


<p>ABOUT TERMINOLOGY OF UZBEK FOLKLORE STUDIES</p>		<p style="text-align: center;">Linguistics</p> <p>Keywords: term, folklore terminology, language, specific terminological system, dictionary, history.</p>
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<p style="text-align: center;">Abstract</p> <p>In world linguistics, initially the scientific and practical significance of terms in the creation of various terminological dictionaries related to the terminological systems of the field was researched in several directions, but in recent years, including from the beginning of our century, attention has been paid to researching the language system, especially terminology, based on the principles of a new scientific paradigm. In linguistics, the important role of the folklore term in language development and issues of terminology are still in the focus of researchers' attention. Clarifying the issue of the folklore term and its linguistic status, creating a linguistic and cultural interpretation of various terms, as well as their linguistic nature, etymology, methods of formation, lexical-semantic features, their paradigmatic relations, and standardization of synonymy and doublet possibilities have also become one of the main issues of world linguistics.</p>

In world linguistics, in particular, the methodological essence of the terms manifested in the terminological systems of various fields, in particular, their organic relationship between terms and lexical units in a specific terminological system, the occurrence of a transterminologization process between them, as a result, terminological systems contribute to the development of the lexicon of a particular language, and language to the development of terminological systems special attention is paid to researching the specific contribution of words, as well as the emergence of the term in relation to the human factor in the field of terminology. The issue of studying the semantic features of the terms that have arisen in the terminological systems of different fields on the basis of the anthropocentric paradigm has not yet been resolved. In particular, the formation of folklore terms in terminology, their semantic and structural features, the study of their regulation, the determination of the possibilities of language enrichment at the expense of internal factors, the development of measures to eliminate negative situations such as doublets and synonyms in terms, the determination of the impact of adopted terms on the national terminological system, syntagmatic coming to clear scientific conclusions regarding the formation of terms with a complex content is considered one of the urgent tasks of linguistics.

In world linguistics, problems of terminology and a number of studies dedicated to revealing the essence of the concept of the term began to appear in the 18th-19th centuries.

By the 70s and 80s of the XX century, the term terminology was introduced to science. The subject of his study was the study of the terms of different terminological systems, their formation and usage features. In linguistic studies, the terms *term*, *terminology*, and *terminosystem* were described from both practical and theoretical points of view.¹

¹ Superanskaya A.V. i dr. Obschchaya terminologiya: Voprosy teorii / A.V.Superanskaya, N.V.Podol'skaya, N.V.Vasil'eva. – M.: Nauka, 1989. – S. 17.

In Uzbek terminology, since the middle of the last century, interest in studying terminology issues has increased. The researches of S.Ibrohimov, S. Usmonov, S. Akobirov, A. Hojiev, R. Doniyorov, U. Tursunov, A. Madvaliev can be noted as effective works in the field of terminology. R. Daniyorov, Kh. Jamolkhanov, A. Kasimov, D. Bozorova, H. Dadaboev, I.Yuldoshev, Z. Mirakhmedova, N. Mamatov, Ch. Abdullaeva, D. Adikhanov, O. Ahmedov, Z. Juraboeva's research works deeply analyzed the language characteristics of the terms used in various fields, and the issue of regulation of field terms was raised. In the years of independence, the research of the characteristics of terms in a new aspect is noticeable. In particular, the specific linguistic features of the terminology of various fields were revealed in the candidacy works of I. Pardaeva, N. Usmonov, Z. Isaqova, Z. Mirkholikov, G. Ismailov, A. Torakhojaeva.²

In our opinion, as noted by terminologist A. Madvaliev, *term* acquisition is defined as words and combinations used in the fields of science and technology, and the word *term* is defined as conditional names (*nomenclature, nomen*), in particular geographical objects, place names (toponyms), Arabic and the use of *istilahin* relation to researches in the aspect of historical terminology, concepts in the text of historical sources is justified.³

Folklore studies terms are a tool for understanding, understanding and scientific knowledge of folk art with a long past and a stage of development. These types of terms have their place in the terminological system of the language as the basic units of folklore. They are distinguished from other field terms by their somewhat vernacularity, that is, their proximity to the vernacular. For example, “*Guldur-gup*” meaning one of the genres of children's folklore, “*Yor-yor*” meaning a folk song sung at a wedding ceremony, or “*Jarchi songs*” meaning the name of a song that is sung before the start of big celebrations held in our country, inviting the people to these celebrations, and so on. The terms are unique in that they are understandable terms not only for people in the field, but also for representatives of other fields, as well as for ordinary people.

