



## Emergence and Historical Development of Linguo-Folkloristic Studies in World Linguistics

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**Abstract:** *This article discusses the fact that lingo-folkloristics is a new direction of linguistics, its place in world linguistics, the entry of this term into science, and the opinions of scientists who have conducted research in this field.*

**Key words:** *Lingvofolkloristics, A.T. Khrolenko, E.B. Artemenko, language and style of folklore works, fairy tales of the Brothers Grimm, dialectology, ethnolinguistics, linguopoetics.*

The issue of poetic features of folklore has always been one of the main interests of science. As a result of interest in studying and analyzing the genre features of folklore works, the need to analyze the lexical-semantic and stylistic features of folk art emerged. As a result of this need, linguo-folkloristics emerged as a new direction of linguistics. Folk oral creativity is considered a structure that realizes the national language in its own way. Oral folk literature is the crystallization of the semantics of the folk language. In particular, the language of folk songs is the standard of preservation of the language of the nation. "the folk language, as it is in its essence, with all its natural features, has been preserved in Russian folk songs," writes Bodyansky. It is not for nothing that the famous Russian pedagogue K. D. Ushinsky described folklore as a reliable means of moral education, and its language as an excellent way to learn the national language and educate the national culture. Folk tales are not only the first exercise that interests the child and develops him intellectually, but they are quickly imprinted in the child's memory with all their image features and folk phrases. "We learn the Russian folk language from proverbs, because we do not know a better language than the folk language preserved in proverbs," said Ushinsky. Ushinsky was the first to raise the question of the nature of folklore language and emphasizes that ordinary (literary) language and folklore language are two separate languages. Studying the language of folk art, researching its origin educates patriotism, increases aesthetic taste, develops a sense of language, and develops the ability to actively use its inexhaustible possibilities. Therefore, folk poetry is often perceived as a symbol of the main trends of folk speech, the main principles of the folk spirit. [1;2003;c-18] In the first half of the 19th century, linguo-folkloristics in Russian linguistics, its formation by A.S. Pushkin was free from the feeling of national limitations, absorbed the best achievements of world and European culture, constantly turned to the sources of folklore, and drew images and means of expression in the artistic practice of folklore.[2;1981;c-10]

When linguists began to be interested in the language of folk art, another extreme situation was discovered: language phenomena were considered outside of poetics, oral poetic text, and the artistic structure of the work in general. Linguists have their own opinions about the aesthetic meaning and artistic function of the phenomena under consideration. As a result, the most important thing, the explanatory aspect of research, is lost. In the conducted researches, there was no consistent system for identifying and analyzing the linguistic phenomena used in folklore texts and their nature and characteristics. Analyzing linguistic phenomena in folklore works and



preparing the ground for the emergence of a new direction in linguistics A.A. Potebni, A.N. Veselovsky, P.G. Bogatryyova, A.P. Evgeniyeva, I.O. It was clearly defined by Ossovetsky as a new approach to the language of folklore, which led researchers to realize the need for an integrated analysis of the phenomena of folk poetic language. Three directions of studying the language of folk art were clearly defined by these scientists:

1. elucidating the essence of folklore language through its relationship with dialects;
2. study of individual elements of the structure of folk poetic speech;
3. Functional-stylistic use of language facts in the system of folk poetics. The famous linguist, literary critic, folklorist, ethnographer and philosopher A.A. It is impossible to imagine without the works of Potebny. Potebnya, who began his academic career with a master's thesis entitled "On some symbols in Slavic folk poetry", until the end of his life always turned to folklore, and his linguistic concept was based on oral poetic folklore works of almost all Slavic peoples. Built taking into account many facts obtained. According to him, oral-poetry is a field that unites ethnic, ideological, historical, linguistic and aesthetic aspects. Famous philologist A.N. Veselovsky also elaborates on a number of interrelated fundamental issues about the language of folk art.

