

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

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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.

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

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 parlanges.

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 alliteration³. 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 exemplum novel, satirical tale or message, хиджа 'defamation', рисаль 'message', such writings as адаба, қасидъ 'qasida', мълъхиль 'ode', фълхрий 'genre of self-aggrandizement', му'аллак 'a type of qasida', etc⁴.

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. Yalsyul. In works of G. Usman, the literary idea of фълъхълът 'eloquence' is perceived. He claims that his verses are styled with фълъхълът, meaning felicity of phrase. There are interesting short poem cycles of A. Kargaly: тълънбих 'admonition', тълъслил 'appeasement', тълъшълкънър 'thanks-giving', латифа 'joke', etc.

Upon adopting Islam, the Old Turkic literature gave way to new knowledge. Now, the major purpose of literature was to nurture мълъп (to develop adab, prescribed Islamic etiquette) through the art of declamation. Literary texts were called мълъбиълът (adabiyat, modern literature)⁵.

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 тарассуль 'messages' was developed representing scientific and philosophical treatises. This genre was much influenced 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]⁶ 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: кушур – poetry, rajas verses, poem; табзур – a riddle, suggested to be solved, табузрук табуздум – I set a riddle for him to solve; the dictionary also gives other variants of this word: табузру, табузрук – riddle; йир – song, ул йир йирлади – 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 савжи, 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; кълрим – a verse from Koran; ырым – prophesy, fortunetelling, sign of things to come, superstition.⁷

"Old Turkic Dictionary (OTD)"⁸ contains over 20000 words, including the terms related to literature; particularly, the authors found the following ideas: agam – a cycle of Buddhist compositions; bab – chapter (of a book); bajan – contents, explanation; bajt bajtyuči – poet (lit. the one who says verses); basic – hymn, song; biti – holy scripture, one of the books sent from Heaven; bitig – book, inscription, document; Čuču (proper name) – Turkic poet; vajbaš: vajbaš šastr – name of Buddhist treatise; tayšur – recite poetry, declaim; tayšutsuz – without verses, the one that cannot be versified; tapzuyua – riddle; tutmaq – contents; šir (arab.) – verses, poetry; šir ajuči – the one who composes verses, a poet; sa'ir – poet, slok: slok tayšut – verses, etc.

Turkic literary works have been profoundly studied in the second part of the 20th century^{9,10}. 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"³.

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 1990, a dictionary called “Бдльбият белеме сзлере”¹³ [Dictionary of Terms in Literary Studies] came out under editorship of A.G. Ahmadullin. The dictionary includes the widely applied literary terms and ideas, clarifying scientific and theoretical fundamental principles in Tatar studies of literature. This work was based on the

dictionaries issued earlier. The analysis of the dictionary shows that a major part of loan words in Tatar science of literature, as well as in Bashkir literature studies, was borrowed from the Greek language. In this dictionary, circa 150 entries out of total 580 terms have been adopted from Greek. There are also terms borrowed from Latin, French, Turkic, Italian, English, Arabic, Persian, etc.

The dictionary issued in Tatar and called “Бдльбият белеме: терминнар ўлм тьшенчльлр сзлере”¹⁴ [Literary Studies: Dictionary of Terms and Concepts], provides clarifications for the terms and concepts used in theory and history of literature. The dictionary was compiled by a group of Tatar linguists: V. R. Amineva, G. R. Gaynullina, T. Sh. Gilyazhev, D. F. Zagidullina, A. M. Zakirzyanov, M. I. Ibragimov, N. M. Yusupova.

