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THE SIGNIFICANCE OF HISTORICAL SOURCES IN THE DEVELOPMENT OF PUBLIC ADMINISTRATION TERMINOLOGY IN THE UZBEK LANGUAGE

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ABSTRACT

This article presents a scholarly discussion on the role and significance of historical sources in the development of terms currently used in Uzbek language for public administration. The public administration terminology found in historical sources has been analyzed from both diachronic and synchronic perspectives, with a linguistic examination of their current activity or inactivity. The primary meanings of historical terms have been explained in detail.

KEYWORDS

Term, terminology, historical term, public administration, source, semantic narrowing, primary meaning, integral sema.

INTRODUCTION

The development of public administration terminology in the Uzbek language is directly linked to the history of statehood, the criteria by which society has been governed over time, and how these processes are reflected in historical sources. This is of great importance for the specialized field of terminology, a branch of linguistics. The history, origins, semantic and thematic groups, grammatical structure, derivation, sources of enrichment, and the path of development of terms can only be thoroughly understood through the analysis of historical sources, which hold a key role in providing insight. Just like in every other nation or country, the sources that have shaped and developed public administration terminology in the Uzbek

language date back to ancient times. Today, studying modern terminological systems in Uzbek, collecting, classifying, organizing, and researching field-specific terms require evaluating historical sources as primary references, which in turn enhances the efficiency of specialized terminology.

METHODS

In the scientific research of scholars such as G.O. Vinokur, A.A. Reformatskiy, D.S. Lotte, and V.P. Danilenko [11, 16, 23, 26], the theoretical aspects of terminology, the organization of terminological systems, the characteristics of terms, and the practical significance of terminology have been extensively studied. Additionally, various studies related to specialized terminology have been conducted in international linguistics. Linguists such as Yu.A. Belchikov, I.F. Protchenko, A.A. Buryachok, P.K. Milshin, N.M. Leyberova, and I.O. Tkacheva [7, 8, 17, 20, 24] specifically address the vocabulary related to state governance in the process of studying social-political terminology based on nominative principles.

In Uzbek linguistics, substantial work has also been carried out on theoretical issues of terminology and its connection to various fields. Linguist S.F. Akobirov [2] has placed special emphasis on the issues of terms and terminology in linguistics. He highlights that terminology arises and evolves from the lexicon of the common language and serves as a member of a specific terminological system, thus contributing to the enrichment of the language. Akobirov also points out that terms can acquire new meanings, gradually becoming polysemous words, and may even enter fixed expressions and idiomatic phrases, becoming widespread based on new meanings. From these perspectives, the role of historical sources is crucial in

revealing the developmental process and the current state of public administration terminology. To determine the role of historical sources in the development of public administration terminology and to draw scientific and theoretical conclusions, comparative-historical and descriptive methods prove to be highly effective.

RESULTS

If we turn to historical sources, it is evident that the people of Turkestan had an established system of state governance and administration even before the Arab invasion. It is also known that they achieved significant accomplishments in this area. The term parvonak kirok, which was in use until the 19th century, is still active today in the forms parvonak and parvonachi. Similarly, the term bozkirom has evolved into boj and continues to be used in the present day [15]. Turkish-origin terms such as yurt, ko'ruk, tunqator, and jarchi were also in active use during the early 20th century and were considered terms specific to public administration.

The earliest known works reflecting ideas and concepts related to the state, state affairs, and governance systems, which have reached us, date back to the 9th–10th centuries [5].

Historical manuscripts and documents serve as the primary sources for a deeper study of the formation and historical development of public administration terminology. "Recent discoveries of sources show that in the dynasties that ruled in our homeland, official documents related to public administration were conducted in local languages and scripts. For instance, the records in ancient Chinese chronicles confirm that official correspondence sent by Turkish rulers to the

Chinese in the 200s BCE was written in the ancient Turkish language and script" [22].

