Formation and Development of Literary Terms in Turkic Languages (Study Background)

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Keywords: Literary Studies, Study of Turkic Languages, Special Vocabulary, Terminology, Terms of Theory and History of Literature

Abstract

Background/Objectives: Terminology of literary studies in Turkic languages reflects traditionally established objects and shapes the subject of literature, fixing its fundamental and specific concepts as a system of denotations. Methods: The origins and the development of language together with the studies in terminology represent one of the currently important problems in modern linguistics. The authors describe conception and development of terms in the theory and history of literature in Turkic languages using description and historical method, applying the analysis of scientific sources. Findings: Old Turkic scripts and comparative dictionaries reveal common terms used in modern lexicon of literary studies in different phonetic forms. The history of terminology studies, the issues that used to be relevant before and that are of current importance now are crucial for further development. National terminology is specific and original, as each nation goes through its own stages of developing culture, science, politics, linguistics and other spheres. The authors assume that, before the modern period, Turkic literary terminology has passed a long and laborious path. National sources of Turkic terminology in literature studies are patterned according to the basic periods of developing general literary language and general national terminology. Applications/Improvements: The terms of literary studies are not equally developed in Turkic languages. Some provide comprehensive monographs and PhD theses, while others have just outlined the ways for studying these terms.

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1. Introduction

Formation and development of literary terms in Turkic languages is a long-term and complex process. This has been stipulated by the fact that the development of terms is associated with different objective and historical factors, such as social, communal, economic, political, etc1. An important part, among these factors, is played by historical development of Turkic peoples, by peculiar features of their national identity development. The abovementioned factors, in turn, depend on natural geographical living environment2.

Turkic languages have come a long way of development. This is revealed in their rich vocabularies, in their systems of dialects and parlances.

It is a well-known fact that Orkhon-Yenisei script is related to the period when the Turkic state was established in the middle of the 6th century. From literary perspective, these inscriptions have been considered by I.V. Stebleva for the first time. She notes that the texts possess their peculiar eurhythmics and such phenomenon as

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versified alliteration’. The analysis shows that the authors of Orkhon-Yenisei script were familiar with figures of speech, the laws of creating texts, the means of creating literary image.

Ancient Arabian writers have created such genres as example novel, satirical tale or message, ḥidja ‘defamation’, risalē ‘message’, such writings as adabā, kāsidā ‘qasida’, mālikī ‘ode’, fākhri ‘genre of self-aggrandizement’, mu’alāk ‘a type of qasida’, etc.

In the middle of the 8th century, an ascetic school of Sufism came to exist. An important part in developing Sufism and Arabian-Persian poetics was played by such Arabian poets as G. Usman, A. Kargaly, T. Yalysygl. In works of G. Usman, the literary idea of фырқәлхәт ‘eloquence’ is perceived. He claims that his verses are styled with фырқәлхәт, meaning felicity of phrase. There are interesting short poem cycles of A. Kargaly: тәњәйм ‘admonition’, тәсіл ‘appraisalment’, тәшәлкәйәр ‘thanksgiving’, лаңифә ‘joke’, etc.

Upon adopting Islam, the Old Turkic literature gave way to new knowledge. Now, the major purpose of literature was to nurture ғыйл (to develop adab, prescribed Islamic etiquette) through the art of declamation. Literary texts were called ғыйлбит (adabiyat, modern literature)⁶.

In that period, under the conditions of Arabian Islamic State, such genres as defamation and panegyric acquired new social and political significance. As compared to Arabian centers in Syria and Iraq, where the leading poetic genre was represented by political poetry, in Hejaz love lyrics prevailed. I.M. Filshtinskiy⁴ distinguishes two schools of love lyrics of that period: umarit (urban) and uzrit (Bedouin).

In the beginning of the 13th century, a new genre тарассүл ‘messages’ was developed representing scientific and philosophical treatises. This genre was much influences by Iranian katibs (writers) and was believed to be founded by a Persian, Abdelhamid.

2. Literature Review

An outstanding three volume work of Mahmud al-Kashgari called “Divanu lugat-it turk” [Dictionary of Turkic languages]⁷ has to be especially noted. This study represents a dictionary of Turkic words in the Arabic language. It consists of the specimens of Old Turkic literature and of actual materials on Turkic languages. Among other various terms related to kinship, cattle and poultry breeding, astronomy, food, domestic utensils, agriculture, clothing etc., there are also, though not so many, terms related to literature. In “Divanu lugat-it turk” the authors have found the following literary terms: кушүт – poetry, rajas verses, poem; табзуг – a riddle, suggested to be solved, табузуг табуздым – I set a riddle for him to solve; the dictionary also gives other variants of this word: табузу, табузуг – riddle; йир – song, ул йир йирилди – he sang a song; and this is mostly related to lyrical songs; сав – proverb; story, tale; narration; message; speech; news, gossip; савда мундаг калир – so says the proverb; hence, a prophet is called савжика, he brings news, tells stories, delivers messages, provides proverbs etc.

