

The Essence and Scope of Medical Units in The Works of Folklore

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Annotation: The role of medical units in folk language and folklore works, their different encounters in dialects, their ethnolinguistic and ethno-folkloristic foundations, the determination of the features of linguo-cultural and linguopoetic expression in linguo-folkloristic and folklore texts are among the urgent tasks awaiting a solution. The solution of these tasks is noteworthy in that it allows to clarify the specific features of the lexicology of the folklore language. In world linguistics, the national language has always been considered as the main internal source that enriches the literary language. The article describes the study of medical units in folklore, the opinion of scientists

Key words: folklore, folkloristics, folklore lexicon, linguo-folkloristics, folk medicine, poetic sayings.

It is known that various terms meaning "people's creativity" were used in literary and artistic works created at the beginning of the 19th century and in literary studies. In 1813, the German scientist I.F. Knafl used terms such as "das Volkstum", "die Volkskinde", "die Volksforschung" to denote folklore and rituals related to it. At the same time, the terms "traditions populaires" in France, "tradizioni popolari" in Italy, and "tradiciones populares" in Spain were also used in the sense of "people's creativity". Since folklore is a product of the collective creativity of the people, there was a tradition of interpreting it as a collective phenomenon with the mass expression of the people's psyche. In this way, the terms "demologie" (Italy) and "demosofia" (Spain), which are used in the sense of a science that studies people's creativity, appeared [1].

Folklore is not just a term or a language unit. It is a national talent that embodies the perception, feeling, understanding and evaluation of the world around us by our ancestors. Russian scientist V.V. Kolesov noted in his research that folklore is the key to folk epistemology and ontology, and emphasizes that the richness and incomparability of words in folk art is manifested through folklore language [2].

It is known that folklore texts are studied by linguists, literary experts, ethnographers, historians, cultural experts, and art experts.

Linguistics as a new science began to be studied in world linguistics in the second half of the 20th century. A number of studies have been conducted in this area. M.A. Bobunova[3] studies the essence, goals and tasks of concepts, ideas in the language of folklore works through lexical-semantic analysis, while I. Kiseleva, I.S. Klimas, I.Y. Makhartova, T.G. Ivanovalar, K.F. Zakharova [4] researches folklore language lexicography and a number of researches on the dialectology of the folklore language have been carried out.

The term lingvofolkloristics combines two components. The object and the subject, that is, the specificity of the field of study, are studied on the basis of a certain system. The integration of linguistics - linguistics, folkloristics - folklore is the basis for the origin of the science of linguo-folkloristics. It has long been proven that the language of folklore is a separate system. Sources of folklore are created by the people, and they contain hopes, desires, pains, sorrows, and the goal of achieving goodness. The creator, the creator, and the hero are created by the people. The language of the works created in the vernacular is understandable, simple and fluent. Broadly speaking, the language of the folklore text does not fit into any mold or genre, but motivates society at the level of tradition. They are realized as unique figurative and expressive tools.

Today, three main linguo-folkloric schools have developed in Russian linguistics.

The representatives of the first school were created under the leadership of professors Y.B. Artemenko and Z.K. Tarlanov within the framework of the syntactic research of poetic works in folk oral works, the grammatical structure and composition of folk poetry, linguistic categories of sentences, comparisons in the genres of proverbs, matals, and fairy tales were studied. [5].

The representatives of the second school conducted the study of lexicology and lexicography of the folklore language under the leadership of Professor A.T. Khrolenko. By the representatives of this school, the solution of the specific problems of the word in folklore, development of folklore dictionaries, structural-semantic changes of lexical units, homonymy, synonymy, antonymy groups according to the relationship of meaning and form, organization of lexical units the classification of word groups, facultative and typical features in the folklore language were studied [6].

Representatives of the third school under the leadership of O.A. Petrenko are dedicated to the study of ethnolinguistics of the folklore language. The origin history, classification, geographical object, and national mentality of the terms of folk art have been studied [7].