Linguist Q. Omonov, in his research on early and medieval Turkish official texts, highlights various documents related to public administration, such as those with inscriptions in Kok Turk, Mani, Turkish-Uyghur, Dorbaljin, and Arabic scripts. Each of these documents is linked to the governance system of that era. The language style of the Kok Turk inscriptions is unique, and scholars have noted the presence of state-related terms and specific terminology within them. For example, bujuruk means "mahkama xizmatchisi", il means "davlat", illig means "davlatli", tamg'achi means "muhrdor", to'ru means "qonun", and shad refers to "yuksak unvon bildirivchi so'z". In the 6th century, the phrase el tutsiqi was used as a term to denote the constitution or "davlatning bosh qomusi".

Administrative orders in the Kok Turk script, official texts from military commanders, a chief's written decree, agreements discovered in the Devashtich archive, seals in Kok Turk script, stone-inscribed documents, the Orkhon monuments, land sale documents in Turkish-Uyghur script such as Sharofiddin Ahmad bin Chaqirsa's waqfiya, Temur Qutlug's edict, Shahrukh's decree, Umarshaykh Mirzo's decree, and land sale certificates in Arabic script are all historical documents related to the system of public administration [22]. These also include items such as the tax exemption edict of Amir Temur, his decree appointing a shaykh al-Islam, and coins minted in the Turkish language. The names of these documents provide insight into the diachronic form of public administration terminology.

Thus, we can confidently state that in history, the majority of public administration terms were derived from Turkic, Arabic, and to some extent, Hindi, Chinese, and Sogdian languages. To this day, terms related to governance and legislation have been preserved through historical and literary works.

DISCUSSION

We can cite several sources, such as the Orkhon inscriptions, Yusuf Khass Hajib's Qutadgu Bilig, Nizam al-Mulk's Siyar al-Muluk, and the Temur Tuzuklari, as historical sources where public administration terminology can be found. Additionally, the role of Chinese sources is significant in illuminating the history of Uzbek statehood and analyzing its language. The state governance of the era preceding the beginning of the Common Era is well documented in Chinese sources.

The primary sources that provide information on the development of humanity and governance are official documents and written records. Several terms related to public administration, legislation, and law-making have been preserved and handed down to us through such sources. Among these, the Orkhon-Enasoy inscriptions, which provide information about the 5th to 7th centuries, are invaluable as monuments in the Turkish language. These inscriptions contain information about several historical figures who actively participated in public administration.

In particular, Kultegin served as the commander of the army of the Turkic Khaganate. Inscriptions were created to honor those who served the interests of the homeland in this state. Tunyuqoq is also one of these notable individuals, having been a statesman and lashkarboshi in the Turkic Khaganate. He held the position of davlat arbobi and sarkarda during the reigns of Eltarish, Qapaghan, and Bilge Khagan[27].

This information leads us to conclude that during the era of the Turkic Khaganate, statehood and public administration had fully and completely developed. As we have seen, there were also terms used historically regarding positions related to public administration, similar to those in use today. In the Turkic Khaganate, even a code of laws was developed, referred to by the term törü. This term was used in the historical context of the Turkic peoples' public administration as "the state constitution" or "the fundamental law. Moreover, Yusuf Khass Hajib emphasizes the significance of törü in governing the state in his work Qutadgu Bilig.

As time progressed, with the rise of new dynasties to power, the terminology evolved. In place of törü, the words yosun, yasa, and tüzük came into use, all of which also referred to a collection of laws, or the concept of a constitution as we understand it today. The terms törü, yosun, yasa, and tüzük are considered historical terms of public administration today. Thus, we can say that over time, terms used in language can either be replaced by others or remain intact. For example, the term vazir, borrowed through Arab governance, still denotes a key position in public administration, and the term buyruq has retained its meaning as a type of document that must be executed. The term xon was actively used until the early 20th century.