It is known that children's endurance is tested in the children's game “**Guldur-gup**”. Before the children start a game, when they determine the leader of this game, when a candidate is chosen to bring something, the leader of the children (mother) sets a condition for the other children. According to this condition, no one should talk or laugh. Fulfilling such a condition requires patience and endurance from children. If a child violates this condition, the task to be performed falls on that child⁴.

² Pardaeva I. O'zbek tilining zargarlik terminologiyasi: Filol. fanlari nomzodi. ... diss. avtoref. – Toshkent, 1994; Ismoilov G'. O'zbek tili terminologik tizimlarida semantik usulda termin hosil bo'lishi: Filol. fanlari nomzodi. ... diss. avtoref. – Toshkent, 2011; To'rakhozhaeva A. Mustaqillik sharoitida o'zbek tili izhtimoiy-siesiy leksikasining taraqqiyati: Filol. fanlari nomzodi. ... diss. avtoref. – Toshkent, 2012.

³ Madvaliev A. O'zbek terminologiyasi va leksikografiyasi masalalari. – Toshkent: “O'zbekiston milliy entsiklopediyasi” davlat ilmiy nashrieti, 2017. – B.28-30.

⁴ Safarova N. O'zbekbolalaroyinfolkloritabiati.–Toshkent: Fan, 2008. –120 b.

“**Yor-yor**” is a song consisting of terms created in the form of twos or fours, and the sentence “*Yor-yor, aylanaman*” is added at the end of each stanza, sometimes in the middle. Usually, this song is sung by women watching the bride accompanied by a circle. The term “Yor-yor” is understandable for many people because it means the name of a folk song.

The term “**Jarchi songs**” refers to the songs that are sung before the beginning of major celebrations among the people. In the past, announcements about the edict issued by the ruler to the nation, going on a military campaign, returning from a military trip, rewarding some famous persons or punishing criminals, as well as solemn ceremonies, were announced loudly by heralds in the market square or places where people gather a lot. Contrary to other reports, large-scale public holidays, similar to Nawruz, began with the songs of heralds.

In the terminology of folklore studies, there are terms such as *safar* (trip), *qaytish* (return), taken from the national language and termed in the field, which also show the uniqueness of the terminology of the field.

In folklore studies, the term *safar* (trip) is used to refer to a traditional motif that expresses the content of a trip. The hero travels across the boundaries of the epic regions and travels to adjacent epic spaces to retrieve something or someone. This motif usually comes at the beginning of the plot system. For example, in the epic “Alpamysh” the protagonist travels to the land of Kalmyk, and in the epic “Cunning Princess” the heroes travel to the land of Turkestan.

The term *qaytish* (return) is a term meaning the motive of the literary hero's return from a trip. This motif is usually connected with the journey motif in a causal manner and is placed in the final parts of the plot. This motif is found in almost all epics and fairy tales.

It is understood that although a certain part of folklore studies terms belongs to the limited lexicon belonging to the terminological system of the field, it is distinguished by its closeness to the vernacular.

So, in terminology, the word term as a basic terminological unit has been described differently by linguists. In our opinion, the variety of descriptions is related to the differences in the fields of science and technology in which the terms are used, the variety of terms, and the variety of approaches. The folklore studies terms that are the object of our study are units that serve to name the basic concepts of the field and show the uniqueness of this field.

Study of folklore studies terms in literary and linguistic aspects, the lexicon of examples of folk oral creations that have gained a certain importance in the history of the formation of folklore and written literary tradition, in particular, the study of the system of terms, their comparison with the terms of ethnically related and non-related peoples, common and

clarifying their specific aspects, determining their place in the development of literary thinking and language is considered to be an urgent problem.

The explanation of terms of folklore studies was originally given in dictionaries and encyclopedias of literary studies and linguistics.

It is known that the use of the first folklore terms goes back to the written monuments of the ancient Turkic peoples. For example, in Mahmud Koshgari's work "Diwan lugat-al-turk"⁵ the terms of literary studies, in particular, terms related to folklore studies are explained. This work is of particular importance as the first source of information on the explanation of folklore studies terms. Examples of ancient Turkish folklore are presented in this dictionary, and among many terms related to animal husbandry, astronomy, geography, construction, there are also terms related to folklore studies. We focused on the following folklore terms:

qo 'shug' – poetry;

tabzug – a riddle offered to solve. The following variants are found in the dictionary: *tabuzgu, tabuzguk*– riddle;

yir – song. This term is mainly applied to lyrical songs;

sav – proverb; story; narration; message; speech; news, message, etc.

