



ISSN: 2350-0328

**International Journal of Advanced Research in Science,  
Engineering and Technology**

Vol. 9, Issue 10 , October 2022

# Legends about Toponyms in Some Regions of Uzbekistan

Satorov Ulug'bek Fayzullaevich

Director of the Navoi Mining Vocational College

**ABSTRACT:** The continuous development and progress of traditional epic toponymic plots in world literature is a holistic historical-literary process. was created in several scientific directions of major research aimed at proving that This became the basis for clarifying the role of the literary heritage of antiquity in the development of the artistic and aesthetic thinking of the peoples of the world through a comparative analysis of the toponymic plots of ancient mythology and archaic epic preserved through written sources with examples of folklore and written literature.

**KEYWORDS:** folkloristics, genres of oral prose, toponymic legends.

## I. INTRODUCTION

Folkart and poetic creations are an important part of the system of spiritual values, and as one of the priority sources that ensure the prosperity and development of the nation, they have been serving to educate the young generation in the spirit of advanced ideas for centuries. The artistic genius of our nation, which created one of the oldest civilizations in the world, is expressed in priceless folklore works that have become a symbol of our national identity. Today, the importance of folklore works, which express the great power of poetic, artistic and aesthetic thinking of our ancestors, which is the guarantee of raising a mature, well-rounded, educated and potential generation in all aspects by effectively using the spiritual values that are the basis of our national development, becomes even more important. The study of toponymic legends and narratives that play an important role in the system of epic (textual) genres of Uzbek folklore, especially the examples of oral toponymic prose that are spoken for the purpose of explaining and explaining the reasons for the origin of place names, is of great scientific, theoretical and practical importance in studying the evolution of epic plots in Uzbek folklore. have Because the plot of toponymic legends and narratives was formed on the basis of folk opinions related to the interpretation of the name of a specific geographical object, important historical events that took place in the past, and oral stories about the glorious deeds of our great ancestors who left a bright mark in the history of our country with their noble deeds. Folklore works belonging to toponymic prose are distinguished by having a unique plot system, composition of motifs and series of characters [1.32-43].

## II. PRINCIPAL PART.

The farmer believed in his experience and rejected his words. In the conversation with God, when Moses asked for a solution to this dispute, God said that the farmer was right, but he should now take Moses' words into account. Thus, when Moses was returning from the presence of God, the air was cold and a snow wind was blowing. The farmer was surprised and looked at the sky. Then Moses reminded the farmer that he was right. The farmer laughed sarcastically and said: "The time to sow grain has come, the bad weather is the result of my arguing with you." If the weather turns bad during planting, remember that the farmer did not listen to the words of the prophet. Myths, as the first example of artistic creativity, served to create a sense of confidence in the human heart, hope that every person can find happiness as a result of his own abilities and actions. For example, the concept of fate has existed in people's minds since ancient times. Every unpleasant problem was accepted by a person as fate. But there are legends in which it is emphasized that the fate of a person is in his own hands. That is, it is said that a person's behavior and intention, especially with a sudden decision, can make a change in fate. "One day when Moses was going to God, he saw a crippled man on the road. Adam asked him to let him know whether he was destined for heaven or hell. God said to the prophet: "Hell will be the last place of that person." Because I didn't make him need food all his life, but he didn't say "Thank God" once. When Prophet Moses returned, people still waited for him to answer. The Prophet said everything. Then the man said: "If not, tell God, when I die, my body [1.32-43]."



ISSN: 2350-0328

## International Journal of Advanced Research in Science, Engineering and Technology

Vol. 9, Issue 10 , October 2022

Make my body so big that no one else will have a place in hell." After that, the poor servant went to heaven." It turns out that fate works with fate, but it is also possible for a person to achieve great happiness with his unconventional decision or action in a certain situation. Another type of legends is devoted to toponymic topics. In dozens of legends such as "Nurota", "Hazorasp", "Osh", "Fisherman's Village", "Obshir Ota", the names of cities, villages or other geographical places are explained. Toponymic legends themselves are divided into types according to the topic. Even samples dedicated to watery areas can be classified by the system of streams, springs. Because legends in Uzbek folklore are diverse and diverse in terms of subject matter and expressed ideas. For example, there is a legend about Hazorasp from a long time ago: "In ancient times, this city was replaced by a thick saxophone grove, where there are five springs. A herd of magical winged horses flew in and drank from this spring. A man named Sulaiman tried to teach them how to handle. For this, he mixed oil with the spring water with the advice of a sorcerer. After that, about a thousand legendary horses flew in and drank from the spring water and became drunk. Suleiman captured the horses that could not fly and clipped their wings. As a result, these horses lost their wings and became land animals. After that, the horse became a close friend and servant of man. They named the city Hazorasp, which appeared in place of the springs where the horses were captured" (Hazorasp means a thousand horses). So, in the classification of myths, their content is the basis. At the same time, during the recording of such works, we may come across legends with interesting content that no one has thought of: "God has divided the lands of the earth to all the peoples of the world. The self-absorbed Uzbek is late for that distribution. At this time, there is no land left for Uzbeks to buy. Isn't God merciful?! Therefore, in Uzbek: "Okay, I bought a piece of land between two rivers, you can own this place," he said. These Uzbeks used to live in the country called Uzbekistan. Because God's eyes fell on this land, the hoe that was left in the field in the fall sprouted flowers in the spring. Of course, such legends are not as popular as "Shirin kiz" (a cosmogonic legend about the Moon, who wanted to compete with a girl named Shirin, who flew into the sky during the cycle of beauty scales), but it can be evaluated at the level of a beautiful example of creativity invented by a very resourceful artist. So, in terms of content, legends consist mainly of fictions with a very simple plot that conveys information. In them, the creation of the nation, the appearance of the sun, moon, stars, and planets in the universe, the explanation of geographical names, the review of various historical events, and paintings find their expression. From ancient times, our ancestors had a conscious attitude to every question, every problem, traditions and customs of their lives, even to the country they live in, and expressed their final conclusions and experiences through legends, among other genres of folklore. The study of legends in folklore allows to determine the theoretical and practical aspects of the history of oral creation[5.159-160].

