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UZBEK PEOPLE'S ETHNONYMIC LEGENDS

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ABSTRACT

The article deals with the folklore of Uzbek folk ethnonyms and examples of their appearance in the written literature. In particular, the historical roots of the bell seed and samples from the epic "Alpomish" were studied. It should also be noted here that in many medieval historical sources the emergence of a particular tribe or tribe is explained in relation to the lives and activities of epic individuals taken separately.

KEYWORDS: *Ethnonymic Legend, Folk Art Thinking, Genesis, Folklore, Historical Figure, Genre, Epic Reality, Historical Truth, Written Literature.*

INTRODUCTION

Uzbeks are a people with a complex ethnic composition. Because it contains a lot of seeds in its composition. Each tribe that is part of the Uzbek ethnos has a name and a history associated with that name. It turns out that ethnonymic legends consist of semi-historical, semi-epic stories about the origin of these seeds.

Uzbek ethnonymic legends have not yet been fully collected and studied. Nevertheless, some historical sources have preserved legends about the origin of many tribes and clans. One of such sources is the work "Tavorixi guzida – Nusratnoma" by an unknown author.

It explains the history of the formation of many tribes and clans in connection with the marches of the legendary Oguzkhan and Genghis Khan. For example, it explains the history of the formation of Kipchak seeds as follows:

In the battle with Itbarakhan, Oguzkhan was defeated. It is during these military operations that a woman is seen in a tree hollow. The child is called a kipchak, meaning he was born in a tree hollow. When the boy grows up, he becomes the closest person to Oguzkhan and holds one of the most responsible positions in his army. The descendants of this person named Kipchak form the Kipchak tribe [5, p. 96].

THE MAIN FINDINGS AND RESULTS

It is evident that in this source, too, the history of the historically real seed, in keeping with the traditions of medieval historiography, is interpreted in a mythical way. It should also be noted here that in many medieval historical sources the emergence of a particular tribe or tribe is explained in relation to the lives and activities of epic individuals taken separately. Therefore, the same tradition is fully observed in the “Tavorihi guzida – Nusratnoma”. For example, the history of the formation of the blood seed in it is explained in this way. The people who loaded the booty captured during the battles of Oguzkhan on chariots were called *kangli*. Those who dispersed from them formed a bloody seed. Because bloody Turkish means chariot [5, p. 9].

The seed of Qalach is narrated in the following narration. On his way back from Isfahan after his march to Khorasan, Oguzkhan came across a woman with a nursing baby. The mother's milk was gone, and the baby was screaming with hunger. Oguzkhan wants to take the child into his care and raise him to be a good warrior. But the woman refuses the offer. Angry Oguzkhan shouted “*Stay hungry!*” he continues on his way screaming. The offspring from this baby form the kalach seed [5, pp. 9-10].

It should be noted that, as in many other cases, the folk etymology lies in the interpretation of this epic term. Because it seems that the word side of the ethnic term, especially its phonetic structure, is a combination of the Qalach-Uzbek words “*qol ach*”. Such a lexical association led to the creation of a peculiar epic ‘history’ that directly explains the origin of the *kalach* seed. But it should also be noted that there are no historical facts that confirm or deny how close these types of myths and legends are to historical truth. That is why we are unable to study their exact history. The most important thing for us is the existence of legends that explain the origin of this or that ethnic term.

The “Nusratnama”, like many other tribes and clans, explains the history of the formation of the Qarluqs. Snowdrops are one of the oldest seeds common in Central Asia and Turkestan. For this reason, the Snow dialect is one of the leading dialects of modern Uzbek. In this source, the history of snowfields, the etymology of the term snowball is explained on the basis of a specific small legend. It says heavy snow falls when Oguzkhan returns home from a trip to Georgia. His entire army remains in dire straits. Many die from the cold. Some leave the army behind. Oguzkhan calls this place snow. After that, the people who stayed in the city and their descendants became known as snowmen [5, pp. 9-10].

Thus, Uzbek ethnonymic legends are significant in that they allow the history of the emergence of various tribes and clans to be to some extent imaginative about the clans and tribes that make up the ethnic composition of the people, even if they do not have an epic, real historical basis.

Some of the Uzbek ethnonymic legends have attracted the attention of historians and ethnographers with different relationships. For example, the khan of Khiva, the famous historian Abulgazi Bahodirkhan, explains the origin of the Turkmen ethnonym in his “Shajarai Tarokima”

as follows: “The Tajiks who came to Mowarounnahr used to be called Turks by the Tajiks. After five or six steps, he fell to the ground, his temples were narrow and his eyes were big, his face was small and his nose was big. The Turkmen captives and traders came to Mowarounnahr from the settled lands. When they saw them, the Tajiks said they were Turks. The former Turks were given a Turkmen name. Its meaning would be a Turkish-like *temak*. Black people do not say Turkmen, they say Turkmen” [6, p. 42].

