

Law terms and their formation

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(For example the Tajik language)

The terms as a special lexicon is a special place to the enrichment and development of the lexical structure of any language. Law terms plays a special role in the development of the industry and the general scientific and everyday terminology, because they express the daily interest of the whole society of all time. The Tajik law terms since ancient times generally have immunity development through internal reserve with borrowed words. In its lexical composition are found not a few terms of Aryan descent that speak of lexical fund interweaving different periods. On this law terminology of the Tajik language became the earliest times and successfully performs its duties lawlingvistik.

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We know that after the occurrence of any language tends to enrich and improve. One of the ways to preserve, strengthen and enrich the language - a skillful and successful appeal to the historical potential of language and its linking with the current state of the language.

More Avestan Language and "Avesta" made a significant contribution to the world civilization [1; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15]. An example is the decree of Alexander the Great on the need to translate into Greek Avestan texts that contain valuable information, and become the property of the peoples of the world. Study of the best monuments of the most prestigious of the time - "Avesta" leads us to the conclusion that in ancient times was the possibility of the language are limitless [13,39].

The range of law doctrines received a special popularization of terminological lexicon era Zoroastrianism, which had a wide spread of Islam coined by in Central Asia, Iran, Afghanistan and certain parts of Indonesia, Azerbaijan, Armenia and Turkey.

As a global science, law has its own specific features [2; 3; 4]. It is in every historical epoch, every social order, depending on the development of society and the state manifests itself in different ways. Many of the terms included in the figure of speech

since the time of the Sasanid functioned in the ancient Iranian languages, particularly in the Middle-and Old Persian languages, primarily in Middle Persian. According to researchers, Middle Persian monuments can give us sufficient anthological material.

Materials ancient books are of particular value as a fundamental monument of the Sasanids in words and law terminology Middle Persian and time of their occurrence and use [11, 12].

Especially in the inscriptions Ardasher I and Shopur I can find elements of law terminology, although they are in a fragmented and globalsemantics perspective. The oldest sample of terms to Middle Persian Sasanid minten coins belonging to the II century BC.

Some of the documents and facts of national importance, which are fixed on the skins and papyrus can give us material on the terms of the military, law and official-business nature.

One of the earliest treatises on the history of the monument is considered Sasanid Shah Yazdigurd III (623-651 BC) under the -name "Xvadāināmag(Praise God).

Duperron A., studying and translating the "Avesta» , «Bundahišn» and several other monuments Pahlawi, on the basis of the use of Indian Zoroastrians do transcription

Pahlawi word. Later classifying monuments of this period, the researchers carried more than 30 translation dictionaries to the era: Denkard, Bundahišn, Dodistoni dēnig(Religious canons and their solutions), Nomagihāi Manučehr (Letters Manouchehr), Wizidaghīhāi Zādsprahm (Selected Zodsprama), Riwayāti pahlawi (Pahlawi legends), Riwayāti Emedi Ašawahīštān (Legend of Emedi Ashavahishtane), Škandgamānig wizār (Comments which remove the suspicion), and others.

The first substantive, adjectival, adverbial and numerativ words after time acquire new semantic nuances and subsequently received the status of the term. These include: *new*, *newad*, *nekōg*, *nek*-goodness, kindness; *zišt*-evil, bad, angry; *anag*-bad, harmful; *nekkāmag-* friendly; *wadkāmag-* malevolent, foe; *nikkunišn-* friendly; *wadkunišn-* criminal, villain [11, 111]. The figure of speech were introduced here a number of titles and ranks of the judiciary. In particular, «Mādigāni hazār dādestān» (Treatise on the thousands of judicial rescheny) mentioned that justice has three levels: Junior judge - dadwarikas, a senior judge - dadwarimas, a great judge - dadwaripasmār.

Persons engaged in the study of crime and its fixation, called *parerāān* - investigator. Representative or assistant attorney called *jādag* - *go (w)u jadag* - *wār*

It is well known that the results of the study and investigation of the crime fixed in a certain document. Back in those days in the case involved different people: *payvandan*-principal; *wikay* -svidetel; *wikay-drōz*- one who gives false information; *pasemar* - the defendant; *wināhkōr* - the culprit; *awināh*- innocent.

Users or members of a society divided into two large groups: *šahrig* (local, national) and *āšahrig* (foreigner, alien) [9, 241-242]. In the era of the Sasanids developed the registration process (fixing) the marriage, a family tradition, civil rights and the laws of marriage. In «Mādigāni hazār dādestān» meet the terms *rādihšāyzanih*- law marriage and *čākariyzanih* - illegal marriage; *frazandi pādišayihā* or *pusi padihšāyihiā* - marriage child, *frazandi čākarihā* (*čākardād*) an illegitimate child.

The phenomenon, the opposite of marriage, in the era of Sasanid expressed *hilišn*- term to get rid off, separated; The concept of the contents of divorce or certificate of divorce- *hišt-namag* [11, 243].

Overall, in terms of the ancient Middle Persian we have specialized in various areas of public life, after the formation they acquired specific speech semantic, contextual and

professional shades and some of them even without changing survived or confirm some phonetic, lexical and morphological variations.

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