



HISTORY OF THE STUDY OF TOPONYMIC LEGENDS AND NARRATIVES

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ABSTRACT: - Finding toponymic narratives and legends. To study them based on the specifics of the genre. Also, to go to historical places, to collect unstudied legends, stories and stories and bring them to our people. Water basins, mountains, gorges, some settlements, uninhabited places, cities and villages, hamlets, closely study toponymy, ethnography and the ancient past of local indigenous people and preserved up to now. I find it very important to learn more about their habits.

KEYWORDS: Folklore, toponymy, historical, literary, artistic, myth, narrative, genre, feature, prose, literature, past.

INTRODUCTION

As we all know, the oldest form of folk art in almost all nations of the world consists of myths and legends. Legends vary depending on the past of the nation. For example, our oldest ancestors worshiped various things they made, the sun, fire, some water and similar natural blessings or some natural phenomena. For this reason, the legends were different. In addition, the creation of the world, the creation of the whole world by the power of the word "Yaral" by God. In the "Flood" story about the world being covered by water, Prophet Noah took all living creatures in pairs by God's command. And

from this legend, the legend that the swallow is a friend to man, and that snakes eat frogs was born. Among them are the legends about the first man Adam and Eve and their expulsion from paradise, and the stories of Cain and Abel. Such various legends and narratives certainly reveal some modern truths. They tell about similar events that did not happen in historical life. Artistic texture is the main characteristic of myths and legends. That is why some legends are sometimes equated with fairy tales. Some legends are like myths.

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A legend is one of the oldest genres of folklore, its size is small, its content is in the form of anecdotes and stories. This type of folklore is a fictional creation of events and events that cannot happen in our social life, but are related to it. Myths were created in the process of people's desire to know one or another events happening in their environment or to understand the whole world that surrounds them. In many manuscript sources we find the terms "myth and truth" together. It is not for nothing, of course, the reason is that the truths are hidden under the legends. Some parts of various events experienced by our ancestors reach us in the form of legends and stories. There is also the fact that legends tell us about the culture, customs, traditions, and various rituals of our ancestors.

Afsana is derived from the Persian word (afsun) and refers to prose stories based on fantasy, magic, and life fiction. Stories of this type are expressed by the word "saw" in Mahmud Kashgari's work "Devonu lug'atit turk" and interpreted as a story, a short story. Mahmoud Kashgari describes the story as "an informer of past events" and developing his opinion, he says that "stories don't have to tell only about the past"¹.

The thematic division of the legend has been defined differently by our scholars. For example, in the book "Oral Poetic Creation of the Uzbek People", it is divided into two ideologically thematic aspects: purely mythological legends and legends that tell about historical events and incidents. Another group of our scholars studied the thematic aspect of the myth into three categories, i.e., legends about imaginary events and imaginary heroes, legends about historical events and historical figures, and the next type of Jangnoma legends.

If we look at the etymology of the word myth, we will learn the meaning of this term as narrative and legend. So, as the meaning is narration and legend, all three of these are three events. Myths often tell about the creation of the world, events that are difficult to fit into human thinking about the gods and the universe. Myths and legends differ in terms of the theme, and are often about religious, heroic, evil and good, historical figures. Now the legend and

K. Imomov, T. Mirzayev, B. Sarimsakov, O. Safarov. Uzbek folk poetry. Tashkent "Teacher" 1990

how can we move the narratives. It is worth saying that in legends or a collection of events and events, they come to the world on the basis of imaginary fabrications. We would not be wrong to say that it is second only to myth in terms of its distance from human thinking. In the narratives, events and events that are partially closer to social life than myths and legends are based on real life fictions, not fiction.

Legends are similar to fairy tales in their unnatural description of events and events, but they differ from them in that the plot does not have a stable form and is short. So legends do not have a stable plot and composition. this feature is related to their form of public performance and their function of providing information.

He will also be a storyteller. This is not the case with legends, legends and narratives are told by any person to another person, and you will not find traditional beginnings and endings like in fairy tales. Surkhandarya is the southernmost point of Uzbekistan and is the oldest part of the country rich in historical values. The Surkhandarya oasis is recognized as a place where people have lived since

ancient times due to its hot climate, the fertility of its trees, and especially its location in front of the river bed.

As we mentioned above, legends and narratives differ from each other in their real and imaginary nature. If we define the term of narration, it is the creation of events or events that may happen in our social life on the basis of life fictions. Narration is a prose genre of folklore, like legends and myths. It narrates events related to historical figures, heroes, historical events, and also the names of places.

Ideas such as goodness, humanity, bravery, ingenuity, loyalty, and love prevail in the narratives. Narratives, unlike legends, have a clear plot and consist of several episodes. The composition of the narratives is not as clear and concise as the plot of the legend.

Narratives are divided into historical and toponymic narratives according to their theme.

Historical narratives reflect the events related to the activities of a person or national heroes and promote the ideal norms of morality and decency. Narrations created about historical figures such as Tomaris, Shiroq, Alisher Navoi, Ulughbek, Ibn Sina, Beruni, Mashrab, Amir Temur, Sultan Mahmud are among them.

We know that legend is a sub-genre of the epic, which is passed down from the past by word of mouth, the events and events that happened in the past, sometimes changing, sometimes rarely the same. z will reach us. We must say that the development of the events narrated in the legends, that we know which element really happened in the past or not, is very complicated and cannot be clarified even now. Another characteristic of legends is that they provide information about the social

origin, history, and customs of a certain people.

