

**GRUNDLAGEN DER LINGUOFOLKLORISTISCHEN FORSCHUNG DER
KARAKALPAKISCHEN HELDENEPEN**

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Abstrakt: Der Artikel behandelt eine umfassende Analyse der sprachlichen Grundlagen des ethnolinguistischen Weltbildes in der mündlichen Volkskunst. Mündliche Volkskunst nimmt die Besonderheiten des Volksmanipulation, eine Sammlung von Wissen über die Welt, bildet die Grundlage des Begriffs des nationalen Konzepts. Das Studium der volkskundlichen Texte bietet die Möglichkeit, Konzepte über wichtige Bestandteile des Ethnos zu haben. In der mündlichen Volkskunst offenbart die Analyse der Verwendung von Spracheinheiten durch das Prisma der mentalen Prozesse die kognitive Struktur der Beleuchtung des Wissens der subsprachlichen Einheiten. Bei der Erforschung der sprachlichen und konzeptuellen Welt des Volkes ist der volkstümliche Text wichtig. Die kognitiv-konzeptuelle Analyse des semantischen Raums und der semantischen Strukturen der Texte der karakalpakischen Volkskunst hat einen besonderen Platz in der Beschreibung des mythopoetischen Weltbildes. Die linguofolkloristische Untersuchung von Dastans erfordert die Analyse von Folkloretexten auf.

Stichworte: Linguofolkloristik, Entfesselung, Epos, Syntax

**ON THE ISSUE OF RESEARCH OF FOLK EPICS IN THE LINGUFOLKLORE
WAY**

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Abstract: The article is devoted to the description of the linguistic barriers to a comprehensive analysis of the ethnolinguistic view of the world in folklore. Oral education of the people is the sum of knowledge about the world, the peculiarities of the people's worldview, and forms the content of the national concept. The study of folklore texts provides an opportunity to gain an understanding of the important components of ethnicity. Analysis of the use of language units in the verbal formation of the population from the point of view of mental processes reveals the cognitive structure of the expression of knowledge behind language units. Folklore texts play an important role in the study of the linguistic and conceptual world of the people. Cognitive-conceptual analysis of the semantic spatial and semantic structure of the texts of Karakalpak folklore, the description of the mythopoetic view of the world reflected in them is of particular importance. Lingo-folkloristic study of epics requires the analysis of folklore texts in the context of modern cognitive-discursive and conceptual approaches. This, in turn, allows to deepen the semantics of the lexical units of the Karakalpak language and to study the hidden information layers of mythopoetic thinking, to organize knowledge about the established ethnolinguistic picture of the world.

Keywords: linguofolkloristics, involvement, epic, syntax

One of the main problems of modern linguistics is the comprehensive analysis and disclosure of the ethnolinguistic picture of the world in the folk oral works of the people. The Karakalpak people's work is a collection of knowledge about the world and rooted the peculiarities of the people's worldview, and it makes sense of the national concept. The study of folklore texts provides an opportunity to gain an understanding of the important components of ethnicity. Analysis of the use of language units in the oral traditions of the Karakalpak people from the point of view of mental processes reveals the cognitive structure of the expression of knowledge behind language units. Folklore texts play an important role in the study of the linguistic and conceptual world of the Karakalpak people. Cognitive-conceptual analysis of the semantic spatial and semantic

structure of the texts of Karakalpak folklore, the description of the mythopoetic view of the world reflected in them is of particular importance. This aspect of the research is carried out in the context of modern cognitive-discursive and conceptual approaches to the analysis of folklore texts. It allows to reveal more deeply the semantics of lexical units of the Karakalpak language and to study the hidden information layers of mythopoetic thinking, to organize knowledge about the established ethnolinguistic picture of the world.

Classification of methods of structural classification of words in the texts of folklore. Defining the principles of illumination of the Karakalpak map of the world with the help of certain linguistic tools allows to study the dynamics of the language system and ethnic relations and new positions, to understand the linguistic phenomenon of folk culture. An important task of anthropological linguistics is the study of the national language in relation to culture, as well as the interrelation of linguistic, ethnocultural, ethnopsychological factors in the life and evolution of the language.

Thus, if one of the problems of modern linguistics is to learn the oral means of preserving cultural memory, which is important for speakers of any language, it is necessary to turn to folk education. The national picture of the world and the symbolism of the mentality are associated with the study of folklore - the discourse of speech and the growing interest in national culture. In our opinion, the texts of folklore reflect the national worldview in the most complete and representative way, revealing many aspects of the peculiarities of the national mentality.

Folklore as a folk oral work and folk culture has always aroused scientific interest in researchers. Folklore texts take into account the wisdom of the people, their intellectual experience and vividly reflect the national mentality of the ethnic group. All these features of folklore, characterized as a manifestation of social consciousness, are vividly reflected in its oral structure, and their study helps to understand the many phenomena that are clearly characteristic of the vernacular. In addition, folklore works, in their own form, reflect the life and spiritual world of the people, as well as the moral code and ideals of the center, which are inherent in a particular nation. In modern literature, all types of folklore, beliefs and customs, along with the term "folklore" are also common "oral folk works", "folk literature", "folk prose", "folk poetics", "ceremonial complex" and "folk culture".

