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UZBEK FOLKLORE STUDIES AND PRINCIPLES OF ITS DEVELOPMENT

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***Annotation:** The article is devoted to the history of the study of Uzbek folklore and the principles of its development. It speaks about the history of collecting and recording oral literary works of Uzbek folklore; about orientalists, linguists, ethnographers and local historians, as well as officers and tourists who worked in Central Asia in the late 19th - early 20th centuries.*

***Keywords:** Uzbek folklore, collecting, compiling, recording, bakhshi, epic works, folklorists.*

УЗБЕКСКОЕ ФОЛЬКЛОРИСТИЧЕСКОЕ ИЗУЧЕНИЕ И ПРИНЦИПЫ ЕГО РАЗВИТИЯ

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***Аннотация:** Статья посвящена истории изучения узбекского фольклора и принципам его развития. В нем рассказывается об истории сбора и записи устных литературных произведений узбекского фольклора; о востоковедах, лингвистах, этнографах и краеведах, а также офицерах и туристах, работавших в Средней Азии в конце 19 - начале 20 веков.*

***Ключевые слова:** Узбекский фольклор, коллекционирование, составление, запись, бахши, эпические произведения, фольклористы.*

O'ZBEK FOLKLORINING O'RGANISH VA RIVOJLANISH TAMOYILLARI

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***Annotatsiya:** Maqola o'zbek folklorini o'rganish tarixi va uning rivojlanish tamoyillariga bag'ishlangan. Unda o'zbek folklorining og'zaki adabiy asarlarini to'plash va yozib olish tarixi haqida*



so'z boradi; sharqshunoslar, tilshunoslar, etnograflar va etnograflar, shuningdek 19 -asr oxiri - 20 -asr boshlarida Markaziy Osiyoda ishlagan ofitserlar va sayyohlar haqida.

***Kalit so'zlar:** O'zbek folklori, yig'ish, tuzish, yozib olish, baxshi, epik asarlar, folklorshunoslar.*

It is known that as a result of the consistent development of the artistic potential of our people over the centuries, masterpieces of oral art of various genres have been created. Therefore, Uzbek folk art is one of the priceless national values that embody the centuries-old masterpieces of the artistic thought of our ancestors. Folklore studies, which have been created and developed over the centuries, are engaged in the collection of works of folk art, archiving folklore, publishing its best samples, scientific study and popularization.

Speaking about the history of collecting and recording works of Uzbek folklore, it should be noted that the book of the famous historian of the 10th century Abu Bakr ibn Jafar Narshahi "History of Bukhara" contains the names of cities and villages, historical monuments and folk tales about the events of the past; that the great scientist of the 11th century Mahmud Kashgari traveled through the land of the Turkic peoples, wrote rich materials on folklore genres such as proverbs, sayings, songs, legends and myths, and included them in the work "Devonu lugot at Turk". Also, the encyclopedic scientist Abu Raikhan Beruni, who recorded in his writings ancient astromythological ideas, customs and rituals, myths and stories of our ancestors, Mahmud Zamakhshari, who wrote down proverbs and sayings and studied their features, Nosyruddin Burkhonuddin Rabguzi, who collected myths, legends, narratives and stories of the ancient Khorezmians in "Kisasi Rabguzi", Alisher Navoi, thinking about the genre structure of Uzbek folk poetry; the historian Khandamir, who told folk tales about the great Uzbek poet; Darwish Ali Changi, who wrote materials on the diversity of genres of musical folklore; Zakhiriddin Muhammad Babur, who gave interesting facts about the traditions, rituals, proverbs and wise sayings of the Uzbek people; Sheikh Suleiman Bukhari was one of the first collectors of Gulkhani's folk proverbs, who gave many examples of folk songs in his dictionary, all of them were the first collectors of Uzbek folklore.

