Criteria of Classification of Toponimic Legends UZBEK

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ABSTRACT: In the study of world literature, special attention is paid to the comparative-typological analysis of the artistic interpretations of the toponymic plots of the epic type, which arrived through ancient written sources, in folklore and written literature, and to show the role of the archaic epic in the poetic transformation and development of artistic thinking. As a result of researching the genesis and artistic evolution of the epic (textual) tradition, it was proved that the ancient plots, which express the unique national mentality and artistic-aesthetic traditions of the peoples of the world, had a significant impact on the development of the literary process. In particular, scientific research on the interpretation of ancient plots of toponymic objects preserved through written monuments is paleontological in literary studies. became the basis for the formation of the direction.

I. INTRODUCTION.

The ideas reflected in the ancient heroic epics in the motives of the genesis of narratives and legends are of great practical importance in educating the young generation in the spirit of the noble traditions of our great ancestors. After all, in our country, "restoration of the ancient history and rich culture of our people, comprehensive study and promotion of the scientific, religious and spiritual heritage of our great scholars and saints" to improve the holy places, to make the young generation their beloved Great work was done on education in the spirit of traditions and it is still being continued consistently." Therefore, the study of Uzbek literature and examples of oral toponymic prose, in particular, the unique features of the epic of the development of Uzbek toponymic prose and the poetic evolution, is a complete basis for illuminating the history of the formation of the artistic thinking of our peoplex4.202-233].

II. PRINCIPAL PART

Development of criteria for classification of toponymic narratives and legends about place names and further improvement of existing scientific views in this regard is one of the most pressing problems of modern world folklore studies. Because until now, despite the fact that many scientific works have been created to study the unique nature, artistic features and plot types of folklore works of myth and narrative genres, a comprehensively based scientific classification of these folklore genres has not been created [1.182]..

The reason for this, in our opinion, is that the scientific criteria on which the classification is based have not been fully developed. Therefore, in this scientific information, we found it necessary to analyze with a critical eye the classifications in the scientific works on the research of our prose in folk art and the criteria that are the basis of these classifications. In 1964, a special international scientific conference dedicated to the problem of genres of oral prose was held in Budapest, due to the lack of a unanimous scientific view among folklorists on the classification and analysis of genres of oral prose other than fairy tales. In this conference, myths and legends were classified into four and the type described as "historical and cultural-historical" included "legends and legends related to the emergence of cultural monuments and settlements" and "place names". It seems that in this classification, first of all, the inclusion of legends and narratives, which perform the function of explaining the meaning of place names, into the "historical and cultural-historical type" is not very desirable.

Because although such narratives have the characteristics of historicity and historical-ethnographic concreteness, this is not the main feature of toponymic prose, that is, the leading epic property. In historical legends and legends, this sign is considered the leading epic feature. Therefore, in our opinion, it is better to generalize the legends and legends about place names, cultural-historical monuments and natural monuments as works belonging to the "toponymic

type"[2.18].. Second, in our view, the above classification seems to allow logical repetition. If we take into account that the terms "cultural monuments and inhabited places" are also related to toponymy, the confusion of the classification is clearly visible. In our opinion, if the works belonging to this group were combined into one system under the name of "legends and legends related to place names", this repetition would be eliminated. The well-known Russian folklorist V.K. Sokolova, who comprehensively studied the scientific-theoretical views of foreign scientists on the classification of folk prose works, while researching the toponymic narratives of the East Slavic peoples, proposed to classify them according to the naming basis of the place name, which forms the toponymic code of the plot of the narrative [4.202-233;3.34-41]:

1) toponyms created on the basis of the name of a person who lived in a certain place, the clan to which he belonged, or the social position, profession, nationality and other characteristics of that person;

2) names related to historical events, traditions and customs of the local population;

3) place names formed on the basis of a word or phrase spoken by a person.

In 2001, folklorist E.A. Orlova published the 1st book of "Toponymic narratives of the Voronezh region". Folklore works in this collection, composed of legends and legends collected from a certain region, are classified as follows:

1) "Natural cycle", i.e. "series of nature" or narratives related to the specific appearance of the terrain, rivers and tributaries, real and mythical animals;

2) "Pervoposelenchesky tsikl", i.e. "indigenous population group" or the legends related to the names of people who first lived in this place, people who moved later, robbers, different clans;

3. "Tatar-Mongolian cycle", i.e. "Mongolian-Tatar series" or narratives on love and romance, narratives about Tatar khans and military patriotism of the Russian people;

4) "Church cycle", i.e. "church series" narratives;

5) "Historical cycle", that is, "historical narratives" or narratives about toponyms given by historical figures[5.74-103;6.9-13]..

Although this classification covers the main plot types of toponymic print samples recorded from the Voronezh region, it cannot be considered very successful because it is not based on a single classification criterion.