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 (сэсэн)`, акын – акын `a national poet`, халық акыны – халық акыны `a national poet in the Turkic peoples`, алтыаяқ – алты аяқ `a six-line poem`, жар-жар – яр-яр `a farewell speech in the Turkic peoples, spoken during the wedding`, жыр

– йыр ‘песня’, жырай – йырай ‘a farewell word in the Turkic peoples, spoken during the wedding’, жыры – йырсы ‘a singer’, ыле – ыльг ‘name of epos’, қарасыз – кара ўў ‘a myth’, назым, ылеўи – ыльўсе ‘a narrator’, тақпақ – тақмақ ‘ditty, a four-line racy folk rhyme’, etc. “Dictionary of literary terms” was issued in 1996 and in 1998 prefaced by famous Kazakh scientist, theorist in the science of literature, Z. A. Akhmetov. The dictionary includes about one thousand terms and concepts; new literary terms, poetical and theoretical concepts are introduced. In 2003, “Russian-Kazakh and Kazakh-Russian dictionary of terms in literary studies” came off the press. Such scientific articles of Z. A. Akhmetov as “Methodological problems of developing terms in literary studies” should by no means be omitted.¹⁷ Investigations of Z. A. Akhmetov made great contribution to developing not only Kazakh literary terminology, but also to developing the general terms of literary studies in Turkic languages. He investigated the theory of literature, terminology, issues of poetics, interrelations existing between Kazakh literature and the literature of other peoples, which is well testified by 12 monographs and by multiple scientific studies belonging to his authorship.

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 “Нууччалыы-сахалыы поэтической тылдьыт” [Russian-Yakut Poetic Dictionary] of G.M. Vasilyev¹⁸. The dictionary comprises the terms of prose, poetry, science of literature and drama. Ye. I. Okoneshnikov¹⁹ 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: “Fable – Үгэ (translation), satirical poetry кыргыҕа, ҮсҮгэ хохонунан суруллубут кыра аллегорической айымныы (definition)” followed by a long encyclopedic explanation that ends as follows: “... Үгэ литература жанрын быһыытынан бэрт быданнаабыта Үһскээбитэ” (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 lit-

erature (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]²⁰. There are also dictionaries of literary terms: “Адабиётшунослик терминлари луҳати” [Dictionary of Terms in Literal Studies] authored by H. Khomidiy, Sh. Abdullayeva, S. Ibrohimova²¹, translation dictionary of N. T. Khotamov called “Адабиётшуносликдан кискача русча-узбекча терминологик луҳат” [Russian-Uzbek Dictionary of Terms in Literary Studies] and translation and explanatory dictionary of N. T. Khotamov co-authored by B. Sarimsokov and called “Адабиётшунослик терминларининг русча-узбекча изохли луҳати” [Uzbek-Russian Glossary of Terms in Literary Studies]²².

In Azerbaijan, the issues of terminology in literary studies were investigated by A. Mirakhmadov, who created a dictionary called “Ўдъбијјатшунаслыг терминльри лїһльти” [The Terms of Literary Studies]²³.

Tuvan researcher L. S. Mizhit²⁴ in his PhD Thesis in Language Science “Triad of Tuvan literature and poetic form of Ожуг дажы (tercets)” studies tercets, comparing Tuvan 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. Soyegov²⁵ 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: şygyr (Bashk. шиһыр [verse]), gazal (Bashk. Җъльзъл ‘ghazel’), mesnewi (Bashk. мьсьньви ‘masnavi’), kasyda (Bashk. қасыда ‘qasida’). The researcher notes that the terms gosgy ‘verse’, gosgucy ‘poet’ was rehabilitated in the 1920s. Further, the article considers the initial form, etymology and semantic features of the term goşgu ‘verse’²³.

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 “Адабият таануу терминдеринин кыргызча кыскача сөздүгү” [A Brief Kirghiz Dictionary of Terms in Literary Studies] of K. Asanaliyev and R. Kardybayeva came from press.²⁷ Later, this dictionary was supplemented and reissued under the name of “Кыргыз адабий илиминин терминдер сөздүгү” [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 Rizaiddin Fakhretdinov. During 1908-1918 R. Fakhretdinov edited the historical and pedagogical popular scientific magazine “Shura”, featuring a section dedicated to literary studies.