It can be stated that regardless of whether public administration terminology evolves or remains stable over time, its fundamental essence does not change: maintaining societal peace, harmony, and justice remains the primary goal. Linguistically, these terms may experience narrowing or broadening in meaning.

One significant source in the development of public administration terminology is the work of Abu Ali Hasan ibn Ali Tusi Nizam al-Mulk, titled Siyosatnoma (Siyar al-Muluk). This work consists of 50 chapters and emphasizes the crucial role of officials in governing the state, highlighting the importance of selecting and placing them appropriately, as well as properly training each for the primary purpose of governance.

In the third chapter, the king is urged to be just and to accept the oppressed, while the fourth chapter discusses the knowledge of the state officials, ministers, and clerks. The seventh chapter examines the conditions and policies concerning the army and judges, while the ninth chapter addresses state inspectors and their salaries. The eleventh chapter deals with high decrees, orders from the palace, and their execution, among other public administration issues.

We observe the emergence of several terms related to public administration, such as ummol (zakotchilar), sohibxabar, jarchi, ashroflik, farmon, and podshoh amri. There are about 50 such terms in the work, as the author highlights those he considers significant in politics. Siyosatnoma is an important source that provides insights into how public administration functioned in its time.

Another valuable source regarding public administration is Yusuf Khass Hajib's Qutadgu Bilig. This work provides specific insights into the state system and governance of the Qarakhanid dynasty. The Qarakhanid state relied on the administrative experiences and traditions of the Turkic Khaganate and the Turkic Ashina state.

The head of state was referred to as yabgu, to whom all tribes submitted. Each tribe had its own chieftain, who simultaneously served as a military commander and the viceroy of the khan. The state leader, yabgu, was honored with prestigious titles such as Qarakhan, Tavgach Khan, Arslon Khan, and Bug'roxon. During the time Qutadgu Bilig was written, the leader at the top of the state was Yabgu Tavgach Bug'roxon.

The regional governors were called eloqxon, who ranked just below the qarakhan in terms of influence. Provinces were governed by individuals with the title of takin. The term takin in ancient Turkic referred to a successor to the throne and later became a title for military commanders[27].

The book also includes instances where these terms are mentioned. In Qutadgu Bilig, four issues are placed at its center, which are revealed through four characters: the first is adalat (justice), embodied by the king Kuntugdi; the second is davlat (state), represented by the minister Oytoldi; the third is aql (intellect), portrayed by the minister's son O'gdilmish; and the fourth is qanoat (contentment), depicted through his relative O'zgurmish[27]..

The terms elig and malik (referring to the kings of the East) are used in relation to the ruler, and we see that the term raiyat (subject) has been expressing the people's understanding from those times until the early 20th century. Eventually, the meaning of this term narrowed and began to refer to members of the state council. Today, the word xalq (people) evolved from raiyat due to the way it was referred to by the jarchi (heralds) as xaloyiq (the populace), which led to a phonetic shift into the form xalq.

The term vazir (minister) appears in the work unchanged. The term bek (noble) is used in reference to officials, and the text artistically highlights their involvement in acts of injustice. Later, this word was applied to the men of wealthy households and, in even later periods, it also referred to the husbands of ordinary people.

When analyzing the historical and etymological aspects of the terms related to ranks and duties found in the old Turkic written monuments from the Qorakhonid period (11th-13th centuries), the following results were obtained:[9]

1.   Terms of the native layer – 62 terms, including:

o   Altai – 3 terms (xoqon, xon, tarxon)

o   Turkic – 59 terms (ilig podshoh; qapug' bashchisi; su bashi "chief commander"; tuqsin "the person in third place after the khan"; yalavach "elchi ")

2.   Terms of the borrowed layer – 18 terms, including:

o   Arabic – 9 terms (malik "king", hojib "doorkeeper", vazir)

o   Persian – 7 terms (padishah "ruler", sipohsalar "military commander", xansalar "head cook")

o   Hindi – 1 term (raj "king")

o   Mongolian – 1 term (dorug'a "governor of a city or fortress")

Some words have been preserved since ancient times: xon, xoqon, tarxon (titles for the head of state among the western Turks), buyruq, su bashi (meaning "chief commander"), yalavach, and elchi (meaning "envoy").

