

FEATURES OF OLD RUSSIAN LITERATURE¹Usmonova Z. U, ²Daminova F. I.**Senior lecturers of the department of Russian language and literature
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The article deals with ancient Russian literature. Old Russian literature - Russian literature in the period from the 11th to the 17th centuries. As of the beginning of the 19th century, ancient Russian literature was poorly studied, despite the fact that they were studied by the largest representatives of academic science.

Key words: Literature, period, many, scientific, composition, collections.

INTRODUCTION

Many monuments are not published. The publication of The Great Menaion is not completed, the Hellenic and Roman Chronicler (published in 1999-2001) has not been published, the Prologue has not been scientifically published, most of the collections of a stable composition and some chronicles. The works of Simeon of Polotsk were only partially printed; there are no scientific editions of many famous monuments of ancient Russian literature.'

LITERATURE AND METHODOLOGY

Separate handwritten collections of monuments are not sufficiently or not described at all. The largest literary collections and works are kept in Moscow, St. Petersburg, Kyiv; smaller ones are found in Novosibirsk, Pskov, Yaroslavl, Vladimir, Rostov, and Kostroma. They are found in small quantities in museums of local lore, scientific libraries of universities, archives, collectors and Old Believers.

The most common types of manuscripts are collections. The scribe rewrites works on some basis in a notebook. But it also happened that the binder collected the available notebooks and bound them only because they were of the same format or were combined in content. Such collections are usually called convolutes.

Collections of a certain (traditional) content also differ, such as «Златоструй», «Измарагд», «Торжественник» and so on; and collections of indefinite content, reflecting the individual tastes and interests of a particular scribe or customer.

Large-scale works (chronicles, works on world history, patericons, works of a church service nature, prologues - collections of short lives of saints) were bound into separate books. The sense of copyright was not developed, and therefore the works that were liked, as they were rewritten, could be included in other works. This rewriting is related to folklore and literary works. Old Russian literature belongs to medieval literature. Most of the works did not have a permanent text. The works do not strive to amaze with novelty, but on the contrary, they reassure with familiarity. When creating, the author seems to "perform a ritual": he tells everything in appropriate ceremonial forms. He praises and condemns what is customary to praise and blame.'

RESULTS AND DISCUSSION

Words and teachings of the didactic type appear in the teaching for the spiritual child, where the author is Gregory the Philosopher, also known as "George of Chernorizet Zarubsky caves". Rhetoric also appears in words, for example, in "The word of the saints is the apostle, who from Adam in hell to Lazarus." In Kievan writing, a new genre of "prologue articles" appears, which describes the lives of princes, they are distinguished by rich factual material; chronicle-hagiographic articles continue to develop. A book-collection Prologue is being created. The Kiev-Pechersk patericon was created, which reminded the Russians of the former power of the Kyiv

state and carried the idea of the unity of the Russian land. An example of the preservation of the traditions of solemn and teacher eloquence in the 13th century is the instructions ("Word on lack of faith", etc.) by Serapion of Vladimir.

The historical genre begins to dominate, reflecting the struggle of the feudal past with the unification of Rus'. In the annals, Moscow is praised as the center of unification. And the policy of the princes who destroy unity is condemned. At the same time, the Novgorod annals express anti-Moscow sentiments, but the history of Veliky Novgorod is associated with the fate of the entire Russian people, and these trends disappear. In the process of the formation of autocratic power, elements of Romanesque literary culture appear, despite the fact that Russian literature has not yet entered into communication with Western literature. The Battle of Kulikovo is described in several monuments, but Zadonshchina is considered the best story, according to I.P. Eremin. Epics about the Mamaev battle have not been preserved, but their existence is confirmed by research on the legend of the Mamaev battle.