Orientalists, linguists, ethnographers and local historians, as well as officers and tourists who worked in Central Asia in the late 19th - early 20th centuries - A.Divaev, A.Eichhorn, A.N.Samoilovich, N.P.Ostroumov, V.Vyatkin, L.Kuhn, A.Vasiliev, G.Arandarenko, A.Grebenkin, M.Gavrilov, V.Nalivkin, E. M.Peshreva, N.Likoshin, P.Komarov, A.Khoroshsin, K.G.Zeleman, Yu.Kazbekov, L.Bundzinsky, M.Rostislavov, G.Andreev, M.S.Andreev, V.G.Andreev, L.Simonova, A.L.Troitskaya et al. Recorded folklore, myths, mythological beliefs, rituals of the Uzbek people and recorded materials about customs, traditional calendars, holidays and festivals and published mainly in Russian.

The work on recording, compiling and researching works of Uzbek folklore in "living" conditions began in the 20s of the last century. With the publication in 1918 of a manual for collectors of works of folk art in the 1st issue of the "Maorif" magazine, the foundation was laid for the scientific recording of Uzbek folklore.

The collection and study of folklore works was carried out in 1918-20. Turkic department of the Turkestan People's Commissariat of Education, and in 1921-24. - Uzbek department of knowledge of the State Academic Council. The folklore expeditions organized by the Department of Public Education of Uzbekistan to Bostanlyk district of Tashkent region (1921), Samarkand and Syrdarya regions (1922), Fergana Valley (1922) were especially productive. Gazi



Olim Yunusov and Gulom Zafari, who participated in these scientific trips, recorded materials on lapar, olan, children's songs, oral drama, fairy tales and legends, and ritual folklore.

G.O. Yunusov, who led the folklore and ethnographic expeditions organized by the Education Department of Uzbekistan, was one of the initiators of the collection and popularization of samples of folk art. He identified folk bakhshi such as Fozil Yuldosh o'g'lu, Ergash Jumanbulbul o'g'lu. In the summer of 1922 G.O. Yunusov was the first in the history of the Uzbek epic to write excerpts from the epic "Alpomish" from Fozil Yuldosh o'g'lu and Hamrokul bakhshi. He was the first in folklore to think about the epics "Alpomish", "Gorog'ly", "Yusuf and Akhmad" in his article "People's acquaintances with Uzbeks" ("Turkiston", December 18, 1922). He compared Alpomish with such masterpieces of world literature as the Odyssey and the Iliad. G.O. Yunusov visited Tashkent, Syrdarya, Samarkand regions, wrote down many songs, fairy tales, legends, proverbs, mysteries and legends, observed Uzbek ritual folklore, and also collected rich ethnographic material. The scientist also created a methodological guide for collectors of Uzbek folklore.

In 1925-28, folklore work was centralized in the Committee for the Study of Uzbeks under the Academic Council of the Education Commission of Uzbekistan. During this period, adherents of our national values, such as Gazi Olim Yunusov, Khodi Zarif, Abdulla Alavi, organized the identification of folk singers, storytellers and singers, and the recording of works in their repertoire. They recorded folk epics from Fozil Yuldosh o'g'lu, poet Polkan, Ergash Jumanbulbul o'g'lu, Nurmon Abduva o'g'lu, Berdi bakhshi, poet Abdullah and many other bakhshi. Collectors of amateur folklore such as Mahmud Zarifi, Isa Ernazar o'g'lu, Fatima (full names are not yet known), Tovfik Mustafayev, Bahrom Ibragimov, Mukim Khamzabekov, Nazarkasim Mirzaev, Hussein Karimi were also involved in this honorable work. At the same time, the famous folklorist Muzayyan Alavi began his activities in the field of collecting. The materials collected at that time paved the way for the creation of an archive of Uzbek folklore named after Khodi Zarifov at the Institute of the Uzbek language, literature and folklore of the Academy of Sciences of the Republic of Uzbekistan, where the masterpieces of Uzbek folklore are kept today.