Another work called “Experience of the dictionary of Turkic dialects” belonging to the founder of domestic school of Turkic languages, academician V. V. Radlov is believed to be the highest achievement of Turkic lexicography; the dictionary collected rich lexis and phraseology of both living and ancient Turkic languages. Along with the examples of vocabularies of clothing, ornaments, household, cattle breeding, military sphere and plant breeding, the literary terms can be found here as well: арбай (арба+у) – magic – Hexerei; and this term in literature signifies a magic word, a poem, uttered to get free of a disease or of something terrible; кърим – a verse from Koran; үрым – prophesy, fortunetelling, sign of things to come, superstition.⁸

“Old Turkic Dictionary (OTD)”⁹ contains over 20000 words, including the terms related to literature; particularly, the authors found the following ideas: агам – a cycle of Buddhist compositions; баб – chapter (of a book); bajan – contents, explanation; бәйт бәйтүучи – poet (lit. the one who says verses); бәйт – hymn, song; бити – holly scripture, one of the books sent from Heaven; бити – book, inscription, document; ӷүү (proper name) – Turkic poet; вәйбәсә: вәйбәсә әшәр – name of Buddhist treatise; тәйшүр – recite poetry, declaim; тәйшүтүз – without verses, the one that cannot be versified; тапзүьяу – riddle; түтмақ – contents; ҭә’р (араб.) – verses, poetry; шә’р айүүчү – the one who composes verses, a poet; ҭә’р – poet, slok: slok тәйшүт – verses, etc.

Turkic literary works have been profoundly studied in the second part of the 20th century⁴,¹⁰. The studies of I. V. Stebleva should be especially noted; her works are dedicated to collecting and investigating Old Turkic verses: “Poetry of ancient Turki in 6th-12th centuries”¹¹.
In the field of studying literary terms in Turkic languages, considerable contribution has been made by works of M. K. Khamrayev. The author of such scientific works as “Fundamentals of Turkic Versification”11 and “Brief Dictionary of Turkic Literary Terms”12 proves that the origins of literature of Turkic peoples are common for all of them. M. K. Khamrayev was the first scholar who raised the issue of versification to pan-Turkic level, he investigated theory and history of Turkic literature, studied the origins of Turkic poetry.

3. Method

Depending upon the purposes and the objectives, and to ensure the complex vision of the history of literary terminology in Turkic linguistics, the study employed description and historical method, applied the elements of analysis of scientific sources. Description method was used for the purposes of collection and classification, and to establish the system of all required materials. Historical approach to studying scientific literature made it possible to identify interrelations existing between the works under investigation and the relevant periods of general scientific development. The method of analysis was used to establish chronologically classified system of the investigated materials. The results of the study can facilitate further classification of literary terms in general studies of Turkic languages and in linguistics of any particular Turkic language. Practical relevance of this study is justified by the possibility to apply the obtained results for the purposes of creating a dictionary of literary terms in Turkic languages.

4. Results

4.1 Studying Literary Terms in Tatar Philology

Certain success in the sphere of studying literary terms in Tatar philology was achieved in the 20th and in the 21st centuries.


In the article titled “Urgent problems of modern study of literature (exemplified by Tatar literature studies)” A. M. Zakirzyanov15 characterizes the conditions of literary terminology in the Tatar language as follows: “...there is an issue related to terminology. In Tatar science of literature, it has not been unified yet. Besides, the contents of the concepts, identified by commonly received terms, can change”. The author believes that new understanding of a literary work enhances the existing and creates the new terms, drawing the examples of the new categories that gained circulation in Tatar literature over recent years: image of the author, dialogueness of the creative process, “hermeneutic circle”, “expectation horizon”. He notes that the investigations aimed at developing new notions and terms should be proceeded with, and he encourages the linguists to reflect Tatar national specific features in these terms.