Oral poetry of an epic nature is being born (for example, fragments of a folklore story about the death of "great and brave heroes" from the Tatars on Kalka). In addition, there is a new rhetorical style introduced by the hesychasts. The epic is replenished with new proper names: Kulikovo field (the epic name of any battlefield or execution) and Mamai (any Busurman king). In the people's memory, not only the fact of victory is preserved, but also its price: "Empty, as Mamai passed." There are, albeit weak, descriptions of the characteristics of the characters in the "parable of the kralekh". The genre of parable appears. Also, the translated Byzantine chronicles of John Zonara and Constantine Manasseh played a role in the development of Russian historical narrative. The Tale of Stephanite and Ikhnilat gives an answer to the topical question about the role of royal advisers. It translates to "Praise God". A "Consolidated Patericon" is being created. Apocryphal literature becomes popular. Based on the Apocrypha, the South Slavs (probably in Bulgaria) have an index of "false" books. A little later, a list of "true" books, that is, recommended for reading, appears, which in its final version was published in the Kirillov book

The Tatar-Mongol yoke split Rus' into eastern and western, which morally suppressed the population, which lost part of the Russian national heritage. Complementing the picture and the fact of the transition of some Tatars to the Russians and their adoption of Christianity. While Lithuanian Rus was blocking Moscow from the attacks of the West, popular feeling was strengthened in the opposition of holy Rus' to the vile East. Culturally, this feeling grew into extreme conceit, and its carriers began to be extremely hostile not only to the east, but also to the west (although they hated the latter, maybe more, because the main feeling was supplemented by the hatred of Latinism inspired by the Greeks).

The "Word on the destruction of the Russian land", "Instruction to the priests" and the "Rule" of Metropolitan Kirill II, "The word of a certain Christ-lover and zealot for the right faith" are being created. "Conversation about the shrines of Constantinople", "The Legend of the Mamaev Battle", "Zadonshchina".

The Archbishop of Novgorod, St. Basil, wrote to the Bishop of Tver, Theodore, who taught his flock that the paradise where Adam lived no longer exists, but only a mental paradise. Vasily, however, refuted his indications of the legends about paradise in the east and cites the story of "his children of Novgorod", who saw hell "on the breathing sea" and paradise beyond the mountain, where "de Jesus was written by a wonderful Lazarus." But this story is a legend. Under Peter I, elements of the new European culture permeated all branches of the cultural life of the top of Russian society, including literature. Old Muscovite Rus did not develop a linguistic unity. Peter's time made a revolution in the language because it predetermined the relative external unification of previously disparate elements of the language. This process was legalized in the middle of the 18th

century by the theoretical generalization and ingenious practice of Lomonosov. The language of the church (Church Slavonic) was separated, and the language became worldly. Many foreign words have flowed into the Russian language. The first schools appeared, where representatives of all classes (except serfs) could enter: mathematical, navigational, engineering, artillery, schools at the dioceses. In 1725, the Academy of Sciences was opened, although its significance at the first stage (before Lomonosov) was small. In 1708, the first book printed in "civil type" was published (primarily textbooks, books on history and state law were published; fiction was almost never published. See Typography under Peter I). Since 1703, the Vedomosti newspaper began to appear - Russian journalism was born.

CONCLUSION

From the first years of the 18th century, theatrical productions expanded in Moscow and St. Petersburg, both translated plays and original ones were staged. Thanks to translations from German and French, Russian society got acquainted with ancient plots, with the European system of actions and feelings. Russian plays were supposed to propagate the deeds of Peter I, his policy, the new rules of life. The tradition of school (created at educational institutions) drama of the time of Peter the Great lasted for several decades[7]. For the first time, young nobles tend to speak about their love in verse. The lyrics of love appear, the symbolism and the figurative system of the love language are formed. Russian poets of the first decades of the 18th century continued the traditions of Simeon of Polotsk. The syllabic system of verse was used. The lists included translated novels and Russian novels. A new hero appeared - a Russian young man who rushed to conquer the world discovered by Peter. He achieves everything thanks to his personal merits. The most striking example is the "History of the Russian sailor Vasily Koriotsky and the beautiful princess Heraclius of the Florensky land"[7]. The largest writer of the time of Peter the Great is Feofan Prokopovich. He created manuals on poetics and rhetoric (in Latin), where he taught to follow the patterns of classical ancient literature. He fought against medieval scholasticism. He wrote poems based on Western Renaissance poetry, plays, as well as sermons, theological and historical writings, political articles, and a pedagogical book. Typical representatives of the time of Peter the Great in journalism were I. T. Pososhkov and V. N. Tatishchev[7]. A. D. Kantemir is the first Russian poet-educator. Thanks to Kantemir, satire comes to Russian poetry (he created 8 satires, where he ridiculed human mores). Actively used vernacular. In the treatise on poetry "The Letter of Khariton Mackentin" he defended the old syllabic versification, although he improved it.

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