Nozima Mirzagulam kizi Ohunova
Fergana State University
Teacher

Mavluda Aribovna Abdullayeva
Andizhan State University
Teacher

Barchinoy Turdalievna Bozorova
Secondary school № 26
Teacher, Uzbekistan

FOLKLORE AND ITS METHODOLOGICAL STUDY

Abstract: *The folklore studies the peculiarities of genres such as proverbs, songs, fairy tales, and epic poems in folklore. But regardless of the form of the literature, the successes and discoveries in each of these areas will be regarded as a contribution to the development of literary science. The existence of three types (epic, lyric, drama) is recognized in world literature. The written literature includes epic, types of novels; genres, storytelling, and oral literature include fairy tales, poems and anecdotes. In this article, we will discuss folklore, its genres and their methodological studies.*

Key words: *folklore, oral literature, written literature, epic, lyric, drama, fairy tale, poem, story, anecdote.*
Language: *English*
Citation: Ohunova, N. M., Abdullayeva, M. A., & Bozorova, B. T. (2020). Folklore and its methodological study. *ISJ Theoretical & Applied Science, 02 (82),* 665-667.
Soi: http://s-o-i.org/1.1/TAS-02-82-116   *Doi*: crossref https://dx.doi.org/10.15863/TAS.2020.02.82.116
Scopus ASCC: 1208.

Introduction

UDC 808.5

Epic - Greek "epos" is a narrative, story, and song that bring meaning to tell a story, an event, to describe the details of a life story in fiction. The word "song" should not be a surprise, since the songs used by the ancient Greeks had a narrative character, as opposed to the modern meaning of the word. In the epic genre of fiction, a story is told through a literary word. Such oral genres in folklore include myths, legends, fairy tales, fairy tales, poems, some formulas, anecdotes, and poems. Bakhodir Sarimsakov, a scholar who studied this theoretical issue on the scientific basis, added the fourth of the three previously mentioned types and called it a "special types." This type has been designated as: "clapping, cursing, proverbs, parables, puzzles and so on." Indeed, in spite of the fact that these genres contain accurate information and information on the one hand

to give an idea of a particular situation or event, the volume of the text is extraordinarily compelling.

Well known scholars of folklore VM Zhirmunsky and HS Zarifov called poems in the Uzbek folklore "Epic of Hero". The large book, published in Moscow in 1947, was called the "Uzbek national heroic epic" and analyzed romantic and poetic stories such as "Alpomish", "Gorugli", "Kuntugmish".

Materials and methods

Lyric is originally taken from the name of an ancient Greek musical instrument called "lira" which refers to the human emotions and experiences in the literary literature. As you know, there are different events in life. The lyrical works reflect on the experiences of the person in the heart of those moments. Whenever the person expresses his feelings, inner experiences, and mental state, a lyrical example is created. That is why some of the poetic works of the

uninitiated are not a lyrical example. A truly lyrical work does not leave a person indifferent, but gives him a sense of spiritual pleasure and aesthetic pleasure. Each lyrical song in folklore is a stamp of the hearts and minds of young men and women who have been trying to express their changes in the spiritual world by saying words. For example, children's folklore "Boychechak" and "When the Sun rises" songs are lyrical works. Lyrical songs are the masterpieces that have existed for centuries as the main genre of expression in the folklore.

Drama comes from the Greek word "drama", which means action, tension, and difficulty. Literature is based on the action of the word "drama" and refers to the concept of expressing a particular event through action. Undoubtedly, this movement cannot deny the leadership of the word. Time and space are limited in dramatic works. The story opens with speeches by the drama participants.

Dramatic genres in folklore, according to Bakhodir Sarimsokov, include oral genres, laughs - storytelling, puppetry, and martial arts. The performers of these works create not only the spoken words, but also the sound - the intonation, face, eyes, head and hands. As a result, the viewer becomes a theatrical spectacle that draws the audience. For example, you may remember the puppetry in the film "Past Days" directed by Yuldash Azamov with the images of Hudoyarhan and Muslimkul. If you want to get a better idea of folk drama, we recommend you read the chapter "The Khan Want to Be Fun" and "Interestings" in Abdulla Kadiri's novel " Mehrobdan chayon."