In summary, the Qorakhonid state administration had a unique and complex system, demonstrating that the terms related to state governance conveyed clear and comprehensive meanings. Looking at later periods, another important source for studying the history of state governance terminology is the "Temur Tuzuklari." This rare source contains several terms related to state administration that are worth mentioning:

• Dargoh: This refers to the highest state institution, which was directly governed by the ruler. Today, this concept is represented by the term Presidential Apparatus.

• Devonlar: These were ministries, and there was also a supreme devon led by a devonbegi. The status and meaning of the supreme devon are nearly equivalent to today's Cabinet of Ministers.

Several other titles and positions are also mentioned, including arzbegi, tavochi, hojib, hojiblar, xazinador, xonsolar, jibochi, qushchi, qushbegi, bakovulboshi, kotib, and bitikchi [28].

These terms represented important concepts in state administration during their time. Because Amir Timur managed state governance in a highly systematic and detailed manner, the weight of governance-related terminology from this period is greater compared to other eras. The reason is that the state structure of Amir Timur's empire incorporated the best characteristics of the governance systems of the Samanids, Qarakhanids, Ghaznavids, Seljuks, and Khwarezmid states, while also restoring the governance traditions that had been interrupted by the Mongol invasions[28].

In "Temur Tuzuklari," special attention is given to the position of vazir. The qualities required for someone to hold this post are emphasized in the text. The vizier must possess the following virtues:

"...first, originality, pure breeding; the second is intelligence; the third is awareness of the condition of sipoh-u raiyat, politeness towards them; the fourth is patience and love of peace" [19].

In Old Turkic, the term vazir, which refers to the ruler's authorized assistant or counselor, is originally an Arabic term. Although it wasn't frequently encountered in the written Turkic monuments of the 11th century, it has remained in active use since the Timurid period and continues to maintain its original semantic meaning today[12].

According to "Temur Tuzuklari," "The state and sovereignty are upheld by three things: property (mulk), treasury (xazina), and the army (lashkar)." From this excerpt, we can infer that mulk in this context refers to the present-day concept of territory, or the borders of the state. Over time, the meaning of the word mulk has narrowed, now referring specifically to ownership or property rights.

There have also been changes in the meanings of the terms xazina and lashkar. Today, xazina is more commonly understood as state budget, whereas in the past, it referred to material wealth or reserves. Lashkar, in the context of the text, can be equated with the term armed forces or the military. The term saltanat (sovereignty) was more frequently used than davlat (state), as witnessed in historical texts.

In conclusion, we can say that as time passes and eras change, terms undergo linguistic phenomena such as

narrowing or expanding their meanings, or sometimes they evolve into historical terms.

According to "Temur Tuzuklari," the advisory bodies present at the court of Amir Temur included Qurultoy and the state council (Kengash). The Qurultoy was an assembly of the highest feudal classes, convened from time to time to address important state matters. Over time, especially by the 19th and 20th centuries, the meaning of the term expanded to refer to a council held with senior officials. There are various scholarly interpretations about the significance of Qurultoy in state governance. H. Vamberi, for example, describes Qurultoy as the medieval parliament, arguing that Amir Temur sought the crown of Transoxiana through an election by the Millat Majlisi Qurultoy[13].

Today, instead of Qurultoy, the term session is more commonly used. According to "Temur Tuzuklari," after the Qurultoy, the state council (Kengash) was the next body responsible for resolving governance issues. This term continues to be used in discussions about state governance today. The council was divided into the Big Council and the Small Council, with the latter consisting of Amir Temur's closest associates. The seating arrangement in the Big Council was designated according to ranks, and it included officials such as the devonbegi, ministers, warriors, young soldiers, religious leaders, scholars, and high-ranking individuals. Additionally, amir ul-umaro, beklar begi, commanders, and even guards participated[25].