The work "Experience of the dictionary of Turkic dialects" created by V. V. Radlov also contains samples of the oral creativity of the Turkic peoples, phraseology and several folklore terms.⁶

"Old Turkic dictionary", which contains more than 20,000 lexemes, explains several terms related to folklore studies.

The terms related to folklore were also reflected in the dictionaries created in the last century. In recent years, interest in creating terminological dictionaries in Turkic studies is growing. For example, in M.Khamraev's dictionary "Brief glossary of terms of Turkic literatures" and the book "Fundamentals of Turkic versification" it is observed that the terms of literary studies are related to the terms of folklore.⁷

In Russian literature, the book "Dictionary of ancient and modern poetry" by N. F. Ostolopov⁸ is important as the first terminological dictionary created on Russian oral and written

⁵Makhmud al'-Kashgari. Divanu Lugat it-tyurk / Perevod, predislovie i kommentarii M.Auezovoy. – Almaty: Dayk-Press, 2005. – 1288 s.

⁶Radlov V. Opytslovaryatyurkskixnarechii. T. I–IV. – M.: SPb., 1963.

⁷Khamraev M.K. Osnovy tyurkskogo stikhoslozheniya. – Alma-Ata, 1963. – 214 s.; Shu muallif. Kratkiy slovar' terminov tyurkoyazychnykh literatur. – Alma-Ata: Mektep, 1966. – 67 s.

⁸Ostolopov N.F. Slovar' drevney i novoy poezii. V 3-kh ch. – M., SPb., 1821.

literature. The studies published during the years 1925-1990s are recognized as the best studies on terminology in Russian literature and linguistics.⁹

The issues of Turkic folklore studies, including folklore terminology, were also studied with interest by Uzbek, Tatar, Kyrgyz, Kazakh, and Azerbaijani scientists.

In Uzbek linguistics, the terminological system of folklore studies, although it was not studied separately as a field terminology, it was paid attention to in the analysis of the terminology of literary studies, and certain conclusions were drawn. In particular, H. Zarifov provided information about the explanation of the basic terms of folklore studies in his research.¹⁰ “Dictionary of Literary Studies Terms”¹¹ published by H. Hamidiy, Sh. Abdullaeva, S. Ibrahimova, “Brief Russian-Uzbek Terminological Dictionary from Literary Studies”¹² by N. Hotamov, as well as “Russian-Uzbek Dictionary of Literary Studies Terms”¹³ created by N. Hotamov in collaboration with B. Sarimsokov annotated dictionary” is considered one of the important works dedicated to the explanation of terms of Uzbek literary studies, in particular folklore studies terms.

Formation of Uzbek folklore terminology as a system it is stated that terminology was formed in the 1920 years of the last century as an aspect of linguistics that researches and regulates the system of terms used in various fields of science. In addition, it is emphasized that folklore terminology, like other terminological systems, has its place in the language system as an independent branch.

In the formation of the terminology of Uzbek folklore studies, our compatriots Mahmud Koshgari, Yusuf Khos Hajib, Beruni, Rabguzi, Alisher Navoi, Zahiriddin Muhammad Babur, Gulkhani, Sheikh Suleiman Bukhari, who recorded folk songs, narratives and legends and passed them on to generations (the work “Dictionary of Chigatai and Turkish Ottomans”), Mukimi (“Traveller”), Abu Bakribn Jafar Narshahi (“History of Bukhara”) are important.

Information about folklore terms is given in I.Yoldoshev's article entitled "Language of the nation – the mirror of the culture of the nation". In particular, speaking about the term “*qo'shiq*” (song),

⁹ Kvyatkovskiy A.P. Slovar' poeticheskikh terminov / Pod red. S.M. Bondi. – M.: Izd-vo inostr. i nats. slovarey, 1940. – 240 s.; Gudziy N.K. Istoriya drevney russkoy literatury. – Izd. 3-e. – M.: Uchpedgiz Narkomprosa RSFSR, 1945. – 512 s.; Izbrannye sochineniya. Istoriya i kul'tura. – M.: Izdatel'stvo vost. lit., 1962. – T. 3.; Timofeeva L.I., Toraeva S.V. Slovar' literaturnykh terminov. – M.: Prosveshchenie, 1974. – S. 513.; Veresaev V.V. Sobranie sochineniy v 4 tomakh. – M.: “Pravda”, 1985.