Askiya was held as a special word game competition at weddings, walks, gatherings. The jockeys competed in two, sometimes three, or four groups, based on a chosen topic. As it was mentioned earlier, fiction consists of oral and written works according to the method of creation. Oral creativity emerged long before the writing culture. However, the role and significance of ancient myths in the creation of oral art is indisputable. In deep scientific research of the doctor of philology, professor B.Sarimsakov says that the myth forms the basis of folklore. Myth is not a kind of artistic creation as the level of art in it is very low. Consequently, myth cannot be taken from the composition of folklore. But the diffusion process took place in the formation of oral works. Diffusion - from the Latin word "diffusion" - means diffusion, diffusion. Molecules, atoms, ions, and colloidal particles move from one substance to another as a result of irregular thermal action and "absorb" into another. You see, the diffusion process in certain sciences was a major factor in the emergence of genres of folklore from the myth. In particular, B.Sarimsakov writes: "In folklore, the term diffusion refers to structural, semantic, and functional changes that occur in nature as a result of penetration and absorption of any genre, motive or image." Put simply, the myth of

the story, the uncompromising struggle between good and evil, the myth of the first elements of the image; a fairy tale in a myth; As a result of the development of fairy tales, the formation of the genre of the story and its independent development as a separate genre can be explained by the process of diffusion in oral creativity. Well-known scholars of folklore Propp, Meletinsky, Sokolova have fully confirmed that folk fairy tales came from myth.

It can be assumed that large-scale epic works of folklore were formed on the basis of diffusion system. The lyrical genre of songs, proverbs, parables, puzzles, and other small genres gradually emerged in the course of the formation of oral art as an artistic creation. It is not accidental that we are told about the genre of proverbs and puzzles. Although each of the works today has the quality of an independent genre, the more we examine the text of our oral work, the more we become convinced of the interrelationship between the genres.

Z. Husainova says about the intimacy between proverbs and riddles: "The riddle can be proverbial in meaning and pronunciation. Such proverbs were originally created as puzzles and later turned into articles. About the language "He loves someone, he burns someone"; The puzzles "Sweet and bitter than honey" are used as proverbs in the form of "Sweet and sour tongue", "Sweet words - sugar, bitter word - poison."

Illustrative commonality in the poem and fairy tales is also a topic worth exploring. The image of the heroes and the beauty of girls and princesses is so vivid that we sometimes forget that the text is a fairy tale or a fairy tale. For example, in the "Princess Cunning" poem, Shozargar turns into a mouse, a ring, a diamond rat, a diamond-like serpent, and finally a bald gambler. These pages of the poem are more like a fairy tale transfiguration (from one form to another).

We also witness the use of dozens of articles in myths, legends, fairy tales, and poems. The Alpomish epic reads: "The Sultan does not despise the bone"; "The slaves have their own way of thinking"; "The little tiger, the lion's footsteps, knows the salt of the word"; "To the trouble that is from you, to where you will go"; "Do not force a friend, do not despise enemies"; A number of proverbs, sayings, and wise words adorn the text.

Conclusion

Genres of folklore, their composition, first of all prove that they are a whole hereditary, except for their gender, types and genres. The intergenerational affinity can be seen as the result of centuries-old worldview of oral creativity as the product of the talent of close creators. The oral work has served in the public service for the purpose of providing the young generation with full potential, regardless of their genre.

References:

1. Imomov, K., Mirzaev, T., Sarimsoqov, B., & Safarov, O. (1990). *The Uzbek poetical poetry.* – Tashkent.

2. Mirzaev, T. (2008). *Chrestomat of Uzbek folklore*. - Tashkent: Aloqachi Publishing House.

3. Farhodzhonova, N.F. (2016). *Problemy primenenija innovacionnyh tehnologij v obrazovatel'nom processe na mezhdunarodnom urovne.* Innovacionnye tendencii, social'no-jekonomicheskie i pravovye problemy vzaimodejstvija v mezhdunarodnom prostranstve. (pp. 58-61).

4. Shahodzhaev, M.A., Begmatov, Je. M., Hamdamov, N. N., & Nÿmonzhonov, Sh. D. U. (2019). ispol"zovanie innovacionnyh obrazovatel"nyh tehnologij v razvitii tvorcheskih sposobnostej studentov. *Problemy sovremennoj nauki i obrazovanija*, 12-2 (145).

5. Xudoyberdiyeva, D. A. (2019). Management of the services sector and its classification. *Theoretical & Applied Science*, (10), 656-658.

6. Hardy, J. (2011). Mapping commercial intertextuality; HBO's True Blood. Convergence: *The International Journal of Research into New Media Technologies.*

7. Kristeva, J. (1986). *Word, dialogue and the novel*. In The Kristeva reader. In T.Moi (ed). The Kristeva reader. New York: Columbia University Press.

8. Farhodjonovna, F. N. (2017). Spiritual education of young in the context of globalization. *Mir nauki i obrazovanija*, № 1 (9).

9. (n.d.). Retrieved from www.ziyonet.uz

10. (n.d.). Retrieved from www.referat.uz

11. (n.d.). Retrieved from www.wikidepia.uz