4.2 Studying Literary Terms in Kazakh Philology

In Kazakh linguistics, a great number of works has been accomplished in the spheres of theory, methodology, and terminology of literature studies. “Coincise Russian-Kazakh dictionary of terms in literary studies” of G. Abetov was published in 1962.16 The dictionary features the lexemes close to Bashkir terms in sense and pronunciation: сара, айтыс – лйтеш, “a poetic improvised competition of two narrators or Sesens (сасан)”, акын – акың, “a national poet”, халық акыны – халық ақын, “a national poet in the Turkic peoples”, алтыаяк – аяк, “a six-line poem”, жар-жар – яр-яр, “a farewell speech in the Turkic peoples, spoken during the wedding”, жыр
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4.3. Studying Literary Terms in Yakut Philology

During the 70s of the last century, in Yakut literary studies a great interest in theoretical issues of literature and in theoretical poetry was revealed. The fact was confirmed by a book called “Hууччалыы-сахалыы поэтический тывьлыгь” [Russian-Yakut Poetic Dictionary] of G.M. Vasilyev. The dictionary comprises the terms of prose, poetry, science of literature and drama. Ye. I. Okoneshnikov in his article “Interpretative Type Dictionaries of Terminology in Yakut Language” raises the issue of “mixing the types of special dictionaries and the lack of ability to give definitions”. As an example, he points out the abovementioned “Russian-Yakut Poetic Dictionary” by G. M. Vasilyev: “Фабле – Ёгэ (translation), satirical poetry кыр:!Гэ, ксегэр хооонуунан сурүллүбүү кыра алегорическай айынмый (definition)” followed by a long encyclopedic explanation that ends as follows: “… Ёгэ литература жанрын бүнчыткынын бөрт бүддааныбы Ёыккээбэи” (takes 11 lines). In the end, it is illustrated by the names of great and famous fable writers, starting from the authors of Ancient Greece and accomplishing by the representatives of Yakut Soviet literature (takes 17 lines). Thus, the right side of the entry seems to consist of four independent parts: translation, explanation (definition), extensive encyclopedic discussion and, not less extensive, descriptive material”\(^{19}\).

4.4 Studying Literary Terms in Other Turkic Languages

In Uzbek science of literature the works of Kh. T. Zarifov should be noted. In his publications special attention has been paid to epos; he collected and published folklore. Co-authored by T. Rasulev, he issued “Фольклор сўзлиги: Мухокама учун тайёрланган лойиха” [Folklore Dictionary: Draft for Discussion]. There are also dictionaries of literary terms: “Адабиётшунослик терминлари лўхатни” [Dictionary of Terms in Literary Studies] authored by H. Khomidiy, Sh. Abdullayeva, S. Ibrohimova, translation dictionary of N. T. Khotamov called “Адабиётшуносликдан кискача русча-узбекча терминологик лўхат” [Russian-Uzbek Dictionary of Terms in Literary Studies] and translation and explanatory dictionary of N. T. Khotamov co-authored by B. Sarimsakov and called “Адабиётшунослик терминларининг русча-узбекча изохли лўхат” [Uzbek-Russian Glossary of Terms in Literary Studies].

In Azerbaijan, the issues of terminology in literary studies were investigated by A. Mirakhmadov, who created a dictionary called “Бәйбийатшунасыныг терминләри дәйәт” [The Terms of Literary Studies].

Tuvin researcher L. S. Mizhit in his PhD Thesis in Language Science “Триад of Tuvin literature and poetic form of Ожуг дагы (tercets)” studies tercets, comparing Tuvin tercet (ozhug dazhy) with Japanese hokku (haiku), Korean Hyangga, European tiercet.

In his article “On genesis of goşgy/koşuk – original form of verse of Oghuz-Turcomen” M. Soyegov studies the origins of the term goşgy/koşuk (verse). The analysis proves that when Oghuz-Turcomen adopted Islam, this term ceased to function in the Turkmen language, and it was replaced by the words borrowed from the Arabic language: ҏүү (Bashk. шнэри [verse]), gazal (Bashk. Ёлъәл ‘ghazel’), mesnewi (Bashk. мәснөвий ‘masnavi’), kasyda (Bashk. касыда ‘qasida’). The researcher notes that the terms goşgy ‘verse’, gosgucy ‘poet’ was rehabilitated in the 1920s. Further, the article considers the initial form, etymology and semantic features of the term goşgu ‘verse’. 
For the first time in Kirghiz literary science, the issues of terminology were considered in the 1940s in such articles as “Brief Notions of Literature and of its Branches” written by Kh. Karasev and M. Bogdanov. Here, M. Bogdanov started his career in the science of literature and then developed this issue in popular science essay called “Kirghiz Literature”26. The book discusses the types of folklore, makes attempts at considering the interrelations between folklore and written literature. In 1961, a book called “Адабий таануу терминдеринин кыръыымда кыскача сөздөр” [A Brief Kirghiz Dictionary of Terms in Literary Studies] of K. Asanaliev and R. Kardybayeva came from press.27 Later, this dictionary was supplemented and reissued under the name of “Кыргыз адабий илиминин терминдер сөздөр” [Dictionary of Terms in Literary Studies].