The growing interest of the humanities in folklore, in our opinion, is due to the fact that it reflects the peculiarities of the world, which has been ingrained in the minds of the people for thousands of years and has not lost its significance in modern times. Genre differences of oral folklore are reflected in the use of expressive means, rhythm, emotional coloring, plot and composition of linguistic units.

B.N.Putilov considers folklore as a collection of genres and texts, noting its "completeness in all its aspects": «Фольклор одновременно и активен в утверждении или ниспровержении. Необходимо отметить, что в нашем анализе вся совокупность жанров народного творчества рассматривается нами как единый текст, в отличие от художественной литературы, где каждое художественное произведение выступает как отдельное семантическое целое. В не замкнутости фольклорных текстов проявляется сходство фольклора с языком: каждое воспроизведение текста является вариантом определённых социальных, нравственных принципов и норм, и довольно-таки безразличен к их разнообразным проявлениям» [7, 57;]. The English version of this note tells about the folklore which is at the same time active in affirmation or overthrow. It should be noted that in our analysis, the entire set of genres of folk art is considered by us as a single text, in contrast to fiction, where each work of art acts as a separate semantic whole. In the openness of folklore texts, the similarity of folklore with language is manifested: each reproduction of the text is a variant of certain social, moral principles and norms, and is rather indifferent to their various manifestations.

The text of folklore differs from the literary text both in content and form with its own cliché. According to T.M. Nikolaeva, «...устный текст отличается от письменного очень существенно. Упрощенно говоря, его пространство и есть время. Оно протяженно и линейно,

звуковая субстанция не удерживается метром и ритмом. Поэтому на первый план выходят денотативные отношения» [4, 31]. In her notes she says that oral text is very different from written text. Simply put, its space is time. It is extended and linear, the sound substance is not held by meter and rhythm. Therefore, denotative relations come to the fore.

The second half of the nineteenth century was a period of formation of linguistics. B. von Humboldt was theoretically opposed to linguistics, but F. Bopp, P. Rask, Ya. Grimm and A. X. Vostokov equipped young science with a powerful tool - the comparative-historical method, as a result of which the science of linguistics became not only a science in itself, but also a leading branch of the humanities.

The study of the language of folklore from a philological point of view corresponds to the beginning of the art of collecting oral and poetic works in the 40s of the XIX century. The first scientific work of F.I. Buslaev in the history of teaching methods «О преподавании отечественного языка» ("On the teaching of the native language") [2, 336] includes observations on the different phenomena of oral and poetic language.

Learning the language of the Russian folk oral works is widely used in the work of the famous linguist A.A.Potebnya. He began his research work with a master's dissertation «О некоторых символах в славянской поэзии» ("About some symbols in Slavic poetry") [6] and paid special attention to the study of the language of folklore. His linguistic concept consisted of facts collected from the oral and poetic folklore of almost all Slavic peoples. According to him, the oral and poetic style is an organically combined chapter of ethnic, spiritual, historical, linguistic and aesthetic. For a certain reason, the language of folklore has become a field of study.

The works of A. P. Evgeneva [3], P. G. Bogatyrev [1] and I. A. Ossovetsky [5] were of great importance in the study of the language of folklore, in which for the first time an attempt was made to define the concept of "folk language". However, they did not have a clear definition, which is explained by the composition of the topic, the multidimensional nature and the fact that these scientific tasks are the first in these areas. Until recently, the language of folklore was understood as a set of all linguistic facts in folklore, the organic integration of the language of folklore into the figurative and artistic system of oral culture in the folk oral works have been neglected.

The works of A. P. Evgeneva, P. G. Bogatyrev and I. A. Ossovetsky marked the future of further scientific research of oral and poetic speech. Nowadays three directions have been identified in the study of the language of folklore: 1) to determine the nature of the language of folklore through its interaction with dialects; 2) to study the elements of the structure of the poetic speech of the people; 3) functional and stylistic use of linguistic facts in the system of folk poetics.

With the development of science, the study of the language of folklore has become the object of a special branch of philological science called "lingvofolkloristics". For the first time the use of the term "lingvofolkloristics" for this science T. Khrolenko's «Проблемы лингвофольклористики: К вопросу о комплексном подходе к изучению языка фольклора» ("Problems of lingvofolkloristics: To the question of a Comprehensive Approach to the Study of the Language of Folklore") [8] and «Что такое лингвофольклористика?» ("What is Linguofolkloristics?") [9] was recommended in the articles and then began to be used successfully. This proposed term can fully describe the content of the study of oral and poetic language.

Thus, the science of philology is actively working on the study of the linguistic structure of folklore. The analysis of the lingvopoetics of the folklore text by genres was conducted in both Slavic and Turkic languages. The efforts of modern scholars to reveal the phenomenon of the word folklore in lexemes and in their collections, taking into account the cultural meanings accumulated as explicants of the ethnic mentality, can be positively assessed. Today in Turkology we can see that enough attention is paid to intercultural linguistics and folklore. All genres of folklore are becoming the object of scientific analysis of linguistics. All this indicates the relevance of lingvofolklore in the Turkic languages as a scientific doctrine and the prospects for its development. Therefore, the study of the language of Karakalpak heroic epics in the lingvofolklore orientation is of great importance for Karakalpak linguistics.

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