If we compare these titles with modern-day governmental positions, we can see significant differences due to the evolution of time, space, and language.

After Temur Tuzuklari, another significant source regarding state governance is Alisher Navoi's works. In his historical and literary pieces, such as "Tarixi mulki ajam"[3] and "Majolis-un nafois"[4], Navoi not only reflects the historical atmosphere of the 15th-16th centuries but also vividly portrays the socio-political life, state governance processes, and class divisions.

One of the key terms related to state governance in Navoi's works is saltanat, meaning state, sovereignty, and power. Today, this term has transformed into a historical term, with modern equivalents being state or government. Additionally, in Navoi's sources, we encounter terms like zamon (time or era), majlis (assembly or council), anjuman (gathering), shoh, shahanshoh, podshoh, xalifa, firavn, ray, qaysar, and others.

The term zamon has retained its meaning, referring to the time under a specific ruler or dynasty. Nowadays, it's synonymous with the word davr (period). In "Majolis un-nafois", the term majlis is used in two contexts: as a meeting or council, and as a chapter or section[14]. The Oliy majlis in this context refers to a major council in the presence of the ruler, akin to modern legislative power. The term anjuman is of Persian origin and refers to a more informal gathering, often held for celebratory or social purposes[18].

The term "shoh" is a shortened form of the term "podshoh," and it has the same semantic meaning as the word "xon." The term "podshoh" is considered a title for the ruler, and this term was first used as a lexeme in the work of Yusuf Balasaguni[10]. Shahanshoh, meaning "king of kings," was used to honor rulers who unified several regions. The term xalifa in Navoi's works has two meanings: it refers to

the religious and political head of the Muslim state (Caliph), and also to a deputy or minister.

Navoi's works also show that rulers in different regions were referred to by various titles. For example, Egyptian rulers were called firavn (Pharaoh), Indian rulers were called ray (king), and Roman emperors were called qaysar (Caesar). The title xoqon was used for Chinese rulers[6]. In "Majolis un-nafois"[18], the names of the supreme rulers and their heirs are highlighted, with many of these terms being Arabic and Persian in origin.

In the analysis of the frequency of terms related to rulers in Alisher Navoi's works, podshoh (king) appears as the most frequently used term. When the Turkic suffix -zoda (meaning "descendant of") is added to podshoh, it indicates that the ruler comes from a royal lineage, making the term podshohzoda. A synonym for this term is shohzoda, which serves to simplify speech and enhance conciseness.

During Alisher Navoi's time, several high-ranking titles were used, including kadxuda, hokim, vali, valiahd, atka, and qozi. The lexicon in Navoi's historical works is noted for containing more state governance-related terminology compared to other historical texts. In particular, the term elchi (envoy or ambassador), which is of pure Turkic origin, has remained active in modern language use without losing its primary semantic meaning. This term was used both in formal and artistic-aesthetic contexts in Navoi's works.

CONCLUSION

The study of the evolution and formation of state governance terminology requires an analysis of sources that reflect a nation's historical life, including its social, economic, and political processes.

Throughout human history, societies have always functioned under some form of governance. These processes, concepts, and terms can only be understood through the rare sources that have reached us. The discussion and results of this research show that most of the terms used in historical sources, particularly those related to governance, have originated from Arabic (with fewer from other languages) and remain active today.

Moreover, the scope of state governance terminology is most actively encountered in sources from the 14th to the 19th centuries. The emergence of statehood, starting from the primitive era, has always involved the struggle for power, and in states where governance was well-planned and justice was established, the traditions and terms that represented that governance have survived to this day. Analyzing these terms from a linguistic perspective is relevant and important, as studying the historical sources of state governance terminology is crucial for the development of political and social sciences today.

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