This information of Abulgazi correctly explains the origin of Turkmen ethnonymy. This is because in oral speech, it is legal for a word to be shortened, especially for certain parts of speech in other languages. Furthermore, we accept the above narrations explaining the Turkmen ethnonym as the only interpretation.

Most ethnonymic narrations are based on the interpretation of the name of a tribe, clan, or people in relation to the proximity or correspondence of one or more words to the sound side. Ch. The legends about the Kyrgyz ethnonym cited by Valikhanov originated in a similar way. According to the scientist, the Kyrgyz term came to its present form due to the combination of the words forty-girl and phonetic changes. One of the narrations he cites explains the origin of the Kyrgyz as follows: A dervish named Mansur is accused of spreading various wounds and diseases among the people. So they want to kill him. Mansur then begs them to burn his corpse and throw it into the lake. When Mansur's ash is thrown into the lake, white foam appears at the edge of the water. Curiously, the princess and her maids also drink from these foams. As a result, they all become pregnant. The king drove his daughter and concubines to the other side of the Chu River, that is, to the north. The descendants of the princess and her concubines, and of the children, constitute the Kyrkkiz-Kyrgyz people.

Although the plot is completely different, a second narration explaining the connection of the Kyrgyz term with the words forty and girl is also given by Ch. Valikhanov. It is said that the daughter of a tribal khan was traveling with forty maids. One day when he returned from such a journey, the enemy killed all the people of the village and destroyed everything. Only one red dog survived in the village. The princess and the maids communicate with the dog. From them children are born. From these children came the Kyrgyz, that is, the Kyrgyz people [1, pp. 281-290].

Both legends are interesting, the first of which is dominated by magic (magic), fiction and supernatural imagery. In our opinion, it has an image effect typical of fairy tales. In the second legend, the influence of the dog totem is felt, because the red dog totem, which is in contact with the khan's daughter and his concubines, consists of the image of the ancestor himself.

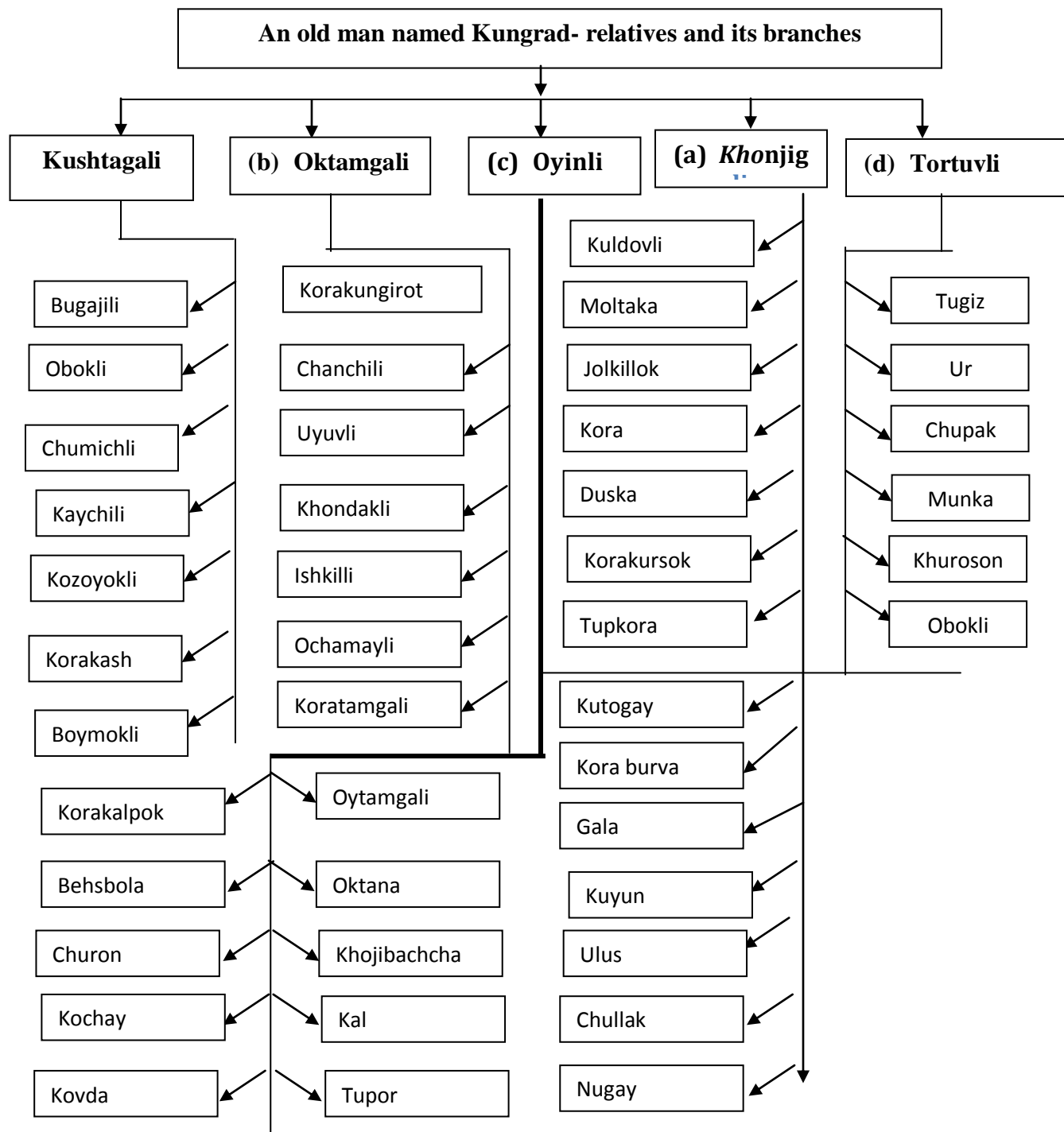
One of the largest Uzbek tribes is Kungrad, and one of the legends explaining the origin of this tribe and the appearance of the provinces within it is given by L.P. Potapov. It is said that an old horseman was looking for his *jong* (three-year-old camel) in the desert. At one point he encounters forty horsemen. They ask the old man if he has seen a state bird. They say there is a king and his state bird. The king commanded that if I die; let the state bird fly, and whoever the bird lands on should be chosen as king. When their kings died, they flew a state bird in search of that bird.

