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ISSUES OF REGARDING THE TERMS OF UZBEK FOLKLORE

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Abstract. Each field of science has its own terminological system, and the correct application of its terms in practice, their regulation is one of the important tasks. When regulating the terms of Uzbek folklore, especially adapting the terms with a complex content to the rules of the Uzbek language, strictly following the norms of this language when forming the Uzbek alternatives of the adopted terms serves for the development of the terminology of folklore.

Keywords. terminology, folklore, term.

The emergence of synonyms or doublets in terminology also occurs as a result of the mixed use of existing terms by some authors ¹. As a direct proof of this idea, we can cite as an example the terms "*aytim*" and "*marsia*". The word *marsia* is borrowed from the Arabic language, and its pure Uzbek variant in the Uzbek language is *aytimchilik*. That is, *aytim* is formed from a purely Turkic root (ayt-im) - *chilik*.

These terms have the same level of meaning in the Uzbek language. Because in the "Brief Dictionary of Folklore Terms" both terms are given as synonyms and their meanings are expressed in the same way:

Marsia is an Arabic mourning poem. A mourning poem written in memory of a person on the occasion of his death; one of the folklore genres ².

Aytim - exactly. *marcia*. The name of the mourning songs spread in Khorezm ³.

It seems that the interpretations given in different dictionaries to the terms "*aytim*" and "*marscia*" differ only in terms of expression, but in terms of content, they are almost equal.

Although it is reasonable to base the creation of terms mainly on the sources and resources of the native language, today's rapidly developing fields of science cause the use of many international or foreign words in the language, especially in terminology. Despite the fact that the phenomena of ambiguity and doubletness in terminology are considered negative, the above-mentioned factors cause such

¹Yuldashev I. Terminology of Uzbek literature: formation, development and regulation: Philol. Doctor of Sciences. ... diss. autoref. - Tashkent, 2005. - B.26.

² Uzbek of the language explanatory dictionary . 5 volumes . More than 80,000 word and s own compound / E. Begmatov , A. Madvaliev , N. Mahkamov , T. Mirzaev and others _ - Tashkent : Uzbekistan national encyclopedia , 2007.- Volume 3. - B.547 .

³Rozimboev S., Rozmetov H. A brief dictionary of folklore terms. - Urganch, 2007. - B.5 .

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situations to occur in the system of terms. In the unification of terms, the demand for the unity and unambiguity of terms and concepts should be strict ⁴.

After independence, Uzbek terminology took a unique approach. That is, Russian international terms were used in Uzbek without translation, and some of the Russian international terms were translated or their Uzbek alternatives were used. But the difference between the terms of folklore studies and the terms of other fields is that the terms of this science were formed directly on the basis of the long historical and gradual past of the people, and the creativity of the people. There are terms that cannot be translated or found an alternative. For example, *olqish, olan, yor-yor*, etc. are among them.

In general, when adopting international words into the Uzbek language, many aspects should be taken into account. That is, the compatibility of the term with the sound system of the Uzbek language; whether it has an Uzbek alternative; to the necessity of translation; to the content of the term folklore; to its simplicity and fluency; to the essence and pronunciation. In addition, folklore terms entering the Uzbek language from other languages must first be discussed by experts and then approved by the relevant committee of the Oliy Majlis. Only then will such terms become legally enforceable and can be freely used. The following cases can be observed in the use of field terms in Uzbek: many terms have been Uzbekized based on the possibilities of our language. A group of terms are given with ready-made alternatives in the Uzbek language, a certain part is translated and used, and a part is created based on the rules of the Uzbek language ⁵.

It is characteristic that in a number of languages there is an exact assimilation of international terms. In the same way, international terms are accepted in Uzbek linguistics as well.

Sometimes terms are used in different alternatives in different languages. This situation creates difficulty in the use of terms. Therefore, when using the term, it is necessary to pay serious attention to its meaning.

The issue of doublet in terminology has been in the attention of linguists. In particular, researcher Yo. Haydarov noted ⁶in his article "The problem of doubletness in attributive terms" that "the term *doublet* is derived from the French word *doublet* < *double*" and expresses the meaning of "double".

A. Hojiev's "Annotated Dictionary of Linguistic Terms" shows that doublets are language units with the same (equal) semantic content. The scientist interprets doublets as absolute synonyms ⁷.

⁴Danilenko V.P., Skvortsov L.I. Lingvisticheskie problemy uporyadocheniya nauchnotekhnicheskoy terminologii // Voprosy yazykoznaniiya. - M, 1981. - No. 1. - S. 9 .

⁵Kasimova M. Use of economic terms in the Uzbek language // "Economics and innovative technologies" scientific electronic journal. – 2020. – No. 4. – B.