The Folklore Department of the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan was founded in 1928. This department, which became the center of folklore in the country, was created on the initiative of the famous scientist H. Zarifov in 1928 on the basis of the "Research Cabinet on Ethnography, Folklore and Archeology" under the Committee for the Study of Uzbeks of the Academic Council of the People's Commissariat of Education. In December 1929, Kh. Zarifov was appointed head of the cabinet, and this department began to function as part of the Uzbek State Research Institute.

In the 1920s and 1930s, V.A.Uspensky, N.N.Mironov, E.E.Romanovskaya, Yunus Rajabi recorded works of Uzbek folk music. Gulom Zafari, A.K.Borovkov, K.K.Yudakhin, M.F.Gavrilov studied the traditions of the Uzbek folk theater. Gazi Olim Yunusov, Elbek, E.D.Polivanov, L.Potapov, Bekjon Rahmon, H.Zarifov, A.K.Borovkov, E.M.Peshreva, V.Druzhinin, V. G. Andreev, K.Ramazonov, A.Alaviy, Sh.Rizo, Sh.Abdullaeva, B.Karimi, M.Alavia and others took an active part in the first folklore expeditions organized to record the rarest works of Uzbek folklore.

In the 40-80s of the twentieth century, Uzbek folklorists such as H.Zarifov, A.Alavia, M.Afzalov, M.Tashpulatova, Z. Gusainova, F.Karomatov, H.Razzokov, T.Goziboev, J.Kobulniezov, OSobirov, M.Saidov, M.Kodirov, Y.Djoraev, T.Mirzaev, M.Murodov, T.Ochilov,



G.Zhakhongirov, R.Mukhammadiev, T.Ashurov, S.Askarov, F.Sultonova, A.Gakhkhorov, S.Sodikov, K.Imamov, B. Sarimsakov, R.Abdullaev, O.Madayev, T.Sobitova, M.Kalandarova, S.Ruzimboev, O.Safarov, A. Musakulov, I. Yormatov, U.Dzhumanazarov, A. Tursunkulov K. Ochilov, A. Ergashev, M. Dzhuraev, Sh.Turdimov engaged in large-scale collection of folklore.

In the 60-70s of the twentieth century, large monographic studies were created on the school of epic poetry, the epic repertoire of poets, variants and art of folk epics (H. Zarifov, M. Afzalov, T. Mirzaev, A. Gakhkhorov, T. Ochilov, M.Saidov., M. Murodov, O. Madaev, O. Sobirov, T. Ashurov), folk songs (M.Alavia), the historical development of Uzbek folklore (J. Kobulniyev, O.Sobirov, S. Askarov), askia, folk drama (R. Mukhammadiev, H. Razzokov, M.Kadyrov), musical folklore (F. Karomatov), Uzbek folk tales (M. Afzalov, K.Imamov, G. Jalolov), riddles (Z.Khusainova), children's folklore (G.Jakhongirov), anecdotes (F. Yuldasheva).

From 1967 to 1981, the department of folklore of the Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan prepared and published seven books from the series "Essays on Uzbek Folk Art". Employees of the Department of Folklore held a regional council (1953) to discuss the epic "Alpomish". Significant scientific and popular works were created in connection with the study and publication of the creative heritage of Ergash Jumanbulbul oglu (1972), the 100th anniversary of the birth of the poet Polkan, the poet of Islam, Fozil Yuldash oglu (1973) and the celebration of the 1000th anniversary of birthday of the epic "Alpomish" (1999).

K. Imamov, who collects, publishes and studies Uzbek folk tales, studied the genre of fairy tales and their poetics, generic features of Uzbek fairy tales, epic plots and traditional motives. He shed light on the features and functions of certain genres related to the epic genre, such as legend, narration, and proverb.

The scientist studied the historical and genetic typology of traditional motives of Uzbek folk tales and found that the origin of the motives of abnormal birth, trial, state, struggle, dream, death of a hero, burning a hero in a fire in the Uzbek epic depends on ancient mythological ideas and beliefs. K.Imamov established that the genetic basis of the image of one of the most widespread mythological characters of Uzbek folklore is directly related to the mythology of the matriarchal period. His research, comparatively and historically, has confirmed that ancient rituals served as the basis of a ritual that forms epic motives. The scientist's research covers the specific and general aspects of the genres of myth and legend, the classification of legends, the epic interpretation of information about life in mythological, historical and toponymic legends, the interpretation of the images of mythological legends and their connection with ancient ideas.

