "The 5-year Plan for the Supply and Demand for Coal in Korea" [in Japanese]. December.

(The Government-General of Joseon 1937)

## II. Author-Date System: Examples

### 1) BOOKS

- Single Author or Editor:

Saito, Leland. 2009. *The Politics of Exclusion: The Failure of Race-Neutral Policies in Urban America*. Stanford: Stanford University Press.

(Saito 2009, 81)

- Multiple Authors:

\* Only the first-listed name is inverted in the reference list.

\* For four or more authors, list all of the authors in the reference list; in the text,

list only the first author, followed by et al.

**Choi, Sook Kyung**, Bae Yong Lee, Young Sook Shin, and Yeon Sun Ahn.  
1993. "A Portrait of Women in Korean History III: 1919-1945." *Women's Studies Review* 10: 11-139.  
(Choi **et al.** 1993)

- A Chapter in an Edited Book:

Szanton, David. 2002. "Introduction: The Origin, Nature and Challenges of the Area Studies in the United States." In *The Politics of Knowledge: Area Studies and Disciplines*, edited by David Szanton, 2-22. Berkeley: University of California Press.  
(Szanton 2002)

- Translated Books:

García Márquez, Gabriel. 1988. *Love in the Time of Cholera*. Translated by Edith Grossman. London: Cape.  
(García Márquez 1988, 242-55)

- Multivolume Works:

\* Citation of entire volumes:

Hara, Akira and Shiro Yamazaki. 1996. *Seisanryokkakujū keikakushiryō daiichi maki* 生産力拡充計画資料. 9 vols. Tokyo: Gendai Shiryo Shuppan.  
(Hara and Yamazaki 1996, 1:89)

\* Citation of a specific volume in a collection:

Cumings, Bruce. 1990. *The Roaring of the Cataract, 1947-1950*. Vol. 2 of *The Origins of the Korean War*. Princeton: Princeton University Press.  
(Cumings 1990, 103)

## 2) PERIODICALS

- Journal Articles:

Hellbeck, Jochen. 2009. "AHR Roundtable—Galaxy of Black Stars: The Power of Soviet Biographies." *American Historical Review* 114 (3): 615-24.  
(Hellbeck 2009, 616)

- Magazines:

Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27. Accessed February

28, 2010. <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

(Stolberg and Pear 2010)

### 3) DISSERTATIONS

Choi, Mihwa. 2008. "Contesting Imaginaries in Death Rituals during the Northern Song Dynasty." PhD diss., University of Chicago.

(Choi 2008)

### 4) OLD MANUSCRIPTS/ARCHIVAL MATERIAL

- Although there is no specific form of citation for unpublished material, citation of those usually consists of:

Author's Name. Date. Title. Series Title. Collection Name. Name of the Depository, City of the Depository's Locaton.

- Titles for informally published or unpublished material are not italicized.

### 5) ONLINE SOURCES

- Since online sources are subject to change, either dates from the following should be provided in the reference list entry: a date that the site was last modified (if available) or an access date.

Daum Encyclopedia, s.v. "*Toji gaehyeok*" [Land Reform]. Accessed July, 2011. <http://100.daum.net/encyclopedia/view.do?docid=b04n0539a>.

## III. Special Cases

### 1) UNKNOWN AUTHOR/PSEUDONYM

- If the author is unknown, the reference list entry begins with the title, followed by the year.

### 2) UNKNOWN DATE

- Use "n.d." (no date) in place of the year.

Seong Hae-eung 成海應. (n.d.) 1988. *Yeon'gyeongjae jeonjip* 研經齋全集.

Vols. 273-79 of *Hanguk munjip chonggan*, edited by Minjok Munhwa Chujinhoe. Seoul: Minjok Munhwa Chujinhoe.

(Seong, n.d.)

### 3) REPUBLICATION

- If known, the original date of creation or publication can be included first, in parenthesis or brackets, followed by republication date.

Choi, Seokjeong 崔錫鼎. (1721) 1995. *Myeonggokjip* 明谷集. In *Hanguk munjip chonggan* 韓國文集叢刊, edited by Minjok Munhwa Chujinhoe. Seoul: Minjok Munhwa Chujinhoe.

(Choi [1721] 1995, 41)

4) FOOTNOTES or IN-TEXT CITATIONS (without reference list entry)

- Legal/Public Documents

Almost all of such documents are cited in footnotes without listing in the bibliography/reference list, unless the documents are cited in secondary sources or as freestanding works.

(For further details, see CMS 14.281-317, 15.54-55)

- Newspaper:

\* Newspaper and magazine articles may be cited entirely in running text,

“ According to Park Sungjin’s *Yeonhap News* article in on November 13, 2008, ...”

but if a reference list entry is needed, the month and day is separated from the year.

