

UZBEK ETHNOMYMIC LEGENDS

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Annotation. The article talks about folklore and written examples of Uzbek folk ethnonyms. In particular, the historical roots of the bell clan and its examples in the epic "Alpomish" were studied.

Key words: ethnonymic narrative, folk artistic thought, genesis, folklore, historical figure, genre, epic reality, historical truth, written literature.

Uzbeks are a people with a complex ethnic composition. Because it includes many clans. Each clan included in the Uzbek ethnos has a name and a history associated with this name. It turns out that ethnonymic legends consist of semi-historical, semi-epic stories about the emergence of these clans.

Uzbek ethnonymic legends have not yet been fully collected and specially studied. Nevertheless, in some historical sources, legends about the emergence of many tribes and clans have been preserved. One of such sources is the work "Tavorikhi guzida - Nusratnoma" of an unknown author.

In it, the history of the emergence of many tribes and clans is explained in connection with the campaigns of the legendary Oguz Khan and Genghis Khan. For example, the history of the emergence of the Kipchak clans is explained in this way:

In the battle with Itbarak Khan, Oguz Khan is defeated. It is during these military operations that a woman gives birth in a tree hollow. The child is called Kipchak, that is, born in a tree hollow. When the child grows up, he becomes the closest person to Oguz Khan and occupies one of the most responsible positions in his army. The descendants of this person named Kipchak form the Kipchak clan [5:96].

It is clear that in this source, too, the history of a historically real clan is explained in a narrative way, remaining faithful to the traditions of medieval historiography. It should also be noted here that in many medieval historical sources, the emergence of a particular clan or tribe is explained in connection with the life and activities of individual epic figures. Therefore, this tradition is also fully observed in the "Tavarikh-i-Guzida - Nusratnoma". For example, it explains the history of the emergence of the Kangli clan as follows. The people who loaded the captured loot into carts during the battles of Oghuz Khan were called Kangli. The people who spread from them formed the Kangli clan. Because Kangli means cart in Turkish [5:9].

The Kalach clan is described in the following narration. While Oghuz Khan was returning from Isfahan after his campaign in Khorasan, he came across a woman with a nursing child. The mother's milk was gone, and the baby was crying loudly from hunger. Oghuz Khan wanted to take the baby under his care and raise him as a good warrior. But the woman did not agree to this offer. Angry, Oghuz Khan continued on his way, shouting "Stay hungry!" It is from this baby that the descendants of the Kalach clan form the Kalach clan [5:9-10].

If you pay attention, as in many other cases, the explanation of this epic term also contains folk etymology. Because in it, the word aspect of the ethnic term, especially its sound composition, seems to consist of a combination of the words "qol och" in the Kalach-Uzbek language. Such a lexical association directly led to the creation of a unique epic "history" explaining the emergence of the Kalach clan. However, it should also be said that there are no historical facts confirming or denying how close such legends and legends are to historical truth. That is why we are powerless to study their exact history. The most important thing for us is the existence of legends explaining the emergence of this or that ethnic term.

The history of the emergence of the Qarluqs, along with many clans and tribes, is also explained in the "Nusratnoma". The Qarluqs are considered one of the most ancient tribes widespread in Central Asia and Turkestan. For this reason, the Qarluq dialect is one of the leading dialects in the current Uzbek language. In this source, the history of the Qarluqs and the etymology of the term Qarluq are explained based on a unique small legend. It says that when Oghuz Khan was returning to his homeland from his campaign in Georgia, a thick snow fell. His entire army was in a difficult situation. Many died from the cold. And part of the army was left behind. Oghuz Khan called this place Qarluq. After that, the people who remained in this place and their descendants began to be called Qarluqs [5:9-10].

Some of the Uzbek ethnonyms have also attracted the attention of historians and ethnographers in various ways. For example, the famous historian Abulgazi Bakhodirkhan, Khan of Khiva, in his "Shajarai Tarokima" explains the emergence of the ethnonym Turkmen as follows: "The Tajiks used to call the Turkmens who landed in the Movarunnahr Turks at first. After five or six years, they were dragged to the ground and into the water, so that their temples were narrow and their eyes were large, their faces were small and their noses were large. When the Turkmens came to the land, captives and traders from the settled countries began to come to the Movarunnahr. When they saw them, the Tajiks called them Turks. They gave the former Turks the name Turkmanand teb. Its meaning is a Turk-like tobacco. The black people do not say Turkmen, they say Turkmen" [6:42].

This information by Abulghazi correctly explains the emergence of the Turkmen ethnonym. Because in oral speech, the shortening of some elements of a word, especially in words belonging to other languages, for the sake of brevity is considered a legitimate situation. Moreover, we accept the above narrations explaining the Turkmen ethnonym as the only interpretation.