B. Sarimsakov has been studying Uzbek ritual folklore since the 1980s. The scientist studied the genre structure, classification, genesis and historical development of Uzbek ritual folklore, Uzbek family folklore, seasonal ritual folklore, badik, kinna, blessings and curses associated with verbal magic. B.Sarimsakov, who studied ritual folklore from a typological point of view, summarized his research in this direction in the monograph "Uzbek Ritual Folklore" (1986). The scientific value of this work lies in the fact that it explains the essence of the concepts of "rite" and "ritual folklore", the composition of the genres of Uzbek ritual folklore is sequentially classified according to several criteria.

The connection between folk oral art and written literary tradition, that is, the multifaceted creative influence between these two forms of verbal art and the ancient foundations of artistic and aesthetic ties, has a deep historical basis. Therefore, B. Sarimsakov



paid special attention to the study of the artistic and aesthetic connection between written literature and folk oral poetry. He was the first in Uzbek literature to classify folklorism in character and poetic nature into "simple folklore" and "complex folklore", and typologically classified folklorism into analytical, synthesized and stylistic folklorism.

Representatives of the Uzbek folklore school have been collecting, archiving and scientific description of folklore works since the 20s of the last century. Scientific expeditions to collect Uzbek folklore have been regularly held since the middle of the twentieth century. The scope of the expedition is evidenced by the fact that in different years folklore expeditions led by H.Zarifov, M. Afzalov, B. Karimov, M. Alavia, Z. Gusainov, G. Jakhongirov, S.Kasimov, M. Murodov, T. Mirzaev, K. Imamov, B. Sarimsakova, M. Dzhuraeva and other scientists visited all regions of the country and the Republic of Karakalpakstan, as well as Uzbek-populated areas of neighboring republics and collected materials on all genres of Uzbek folklore.

In the 70-80s of the twentieth century, folklorists such as A. Kahhorov, K. Ochilov, Ch. Khamro, A. Ergashev (Kashkadarya), O. Safarov, Yu.Nurmurodov, D. Uraeva (Bukhara), S. Ruzimboev, H. Abdullaev, N. Saburov (Khorezm), T. Goziboev, R. Ishakov, O. Holmirzaev (Namangan), H. Razzokov (Andijan), K. Mamashukurov, T. Turdiev, A. Aloyev (Surkhandarya), G.Akramov, I. Bekmurodov (Kokand), T. Ochilov, Y. Khalikulov (Samarkand) studied the poetics, variants and local features of Uzbek folk epics, the preservation of epic traditions and artistic skills of leading poets, a variety of children's epics, the nature and genre composition of the art of labor songs, mythology and created major studies on other topics.

During this period, Uzbek folklore was raised to a new level by a number of completed works, such as the publication of the two-volume "Essays on Uzbek Folklore", the originality of the epic repertoire, the artistic skill of folk singers, the territorial and local character of folk epics (T. Mirzaev, M. Murodov., M. Kushmakov, S. Ruzimbaev, Kh. Abdullaev, O. Madaev), variety of folk epics (M. Mirzaeva, M. Obidova, K. Mamashukurov), poetics of epics (M.Saidov, S. Yuldasheva, T. Zufarov, T. Ashurov), mythology and its Uzbek folklore epic (G. Akramov, B. Sarimsakov, M. Dzhuraev), a series of genres, genetic bases and poetics of Uzbek ritual folklore (M. Alavia, B. Sarimsakov), typology of fairy tales and epic plots (G. Jalolov, H. Egamov, K. Imamov, M.Dzhuraev), Uzbek children's folklore (G. Jakhongirov, O. Safarov), written literature and folklore relations (O. Sobirov, G. Muminov, B. Sarimsakov, I.Yormatov), Uzbek folklore and the study of historical reality (M. Boboev, Y.Dzhumanazarov, S. Umarov), combined team (A. Musakulov, A.Tursunkulov), riddle (Z. Khusainova), lyric songs (Sh. Turdimov), musical folklore (F. Karomatov, R. Abdullaev), Uzbek folk oral drama (M. Kadyrov, R.Mukhammadiev).