The old man says he has not seen a state bird, but under a hill lays a seemingly very happy young man. The riders ask the old man to show them the place. The old man agrees and leads them there. Then they saw the state bird spreading its wings and casting a shadow over the sleeping

young man. They immediately woke the young man, explained the whole story, and told them that he would be king, and the young man agreed. The young man was given a horse. As the young man mounted the horse, the horse fell, unable to lift it. So he rode on the horses of forty horsemen one by one, and this happened every time. Then the young man tells the old man that he will give his horse, only his horse can lift himself. In return, he says he will reward the old man when he is elected king. The old man gets used to it and gives his brown horse to the young man. They leave. Soon he hears that the young man has been elected king. The old man immediately goes to the king to receive his reward.

The old man approached the palace and shouted, “The owner of the brown horse has come.” When the young man heard this, he called the old man to him so that he could choose the reward he needed. The old man asks for a desert gift to take care of his herd. The king obeys his request and tells the old man to ask for something else. The old man looks around and sees many women and asks one of them to marry him. The king fulfills this request as well. The old man returns home with his wife on his horse. He had four sons named *Koshtamgali*, *Vakhtamgali*, *Kantigali* and *Aynli*. The old man gave each of them his inheritance, took his share, and moved with his young wife to another place - to the foothills of Mount Boysun. From then on the old man and his wife were called bells. It was here that his fifth son was born. The child was named *Tortuvli*, meaning gifted [4, p. 38].

The only source written and published by the famous ethnographer L.P.Patonov at the beginning of the last century is the Kungrad seed and its five branches, and various variants of the legend explaining the information about the regions within them are also widespread among the creative people. We even see that in the folk epics sung by some bakhshi-poets, detailed information about the Kungrad tribe and its branches is given. For example, the famous Bakhshi Umir from Surkhandarya is the son and student of the poet Safar oğlu - Kara Bakhshi Umir oğlu from our folklore scholars' prof. The epic “Alpomish” written and prepared for publication by M.M. Murodov and associate professor Abduolim Ergashev also contains information about the Kungrad seed and its branches [3, p. 565].



The epic part of the legend and epic, which explains the origin of the bell seed and its five regions, consists of a plot based on a fictional life, in which the regions of the bell are closely related; bloodline, and therefore they should live in peace, that is, the patronymic idea. That is why the first source cited in one of them is valued as a beautiful example of ethnonymic narration. The second source is the small epic fragments from the epic “Alpomish”, which are the best examples of vital information about the Kungrad seed and its branches.

CONCLUSION

In short, Uzbek ethnonymic legends serve to explain all the tribes that make up the Uzbek people and their origins. But most of them are now forgotten because they were not recorded. The plot of the legends belonging to this group has no real historical basis. For this reason, their historicity is evident in the real existence of a particular tribe or clan living under a name.

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