¹⁰ Zarifov H., Rasulev T. Fol'klor so'zligi: Muhokama uchun tayerlangan loyiha. – Toshkent: Fan, 1967. – B.84.

¹¹ Homidiy H. Adabiyotshunoslik terminlari lug'ati / H.Homidiy, Sh.Abdullaeva, S.Ibrohimova – Toshkent: O'qituvchi, 1967. – B.300.

¹² Hotamov N. Adabiyotshunoslikdan qisqacha ruscha-o'zbekcha terminologik lug'at. – Toshkent: Fan, 1969. – 215 b.

¹³ Hotamov N.T., Sarimsokov B. Adabiyotshunoslik terminlarining ruscha-o'zbekcha izohli lug'ati. – Toshkent: Fan, 1979.– 365 b.

He also talks about the word “**qo’sh**”, which is based on words such as **qo’shiq**, **qo’shin**, **qo’shoq**, **qo’shimcha**. Regarding this word, our teacher Sh.Rakhmatullaev writes: “**QO’S**H” two (things) connected to each other”, “pair”. This word, which had the same meaning in the ancient Turkish language, originally grew out of the verb **qo’sh**- meaning “to unite” as a result of the development of meaning; this word was originally pronounced in the form of **qo:sh**, and even in the ancient Turkic language, the sign of longing of the o' vowel was lost". In the “Etymological dictionary of the Turkic language” the following is written about the etymology of the word **KOC** (double): Maintaining balance, systematization. Using a horse to a cart, an ox to a plow. Plowing with an ox, etc.). The word “**qo’sh**” exists in all Turkic languages and is used in the following meanings: **orqadosh** (arkadaê), couple, companion, joy, shout, two-story, happiness.¹⁴

It has been many centuries since the term “*qo’shiq*” was brought to the status of a scientific term. After all, it represents the form and genre of folk poetry in a broad sense, and folk lyric in a narrow sense. This situation can also be observed in Karakalpak, Azerbaijani, Uyghur, and Tajik folklore. For example, Tajik “*surud*”, Karakalpak “*qosiq*”, Azerbaijani “*qo’shma*” and Uyghur “*qo’shoq*” have such an aesthetic essence.

In the present period, the tradition of comprehensive research of folk art based on the theories of various related sciences has strengthened, and directions such as **ethnofolkloristics**, **ethnolinguistics**, and **archofolkloristics** have emerged in folklore studies.¹⁵

Folklore studies are closely related to linguistics, especially dialectology, which studies dialects. To date, the terms *mythonym* (concepts and names associated with ancient mythological images and mythical images), *mythoponym* (place names based on a word related to myth), *eponym* (pronominal nouns used in epic works) related to the field of onomastics have appeared. The field of **linguo-folkloristics**, which studies the language characteristics of folk art works, has emerged.

In the XXI century, the terminology of Uzbek folklore studies has been enriched with terms denoting such scientific directions as *ertakshunoslik*, *eposshunoslik*, *mifologiya*, *paremiologiya*, *marosimshunoslik*, *etnomuzikologiya*, *fol'klorandetnomadaniyat*, *lingvofol'kloristika*, *postfol'klor*, which research folk art creativity in various genres.

In researching Uzbek folklore as a separate terminological system, the works of Ergash Jumanbulbul’s son five-volume “Nightingale Songs”¹⁶ in Uzbek and three-volume serve as important sources.

¹⁴Yo’ldoshev I. Millat tili – millat madaniyatiniing ko’zgusi // O’zDSMI xabarlar. – Toshkent, 2019. – №3 (19). – B.5.

¹⁵Zho’raev M., Eshonqulov Zh. Fol’klorshunoslikka kirish. – Toshkent: “Barkamol fayz media”, 2017. – B.14.

¹⁶Ergash Zhumanbulbul o’g’li. “Bulbul taronalari” 5 tomlik. 1-tom. – Toshkent: Fan, 1971. – 344 b.