By the 80s of the twentieth century, the School of Uzbek Folklore, centralized at the Folklore Department of the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan, had risen to the level of one of the leading scientific schools in the world on the study of folklore.

The modern historical and folklore process is characterized by its principles of development. After Uzbekistan gained independence, an unprecedented opportunity appeared to tell about the world significance of magnificent folklore monuments created and polished by the ancestors of the Uzbek people over the centuries, to revive many forgotten genres of folk art, and develop performing traditions. As a result, the number of local folklore and ethnographic communities has increased. Not only in the Surkhandarya, Kashkadarya and Khorezm regions, but also in the Samarkand, Jizzakh and Syrdarya regions, bakhshi poets



began to appear, where it is believed that the living traditions of the bakhshi schools have disappeared. The fact that celebrations of the 1000th anniversary of the epic "Alpomish" are widely celebrated and that contests of bakhshi poets are traditionally held, also opens up many new performers of epics. This, in turn, led to the emergence of new versions of traditional epics, such as "Alpomish", "Kuntugmish", "Gorogly", "Orzigul", "Oshiq Garib and Shokhsanam". The ancient Uzbek traditions, such as ritual folklore, the art of askia, performing arts, folk crafts have been restored.

National independence has accelerated work on the consistent collection and systematization of Uzbek folklore in all regions. During this period, the collection of folklore was carried out by the Department of Folklore of the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan (T. Mirzaev, K. Imamov, M. Dzhuraev, A. Musakulov, Sh. Turdimov, Y. Eshonkulov, Z. Rasulova, L. Khudoykulova, M. Dzhuraeva, Sh. Imomnazarova), Institute of Art History (F. Karomatov, M. Kadyrov, R. Abdullaev, I. Abdurakhmonov), Tashkent State Institute of Culture (M. Murodov, G. Zhalolov, T. Ashurov, S. Yuldasheva, N. Kasimov, S. Davlatov), the Republican Scientific and Methodological Center of Folk Art and Cultural and Educational Work (U. Takhirov, M. Kozakbayev), the Uzbek TV and Radio Company (U. Utaev, N. Aminjanov, N. Norkobilov). In addition, the recording of samples of folk art was carried out by the National University of Uzbekistan (O. Madaev, T. Sobitova), Bukhara State University (O. Safarov, D. Uraeva, D. Radjabov, S. Avezov), Urgench State University (S. Ruzimbaev, Zh. Yusupov, S. Sariev, N. Kuronbaeva, N. Madrakhimova, N. Sobirova), Karshi State University (A. Gakhkhorov, A. Ergashev, K. Ochilov, N. Ochilov, D. Khalilova, Sh. Gakhkhorova), Andijan State University (S. Mirzaeva, M. Temirova, B. Rakhmonov), Jizzakh State Pedagogical Institute (Y. Dzhumanazarov, A. Tursunkulov, T. Kuchkarov), Termez State University (R. Mustafokulov), Navoi State Pedagogical Institute (O. Kayumov, F. Nurmonov, U. Sattorov, Z. Dzhumaev), Kokand State Pedagogical Institute (I. Bekmurodov, F. Mamatkulova).