Gradually, it became clear that the study of the language of folk art should become a subject of a special philological science. As a result, the main directions of the study of the language of folk art were defined, and the need to form a special philological science called "linguistic folkloristics" arose. The term "Linguo-folkloristics" was proposed in 1974 by Alexander Timofeevich Khrolenko, doctor of philology, Kursk scientist. "Problems of folklore linguistics: on the question of a comprehensive approach to the study of the language of folklore" (1974) and "What is linguistic folkloristics?" theoretical ideas about the first methodological principles of linguo-folkloristics were put forward in his articles. A. T. Khrolenko founded an important concept for linguo-folkloristics, which until now did not have a clear definition, but existed syncretically. In it, folklore methods and principles of studying the phenomena of oral and poetic creativity, which reflect the essence of the integrative approach combining linguistics and folklore, were presented. These scientific considerations were of great importance for the Russian language department of the Kursk State Pedagogical Institute. Since 1990, the history of Kursk linguo-folklore began. Prof. Tarlanov, expressing his scientific opinions about linguistic folklore, states the following: "...in the 70s and 80s of the XX century, the term linguo-folkloristics, which was scientifically used, indicates the emergence of a new scientific direction, which expresses it as an intermediate branch of philological knowledge".[3;2001;c-81-92] Later, a brief critical review of the main directions of the development of linguo-folklore in the 1970s and 1980s was also proposed. As the author of the term Professor A. T. Khrolenko noted, the object of linguo-folkloristics is the oral component of folklore and, first of all, the folklore text, research. Lingvofolkloristics is directly related to such disciplines as language history and dialectology, ethnolinguistics and stylistics. The subject of linguistic folkloristics is the study and description of the folklore language. [4;2008;c-5] In the middle of the 19th century, the founder A.S. Pushkin's modern Russian literary language was formed. The great Russian poet Pushkin, while mastering the achievements of world and European literature, skillfully used the visual tools of folk art in his work. A.S. Pushkin was the first among Russian writers to collect works on folklore. "Learning the language of old songs and fairy tales is necessary for a perfect understanding of the features of the Russian language," the poet writes. Like Pushkin, N.V. Gogol, A.V. Koltsov, N.M. Yazikov, V.I. Dahl, P.I. Yakushkin, A.F. Pisemsky, P.I. Artistic works created by famous representatives of Russian culture, such as Melnikov-Pechersky, under the influence of folk art, had a significant impact on the development of the literary language. Theoretical and practical approaches to learning the language of folklore F. I. Buslaev, A. A. Potebnya, A. N. Veselovsky, V. G. Belinsky, N. G. Chernishevsky, N. A. Dobrolyubov, V. Ya.



Also continued by Propp, A. P. Evgenyeva, P. G. Bogatyrev, I. A. Ossovetsky, D. S. Likhachev, S. G. Lazutina, S. E. Nikitina, A. T. Khrolenko, E. B. Artemenko and others.[5;2008;c-365]

A group of scientists studied the semantics of the word folklore, the genre specificity of spoken poetic speech, ornithonyms, ethnonyms, anthroponyms in various genres of folklore, the vocabulary and phraseology of fairy tales, ballads, and historical songs. , a ritual lyric song, etc., were reflected in the collections of "Folklore Lexicography", "Folklore Word Lexicographically", "Language Dictionary of Russian Folklore", "Studies in Linguistic Folkloristics" and other scientific works published in Kursk. The need for a special science that studies the language of folklore was seen not only in providing new knowledge about the nature of the word folklore as an element of folklore - this is its main meaning - as well as a special science science defines the search for a unique, holistic, methodical and precise approach to oral-poetic speech. A clear statement of problems, search for effective methods and methods of research, necessary coordination of creative efforts of students of the language of folklore - this alone justified the existence of linguo-folkloristics. The range of problems related to the competence of the new science P.G. Bogatryova, A.P. Evgenieva and I.A. It was identified in the works of Ossovetsky. These are the nature of the folk language in comparison with other forms of the national language, the genetic basis of poetics, the relationship between language and poetics at the level of folk art, the essence of the stylistics of folk art, including the specifics of folk art aspects, historical stylistics, psycholinguistic aspects of folklore, special and general in the language of folklore, variants and invariants, "open" and "implication" levels in oral poetry. In the last quarter of the 20th century, three universities were established in Voronezh, Petrozavodsk and Kursk. Voronezh linguo-folklorists E.B. Artemenko develops the issues of formation of folklore text and studies folk poetic syntax. Petrozavodsk scientists led by Z.K.Tarlanov described the genre differentiation of the Russian folk language. [6;2001;c-89-92]. How Lingvofolkloric centers were formed can be shown on the example of Kursk. Voronezh Scientific School researcher A.T. In 1968 Khrolenko defended his PhD thesis on paratactic constructions in Russian folk lyric song and was sent to work at the Kursk State Pedagogical Institute. In 1974, two articles by Khrolenko were published, in the title of which the term linguo-folkloristics was used. [7;1981;c-12]

As a conclusion, it can be said that a new philological direction - linguo-folkloristics, which appeared at the intersection of folklore and linguistics, appeared in world linguistics, especially in Russian and English linguistics, and was of great interest to a number of scientists. Although this term is not so widespread in Uzbek linguistics, it has been extensively studied within the framework of linguopoetic studies. However, there is a lot of work to be done in this field in Uzbek linguistics. In particular, issues such as summarizing the research works analyzed from the linguistic point of view of folklore and creating the principles of linguo-folkloristic analysis, researching the text of folklore works based on these principles are urgent tasks facing Uzbek linguo-folklorists. The practical expression of such works determines the development and prospects of Uzbek linguistic folkloristics.

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