TOPICAL PROBLEMS OF LINGUISTIC HERMENEUTICS AT THE PRESENT STAGE

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Abstract: In this article the questions concerning the development of linguistic hermeneutics at the modern stage (on the material of Russian and Uzbek textology) are considered, the development of linguistic hermeneutics at the modern stage (on the material of Russian and Uzbek textology) is investigated and analysed.

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

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

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

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

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

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

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

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

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

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

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

Textual criticism of the early Turks was achieved by writing and replicating copies. "Despite

the fact that the work "Kuk Turk Bitiglari" is created in honour of the restored monuments, clear rules of text composition are worked out here". Literary scholar, historian, researcher Yulug Tigin is the first to use the principle of editing in writing the text. He edited most of the text from the 1st source and transferred it to the 2nd source.

In Alisher Navoi's era, there were many people who researched rare manuscripts. Navoi himself was also an ardent textual critic who followed steady principles in compiling the text and choosing the most correct copy of the work of art. A. Khayitmetov, who studied Navoi's attitude to textual criticism on the basis of the poet's works "Mukhokamat ul-lugatain" and "Confusion of the Righteous", writes: "Navoi's works related to textual criticism were based on his profound knowledge of philosophy, history. Art History, and in the exact sciences such as astronomy, algebra, geometry, medicine, and others. The type of Navoi's activity related to the preparation of the copy required by the scribe can be considered textual at present [3].

The study of the history of the text of a work, identification of the source of the text, its analysis and compilation are the main tasks of textual criticism. The first Uzbek oriental textual criticism was formed on the basis of traditions and developed in stages.

The turn of the 19th-20th centuries is the impetus for the practical development of Uzbek textology. In particular, when preparing classical works for lithographic publication, copies of sources were identified, and then work was carried out to compile the main text for selection and typographical publication. Such textological work was carried out by poets, literary critics and publicists.

Although Uzbek oriental textual criticism, which had its own methodological and practical developments, in the 40s of the 20th century was influenced by the Russian influence.

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

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

To date, the formation of East Uzbek textual criticism, its stages of development and research methods, scientific activities of textual critics, including classification of manuscript sources, study of sources, history of the text, principles of text restoration, have not been specifically studied. The performance of such a study will serve as a theoretical and practical source for future textual critics.

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KNOWLEDGE