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Theoretical Foundation of Uzbek Folklore

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A B S T R A C T
The article discusses the initial research of Hodi Zarifov, who developed instructions for recording samples of folk art, paid special attention to the preparation of instructions for conducting folklore expeditions, and his methodological work "the dictionary is also a guide to term collectors", published in 1934.

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In Uzbek folklore, the issue of textual studies is also an area that requires special research. Because along with the samples of variant and verbal creativity, they have the skill of execution, territorial local features, which also serve as the main factor in the systematization of work and the formation of folklore textualism, the theory of Hodi Zarifov [1].

During the initial period of his scientific activity, namely in 1926-1930, he recorded such traditional epics as "Shayboniyxon", "Yusuf bilan Ahmad", "Ravshan", "Asilxon", "Qirq ming" kabi an'anaviy, "Mardikor", "Hasan batrak", "Ochildov", "Amir qochdi" as well as many examples of other genres of folklore. The main place in the scientific activity of this period is occupied by the fact that the scientist developed methods for recording folklore samples in his collection, created a clear system for reflecting the pronunciation of folk art samples in writing. Academics about this Sh.Shoabdurahmanov and T.Mirzaev wrote that: "When recording folklore samples, Hodi Zarif is interested not only in the content of the text, but also in its pronunciation aspect. To fulfill this desire, he developed a phonetic writing system corresponding to the pronunciation characteristics of the uzbek-kipchak dialect, to which the bakhshis, who recorded his work, developed a transcription based on arabic script and later latin script. In this transcription, the avtor received separate signs for the konstrat pair of vowels, taking into account the lingual and labial harmony, which is characteristic mainly of uzbek-kipchak dialects... Also, in the transcription of Hodi Zarifov, the diphthongization of vowels in the consonant state and their manifestations were also taken into account. In this, depending on the strength of the forshlag (starting element), the diphthonging... maximum level and... the degree of weakening is clearly expressed... At a time when uzbek dialectography had not yet defined its phonetic transcription, phonetic transcription recommended by Hodi Zarifov in 1928 was later widely used in uzbek dialectography, and now ha It turns out that the scientist supported not only the theory of folklore textual science, but also its practice in his experiments, developing samples for other scientists as well.s become a daily practical tool in the practice of dialectological research"[2].

Ways of recording folklore works, for recording samples of oral creativity of Turkic peoples in the second half of the XIX century academician V.V.Radlov created a Latin script based transcription[3] and based on it, a transcription designed to record Uzbek folklore materials based on Arabic script in the second half of the 1920s was developed by Hodi Zarifov.

Relatively excellent phonetic transcription designed to conduct dialectological research in Uzbekistan by professor V.V. Reshetov on the basis of the cyrillic script only in 1948. This also fully confirms our opinion that the transcription of Hodi Zarifov was much earlier with the attention of time, and is the first bold step in Uzbek philological science. A.K.Borovkov, V.V.Reshetav, Sh.The transcription of Hodi Zarifov, which received high marks from such major linguists as Shoabdurahmonov, was successfully used in some folklore publications, along with its extensive use in the practice of recording samples of folk art and dialectological research.

So, the scientist carried out the work of recording works of folklore, studying them, publishing them at the same time in connection with each other. Thus, in his activities, the development of principles for preparing folklore works for publication in connection with the practice of publication is of particular importance[4]. A vivid example of this is the poem "Shayboniyxon", which Po'lkan wrote himself from the poet, and the preparation of several modern Thermae of folk poets for publication[5].

Together with his gathering activities, the scientist taught courses on staff training, teaching the uzbek language to Europeans in 1927-1930. In 1928-1930 he worked as a teacher at the Samarkand Agricultural Technical School, in 1932-at the Uzbek Agricultural Institute. Hodi Zarifov paid great attention to the issues of teaching Uzbek folklore in higher educational institutions, in 1934 he created a "program" for the philological faculties from uzbek folklore for the first time and organized folklore teaching courses based on this program. Uzbek folk oral creativity, which was called "El adabiyoti", "xalq adabiyoti", "og'zaki adabiyot", "og'zaki ijodi" was scientifically substantiated by the scientist and since 1935 he founded the term" Uzbek folklore".