I.Yuldashev's scientific article entitled "On the etymology of the word Bakhshi" provides information on the term "**Bakhshi**". In the article, the term "*bakhshi*" is used in relation to the Central Asian rulers, especially the Uyghur writers in the court of the Timurids.¹⁷ The ancient Turkic term "*bakhshi*" is found in the work "*Golden Light*" (IX-X century) and was used in the sense of "*teacher*". So, the formation of Uzbek folklore studies terminology as a system is a great service of scholars, writers, folklore scientists and researchers who collected samples of folk oral creativity and passed them on to today's generation. In the section, known as "**Enrichment sources of the terminology of Uzbek folklore**", there is an opinion about the enrichment of terminological units at the expense of internal and external sources. In his research, U. Tursunov emphasizes that this system is progressing at the expense of internal and external resources. It shows that the terms *sanama*, *alla*, *aytim*, *terma*, *olqish*, *qarg'ish* terms are internal source, *baxshi*, *variativlik*, *doston*, *afsona* are product of external sources.¹⁸

Based on the analysis of the information presented in the literature on the field, it can be concluded that the terms of folklore studies were formed earlier than the units of other terminological systems in the Uzbek language, and were based on an internal source. In particular, terms such as *afsona*, *askiya*, *baxshi*, *oqin*, *shoir* have been used in our speech since the middle of the last millennium.

Cultural, educational, and economic changes that took place in the life of the people, the attitude of the people to these changes, worldview, and imagination are directly reflected in the samples of folk art. Therefore, such works are distinguished by their own lexicon, including national terms, created on the basis of the internal capabilities of the language.

In the formation of terms, some linguists note affixation, composition and semantic methods. In particular, G. Ismailov, thinking about the methods of term formation, expresses the following conclusion: "Unlike the formation in general use, in terminological systems only affixation, composition and semantic types of such methods are used to one degree or another".¹⁹

The terminology of Uzbek folklore studies is enriched, first of all, based on the possibility of creating a term. In the terminology of this field, the terms are semantic (*aytimchilik*, *kinna*, *naql*, *yalinchoq*, *terma*, *vulkan*, *dafna*, *zefir*), morphological (*tegishmashoq*, *ovutmashoq*, *an'anaviylik*, *variantlilik*, *fol'klorshunoslik*, *qo'g'irchoqbozlik*, *aytimchilik*, *lofchi*, *fol'klorchi*, *aytim*, *topishmoq*, *hukumlagich*), It is observed that it is formed through methods such as syntactic (*aldarko'sa*, *qozonto'ldi*, *marosimfol'klori*, *og'zaki drama*, *xalqkitoblari*, *fol'klordaijodiy metod*, *yor-yor*).

¹⁷ Drevnetyurkskiy slovar'. L.: Nauka, 1969. – S. 82.

¹⁸ Tursunov U. Hozirgi o'zbek adabiyati. – Toshkent: O'qituvchi, 1965. – 178 b.

¹⁹ Ismoilov G'. O'zbek tili terminologik tizimlarida semantik usulda termin hosil bo'lishi: Filol. fan. nomz. ... diss. – Toshkent, 2011. – B. 13.

Terminology of Uzbek folklore is assimilated from the following languages on the basis of an external source:

1) Russian borrowed terms (*фольклорист, фольклористика, билина, антропоморфизм, аппликация*); 2) borrowed Persian terms (*doston, lof, afsona*); 3) Chinese borrowed terms (the term “*bakhshi*” is derived from the Chinese word “*pak – ei*” (also called *po - si*) and means “*baski / bakêi*”, that is, “teacher, writer, secretary”)²⁰; 4) borrowed Arabic terms (*askiya, rivoyat, latifa*); 5) borrowed Greek-Latin terms (*mif, lirika, motiv, versiya*); 6) borrowed French terms (*syujet, janr*).

In summary, many studies have been carried out in the field of world and Uzbek terminology. Nevertheless, there are still unsolved problems in the field terminology of the Uzbek language. This is evidenced by the fact that the concepts of term and terminology have not yet been defined in science, the differences between them, and the mixed use of terms that give the meaning of the term.

Changes are taking place in the terminology of Uzbek folklore studies, like the terminology of any developing field. The terminology of Uzbek folklore studies has strong national language roots, and at the same time, it is a system that is developing due to the acquisition of words from foreign languages under the influence of the world community.

No matter how different folklore genres are from each other, they are a historically formed integrated system. In this system, they have a complex relationship and constantly enrich each other. Such systematicity can be provided directly by the terminology system of this field. The formation and existence of such a comprehensive system is one of the main laws of folklore studies development.

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²⁰ Yo‘ldoshev I. “Bakhshi” so‘zietimologiyasihaqida // O‘zDSMIkhabarlari. – Toshkent, 2019. № 1(9). – B. 3.

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