Over the long past, masterpieces of oral artistic creativity of various genres have been created. In its place, folklore studies primarily collects works belonging to folk oral artistic creations created over a long period of time, prepares them for publication, scientifically analyzes and synthesizes them, and finally conveys them to the next generation. The services of our scholars in the initial collection and recording of Uzbek folklore works were incomparable. These are: "History of Bukhara" by the famous historian Abu Bakr Ibn Ja'far Narshahi who lived in the 10th century, "Devonu Lugatit Turk" by the great scholar of the 11th century Mahmud Kashgari, Mahmud Zamakhshari's proverbs and sayings, Nasiriddin Burkhaniddin Rabguzi's "Story" "Rabguzi" work, various narrations of historian Khondamir, as well as music folklore of Darvesh Ali Changi, works of Alisher Navoi, "Baburnoma" work of Zakhiriddin Muhammad Babur and Sheikh Suleiman Bukharis.

Orientalists, linguists, ethnographers, folklorists, as well as local historians and tourists who were active in Central Asia in the late 19th - early 20th centuries - A. Divayev, A. Eikhgorn, ANSamoylovich, NPOstroumov, V. Viyatkin, L. Kun, N. .Likoshin, P.Komarov, A.Khoroshkin, KGZeleman, Y.Kazbekov, L.Bundzinsky, M.Rostislavov and others folklore, customs, mythological beliefs, rituals and traditions of the local population, traditional calendar, holidays and They recorded the materials related to their activities and published them mainly in Russian. ¹According to the encyclopedia of folklore published by several of our scientists, we can see that the work of recording, scientific study and grouping of works of

¹O. Tolaboyev, M. Jorayev, B. Karimov, H. Abdiyev, I. Saidov Anthology of Uzbek folklore "National Encyclopedia of

Uzbekistan" State scientific publishing house Tashkent - 2017

Uzbek folk art creation directly from live performances began in the 20s of the 20th century. We can also learn about the beginning of scientific recording of folklore samples from the publication of a guide for collectors of folklore samples in the 1st issue of Maarif magazine in 1918. Examples of Uzbek folklore have a long history, each of them is distinguished by its own nature, plot structure, artistry, images, clearly and clearly described forms. Each of them was polished and perfectly expressed their character. These are poets who left a strong mark on their past history it is a product not only of events, but also of religious beliefs, customs, ceremonies, and traditions that occurred in the stages of household life.

colorful meanings, educational ideas, and beauty of each myth and legend art attracts people's attention. The ancient roots of such examples of folk oral creations began with the attitude to the real phenomenon, the remarkable reality that remained in the minds of the people. Each detail of the emerging folklore played a decisive role in the formation of a unique historical culture. This episode, the historical basis of the motives, the roots are combined with fiction. Real events sometimes become clear in legends, narratives, and demonic stories, and sometimes they are unknown and obscured. This area is determined by the antiquity of folklore, by the fact that it reflects a certain source in an incomparably elaborate fiction. In this sense, the folklore materials collected over the years are of particular importance in order to determine which period prose folklore works belong to, and to define the common features of that work.²

²Propp V. Ya. Folklore and deistvitelnost. M., 1978. S. 20.

important to study the composition of folklore works, to determine their historical, natural and mutually different aspects. is one of our duties. Traditions, religious beliefs, spirituality, ethnography, ancient culture, worldviews of our people are all reflected in our folk oral creativity.

One of the important and at the same time difficult tasks of folklore studies is to study the internal structure and structure of this or that work.

G', who headed the folklore- ethnographic encyclopedias organized by the Uzbek Board of Education. O. Yunusov was one of the first initiatives to collect and publish collections of folk art works. G'. By O. Yunusov, the well-known benefactors of our nation, such as Fazil Yoldosh son, Ergash Jumanbulbul son, were identified and introduced to the public by this person. In addition, Hodi Among them, Zarifov and Abdulla Alavi were active in identifying laparists, singers, storytellers and bakhshis.

Thanks to the research of our scientists mentioned above, Fazil Yoldosh son, Polkan poet, Ergash Jumanbulbul son, Nurman There are many examples of folkloristic epics written from folk bakshis such as Abduvoy son, Berdi bakshi, Abdullah the poet.

HTZarifov was the first in the history of Uzbek folklore studies to develop a special transcription for collecting and publishing works of folk art in the 20s of the 20th century. Because this scientific principle is based on deep theoretical knowledge and large-scale textual preparation, it is effectively used not only in Uzbek, but also in the folklore studies of the sister Turkic peoples³.

³O. _ To'labayev, M. ___ Jo'rayev, B. ___ Karimov, H. _ Abdiyev, I. _ SaidovAnthology of Uzbek folklore " Encyclopedia of the Millions of Uzbekistan " State Science HistoryTashkent - 2017

So, Mahmoud Kashgari collected a large amount of material related to the genres of folklore of Turkic tribes, such as songs, proverbs, matals, ritual folklores, legends, narrations. That's why "Devonu The comparative study of the folklore materials in the work Lugatit Turk" with examples of Uzbek folk oral artistic creations is of great importance in researching the historical development of folklore⁴.

Come on Zarif "Devonu". The dictionary writes about Turkish: It is as important to compare the lexical and grammatical facts in Devon with the language of all written works related to the Uzbek language, as it is to determine the existence of those facts in Uzbek folklore and dialects⁵.

Here, an important feature of M. Kashgari as a folklore collector is also highlighted: while the scientist is quoting the mythological legend of the "Blue Tubulgan", he said that he heard this story from a person who accompanied him. notes separately. Providing information about the narrator, that is, the performer, who recited the folklore work, is one of the scientific criteria for recording a sample of folk art.⁶

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⁴M. _Jo'rayev, J. _ _ _ Eshankulov "Introduction to Folklore" Tashkent - 2017.

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