By this time, many samples of ritual folklore had been collected. For example, "yo ramazan" songs, wedding applause, historical legends about our great compatriots such as Amir Temur, Alisher Navoi, Babur, place names, legends about ancient cities, castles, shrines, sacred tombs, ancient mythological fantasies and myths were recorded. Over the years of independence, employees of the folklore department of the Institute of the Uzbek language, literature and folklore of the Academy of Sciences of the Republic of Uzbekistan have conducted several folklore expeditions. In particular, M. Dzhuraev collected mythological ideas of the population of Samarkand, Navoi, Bukhara regions on natural phenomena and skylights; M. Dzhuraev, U. Sattorov, R. Saidova wrote down toponymic legends of Bukhara and Navoi regions; As a result of many years of research by M. Dzhuraev and M. Pirmatova, rich folklore materials were recorded according to the traditional calendar of Uzbeks living in Bukhara, Surkhandarya, Navoi, Samarkand, Khorezm regions and Osh region of the Kyrgyz Republic. Shomirza Turdimov organized folklore expeditions to the villages of the mountainous regions of Samarkand, Tashkent and Jizzakh regions. As a result of the expeditionary research of the great epicologist Jabbor Eshankul, folk epics and epics from the epic repertoire of many folk singers living in the Kashkadarya, Surkhandarya and Khorezm regions were recorded. As a result of the cooperation of J. Eshonkulov with the founders of the Uzbek TV and Radio Company, the best works of folk performers entered the Golden Fund of television. A lot of work has been done by researchers of the department of folklore. In particular, Kh. Kholova



conducted research in the Karakul and Alat districts of the Bukhara region and collected wedding songs; L. Khudoykulova wrote songs about the birth of a child, lullabies, circumcision and wedding ceremonies of the population of the Surkhandarya oasis, M. Dzhuraeva recorded folk riddles, and Sh. Imomnazarova recorded folk songs in the Fergana Valley and Akhangaron district of the Tashkent region.

Work on the publication of folklore works has grown both qualitatively and quantitatively and in scope. Many epics, folk books were published for the first time. In 1999, Professor T. Mirzaev published versions of the epic "Alpomish" in separate books, narrated by Berdi Bakhshi, Polkan, Ergash Jumanbulbul oglu, Bekmurod Jurabi oglu, Saidmurod Panokh oglu.

T. Mirzaev and Z. Khusainova prepared for publication in full the epics from the "Gorogly" cycle in the repertoire of the folk bakhshi Rakhmatulla Yusuf oglu, the main part of which was titled "The Birth of Gorogly" (1996), "Avazkhan" (1997), "Gorogly Epics" (2006). In 2006, the epos "Gorogly" from the repertoire of Rahmatulla Yusuf oglu was published in full. In addition, in 2006 M. Juraev and Kh. Eshchanov published one of the oldest examples of the Uzbek epic - the epic "Ediga" (Tulumkhodja), and in 2007 the epic "Rustamkhan" was published (edited by J. Eshonkul).

Several collections of Uzbek folk tales have appeared in the world. In particular, K. Imamov published "Uzbek folk tales" (2000). In 2007, a three-volume collection of Uzbek folk tales was published. K. Imamov also prepared and published collections such as "Giant girl. Uzbek folk tales" (1992), "A thousand and one laughter. Uzbek folk tales" (1994), "Girl-mouse. Uzbek folk tales" (1998), "Kenzha botir. Uzbek folk tales" (2000), "Chicken and fox. Uzbek folk tales" (2005). Also published were "Khorezm fairy tales, legends and fairy tales" collected by J. Yusupova (2005), "Namangan fairy tales" recorded by T. Gazibaeva (2005).

Uzbek folklorists have published folklore collections of myths and legends. In particular, collections such as "Legends of Hazrat Mir Alisher Navoi" (1991), "Wise Alisher" (2016), "Legends of the Silk Road" (1993), "Tradition says" (1994), "Legends from the ancestors" (1998) . , "Legends of Bukhara" (2002), "Narratives of ancient pockets" (2013) play an important role in the history of Uzbek folklore during the period of independence.