4.5. Studying Literary Terms in Bashkir Philology

In the end of the 19th and at the beginning of the 20th century, an important part in developing Bashkir literary science was played by Rizaitdin Fakhretdinov. During 1908-1918 R. Fakhretdinov edited the historical and pedagogical popular scientific magazine “Shura”, featuring a section dedicated to literary studies.


G. Vildanov29 in his article dedicated to the literature of Turkic peoples called “Төркк эмләктәрә йылъәрләтәрән тикшерә” улы уларынй йыкынә” [Studying Literature of Turkic Peoples], similar to his predecessors, makes attempts at classifying folklore, song genres, tales.

Large contribution to developing literary terminology was made in the 1920s by a literary scholar Gabdulla Amanatay.30 He made important conclusions in the sphere of the theory and history of literature and in folk art that are still of current importance. His works feature different classifications of folklore genres, detailed definitions of some modern literary terms.

A book called “Бүлбийл төриәнүү” [Theory of Literature] by Kim Akhmedyanov31 was based on the book of A.I. Kharisov “Бүлбийл төриәнүү” [Theory of Literature]. A.I. Kharisov32-34 is the author of the first two volumes of “Башкорт халкы иҗады” [Bashkir Folk Art]. In these volumes, the author considered such genres as қобайыр ‘kubair’, epos, ƅиәт ‘beit’, сель ‘lamentation’, song, tale, anecdote, aphoristic genres, etc.

In his monographs “Башкорт халкының йылъби миәрәсы: the 18th 19th centuries”, “Literary Heritage of Bashkir People” A. I. Kharisov unveiled the interrelations existing between Bashkir culture and the cultures of other peoples, particularly, the affinity to the culture of the East. Great attention here was paid to the term қобайыр ‘kubair’34.

Further development of Bashkir literature studies was greatly affected by famous works of K. A. Akhmedyanov. K. A. Akhmedyanov was a theorist and an outstanding connoisseur of literature. The young scientist entered the world of science with his fundamental monograph “Башкорт поэзияның композиция мисъиъъә” [Issues of Composition in Bashkir Poem]. This monograph was the first and the new investigation dedicated to specific characteristics of Bashkir poetry. In 1965, the first literary dictionary of the Bashkir language “Бүлбийл иилеме яъилеге” [Dictionary of Literary Terms] authored by K. A. Akhmedyanov comes from the press. This dictionary is the first explanatory dictionary of the Bashkir language; all terminological dictionaries issued before K. A. Akhmedyanov’s dictionary were translations. This could be explained by the fact that the science of literature came to the fore as a school subject, remaining, at the same time, a special branch of the highest science. This dictionary covered circa 500 concepts of literary science of which the major part is constituted of general terms of the theory and history of literature.31

During those years, A. Kh. Vakhitov35 was systematically studying such genres of prose as ҭылдәр ‘novella’, short story, хикъылд ‘hikayat’, novellete, literary essay, novel. The investigations and the results of scientific research have been reflected in his work called “Genre and Style oh Bashkir Prose”. In this study, the scientist identified the foundations of genres and genre forms, revealed the specific features of literary style, studied the problems
of epic literature, origins of prose and the processes of its development.

A study of G. B. Khusainov\textsuperscript{36} called “Ђўљўйњёт ћњљеме џїўљёге” [Dictionary of Literary Studies] can be rightfully considered as the greatest achievement in modern Bashkir science of literary terminology. The author describes over 700 literary terms. He gives clear and precise annotations of those terms based on Bashkir literature and supported by earlier successful studies of general Turkic science of literature. This dictionary draws examples from the world classic and modern literature as well as from Bashkir national literature.

Considerable contribution to forming Bashkir science of literature was made by R.N. Baimov\textsuperscript{37}. In his studies, significant attention is paid to the genre of novel. In 1982, he presented a PhD thesis called “Башкорт прозаузыйны эпик формалары системасыда роман жанры” [Genre of Novel in the System of Epic Forms of Bashkir Prose].