The composition of the folklore language is mostly made up of dialectisms, ethnographies, linguocultures, archaisms and historicisms. Taking this into account, M.A. Babunova, an expert in this field, notes that the object of the dictionary of the folklore language is "linguistic units that have not been properly mastered by traditional lexicographic practice" [8].

The language of folklore works is a unique oral form of the national language. It forms a certain integrated system. But as D.Orayeva noted: "The theory of lexicography of folklore language has not yet been developed in our linguistics. In this regard, it can only be said that there are scientific studies created on the language of this or that epic" [9]. However, the study of the folklore language is of great importance in the study of the structure and history of the national language, the features of development, and the richness of the vocabulary. In particular, it is important to determine the place of dialectisms, linguocultures, ethnograms, ethnonyms, mythonyms and other language units in the language system, and to reveal the linguostylistic laws related to their use in speech.

Until now, studies of the lexicology of Uzbek folklore have been carried out in small quantities. More precisely, the interpretation of the lexical-semantic structure of one or another word in the folklore text, its place in the text, its linguopoetic feature and artistic-aesthetic function, and its relationship with other words in the text by Uzbek folklorists or some linguists is being studied only in appearance.

Studying the language of folklore works also contributes to the development of folklore textology (folklore textology). Also, it serves to identify the words that have passed from the words characteristic of oral communication to the literary language, and on this basis, to justify that the folklore language is an internal source of enrichment of the literary language.

In general, in the field of world linguistics and folklore, important studies and scientific researches were carried out by M.A. Bobunova, A.T. Khrolenka, Y.I. Makhortova, N.I. Morgunova, S.Y. Nikitina, V.G. Subbotina, O.L. Ladochkina, N.Y. Ushakova on linguo-folkloristics.

In Uzbek folklore, the linguistic features of the use of medical units in poetic texts related to folk medicine have not yet been specifically studied. Ethnographer A. Ashirov's works contain some opinions about them.

The researches of Uzbek folklorists M. Alaviya, B. Sarimsakov, S. Mirzayeva, D. Orayeva, O. Qayumov attract special attention in the recording and study of poetic sayings related to folk medicine. It is observed that they also note that the lexical units related to medicine used in the vernacular are the object of comprehensive research, and they note the essence, etymology, and linguopoetic nature of some of them. Among the Uzbek linguists M. Abuzalova, N. Gaybullayeva, A. Qobilova, D. Sobirova, linguistic features of medical units, comparative analysis, and linguocultural aspect were studied in the research.

Folklore language is made up of simple words with and without artistic and stylistic color. Therefore, the words of the folklore language can be studied in two parts: a) words with stylistic colors; b) words without stylistic color. This feature is also characteristic of the medical units that formed the subject of our research. After all, when medical units are used for poetic purposes (to individualize the hero) in the language of folklore works, it is observed that, among other words,

they acquire an artistic essence. At that time, they are also used in a connotative sense. For example:

If the head splits, the
If the arm is broken, it is in the sleeve.
I became a yellow straw,
Inside the wall" [10].

In this song, the names of three diseases: a cracked head, a broken arm, and a yellow straw are given figuratively as a means of expressing human pains, not physical, but mental.

Due to the fact that a large part of folklore works were created in the past, due to their antiquity, most of the words used in them have been explained so that the reader of today can understand them. In this respect, special study of the folklore language has become a necessity.

The etymology, stylistic sign, derivational property, semantic similarity, similarity of form, antonymy, nesting, gradation of the words used in the folklore language are also of particular importance. Identifying them is important in fully understanding the content (plot) of the folklore work.

The assimilation of folklore terms into our national language is a certain process. They are important resources that increase the vocabulary of the national language. In particular, it is a clear fact that a number of medical units in the folk language, such as anthrax, leprosy, sweating, plague, zotiljam, etc., have been transferred to the language of scientific medicine.

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