

## The Issue of Linguistic Study of Uzbek Folklore Materials

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### ABSTRACT

*This article illustrates the linguistic research of the sources of Uzbek folklore, as well as comments on the issue of studying them from the point of view of modern linguistic directions, in particular, anthropocentric linguistic branches.*

**Keywords:** Science and culture, national values, folklore works, fairy tales, legends, dastans, anthropocentric approach.

### INTRODUCTION

The view that the 21st century is the age of news and updates is gradually proving itself. We think that this situation can be boldly applied to Uzbek science and culture. In the next period, Uzbek linguistics is undergoing great changes and updates. It is no exaggeration to say that, especially after we gained independence, the creative approach to national values, the heritage of our ancestors, and the revival of our identity, as in all fields, gave a great impetus to the development of the science of linguistics.

In order to raise the growing young generation to be a perfect person who loves the country and is devoted to the country, studying and promoting the legacy of our ancestors, which is the source of our nationality, values, and traditions, is of great importance today in order to prevent the harmful effect of the works that are created for other purposes, which promote foreign ideas on their minds.

## MATERIALS AND METHODS

The speech delivered by President Sh.M. Mirziyoyev on October 21, 2019 and the important points in the Decree also determine the importance and relevance of work in this direction. In particular, the Decree states: “In today's era of globalization, it is natural for every nation, every independent state to secure its national interests, and in this regard, first of all, to preserve and develop its culture, ancient values, and mother tongue”[1].

The most important protection of our national interests begins with the protection of our national language. The main sources of our national language are folklore works, in particular, fairy tales and epics, legends and narratives, which are passed down from generation to generation. The language of folklore sources preserves such important linguistic elements that their collection and study can serve as an important resource in the development of our modern Uzbek language.

To date, several studies have been carried out on the study of the language of folklore sources. In particular, works such as “Lexicon of Khorezm folk songs” (1999) by M.Jumaniyozova, “Riddle terms” by Z.Husainova [2], “About the historical basis of a riddle” by M. Jorayeva are noteworthy [3].

At the same time, notable works have been carried out in the direction of the language of dastans, which is one of the largest genres of folklore sources. In particular, Z.Kholmonova researches the lexical layers of the dastan “Shaybanikhan” and their specific features [4]. Researches such as J. Kholmurodova’s “Linguistic features of Northern Khorezm dastans” (2000), S. Rozimboyev’s “Linguistic features of Southern Khorezm dastans (based on manuscript of the dastan “Shakhriyor” and “Malikai Zavriya”)” (2000), A. Khalikov’s “Birth of Gurugli” (2009) and “Onomastics of Khorazm dastans” by Q.Olloyorov are worthy of attention [5].

It should be noted that in the investigations carried out so far, the language of folklore sources has been carried out through methods of investigation in the usual, traditional forms and patterns. The anthropocentric approach, which has gained a leading position in world linguistics in recent years, requires the

need to re-examine the sources that have been examined before, especially on the basis of the principles of modern linguistics.

#### RESULT AND DISCUSSION

Professor Nizomiddin Mahmudov in his article “Looking for ways of perfect language research” says that anthropocentrism is not a concept or paradigm attributed by linguists to language research only, but anthropocentrism is a phenomenon directly related to the essence of language, and in the anthropocentric paradigm, the human being is placed in the main place, and the language represents the human personality, it puts forward the idea that the content is the main element.

In any resource, the role of the person who is its owner and user is of particular importance. Especially when studying the language of folklore sources, the role of our nation, which is considered to be its performer and listener, as well as its creator, in the linguistic formation of these sources cannot be denied. At this point, we consider it necessary to take into account one more aspect. That is, when it comes to the sources of folklore, there are mutual harmony and commonalities in the examples of oral creativity created by many peoples of the world.

For example, it is natural that sources such as English folklore or German folklore have commonalities. Because most folklore sources use the image of a three-legged horse or images of mythical birds, giant creatures (giants), and it is natural that their names and lexical images acquire a unique harmony.

Underlying such commonalities is a vital truth. For example, as long as mankind lives on Earth, the appearance of the world surrounding it is the same, the Sun, which is the light of the world, radiates the same light everywhere, and the character of rain and wind occurs and is realized in the same way in all places. Usually, since the sources of folklore are created in accordance with natural phenomena, the above situations also bring about mutual proximity and commonalities in the folklore works of the peoples of the world.

Such general aspects can be clearly observed in the example of myths, legends and narratives related to natural phenomena. In

particular, the folklore works created by the Uzbek people contain symbols related to natural phenomena such as stars, thunder, and wind, which can also be observed in the folklore materials of other nations of the world.

However, each nation has its own unique traditions, habits of perceiving events, and, in general, a different understanding of the linguistic landscape of the world. In this respect, the uniqueness of the examples of oral creativity is revealed. These features can also be described in terms of linguistic features of folklore sources.

In the linguistic analysis of folkloric sources, as mentioned above, there are enough reasons to believe that modern research directions, especially anthropocentric linguistics, have not been studied and applied much less. For example, almost no work has been done in areas such as onomastic commonalities and differences in the folklore of Uzbek and foreign peoples, linguistic-cultural characteristics or sociolinguistic character of folklore sources. In addition, it can be considered that ethnolinguistic aspects, precedent units of the language of folklore genres, etc. are almost ignored in the examples of oral creativity.

Today, the anthropocentric direction, which has become a tradition in the world, creates the ground for research in several such lines, where folklore sources can be checked. At the same time, in today's processes of globalization, a comparative study of the masterpieces of oral creativity created by our people in today's globalization processes with the folklore sources of the world's peoples, the examination of the methods of expression of lexical image tools, comparison of the principles of naming various images in folklore sources, and examination of common and different features can provide very important linguistic information.

In the study of folklore based on an anthropocentric approach, attention is paid to the issues of focus of folk traditions on people, relations between people and their cultural reflection. This approach examines how folklore reflects and shapes human identity, society, and history, placing human experiences, beliefs, and customs at the center of analysis. In the anthropocentric approach, issues such as man and his creativity, cultural identity, social functions, interpersonal relations, emotional and

psychological effects of folklore works, and their relationship with the historical context are analyzed.

#### CONCLUSION

In conclusion, it can be said that as a result of a comparative study of the linguistic character of Uzbek oral creations with the folklore sources of the world's peoples, the collection and analysis of lexical and grammatical units at different levels, the definition of thematic groups of these units, as well as there is an opportunity to give factual examples of how many languages interact. This, in turn, serves to enrich our linguistics with new linguistic information.

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