Famous literary scientist G. S. Kunaf'in\textsuperscript{38-40} dedicated his works to studying the issues of genre classifications in poetry: “Issues of Classification of Poetic Genres by Types (Exemplified by Bashkir Lyrics of Pre-Soviet Period)”, “Literary Bashkir Song of the 19\textsuperscript{th} Century”, “Evolution of Genre System and Poetics of Bashkir Literary Song Lyrics at the Beginning of the 20\textsuperscript{th} Century”, “Ideal-Thematic and Genre-Style Nature of Bashkir “free” Literary Song at the Beginning of the 20\textsuperscript{th} Century”, etc.

The works of A.M. Soleymenov\textsuperscript{41} need be specifically noted, in particular, his textbook called “Башкорт халкъынып ٻарүүйе” [Narrative Folklore of Bashkir People] in two parts. The first part deals with specific characteristics of such genres as ڶљїлът ‘fairytale’, ӊїнмымыш ‘superstitious folk tales’, myth, mythology, чӏтӏръ ‘reminiscences’, etc. The author gives detailed classification of each genre. The second part provides detailed analysis of such genres as ыӏлӏлӏмӏ ‘anecdote’, legends, нӏлӏлӏялӏтӏръ ‘legendary tale’. Epic heritage of Bashkir people has been studied profoundly. Detailed description has been provided for epos, types of epos, etc.

5. Discussion

Thus, over the 20\textsuperscript{th} and at the beginning of the 21\textsuperscript{st} century the generalizing studies dedicated to terminology in Turkic literary science have been coming out, issued in Russian and in native languages. Alongside with the monographs, there also have been studies of comparative nature in the science of Turkic languages. It is worthwhile to concentrate on the article of Z. B. Samdan\textsuperscript{42} “Areal Correlations of Terminological Definitions of Myth in Folklore of Turco-Mongolian Peoples of Inner Asia”. Assisted by comparative analysis of the terminology in the folklores of Turco-Mongolian peoples, the author makes an attempt to develop a new term to identify the idea of “myth” in Tuvin folkloristics. Z. B. Samdan notes that Turkic speaking peoples had different names for the genre of non-fairy tale, and there were no any common name for legend, fable, myth, for example: “Yakut кепсээн, Altay кеп-кучуңдар, Khakas нымах ‘fairytale’, аланты нымах ‘heroic fable’, кип-чоох ‘couched in specific terms, legitimized, faceted (with time) model tale, i.e. old, ancient tale’, Kirghiz жомок ‘a tale of epic warrior heroes’, Shors пурпунг чоохтар, Tuvin тоолчургү чугаалар, домак ‘myth’. Mongol speaking peoples: Mongols домох ‘myth’, Buryat домог ‘myth’, Калмык домбъ “. Further, the article characterizes a common lexeme intrinsic to Turkic terms in Siberia: кеп, кип, cf. Тув. хеп and чоох – чоох, чоох, чуга (Тув. talk, speech, tale). Summarizing the words of Z. B. Samdan, it can be noted that, obviously, the terms of literature, mythology, folklore of Turco-Mongolian peoples come from the common Turkic root.

6. Conclusion

To summarize the abovementioned findings, it should be noted that in many Turkic languages the purposeful studies of literary terminology date as far back as the 1920s-1930s. In some Turkic languages, a number of significant fundamental studies have been dedicated to this issue, while in other languages only the directions for further investigations in literary terminology have been outlined. It should be stressed that the authors did not pursue an objective to provide the comprehensive analysis of the history of studying literary terminology in all existing Turkic languages. Therefore, the forthcoming studies dedicated to literary terms are expected to give more detailed consideration and full coverage of this issue.

In sum, national Turkic science of terminology has been rooted in high antiquity. Before modern times, Turkic science of literary terminology, similar to the literary language itself, has passed a long and laborious way of development. National sources of Turkic literary terminology are patterned according to the basic stages of
development of literary language and of national science of terminology in general.

The terms of literary studies are not equally developed across Turkic languages. In some languages, serious monographs and theses have been developed, and in some other languages, the scientists have barely identified the approaches to studying terminology of the theory and history of literature.

The analysis of Old Turkic scriptures and comparative dictionaries of Turkic languages has shown that there are some common Turkic terms in literary studies that function within the modern vocabularies of Turkic languages in different phonetic forms.

Scientific terminology of Turkic languages, including the terminology of literary studies, is now at the stage of its formation and establishment, still trying to find its origins, its linguistic strata, its application areas.

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