Park, Sungjin. 2008. “Seoul jiyeok oegugin hakgyo jaehaksaeng 9% ga naegugin.” *Yeonhap News*, November 13.

No translated title is needed for names of foreign newspapers or magazines.

*Joongang Ilbo*                      *Le Monde*

- Unpublished Interview/Data and Personal Communication

\* Use in-text citation or footnotes.

\* Reference list unneeded, for in-text citation, the source format should be stated after the name of the person concerned. The person should also be clearly identified in the text.

(Principal of Hanseong Overseas Chinese School, interview)

(Julie Cantor, pers. comm.)

\* In a note form, state:

1. Interviewee’s Name, interviewed by Interviewer’s Name, Month date, Year. (and other available info)
2. Interviewee’s Name, interview.

#### IV. Other Use of Footnotes

##### 1) Acknowledgments

- Acknowledgments should appear as an asterisked note at the bottom of the first page of the article preceding numbered footnotes, if any. They are intended to acknowledge a grant from an institution or foundation, facts on translation, to thank referees or colleagues, or to indicate conferences where earlier versions of the manuscript were presented.

\* This work was supported by the Korea Research Foundation Grant funded by the Government of Korea (MEST) KRF-200X-XXX-XXXXXXX. Unless otherwise noted, all translations of quoted materials and references are the author's own.

##### 2) "See" and "cf."

- When suggesting further reference in footnotes using "see" or "cf." the source information should appear as: Author's surname(s) and page number.

For a critical survey of this influence, see Yun 195-204.

#### 4. Post -Submission Procedures and Research Ethics

##### I. Evaluation Procedures

- 1) Research manuscripts will undergo blind review by two experts in the field as recommended by members of the *RKS* editorial board.
- 2) Evaluation process will usually take up to 8 weeks from the submission date till the notification of the result. Should the review process take longer, the author will be notified.
- 3) Publication approval of a manuscript will be confirmed by the *RKS* editorial board after sufficient revisions (if necessary) are made by the author(s) following initial *RKS* review. A pre-publication approval can be issued on request thereafter.
- 4) The editors of the *RKS* reserve the right to make stylistic amendments including grammar, Romanization, and citation format without consulting the author. Final proofs incorporating any such corrections will be sent to the author for final approval.

##### II. Research Ethics

All fields of scholarly research presume that one's own work is original and others'

work is clearly attributed. Prospective contributors to the *RKS* should avoid the following:

1) Plagiarism

- Inclusion of contents or ideas taken from others' published works (in academic journals, books, or proceedings) without proper attribution.
- Use of contents that are derived from other's primary materials, whether published or not, or from their intellectual property, without crediting original authorship and/or sources.

2) Redundant/Duplicate Publication

- Submission of a manuscript that has been accepted for publication in another journal.
- Submission of a manuscript that is being reviewed for publication by another journal.

Should a submission be judged, after careful deliberation by the editorial board, to be in violation of the above research-ethics clauses, the following measures will be taken.

1. The violation will be brought to the attention of the journal where the manuscript was previously published and/or to the author(s) of the material that was plagiarized.
2. Author(s) who are judged to have violated the aforementioned research-ethics clauses will not be eligible to make an individual or co-authored submission to the **JETS** for three years from the date of the violation.
3. If a published article is judged by the Editorial Board to be in breach of these research-ethics clauses, the publication shall be officially nullified retrospectively, and the following issue of the journal will contain a notice to this effect.

## ***The Journal of Eurasian Turkic Studies Call for Papers***

### **Research Articles and Primary Sources on Eurasian Turkic Studies**

The Journal of Eurasian Turkic Studies (JETS) is an academic journal published biannually in English by The Institute for Eurasian Turkic Studies. The JETS strives to stimulate dialogue and promote the exchange of ideas, theories, and perspectives among Turkolog in Eurasia. The JETS welcomes research articles on Eurasian Turkic Countries in any field.

#### **※ Scope and Types of Manuscripts**

- Research articles in all fields of Eurasian Turkic Studies.
- Translation or introduction of (a) primary source(s) on Eurasian Turkic Studies.

#### **※ Submission**

- Available at all times
- Recommended Deadline: 30 April and 30 October, annually

#### **※ Submission Guidelines**

- All manuscripts should be submitted by email to eurturc@gmail.com as an attachment in MS Word document (.doc/.docx) format.
  - \* Papers submitted to the JETS must be unpublished original work of the author(s) and not under consideration for publication elsewhere. Any fact of external support for the research or its earlier presentation/publication must be acknowledged.
  - \*\* Citations such as the reference list, footnotes, and parenthetical citations should be made following the standards specified by *The Chicago Manual of Style*, 16 th Edition.
  - \*\*\* The JETS does not charge contributors any expenses for publication or peer-reviews.

#### **※ Editor-in-chief**

Eunkyung Oh, Ph.D & Doctor of Science  
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