Unpublished samples of ritual folklore have been published. In particular, editions of books such as "Navruz" (T. Mirzaev, M. Dzhuraev, 1992) composed of works of Uzbek folklore related to the Navruz holiday, "Songs of Navruz" dedicated to the analysis of songs and traditions associated with the New Year and spring customs (M. Dzhuraev, 2007), "Navruz nashidasi" (Sh. Turdimov, J. Eshonkulov, 2010), "Songs of Navruz" (Sh. Turdimov, J. Eshonkulov, 2011), "Melodies of Navruz: Uzbek folk songs associated with Navruz and spring traditions" (M. Dzhuraev, 2016), collection "Weather messengers" (M. Dzhuraev, 1996) which unites the beliefs and interpretations of Turkic people associated with natural phenomena, "Hopes of the Great Month", "Songs of Ramadan" (M. Dzhuraev, Sh. Shomusarov, 2001), "Gazelles flying from sorrow" (O. Safarov, D. Uraeva, 2005) which contain samples of Uzbek folklore of funerals and condolence ceremonies were one of the important steps in paths to full publication of Uzbek folklore.

Also, as a result of folklore research such folklore collections as "The Threshold of Gold. Wedding songs" (M. Mirzaeva, A. Musakulov, 1993), "Bud of a red flower. Bride Greetings" (M. Dzhuraev, O. Ismanova, 1999), "A star before the moon. Uzbek folk ritual songs" (M. Dzhuraev, 2000), "Happy wedding" (O. Safarov, 2003), "Pearls from spring. Uzbek wedding songs of the



Surkhan oasis" (L. Khudoikulova, 2007), "Eyebrows and eyes like a wick: "Bride Greetings" (M. Dzhuraev, 2016) were published.

Good results are also obtained by scientific contacts of the staff of the Department of Folklore with scientific centers and universities of foreign countries. In particular, as a result of the creative relationship of Karl Reichel, professor of the University of Bonn in Germany, with the Department of Folklore, a number of Uzbek folk tales and a German translation of the epic "Alpomish" were published. A collection of Uzbek folk tales about Alisher Navoi prepared for publication by M. Juraev was published in 1996 in Baku in the Azerbaijani language. Filiz Kirbosh oglu (Turkey), who studied at the Faculty of Folklore, published the epic "The Birth of Goroglu", and Selami Fidokor (Turkey) translated the epics "Rustamkhan" and "Erali and Sherali" into Turkish. The epic "Alpomish" was also published in Turkey. A book by the Japanese scholar Heroki "The Heroic Epic of the Turkic Peoples" (2002) was published in Tokyo, and Karl Reichel's book "The Epic of the Turkic Peoples" (2002) was published in Ankara. In 2007, the epics "Oychinor", "Erali and Sherali", prepared by Professor T. Mirzaev and J. Eshonkul, were published in Turkey.

The work on the collection of Uzbek folk proverbs and the creation of its most complete collection was continuously continued. As a result, in 2005-2020 several times the publication of "Uzbek folk proverbs" was published, prepared by T. Mirzaev, B. Sarimsakov, A. Musakulov. In 1999, Termez hosted an international scientific conference dedicated to the epic "Alpomish" and its role in the epic creativity of the peoples of the world. The materials of the scientific conference were published in Uzbek, Russian and English. In the same year, the results of the best studies of the "Alpomish" epos were reflected in the scientific collection "Alpomish - an epos about Uzbek folk heroism" published by the Fan publishing house.

