

THE ROLE OF LANGUAGE PERIODS IN THE ETYMOLOGICAL FORMATION OF THE PROFESSIONAL LEXICON IN THE GERMAN AND UZBEK LANGUAGES

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Abstract:

In this article, an attempt was made to highlight the periods of etymological formation of the lexicon related to the profession in German and Uzbek. In this, the current language forms are touched upon, evidences about the emergence of written sources are presented and opinions are expressed. In addition, there is an opinion about attempts to periodize languages based on the work of scientists and written sources.

Keywords: language forms, sound language, written language, writing, Turkic-runic, Urhun, Uighur, Oghuz scripts, German language periods, Althochdeutsch, Mittelhochdeutsch, Frühhochdeutsch, Neuhochdeutsch, Uzbek language periods.

Introduction

Because the vocational linguistic language system in any language is also changing, developing, and enriching, interest in studying vocational lectures and their ethics in world linguistics has always served to open new sheets of it.

Foreign scientists have begun and developed the work of acknowledging and studying vocational lectures in various aspects. In particular, German scholars Jakob and Wilhelm Grimm, V. Gumbolt, Duden, Weber, Dunkmann, Scharmann, Luckmann, Russian scholars Karpuxina, Shansky, Ivanov, V.M. Leychik, A.M. Creators, A.I. Moysev, G.I. Miskevich, A.V. Vlasov, V.P. Danilenko, N.V. Vasilyeva, B.N. Doctoral dissertations, monographs and textbooks of scientists such as Golovin are devoted to the problems of linguistics, ethics, especially linguistics related to profession and profession.

In Uzbek linguistics, Turkish scholar Talat Tekin, Uzbek researchers SH. It is important to emphasize that the monographic research of Rahmatallah, N.Rakhmonov, Q.Sodiqov, N.Rajabov, and textbooks are devoted to solving the problems of vocational lecture and ethics in the Uzbek language.

In an ethical analysis of professional vocabulary, philosophers who were engaged in research work relied primarily on the forms of language that are currently available in each language.

Language forms available in one language have been studied in three categories. Chunchi, L.Adamkova German (a) literary; b) dealerect and (c) specifically explains the forms of the vocabulary. Basic written sources are carried out in literary language.

Written sources, on the other hand, cannot be imagined without writing. Without writing, it is difficult to imagine not only vocational lectures but also any section of linguistics. Here comes a look at the emergence of Turkish inscriptions.

Linguists N.Y.Marr and I.I.Meshchaninov put forward their vision for the first time about the foundation of writing in the first half of the 20th century. In their opinion, there were two types of language: the first was the language of sound, the second was the language of writing. [Nasimxon Rakhmonov, Qasimjon Sodiqov "History of Uzbek Language", Tashkent 2009, 41-bet]

The expedition led by Messerschmidt arrived in Khakasiya, an area that had long been civilized in 1721, and encountered a Turkish-run in excavation. Thereafter, news of "puzzle writing" is reported in the world community. In Oltoy in 1818, G.I.Spassky found run entries of G.N. Potanin in Tuva. N.M. Yadrinsev found a monument dedicated to Kultigin from Mongolia in 1889. Thereafter, the term urxun appeared. After I.R. Aspelin published his album Inscription de I in 1889, the term "yenesey writing" appeared. In 1892, after publishing the album Inscription de I Orkhon, attention to urxun's writing intensified, and they began to be called urxun-yenesey Script. While B was discovered by D.G. Messerschmidt, N.M.Yadrinsev created conditions for his deshifrovka, identified the writing characters and language by V. Thomson, explaining the content of the text by V.V. Radlov. The school of unology was founded by S.Y.Malov. The number of monuments identified at the beginning was three, an increase of more than three hundred by the end of the 20th century. From 1896 to 1939, 23 boards were found in a cave in Mongolia by A. Freyman.

The oldest of the Uighur-written monuments that have reached us so far were created long before the Islamic era. These monuments encompass all aspects of the socio-political, cultural, and educational life of the Turks of that era. These are literary, religious, philosophical, historical, scientific, legal, official-diplomatic bits, farm texts, tombstones, descriptions, and other types of texts. Religious and philosophical works created in existing monuments, especially in the atmosphere of monism, Buddhism, and Christianity, play a vital role. Many of them were translated from anatkak (sanskrit), straight (tohar), So'g'd, tavgach (Chinese) languages into ancient Turkish, and they give evidence that translation in Turkish literature at that time had moved to a high level. [Nasimxon Rakhmonov, Qasimjon Sodiqov "History of Uzbek Language", Tashkent 2009, 58-bet]

"The Covenant," which was considered to be the monuments of the ancient Turkish language, The ancient Turkish version of Huastuanift, "Maytri Simit No'm Knowledge", "Oltun Light", "Susan-szan Night", ancient Turkish poems, Joseph José Khojib's "Knowledge of God", and Ahmad Yugnaki's "Hibatul Truth" also contain lectures on a number of professions.