As early as the first years of his activity, a large folklorist scientist paid special attention to the development of instructions for recording samples of folk art, the preparation of instructions for conducting folklore expeditions. In this regard, his methodological work "Dictionary is also a guide to term collectors", published in 1934, is characteristic. In the guide debochas, he writes: "Although the dictionary, as I was not a linguist in the specialty, did not have enough preparation for the collection of terms, I spent on the study of the Uzbek language and its dialects in connection with my becoming an amateur ethnographer-folklorist. Since 1926, relying on my little experience in emgagim and scientific research in field work, I dared to create this little guide in your hands as the first experience in lower assets working in the language field. The first chapters of this guide show the instructions for the organization of field work (expeditions). In this, the necessary recommendations are given in the implementation of the processes, from drawing up a plan and a work calendar to maintaining a daily notebook, using a map and compost during work, to photographing the necessary objects. A separate chapter describes the features of phonetic writing (transcription), which are recommended for collecting a word (term), recording a particular work.

The scientist paid special attention to the completeness of the material being recorded. In this regard, its following note is extremely worthy of attention: "Although to study, check the literary language of certain periods, it is necessary to collect both the cards of the manuscript, the old work, written with the literary language of those times. Such documents are most often found in el, in particular, in the hands, in the cells of the churchyard and old madrasas... Young examiners remember that such documents are often labels, endowments, certificates, religious books. Depending on their content, the idea that religious should be lost instead of accumulating from being otherwise a fusion is wrong... They are some sources and living facts about the language of their time, along with historical documents, facts"[6].

The chapter of the manual, called "Programs", defines the areas of Word and term collection, the scope of the topic. The range of such topics, covering various aspects of socio-domestic life, is divided into 34 parts and provides the necessary recommendations for the collection of words and terms in these areas. These are the following: "Tabiat-jug'rofiy mahalliy otlar", "Konlar", "O'simliklar", "Hayvonlar", "Metorologiya", "Astronomiya", "Xalq turar joylar", "Maskan (uy-joy)", "Uy asboblari", "Ovqat ham ichimliklar", "Kiyim", "Bezaklar", "Naqliyot vositalari", "Dehqonchilik", "Bog'chachilik", "Chorvachilik", "Sabzavotchilik", "Arichilik, tovuqchilik, ovchilik, ko'katchilik, ko'chatchilik, gulchilik", "Kustar sanoati", "Ixtisos va mashg'uliyat", "Savdo", "Tabobat ham xalq tabobati", "Yig'in", "Sinfiy bo'linish", "Huquq", "Qabila", "Oila va qarindoshlik", "To'y", "O'lim", "Din", "Bayramlar", "O'yinlar", "Cholg'u, kuy, raqs", "Og'zaki adabiyot" and etc. This is the very short date, which clearly

shows that Hody Zarifov is extremely thorough about all aspects of the people's social and domestic life. It should be noted that while the scientist's "Dictionary is also a guide to term collectors"is the first methodological work in this area, it remains the only one in this direction so far. It can be said that even today it has not lost its scientific significance.

Although deep generalizing theoretical conclusions have not matured in the scientist's early research, they are characterized as a harbinger of important issues that should be addressed, covered in the future[7]. In these works, avtor penned facts that are not entirely known in his special science. That is why they are actually a kind of invention, an important discovery, although it seems to be written in a more general way than in the surface, in the sense of message, announcement[8].

An important contribution to the development of not only folklore, but also linguistics was made by the dictionaries attached to the epics prepared for the publication, the transcription on the study of uzbek dialects, the work "the dictionary is also a guide to term collectors".

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