Most ethnonym narrations are based on the interpretation of the name of a tribe, clan or people in connection with the proximity or coincidence of one or more words in sound. The narrations about the Kyrgyz ethnonym cited by Ch. Valikhonov arose in a similar way. Because, according to the scientist, the term Kyrgyz came to its current form as a result of the combination of the words kirq-kiz and phonetic changes. One of the legends he cites explains the emergence of the Kyrgyz as follows: A dervish named Mansur is accused of causing various diseases and plagues among the people. Therefore, they want to kill him. Then Mansur asks to be cremated and thrown into a lake. When Mansur's ashes are thrown into the lake, white foam appears on the edge of the water. Out of curiosity, the queen and her concubines also drink from this foam. As a result, they all become pregnant. The king banishes his daughter and concubines to the other side of the Chu River, that is, to the north. The descendants of the

queen and her concubines and the children who came from them form the Kyrgyz people - the Kyrgyz people.

Although the plot is completely different, another legend is also cited by Ch. Valikhanov, explaining the connection of the term Kyrgyz with the words "forty" and "girl". It is said that the daughter of a tribal khan was traveling with forty concubines. One day, when she returned from such a trip, the enemy killed the entire village population and ruined everything. Only one red dog survived in the village. The princess and the concubines had intercourse with the dog. Children were born to them. It is from these children that the Kyrgyz, that is, the Kyrgyz people, emerged [1:281-290].

Both stories are interesting, and in the first one, magic (sorcery), fantasy, and supernatural imagery prevail. In our opinion, the influence of imagery typical of magical-fantasy tales is noticeable. In the second story, the influence of the dog totem is noticeable, because the red dog totem, which is in contact with the khan's daughter and her concubines, consists of the image of the ancestor itself.

One of the large Uzbek clans is the Kungirov, and one of the legends explaining the emergence of this tribe and the formation of its regions is given by L.P. Potapov. It says that an old man was riding in the desert looking for his young camels (three-year-old camels). At one point, he came across forty horsemen. They asked the old man if he had seen the state bird. They said that there was a king and his state bird. The king had made a will that if he died, they should fly the state bird, and whoever the bird landed on would be elected king. When their kings died, they flew the state bird and searched for this bird. The old man said that he had not seen the state bird, but that a young man, who seemed very happy, was lying under a hill. The horsemen asked the old man to show them where it was. The old man agreed and led them to that place. Then they saw that the state bird was spreading its wings and casting a shadow over the sleeping young man. They immediately woke the young man up, explained the whole story, and told them that he was going to be king, and the young man agreed. They gave the young man a horse. When the young man mounted the horse, the horse could not support him and fell down. Thus, he rode the horses of forty riders one by one, and this happened every time. Then the young man told the old man that he would give him his horse, and that only his horse could support him. In return, he said that he would reward the old man when he was elected king. The old man agreed and gave the young man his brown horse. They left. Not long after, he heard that the young man had been elected king. The old man immediately went to the king to receive his reward.

The old man approached the palace and shouted, "The owner of the brown horse has arrived." Hearing this, the young man called the old man to him so that he could choose the reward he wanted. The old man asked for a desert to graze his herd. The king granted his request and told him to ask the old man for something else. When the old man looked around, he saw many women and asked him to give one of them as his wife. The king granted this request as well. The old man returned home with his wife on his horse. He had four sons named Koshtamgali, Vakhtamgali, Kantigali, and Aynli. The old man divided his inheritance among each of them, took his share, and moved with his young wife to another place - to the foot of Mount Baysun. From that moment on, the old man and his wife were called Kun'gorat. His fifth son was born there. The child was named Tortuvli, which means gifted [4:38].

At the beginning of the last century, the only source recorded and published by the famous ethnographer L.P. Patonov - the only one that explains the information about the emergence of the Kun'gorat clan and its five branches and the regions within them - various versions of the legend are also widely spread among the creative people. We can even witness that in the folk epics sung by some Bakhshi poets, complete information about the Kun'gorat clan and its branches is given. For example, the famous Bakhshi poet Umir Safar oglu from Surkhandarya - from our folklore scholars Prof. The information about the Kungirat clan and its chieftains in the epic poem "Alpomish" [3], written and prepared for publication by M.M. Murodov and Associate Professor Abdoolim Ergashev, is one of them.

The narrative in the information explaining the emergence of the Kungirat clan and its five districts and the epic fragment in the epic consist of a plot based on a life story, in which the close connection and blood relationship of the districts within the clan are put forward, and therefore, they should live in peace, that is, the patronymic idea is put forward. Therefore, the first source cited in one of them is valued as a beautiful example of an ethnonymic narrative. The second source, small epic fragments taken from the epic poem "Alpomish", are the best examples of life information about the Kungirat clan and its chieftains.

In conclusion, Uzbek ethnonymic legends serve to explain the origin of all the clans that make up the Uzbek people. However, most of them have been forgotten because they were not written down. The plot of the legends belonging to this group does not have a real historical basis. For this reason, their historicity is evident in the real existence of tribes or clans living under a specific name.

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