⁶Heydarov Yo. The issue of doubletness in attributive terms // Materials of the republican scientific-practical conference on the problems of normative national-associative thinking in the use of foreign words and terms. - Tashkent, 2011. - B.88.

⁷Hojiev A. Annotated dictionary of linguistic terms. - Tashkent: State Scientific Publishing House "National Encyclopedia of Uzbekistan", 2002. - P.37-34.

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of the above-analyzed terms of *aytimchilik* and *marsia* given in different dictionaries differ only in terms of expression, but are almost equal in terms of content. In our opinion, the term *marsia* mainly refers to the scientific method, and it was actively used in the scientific literature of a relatively later period. The term *Aytmlik* was very active until recently, but later its scope of use was sharply narrowed or it was used only in the lively colloquial language of Khorezm. Therefore, it is appropriate to use the term *marsia as the main term*. In addition, it serves to unify with international terminology.

Another term that causes serious discussion is the terms *maqol (proverb)* and *matal*. Certain difficulties are encountered when providing information about these terms in schools and universities. Although there are similar opinions about them in many sources, some sources also give conclusions that contradict these opinions. In the definitions given in educational textbooks and scientific literature, mainly in dictionaries, there is no clear boundary between the meanings expressed by the terms *maqol* and *matal*, or there is a completely opposite explanation. For example, in the resource created for academic lyceums authored by A. Nurmonov and others, the phraseological unit created on the basis of long-term wisdom of the people, used only figuratively, is defined as proverb, and the phraseological unit created *on* the basis of long-term wisdom of the people, used only in its own sense, is defined as *matal*.

In the "Brief Dictionary of Folklore Terms" *proverbs* and *proverbs* are defined as follows: "Proverbs are created on the basis of work, life and experiences related to them. Although the terms *proverb* and *matal* represent two genres in folklore, they are practically indistinguishable from each other. Because, in most cases, they are used in oral speech, so the speaker does not differentiate between these genres⁸."

There are more sarcasms, quips, and laughter in the articles, and they are not given in the form of a conclusion during the speech process. Maybe the listener will draw a conclusion based on the hints and hints in them. Also, the author of the dictionary substitutes the terms ⁹*poslovitsa* - proverb, *povorka* - *matal* in Russian folklore studies. In the "Annotated Dictionary of the Uzbek Language" these terms are explained as follows:

Matal - 1 Figurative phrase that does not express a complete meaning, a wise word (for example, "when the red snow burns", "when the camel's tail touches the ground")

2. Short story, parable¹⁰, proverb - (article, small work; speech) A concise, figurative, well-meaning and wise phrase, sentence, created by the people based on life experience, usually has a teaching content. "Come out with the soul that entered with milk¹¹."

⁸Ro'zimboev.S., Rozmetov H. A brief dictionary of folklore terms. - Urganch, 2007. - B.27.

⁹Rozimboev S., Rozmetov H. Displayed dictionary. - B.27.

¹⁰ Uzbek of the language explanatory dictionary. 5 volumes. More than 80,000 word and s own compound / E. Begmatov, A. Madvaliev, N. Mahkamov, T. Mirzaev and others - Tashkent: Uzbekistan national encyclopedia, 2007.- Volume 3. - B. 555.

¹¹ Displayed dictionary. - B. 569.

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Folklorist B. Sarimsakov stated that "Matal is a means of demonstration in speech, while proverb is used as a means of proof."

It is understood that in the above literature, there are different and in some places conflicting opinions about the terms *maqol* and *matal*.

In this place B. Joraeva's thoughts on this problematic issue in the sub-chapter entitled "Relationship between proverbs and words" of the dissertation "Linguistic bases and pragmatic features of the formation of Uzbek folk proverbs" are ¹²very relevant and have a scientific basis.

In linguistics, proverbs and sayings differ according to the character of expressing the message. Verbal speech is used to convey information, and a proverb is used as a means of conveying this information in living symbols, proving it, and proving it. For example, proverb: *The day is long to wait*. Proverb: *A boiled pot does not boil. He was hungry and he was late*.

In any case, the meaning of the matal remains unchanged: *Labor is not to blame*. In connection with the change of social life, the scope of the content expressed by the proverb changes, and sometimes it can acquire a completely different essence. The main difference between a proverb and a proverb is that a proverb has an idiomatic figurative meaning, and a proverb does not have this feature, but is used only in the correct sense ¹³.

Also, the term *fairy tale* is called by ¹⁴different names in Uzbek dialects, including *ushuk* (name in Bukhara), *matal* (name in Surhan, Samarkand, Fergana), *varsaki* (name in Khorezm), *chopchak* (name in Tashkent region) formed a terminological doublet . There is no room for problematic discussion here. Because of these doublets, only *fairy tale* was accepted as the main term for the scientific-literary circle, and the remaining units were accepted as dialectal absolute synonyms as internal lexical wealth.