After all, E.A. Orlova herself, in her preface-article to this collection, approves the scientific interpretation of V. Sokolova on the classification of East Slavic toponymic narratives, and goes on to describe her above-mentioned description. Later, scientists who researched legends and narratives in the folklore of different peoples of the world, based on the nature of the factual material collected in their hands, put forward views about different classification criteria. For example, N.D. Foshko, who studied prose genres of Khmer folklore living in Kampuchea, tried to classify toponymic legends according to the history of formation of traditional epic plots. In his opinion, approach the issue from this point of view

In his opinion, if the issue is approached from this point of view, it becomes clear that the toponymic legends whose plots have ancient foundations differ from the toponymic legends created in the later period. According to the classification of folklorist scientist V.Sh.Gungarov, who analyzed the specific features of Hori-Buryat toponymic legends, folk legends about place names are divided into two types: a) toponymic legends with historical meaning; b) toponymic legends of a mythological nature. In this article, legends based on epic plots directly related to real historical reality are considered to belong to the "historical type", while the main motifs are mythological creatures such as Arakha (Rahu) and epic heroes, in particular, the legends related to Geser's adventures are "mythological prose". analyzed as a sample. In our opinion, if we consider the works of folk prose, the plot of which consists of the expression of reality with a real-life basis, belong to the "narrative" genre, it becomes clear that the folklore works included in the first paragraph of V.Sh. Gungarov's classification are toponymic narratives. According to E.M. Alieva, who studied the legends and legends of Dargins living in Dagestan, toponymic legends and legends are divided into two types[2.18]:

a) about the emergence of villages and villages;

b) about the origin of the names of natural monuments and objects. It seems that, despite the fact that certain scientific experiences have been accumulated in folklore studies regarding the classification of toponymic legends, a perfect classification of such folklore works has not yet been created. In our opinion, it is appropriate to describe and study Uzbek folk toponymic legends based on several classification criteria. One of such scientific criteria is based on determining the stages of the plot of legends about place names, that is, the history of formation, that is, the stages of its gradual development. Because the plot system of toponymic legends is a product of a certain historical period, of course. It arose as a result of the consistent development of the people's epic thinking during a certain historical-folkloric process.

Therefore, the toponymic legends of the Uzbek people can be classified according to the period of creation of the plot as follows[6.9-13]:

1) Ancient toponymic legends. In the plot of the narratives belonging to this type, characters such as Afrosiyab, Iskandar, as well as traditional motifs related to "Avesta" can be found. Examples of the oldest toponymic legends can be found in Mahmud Koshgari's "Devonu Lug'otit Turk" and Narshahi's "History of Bukhara".

2) Medieval toponymic legends. The valiant struggle of our people for the independence of the country was expressed in the toponymic narratives that arose after the conquest of Central Asia by Arabs and Mongols.

3) New toponymic legends. Since the 16th century, very complex ethnogenetic processes have taken place in the territory of our country, and various clans and tribes played an important role in the creation of many new villages.

Therefore, the toponymic legends that arose during this period reflected the historical events that took place at that time. The main part of the toponymic legends of the Uzbek people are folklore works belonging to this third type according to the period of their creation. Thematic layers of toponymic legends are also diverse. Such legends tell about the acquisition of new places, the migration of clans and tribes to certain places, the struggle of our ancestors for freedom and freedom, the creation of holy places, and the history of the creation of graves. In our opinion, the toponymic legends of the Uzbek people can be classified into the following groups according to the topic:

1) legends about the development of new lands and the creation of inhabited places;

2) legends explaining the geographical structure and relief of the territory of our country;

3) legends about the creation of natural monuments and the construction of historical monuments;

4) legends that inform about the settlement and migration of clans;

5) legends reflecting the struggle of our ancestors for freedom against invaders;

6) legends about the creation of holy shrines and tombs[5.74-103].

It is known that in linguistics, different place names differ according to their specific features, that is, naming motives and the character of the object represented by a specific name. Each of the group of toponyms classified on this basis is called by separate linguistic terms. As long as these features of toponymy are reflected to a certain extent in legends and narratives about place names, we think that the use of classification criteria of linguistics in analyzing them into specific groups will clarify the issue. Applying the theoretical views on the classification of toponyms in Uzbek onomastics to folklore, we believe it is appropriate to classify the toponymic legends of the Uzbek people into the following types:

1) oikonymic legends;

2) hydronomic legends;

3) oronomic legends;

4) necronomic legends.

This classification is based on the linguopoetic nature of the toponymic code in the fable of toponymic legends, that is, the reasons for the appearance of a particular place name are described according to the motivations for naming that toponymic name. Consequently, folklore works belonging to each item of this classification are characterized as having a specific subject area.

III.   CONCLUSION.

It is also very important to determine the specific characteristics of legends and legends related to place names as folklore works, to distinguish aspects that are different from other genres belonging to the epic type, and to determine its artistic and aesthetic place in the system of folklore genres. In this scientific research, the history of the study of toponymic legends and narratives of the Uzbek people, their specific features, the sources of the plot system, the composition of motives and characters is studied. The creation of a classification of this type of folk prose works based on the analysis of toponymic prose samples recorded and collected from all regions of our country, as well as toponymic legends and narratives recorded in various written sources is one of the most urgent issues for Uzbek folklore studies.

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