

## FUNDAMENTALS OF FORMATION OF EPIC THINKING

**Baltayeva Ikbal Tadjibayevna\***

\*Associate Professor,  
Candidate of Philological Sciences,  
Department of Uzbek Language and Literature,  
Uzbek state physical culture and sports,  
UZBEKISTAN

Email id: tojiboyevna.iqbol@gmail.com

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### ABSTRACT

*The article explores the rich and comprehensive oral tradition of our people, in particular, the epic, in order to identify the roots of spiritual maturity, such as the courage and honesty of our ancestors, the spirit of courage, to educate them from true heroes who do not spare their lives for the country, the study of its nature and principles of its survival. In particular, the work is based on migology, animism and fetishism, the first examples of folk epics associated with the past life of the peoples of Central Asia, such as Avesto, Kitabi Dada Korkut, Irk bitig, Bundaksishn, are in the specifics of the plot systems of such sources.*

**KEYWORDS:** *myth, mythology, "sav", myth, "Avesto", "The Book of Dada Korkut", "Oguznoma", totemism, fetishism, animism, "Bitig Race", "Bundaksion".*

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### INTRODUCTION

The first stage of folk poetry is inextricably linked with various forms of primitive human activity and is characterized by the reflection of religious, mythological views, basic scientific knowledge, and ideas about nature, and society of the ancients. Traditions and customs associated with human spiritual maturity have a special place in the system of national values. They are an integral part of the national culture and have played an important role in the formation, development, and spiritual needs of the people and the nation for centuries.

In ancient times, a person who did not understand the origin of the universe, the changes in the seasons, and the nature of earthquakes on earth tried to find his own explanation. As a result, that something must have lifted the earth was first invented, and then the gods represented the interpretation of each event. Such views are still common today. However, "the reflection of ceremonies in the epic, the role of ceremonies in the epic plot" [1] is unique. In particular, when a traveling wolf sees an eagle, he considers himself lucky. When he sees a fox, he becomes suspicious and waits for something bad to happen. In the dream of a young man riding a horse, he feels as if he has heard about the positive changes in his life. At weddings, our young men are still around the fire, throwing hair on them. Our old people will be happy to build a swallow's ceiling. When they see a horse, they pat it on the head. Until recently, in some districts of the Kashkadarya region, it was customary to put wolf skin under the cradle of a newborn baby and to decorate the cradle by piercing its teeth. From time to time even now the man in the family buys

fish for the house. And this is a good quality, a habit. There are many such habits. Of course, it's hard to get to the bottom of the numbers. So that's how they came to be. Why do our people respect water, bread, and salt? He tries to be clean. Man always tries to find the best in everything. Imagination seeks a reason to justify these interests. Over time, the experience of life has led to the need to categorize these events, distinguishing between beneficial and harmful. As a result, many people think, "This is good, this is bad." For example, it is good if a nightingale sings in a person's yard; it has become a habit to assume that an owl sings badly. What may seem insignificant has been ingrained in the minds of our people for centuries, based on various traditions and customs. [2]

The ancient, simple stories about the world, humanity and the origin of man are called "myths" in science. The word myth (Greek mythos - word, myth, legend) in the dictionary is a set of primitive ideas of the ancients about the universe, the creation of the universe, the creation of man, plants and animals, and the emergence of celestial bodies. It includes beliefs about the causes and nature of natural phenomena, mythical heroes, goddesses, and gods." Mythology is the study of myths. "Folklore is primarily a process of transition from mythological thinking to poetic thinking." In Mahmud Kashgari's *Devonu lug'ati--turk*, "sav" means "remembering the word of the fathers" and can be called a "myth" in our Turkic language. The Arabic word for "myth" is the same. However, since scholars around the world call ancient stories "myths," they use the same term in Uzbek folklore. [3]

They give the first examples of myths about the past lives of the peoples of Central Asia in the book *Avesta*. *Avesta* is a product of the creativity of our ancestors who lived in ancient Khorezm. I wrote the first oral work in gold letters on the skin of 12,000 cattle at the initiative of Zoroaster after the formation of the writing culture. Legends of the 11th century are mentioned in the *Book of Dada Korkut* and in the 13th century the books about *Oguz Khagan* called *Oguznoma* (although the events in them indicate that the text of the legends was created long ago mentioned) contains mythical expressions about the history of the Turkic tribes and clans. We'll talk about these books later. Let's start with the theoretical and practical details of the myth.