Another factor that leads to the increase of synonymous lines in the terminological system of Uzbek folklore is the creation of compound terms by adding another component to mutually synonymous elements. For example, two-component *words* are synonymous with one-component *words* . In this case, we think it is better to use single-component terms.

In the monograph of V. P. Danilenko, which is referred to by most researchers dealing with the topic of terms, the reasons for the appearance of doublets in scientific language are shown as follows:

1) due to the adoption and use of two or more terms from different languages for the same concept in different periods. For example, *epic - poem* ;

2) due to the use of a borrowed term and an element of one's own language to express one concept: For example, *folk oral creation - folklore* ;

¹²Joraeva B. Linguistic foundations and pragmatic features of the formation of Uzbek folk proverbs: Philol. Doctor of Sciences. ... diss. autoref. - Tashkent, 2019. - 73 p.

¹³Joraeva B. Research paper indicated. – B.17.

¹⁴Rozimboev S., Rozmetov H. A brief dictionary of folklore terms. - Urganch, 2007.

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3) as a result of taking a term from a foreign language for one concept and finding an alternative to it from one's own language and using both of them in the scientific language: For example, a *lament - sayings, songs of mourning* ¹⁵.

It should also be noted that in some cases terms that appear to be options are not actually options. For example, this situation is clearly visible in terms of *option, version*. *The word variant* is defined as follows in the "Annotated Dictionary of the Uzbek Language":

Variant (lat. variants – variable) is a different type of a project, a plan, a scientific, artistic, literary work, a machine, etc., a different copy ¹⁶.

Version (lat. versio – turn, change; change of appearance) is several copies of the same work that have the same basis in terms of appearance, but differ in some places in the plot, in some interpretations ¹⁷.

There seems to be a difference in meaning between these two terms. But in many literatures it is used as a synonym or a doublet. The solution to the problem is clearly expressed in the "Brief Dictionary of Folklore Terms" created by S. Ro'zimboev and H. Rozmetov:

Variant - representations of folklore works in the repertoire of different performers. For example, Fazil poet version of "Alpomish" epic, as well as Ergash poet version of this epic.

Version - texts of folklore works that are significantly different than the variants. In most cases, such serious differences are visible in the international distribution of works and in the performance in the repertoire of performers of other nationalities. For example, the Kazakh version of the epic "Alpomish", as well as the Karakalpak version of this epic. Also, works that differ in version can exist within the same nation. For example, the North Uzbek and Khorezm versions of the epic "Goro'gli" ¹⁸. We are also directly in favor of popularizing and standardizing this explanation.

In the terminology of folklore studies, there are doublet terms such as *folklorist - folklorist*, *folkloristics - folklore studies*, *ethnofolkloristics - ethnofolkloristics*, *archeofolkloristics - archeofolkloristics*, which also creates the need to unify these terms. For example, H. Zarifov ¹⁹ commented on the field of *archeofolkloristics* in the article "On the issues of comparative study of folklore and archeology materials". This term means the name of a new direction of folklore studies. But *archeo-folklore in some literature* it is observed that the term is also used. In our opinion, it is better to leave the creation of *folklore* here. Because there

¹⁵Danilenko V.P. Russian terminology. Opyt lingvisticheskogo description. - M, 1977. - S. 73-75.

¹⁶ Uzbek of the language explanatory dictionary. 5 volumes. More than 80,000 word and s own bi rhyme / E. Begmatov, A. Madvaliev, N. Mahkamov, T. Mirzaev and others - Tashkent: Uzbekistan national encyclopedia, 2006.- Volume 1. - B. 441.

¹⁷Displayed dictionary. Volume 1. - B. 456.

¹⁸Rozimboev S., Rozmetov H. A brief dictionary of folklore terms. - Urganch, 2007. - B.14.

¹⁹Zarifov H. On the issues of comparative study of folklore and archeology materials // Uzbek language and literature, - Tashkent, 1958. - No. 1. - B. 25-30.

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are relatively many terms in the Uzbek language in the form of "asos + shunos". For example, *folklore* , *folklore*, *archeo-folklore* , *ethno-folklore* like

Therefore, the level of development and improvement of each field of science is inextricably linked with elements such as the degree to which the terminology of this field is developed and regulated ²⁰. Because the term used in scientific literature or its form of expression is not clear and unambiguous, negative situations such as confusion and uncertainty will remain ²¹.

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²⁰Nurmonov A., and others. Modern Uzbek literary language. - Tashkent: Sharq, 2002. - B. 62-63.

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