“Башҡорт халқының байлығын беле, тарихы, йһрһфияһренһ кәрһкте уһыҡтарын йһйнау, ҡомартҡыларын сһптһп табуу һһм туптау һһнһн ҡулданма” [Guidance for Collecting Old Works] of N. Tagirov²⁸ was the first terminology guidebook in Bashkir science of literature that was conventionally called “Стәрлетамаҡ ҡулланмаһы” [Sterlitamak Guidance]. This guidebook provided methodology for collecting specimens of folk art and gave definitions to such terms as Һһкһлт ‘tale’, ҡарыһуҺ ‘myth’, им-том ‘spell’, ырым ‘omen’, алһыш ‘wish’, ҡҺел һһтеҺ (йһуатыу) ‘consolation’, ҡарһыш ‘curse’, һһрһһф-һһуҺлт ‘custom’, ышаныу ‘belief’, йыр ‘song’.

G. Vildanov²⁷ in his article dedicated to the literature of Turkic peoples called “Тһрки милһттһре һуҺһһһһһһрен тикшереҺ уҺм уларуҺҺ йһкҺне” [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 Amantay.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 “ҺуҺһһһһһ теорияһы” [Theory of Literature] by Kim Akhmedyanov³¹ was based on the book of A.I. Kharisov “ҺуҺһһһһһ теорияһы” [Theory of Literature]. A.I. Kharisov³²⁻³⁴ is the author of the first two volumes of “Башҡорт халыҡ ижады” [Bashkir Folk Art]. In these volumes, the author considered such genres as ҡобайыр ‘kubair’, epos, бһйет ‘beit’, сеҺльҺ ‘lamentation’, song, tale, anecdote, aphoristic genres, etc.

In his monographs “Башҡорт халқының һуҺһһһһһ мираҙы: 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 ҡобайыр ‘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 “Башҡорт поэмаларының композиция мһһһһһһһ” [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 “ҺуҺһһһһһ һилеме йҺуҺере” [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 һһһер ‘novella’, short story, хикһйһлт ‘hikayat’, novelette, literary essay, novel. The investigations and the results of scientific research have been reflected in his work called “Genre and Style of 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. Khusainov³⁶ called “Җўльби́лт һилеме җўльере” [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. Baimov³⁷. In his studies, significant attention is paid to the genre of novel. In 1982, he presented a PhD thesis called “Башкорт прозаўыныҫ эпик формалары системаўында роман жанры” [Genre of Novel in the System of Epic Forms of Bashkir Prose].

Famous literary scientist G. S. Kunafin³⁸⁻⁴⁰ 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 19th Century”, “Evolution of Genre System and Poetics of Bashkir Literary Song Lyrics at the Beginning of the 20th Century”, “Ideal-Thematic and Genre-Style Nature of Bashkir “free” Literary Song at the Beginning of the 20th Century”, etc.

The works of A.M. Soleymenov⁴¹ need be specifically noted, in particular, his textbook called “Башкорт халқыныҫ ҡарўҗўе” [Narrative Folklore of Bashkir People] in two parts. The first part deals with specific characteristics of such genres as җкильт ‘fairy tale’, инанмыш ‘superstitious folk tales’, myth, mythology, җтирь ‘reminiscences’, etc. The author gives detailed classification of each genre. The second part provides detailed analysis of such genres as ҡыльмьс ‘anecdote’], legends, риҗльильтльр ‘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 20th and at the beginning of the 21st 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. Samdan⁴² “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: “Үакут ҡепсээн, Алтай ҡеп-кучундар, Хака́с ныхах ‘fairy tale’, алапты ныхах ‘heroic fable’, ҡип-чоох ‘couched in specific terms, legitimized, faceted (with time) model tale, i.e. old, ancient tale’, Ҡирғиз жо́мок ‘a tale of epic warrior heroes’, Шорс пурунгу чооктар, Ту́вин тоолчу́ргу чугаалар, домак ‘myth’. Mongol speaking peoples: Mongols домох ‘myth’, Buryat домог ‘myth’, Kalmuk домьг”. Further, the article characterizes a common lexeme intrinsic to Turkic terms in Siberia: ҡеп, ҡип, cf. Tuv. хеп and чоох – чоох, чоок, чугаа (Tuv. 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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