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History of the Study of Folklore Ethnografisms

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ABSTRACT

Folk oral poetic creativity-verbal word art is referred to as "folklore" or "folkloristics". Folkloristics has been considered part of ethnography, sometimes anthropology, sometimes musicology, and even sociology at different times and in different countries. The article discusses the study of ethnografisms of folklore in the world and Uzbek linguistics.

Keywords:

Ethnografism, folklore, poetics, sociology, methodology.

Introduction

The term "folklore" was first used by the 19th-century researcher William Toms in 1846. "Folk"-means "people", "ENT" - "knowledge", "wisdom", "wisdom", that is, "knowledge of the people", "wisdom of the people", or "wisdom of the people". The term "folklore" became an international term and began to be used in different countries.

All types of folk artistic activity in England and the United States-poetic creativity, music, dance, play, theater, fine and Applied Arts as well as irim-sirim, faith - beliefs, and traditions are referred to by the same term.

In Uzbek folklore, the term "folklore" was introduced in 1932 by Hodi Zarif, and the first books intended for students of higher educational institutions were called "Uzbek folklore". Until then, such terms as "el literature", "oral literature", and "oral literature in Uzbeks" were used instead of the term "folklore". Instead of this term, the term "folklore" became firmly established.

Main Part

And in Uzbek folk oral creativity, "folklore" is understood mainly as Folk poetic

creativity. For other types of folk art, such as music, the term "musical folklore" is used.

We can say that folklore is syncretic art because elements of music, dance, and theatrical art are added to folk works. At the moment, folklore works differ from other types of art in their specific aspects. In folklore, the unity of word, melody, and performance is always maintained. Therefore, the science that studies investigate folk creativity is referred to as folkloric science. The foundations of folklore studies go back to the aesthetic thinking of the ancient world. Written and oral monuments of ancient world tourists and historians about myths and legends, various traditions, and rituals are important for Folklore Studies. The first experiments in the recording of folklore works were noticed in the X1 century.

Folklore works reflect the life of a working people. It embodies the socio-historical, political, philosophical, and artistic-aesthetic views of the people about the universe. These things show the deep nationalism of the content and idea of folklore works. The basis of nationalism in folklore is its progressive essence. Historical and social events in folklore work from the point of view of the relationship of the people.

Folklore has its characteristics: it includes such features as mousiness, people talk, traditionalism, community execution, variability, and creativeness.

Some oral monuments of the peoples of Central Asia, dating back to the most ancient times, some sources have survived to us. These sources consist of history books, scientific works, written monuments, etc. In the books of Herodotus, Ctesius, polyene, hares Mitilensky, and others from ancient historians, the content of some works of folk oral creativity is left as a story. Also in the works of medieval historians Hamza Isfahani, Tabari, Masudiy, Beruni, etc., there are materials and information on oral literature. Written monuments such as "Avesto", "Bekhustun", "Bundakhishi", and "Denkard", include some examples of oral literature [3]. Mahmud Qashqari gives various examples of ancient songs, lyric poems, and proverbs in his famous linguist "Devonu lug`atu Turk".

It is known that as a result of complete memorization of certain historical facts, and forgetfulness by the will of the times, they are subjected to falling out of their works, changing, mixing, and interpreting. Therefore, even historical events and phenomena are not exactly reflected in folklore. And sometimes the forgetfulness of poetic passages contained in epics can also give rise to these genres in the form of a fairy tale, or, on the contrary, turn a fairy tale into an epic. Such phenomena that occur in folklore do not reduce their ideological-artistic, aesthetic value.