It is noteworthy that ancient Turkish linguistics showed which dealer language was formed on what dealerly. Lecture also reflects the characteristics of speech dating back to a certain period, the socio-political, cultural life, worldliness of the people, so on, and all aspects of mankind's material, spiritual, and social life. [Nasimxon Rakhmonov, Qasimjon Sodiqov "History of

Uzbek Language", Tashkent 2009, 78-bet] . Most of this lecture is made up of vocational lectures. Therefore, the 11th century B.C.E. marked the beginning of the 11th century. These changes in the country's life paved the way for the development of communication and relationships not only with one city but also with the peoples of different cities. As a result of the rise of cultural life in the country, two giant philosophical works, including (1) Knowledge of God and (2) Devonu Dictionary Turkish, came to the square. [Mahmud Khashoggi, "Devonu Dictionary Turkish" I-tom, Tashkent, 1960, 8-bet.] These works are part of a rich collection of vocational lectures.

It is also very useful for our scientists to erase languages to conduct ethical research on vocational lectures. It is very important for young people in the future, if we are researchers, to which period of time the words are related in ethical classifications and conclusions. Therefore, it is appropriate to briefly interrupt the periodization of both languages.

Many German scholars, such as young grammarists, periodize German as follows:

- 1) Althochdeutsch - eski literary German era. This period covers 500-1050 years;
- 2) Mittelhochdeutsch is a period of middle literary German. This period covers 1050-1250 years;
- 3) Frühneuhochdeutsch is anew literary German era. It refers to 1250-1800 years;
- 4) Neuhochdeutsch is the period of literary German. This period consists of a vast period from 1,800 years to this day.

In the periodicization of languages, scientists relied on phonetic and morphological changes observed in written sources. For example, L. Adamkova's book Modern Linguistics provides these examples:

In the old literary German, apples are called "apful," whereas now it is called "Apfel". Biological language is called "zunga" in the old literary German, whereas now it is called "Zunge". As the examples above show, floury sounds have changed. Additionally, if the earth is pronounced "hus", spoon – "lefel", five – "finf", good – "guote", aka – "brüeder", they are now referred to as "Haus", "Löffel", "fünf", "gut", and "Bruder". As you can see here too, we see changes in the additive flour and umlauts that are considered floury. We can also witness this in a song written by King Ludwig in 881:

Einan kuning uueiz ih, (I know a king) – Bir qirolni bilaman,

Heizsit her Hluduig. (his name is Ludwig) – uning oti Ludvig [Livia Adamcova, "Modern Linguistics" Vienna, 2005, 93-bet]

When it comes to eradication of Turkish, Turkish scholars say that the roots of The Turkish languages date back to the Altai era and that the source of Turkish dates back to the six ages. Because there were no written texts that showed the characteristics of The Sixty-era Turkish languages, conclusions were drawn, relying on existing Turkish and sibling languages, and so are now. There is also a period of Turkish, including the history of the Uzbek language, based on phonetic changes. For example, S.Y. Malov advocated such a period, and it began when there were the same ancient Turkish writing monuments. The period of S.Y. Malov is as follows:

Period 1. The period of dinging Turkish. At this stage, the current y sound between the end and the middle of the word is pronounced in d fashion. These language characteristics are reflected in turkish-run and old Uighur-Turkish monuments.

Period 2. Transitional period. In the first phase of this gate, the sound of d passes to y: a woman's > father-in-law, an island > legs, a cedar >, and so on.

Period 3. Language is a period of transition entirely to y inges. During this time, the influence of the western (son) group languages on the literary language intensified.

Clearly, S.Y.Malov began the era of the ancient Turkish language from the time when written monuments were known. There are also differences between the era of Uzbek and Turkish by scholars such as A.N.Samaylovich, A.K.Borovkov, A.M.Shcherba, and O.Sarkisian. These differences mainly appear to be in the attitude towards Turkish during the period from the sixth to the eighth century B.C.E. Until the sixth century, the absence of written monuments in the Turkish language made the issue difficult, and views also varied. Turkologists consider the language of urxun-yenisey, ancient Uighur-Turkish monuments, to be giant during a separate period of the Uzbek language, and some believe that the language of the monuments of this era has nothing to do with the English language. [N.A. Baskakov. In the 1969:147-148]

Regarding the era of Turkish, the classification of A.N.Baskakov is recognized, which periodizes the history of Turkish as follows:

- (1) The Altai period;
- (2) The Period of Hun (from the fifth century B.C.E. to the fifth century B.C.E.);
- 3) the ancient Turkish period (in the fifth and tenth centuries);
- (4) The Middle Turkish period (from the 17th to the 17th centuries);
- 5) The new Turkish period (from the 17th to the 20th centuries);
- 6) The newest period (from the early 20th century to the modern day).

Of course, since the 19th century, N.A. Baskakov has been in harmony with the views of a number of world Turkologists, such as M.Akastren, V.V.Bartold, V.V.Radlov, P.M.Melioransky, B.Y.Vladimirsov, G.Ramstedt, V.Kotvich, K.Gryonbek, and A.Jafaro'gli. Instead, it can be said that the more ancient the written sources go, the more ancient the ethics of vocational lecture and the ethics of other words in languages. In addition, the language periods identified by scientists greatly contribute to the study of sources of each era and serve as the foundation for solving not only linguistic problems related to the profession but also problems in linguistics.

Available Literature

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