Hodi zarif’s first scientific activity

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Abstract
The article discusses the role of early scientific activity of the scientist Hodi Tillaevich Zarifov in his formation as a researcher and in the development of a mature scientist, as well as his entry into the field, as a collector of folklore.

In the early years of his scientific career, that is, in 1926–1930, Hodi Zarif, wrote traditional and modern epics, many examples of other genres of folklore, and the main role in the scientific activity of this period is the development of methods of recording folklore samples, the creation of a clear system of recording the pronunciation of folk art samples in writing. Therefore, in the early years of his career, the future scientist paid special attention to the development of guidelines for recording folk art, the preparation of instructions for folklore expeditions, and in 1934 published a methodological work entitled “Dictionary and a guide for term collectors.” Although it is the first methodological work in this field, it remains the only one for now. This means that even today it has not lost its relevance.

Keywords: Hodi Zarif, collector, folklore, expedition, epic, bakhshi, transcription, field work, scientific activity.

Introduction
An early scientific activity of the famous scientist Hodi Tillaevich Zarifov (Hodi Zarif, Hodi Zarifiy – 1905–1972) played an enormous role in his formation as a researcher and his development as a mature scientist. Because as in the activities of many great scientists, the fate of Hodi Zarif's subsequent research was also largely related to his early steps in science.

There are some ease in the study and evaluation of the first steps of the master scientist in science, he has his own testimonies. These testimonies allow us to comprehensively understand the environment and situation that led the scientist to enter folklore. Therefore, we considered it necessary to cite larger excerpt from the scholar's writings. Hodi Zarif writes: “In 1923, in Tashkent, the work of A.A. Divaev in the field of collecting and studying the folklore and ethnography of the people of Turkestan was highly appreciated by great scientists of the Union Academy of Sciences, many state and scientific organizations, secondary and higher educational institutions of Turkestan and other sister republics, the provision of a lifelong personal pension by Turkestan encouraged the further intensification of ethnographic and folkloric work in Turkestan. New, voluntary collectors of Uzbek folklore have appeared. One day, when it was impossible to write about the history of Uzbek folklore, and it was impossible to comprehend and imagine it, I began to collect folklore as a volunteer, an amateur. I was interested in this area on these anniversaries by A.A. Divaev. This esteemed scientist, in consultation with my uncle, the first Uzbek professor Ghazi Olim Yunusov, advised me to start with the collection of Uzbek folk proverbs and sayings. A.A. Divaev explained to me the importance of folk wisdom in a very simple and straightforward way and enchanted me with the aesthetic power of this immense wealth. Since then, I have been collecting proverbs and sayings from Uzbeks. Later I started collecting materials on other genres. During my studies in Baku (1923–1926), I received guidance from the Azerbaijan Research and Application Society, Professor of Azerbaijan folklore Bakir Chobanzoda and Hanafi Zaynolli. If I have had any success in this area since then, it is not surprising that what I have mentioned above was a definite factor!”[1]

Thus, it is clear from his confession that Hodi Zarif entered Uzbek folklore in 1923 as a “volunteer, amateur” collector of folklore. The years when he began his career as an amateur collector were the first buds of new folklore in Uzbekistan, and his family circumstances had a a good scientific environment in this
direction. Because after the death of his father (1919) he lived in the house of his uncle, Professor Ghazi Olim Yunusov [2]. Gazi Olim Yunusov was the scientist who organized the first expeditions to collect Uzbek folk art and ethnography and published some articles in the periodicals. Moreover, the famous ethnographer and folklorist of that time, Professor A.A.Divayev, who carried out significant work in the collection, publication and study of Kazakh folklore, was one of the closest people in the family of Ghazi Olim Yunusov. Such a case shows that the young researcher’s learning phase did not last very long. It should also be noted that A.A.Divayev presents him with an album of excerpts from his articles published in the press of that period in order to attract the interest of the amateur folklore collector and speed up his orientation to science [3]. These lead to a consistent and uninterrupted penetration of the young, future scientist into the field of science in which he is interested. Even though Professor T.Mirzaev wrote: “The collected materials were handed over to the Uzbek Committee of Education under the Academic Council of the Turkestan People's Commissariat of Education”[4], for some reason, the proverbs and sayings, as well as other materials of the young “volunteer” collector, written during these years (1923–1926) have not reached us. However, it is possible to assume that the collection of Uzbek folk proverbs, which was later compiled and published by the scientist, consisted of materials written by him during the initial collection activities [5].

Available information indicates that Hodi Zarif began to record and study folklore in September 1926, when, after graduating from Baku, he came to Tashkent and was hired by the Committee for the Study of Uzbeks of the Scientific Center of the People's Commissariat of Education of Uzbekistan, and soon became one of the leaders in this field: “Just like I am not a professional linguist, I do not have sufficient readiness for compiling vocabulary terms, but as an amateur ethnographer-folklorist, I dared to compile this little guide to the lower-level linguists as my first experiment, based on my little work in the field of Uzbek language and its dialects and my little experience in field research since 1926.”[6].