A vivid example of this is the gathering activity of the outstanding linguist of the 11th century, folklorist and ethnographer Mahmud Koshghari, and his work "Devonu dictionary Turk". In "Devon" about 400 proverbs and sayings are also cited, which are common among Turkic peoples with different relations. Many of them are still successfully used in our language today with some changes. It is necessary to note that in the history of our literature, there are also works created based on Proverbs. There are more than 300 proverbs in the composition of the work of Muhammad Sharif Gulkhani "Zarbulmasal", for example. Or the fact that Sulaymankul Roji put more than

400 Proverbs into poetic weight in his work "Zarbulmasal" is also a worthy phenomenon.

With the arrival of the spring season, Ballas begin their game. The boys fly a kite into the sky. Girls wear petals on their hair. The children rub the willow flies by hand, slowly pluck the bark and make themselves pimples. The little ones ride the chick's "toy". Chamomile will be awarded the first song of children. They sing this song out loud.

Boychechagim boylandi,
Qozon to'la ayron di,
Ayroningdan bermasang,
Qozonlaring vayron di.
Qattiq yerdan qazlab chiqqan
boychechak,
Yumshoq yerdan yugurib chiqqan
boychechak.
Boychechakni tutdilar,
Tut yogochga osdilar.
Qilich minan chopdilar,
Baxmal minan yopdilar [5].

Researcher of Uzbek and Tajik ethnography, folklore professor Y.M. It is noteworthy that at the time of the conversation, Peshchereva was told why "they caught a boychechak, hung a mulberry tree." In truth, in the Ancient East, the mulberry tree was considered one of the sacred trees. In Uzbeks, according to this belief, the tree is considered to have an "owner", caution is exercised, a comb is made from its body to comb the hair of wives and a cradle in which a child is spinning. Boychechak must have been a symbolic emblem among the people. Because he is portrayed as if he were a man. They "catch" it," hang it on a Mulberry yogoch", "chop it with a sword", and "cover it with velvet". Such works were also in ancient Egypt, and Greece 2-3 thousand years ago, ethnographic historians argue.

Children's games, considered an example of folk creativity, are a syncretic phenomenon that combines in its composition elements of behavior based on a certain rhythmic consistency, ethnographic details that acquire symbolic meaning, poetic folklore samples, tone, and spectacle in a holistic way. Children's games arose in very ancient times as a component of primitive rituals and rituals, one of the most ancient elements of the thinking of

our ancestors. With the passage of periods, the vines contained in such rituals lost the ritualistic nature of Uzi, becoming a simple element of spectacle or a means of entertainment [4].

Conclusion And Discussion

Research of ethnografisms in the monographic plan makes it possible to open the relationship of linguistic units and to study them as a field. It is of particular importance to combine certain names of concepts related to painting duties in the Uzbek language from the need for a special study of concepts related to various traditions, and rituals on a systematic basis and analyze them chemically. The opening of a diverse relationship between the internal structure of ethnografisms and the units of structure is also of great importance for current Uzbek linguistics. However, it should be noted that it is difficult to say that the study of ethnografisms in Uzbek linguistics was carried out in full, scientific works in this direction are numbered, including articles by Gurbanazarova Nargis Shodiyevna, such as "Ethnografisms – an important linguistic unit representing folk culture " or studied mainly within the framework of Folklore Studies M. Zhurayev, L. "Ritual" Of Khudaykulovas, M. Works devoted to the study of ethnografisms studied in the studies of Flavia, as well as in the texts of the epic today: Sh. "Ravshan" by Shoabdurahmonov, R. Rasulov, and S. Epics "Alpomish" by the Tursunovs, J. Abdullayev and M. Saparniyazovas, F. Haitova. Riddles by Language features some folk songs by Jumaniyozovas, J. Epics of Northern Khorezm by kholmurotova, a. Rahimov, Sh. He Is The One Who Gives Polio [Drops]. Khalikov, G. Uzbek folk epics by Jumanazarova, Z. The study by Kholmomova at the level of the candidate dissertation of the lexicon of the epic "Shaybanikhon", the syntactic features of the genres of folk oral creativity. The defense of X.Abdurahmanov as a doctoral dissertation is regarded as a great positive phenomenon for our linguistics.

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