The aim is to study the similarities in the plot and motives of the epics of the peoples of Central Asia and the world. Although the issue of the epic plot in the epics has been studied in both Uzbek folklore and world folklore, it has not fully revealed its complex structure. Accordingly, the main goal of this study was the comparative-typological, lingua-cultural and thematic study of the plots and motifs of the epics of the peoples of Central Asia and the world. [4]

The concept of myth consists of the words totemism, and fetishism. According to dictionaries and encyclopedias, the word "totemism" is derived from "his seed." One North American tribe believed that humans and certain species of animals and plants were related. They were not hunted, they were not killed, and they were not eaten. And the plants are revered. This custom is still practiced by all peoples of the world. In India, it is generally forbidden to slaughter an animal, that is, to bleed it. Cows are especially revered. In Australia, the kangaroo is a particularly revered animal. Uzbeks respect animals and birds such as wolves, camels, bears, horses, sheep, snakes, fish, swallows, eagles, roosters, and musicians. [5]

The coat of arms of independent Uzbekistan has an image of a humo bird. Our people also have a special belief in fruit and non-fruit trees such as maple, quince, pomegranate, willow. True, the animals, birds, and trees listed above are revered as totems. But with a little thought, the roots of

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their beliefs have a special meaning. These include the wolf's dependence on independent living and courage; the camel's endurance of thirst; the horse's devotion to man, his intelligence; that the eagle is an energetic and militant bird; longevity of maple; We also know that the pomegranate has many seeds (as a sign of a child), the coolness of the willow, and that it is made of drums. [6]

In ancient times, our ancestors considered knives, bread, ovens, tandoors, doppi, books, especially arrows and bows, to be sacred. The most ancient ideas of our people about celestial bodies, flora and fauna are reflected in the works of folklore. These ideas gave rise to many words in our language, to the formation of figurative artistic thinking. The word "wolf" in Uzbek is used somewhere today as a negative word, in a figurative sense. However, the constant lines in our epics of "running like a wolf" and the phrase "wolf, fox" in the living language emphasize that the roots of the word "wolf" are rooted in ancient, totemistic ideas. [7]

The green, white, and blue of the Uzbek flag, the red between them, the moon in the corner, and the 12 stars all have symbolic meanings. Typically, green youth, red, shed blood on the one hand virgin pride, white life, black, on the one hand, tragedy reflect the meanings of greatness, grandeur, brown maturity, puberty brought If you look at the ancient miniatures of Babur's works, you will see a servant holding a white towel-like cloth over the kings. This custom served the purpose of emphasizing that the future of the king was rich in victories, the peace of his country, and his independence. [8]

Animism is a combination of totemism and fetishism. Animism is the ability to use the magic power of the word to affect the human psyche, to save it from disease, to refresh its nature. That is why the word bakhshi, meaning healing, has been preserved. [9]

We have preserved the heroism depicted in the myths in the traditions. As a result, as artistic thinking developed, perfection prevailed in oral art, and written copies of works such as the Avesta, the Book of Dada Korkut, and the Oguznama emerged.

So, they can compare the Uzbek mythical world to a separate mysterious world. [10]

In it, our people, our country, our history are perfectly represented. Animistic and totemistic views, various mythological beliefs played an important role in the creation of the oldest works of folklore, and they have come down to us only through ancient historical monuments, scientific works and memorabilia. proves to be a rich nation with work.

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