In the first period of his scientific activity, that is, in 1926–1930, Hodi Zarif wrote modern epics, such as “Shaibanikhan”, “Yusuf and Ahmad”, “Ravshan”, “Asilkhan”, “Forty Thousands”, “Mardikor”, “Hasan Batrak”, “Ochildov” and many examples of other genres of folklore. The main role in the scientific activity of this period is the development of methods of recording folklore samples, the creation of a clear system of recording the pronunciation of folk-art samples. Academician Sh. Shoabdurahmanov wrote about it: “When recording folklore samples, Hodi Zarif is interested not only in the content of the text, but also in its pronunciation. To fulfill this wish, he developed a transcription based on the Arabic script and later the Latin script - a system of phonetic writing in accordance with the peculiarities of pronunciation of the Uzbek-Kipchak dialect, belonging to the bakhshi who wrote their works. In this transcription, the author took separate marks for the concatenated vowels, taking into account the lingual and labial harmony, which is mainly characteristic of the Uzbek-Kipchak dialects... The transcription of Hodi Zarif also takes into account the diphthongization of vowels in the condition of anlaut and their appearance. In this case, depending on the strength of the forshlag (starting element), the maximum level... of diphthongization and... the degree of weakening are clearly expressed... At a time when Uzbek dialectography had not yet defined its phonetic transcription, the phonetic transcription proposed by Hodi Zarif in 1928 was later widely used in Uzbek dialectography and is now a daily practical tool in the practice of dialectological research”[7].

A relatively perfect phonetic transcription for dialectological research in Uzbekistan was developed by Professor V.V. Reshetov on the basis of the Cyrillic script only in 1948[8]. This once again fully confirms that Hodi Zarif's transcription was much earlier in time and was the first bold step in Uzbek philological science.

Hodi Zarif's transcription, which was highly appreciated by such great linguists as A.K.Borovkov, V.V.Reshetov, Sh. Shoabdurahmanov, in addition to the widespread use of folklore in the practice of recording and dialectological research has been successfully used in some folklore publications[9]. This means that the scientist wrote, studied and published folklore works in an interrelated way at the same time. Thus, his work focuses on the development of the principles of preparation of folklore works for publication in connection with the practice of publishing. A good example of this is the preparation for publication of the epic "Shaibanikhan" written by the Pulkan-poet and several modern ensembles of folk poets. At the same
time, in the early years of his career, the future great scholar paid special attention to the development of guidelines for the recording of samples of folk art, the preparation of instructions for conducting folklore expeditions. In this regard, his methodological work “Dictionary and a guide for term collectors”, published in 1934, is characteristic.

The first chapters of the manual provide instructions on the organization of field work (expeditions). It provides the necessary recommendations for the implementation of processes ranging from drawing up a plan and work calendar, to keeping a diary, from the use of maps and composts during the work, to photographing the necessary objects. A separate chapter describes the features of phonetic writing (transcription) recommended for the collection of words (terms), the recording of a particular work.

The scientist paid special attention to the completeness of the recorded material. In this regard, his following remark is extremely noteworthy:

“In order to study and check the literary language of some periods, it is necessary to collect manuscripts and old works written in the literary language of those times. There are still many such documents among the people, especially in their hands, in cells of graves and old madrasahs... Young investigators should keep in mind that such documents are often labels, endowments, certificates, religious books. Depending on their content, it is wrong to think that they should be lost instead of collecting because they are religious or Soviet ... They are historical documents, facts, as well as some sources and living evidence about the language of their time”[10].

The section of the manual called "Programs" defines the areas of word and term collection, the scope of the topic. The range of such topics, covering various aspects of social life, is divided into 34 sections, and the necessary recommendations for the collection of words and terms in these areas are given. These are: “Natural-geographical local horses”, “Mines”, “Plants”, “Animals”, “Meteorology”, “Astronomy”, “Folk dwellings”, “Housing”, “Household appliances”, “Food and Beverages”, “Clothes”, “Decorations”, “Vehicles”, “Farming”, “Horticulture”, “Livestock”, “Vegetables”, “Beekeeping, Poultry, Hunting, Greening, Nursery, Floriculture”, “Handicraft industry”, “Specialization and occupation”, “Trade”, “Medicine and folk medicine”, “Meeting”, “Class division”, “Law”, “Tribe”, “Family and kinship”, “Wedding”, “Death”, “Religion”, “Holidays”, “Games”, “Instrument, melody, dance”, “Oral literature” and others. This brief summary alone shows that Hodi Zarif knew all aspects of the people's social and domestic life very well. The scholar's “Dictionary and Terminology Guide” is the first methodological work in this field, but it is still the only one. This means that even today it has not lost its relevance.

One of the important features of Hodi Zarif's early scientific activity was that he justified the need to study folk art in connection with the practice of its creators and singers. In this regard, his articles dedicated to great national poets Polkan and Fozil Yuldash are characteristic [11]. Both articles cover the life and career of two great national poets, their repertoire, arguing that they are great epic poets who continue the living oral epic traditions. “Although the scientist's initial research did not produce in-depth generalizing theoretical conclusions, they are characterized as a harbinger of important issues that need to be addressed and covered in the future. In these works, the author wrote down facts that were completely unknown in his own science. Therefore, although on the surface they appear to be written in a general sense, in the sense of reporting, announcing, they are in fact a unique invention, an important discovery”[12]. At first glance, this assessment may seem like an exaggeration about the young scientist's early articles. Because they sound like a mere statement of the biography of the folk bakhshis. In this respect, it does not differ much from the articles published in Uzbek literature in those years. But the material that was evaluated in these articles was completely new They are valuable in that they were the first articles about folk bakhshis. The early scientific activity of the scientist played an important role in the establishment of his own place in science, as well as in the formation and development of modern Uzbek folklore. If we say that his activity was considered to be the founder of Uzbek folklore in the future, we will tell the truth in every way.
References

3. This album is currently stored in the Folklore Archive of the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan.
5. The word of the fathers is the eye of the mind / Compiler Hodi Zarif. – Tashkent, 1947.