During the years of independence, the history and poetics of the epic "Alpomish" (T. Mirzaev, M. Murodov, Y. Eshonkulov, A. Ergashev), the historical foundations of Uzbek folk lyrics (A. Musakulov, Sh. Turdimov), the poetics of Uzbek folk epics (I. Yormatov, S. Mirzaeva, J. Eshonkulov, M. Ruzieva); creativity of folklore and ethnographic communities and its place in the modern historical and folklore process (S. Yuldasheva), Uzbek mythology (M. Dzhuraev, Sh. Shomusarov, Sh. Turdimov, Zh. Eshonkulov, T. Khaidarov, T. Rakhmonov), mythological images, such as a giant, a fairy, a dragon-snake, Khizr (J. Eshonkulov, B. Dzhumaniyozov, O. Kayumov, D. Fayzieva, F. Nurmonov), historical roots, typology and art of the epic series "Gorogly". (S. Ruzimbayev, Sh. Turdimov, S. Sariev), folk tales (K. Imamov, Y. Yusupov, Z. Rasulova), myths and legends (K. Imamov, M. Dzhuraev, U. Sattorov, M. Rakhmonova, Z. Dzhumaev), linguistic folkloristics (M. Yukubbekova, M. Dzhumaniyozova, Zh. Kholmurodova), children's folklore (O. Safarov, N. Kurbanova, Sh. Galiev, S. Avezov, H. Ruzmetov, N. Safarova), folk songs (K. Ochilov, M. Yakubbekova, D. Rajabov, N. Kasimov, N. Shomamatov, M. Ruzieva, Sh. Imomnazarova), historical reality and folklore (U. Dzhumanazarov, B. Boboev, S. Umarov), proverbs and riddles (B. Sarimsakov, A. Musakulov, M. Yuraeva), ritual folklore (M. Dzhuraev, S. Mirzaeva, D. Uraeva, L. Khudoikulova, N. Kuronboeva, O. Ismonova, S. Davlatov).

Over the years of independence, the sphere of Uzbek fairy tales has expanded, and research in this area has reached a new level. The relationship between fairy tales and social life, fairy tales and ancient rituals, main plot types of Uzbek folk tales, composition and artistic features of images, territorial and local features of Uzbek folk tales, structural and typological features of fairy tales were studied. Folklorist K. Imamov described the scientific criteria for the



classification of genres of Uzbek folk prose, published a number of studies on the relationship between fairy tales and public life, fairy tales and ancient rituals, the main types of plot, image structures and artistic features of Uzbek folk tales. Also "magic" numbers in Uzbek folk tales (M. Dzhuraev), poetics of literary tales (S. Alimov), territorial and local features of fairy tales (Y. Yusupov), structural analysis of fairy tales (N. Dustkhodzhaeva), genetic foundations of animal tales (S. Dzhumaeva), classification and poetics of everyday fairy tales (K. Beknazarov), specificity of fairy tales (Z. Usmanova), originality, genesis and poetics of Uzbek folk tales about a stepdaughter (M. Sadikova), interpretation of epic time and space in fairy tales (K. Kadyrov), the genesis of "oddities" in fairy tales and artistic assignments (Z. Rasulova), the epic interpretation of the conventional motive in fairy tales (Sh. Nazarova), the textology of the publication of fairy tales and the originality of the fairy tale tradition (Ya. Askarova) were studied in monographic works. As a result of the creative cooperation of folklorist M. Dzhuraev with the German storyteller Gabriel Keller and the Uzbek researcher Khurram Rakhimov, a two-volume catalog of Uzbek folk tales was created in Germany in 2018 under the title "Typenkatalog Usbekischer Zaubermaerchen: Klassifizierung mit Kommentaren." (Band I-II Vorabdruck, 2017. - 800 p).

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UO'K:894.375:7.044

TARIXIY TETRALOGIYA: O'ZBEK VA JAHON NASRI TAJRIBALARI

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***Annotatsiya:** Ushbu maqolada o'zbek va jahon adabiyotshunoslik ilmida o'ziga xos o'ringa ega bo'lgan tarixiy romanchilik, uning hajman va mazmunan farqlanish jihatlari haqida so'z yuritildi. Ayniqsa, romanchilik an'analarining epopeyaga xos ko'lamdorligi jihatdan tarixiy tetralogiya mansub asarlar tahlilga tortildi. Shuningdek, maqolada taniqli adib Muhammad Alining "Ulug' saltanat" tetralogiyasi va uning bosh qahramoni bo'lgan Amir Temur obrazining dunyo adabiyotshunosligidagi tarixiy va badiiy talqinlari ilmiy asoslandi.*

***Kalit so'zlar:** epopeya, tarixiy tetralogiya, motiv, epik polotno asarlar, realizm metodi, dilogiya, trilogiya, pentalogiya.*

HISTORICAL TETRALOGY: UZBEK AND WORLD PROSE EXPERIENCES

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