These events that make up the exposition of the plot determine the nature of the legend. Some of them serve as a node, pave the way for subsequent events, and provide the development of the finally formed episode-motives. Eighth, the legend does not have to be told only by a professional storyteller, narrator, or narrator. A knowledgeable person who hears it will narrate it at the desired place, at the desired time, and finally, in the form he knows, most importantly, in connection with an object. The diversity of listeners caused it to be recited in different forms. If the audience consisted of children, it was told in the form of a myth, fairy tale or parable, and if it consisted of adults, it was told as a story from the past. This event caused the appearance of characters typical of the fairy tale genre in the formal structure of legends[2.22-23].

Ninthly, in this genre, the system of images consists mainly of three characters:

1. The main character consists of gods, mystics, saints, historical figures, prophets, saints, and patrons appear in the form of justice.
2. Supporting characters. They are formed by Humo, holy wolf, fairy, princess girls, each of them acts as an assistant to the main character and ensures the hero's victory.
3. Rival characters. These groups are formed by supernatural forces such as giants, dragons, demons, three-headed snakes, aliens, invaders, evil kings, and they move to kill, destroy, and rob[2.22-24].

The interpretation of the images is simple, at the same time short, concise, clear, exaggerated. Each of them is embodied as an embodiment of ancient human concepts, hopes, feelings, and finally, thinking. From the tenth. The theme of the legend is tribal beliefs that existed before the formation of different religions, concepts related to fire worship and Islam, light and darkness, the struggle of good and evil, the events of the fight against the invader, the protection of peace, true love, loyalty, the emergence of the building, the cause of destruction, justice. and composed of themes that express humanity. This genre does not have a stable plot, composition. The main conflict has a normal rhythm, its development is of special importance and has a family, domestic, socio-political meaning.

**Thematic classification of the legend genre.** Prose folklore works, in particular, the study of legends as a separate system allows to determine and determine their specific nature. And classifying it into an internal type requires having a clear idea of the most important feature and characteristics that distinguish the myth from other genres. The



ISSN: 2350-0328

## International Journal of Advanced Research in Science, Engineering and Technology

Vol. 9, Issue 10 , October 2022

signs and characteristics of the legends collected in a separate group cannot be said to have mutual identity. Because each of them is unique[1.32-43].

The second is that the specified sign must be consistent and stable, not variable.

The third is that the symbol allocated for the basis should be clearly formed, not prone to different interpretations. These criteria for classification mainly allow to study legends, to classify the external to the internal type. Accordingly, one of the classifications used in folklore studies is based on the criteria of writing, according to the subject, another is based on form and content, and the rest are based on both signs. V.E. Gusev divides Russian legends into three types: religious, socio-imaginary, and historical types[2.22]. The name of the second group does not clearly express the classification criteria - the sign. The reason is that the same phenomenon can be observed in other groups. It is known that tribal belief is a form of early religion that arose long before Christianity. It includes belief in nature cults, as well as totemic animism. Therefore, it is better to call the second group "myths related to tribal beliefs". Only then are these myths distinguished from the purely Christian type with a specific theme (tribal belief). This classification is based on the topic and divided into types. In the "Russian-Uzbek explanatory dictionary of literary terms" by N. Khotamov and B. Sarimsakov "Legends are divided into historical, toponymic, religious, and household types. The classification is correct, it is based on the subject criterion. When dividing the fourth group into household legends, occupation was probably taken into account. U. Jumanazarov also divides this genre into three types, toponymic, religious and historical legends. The classification is relatively correct. At the same time, the names of these groups clearly describe the group (religious toponymy) along with the full coverage of history. The legend covers not only history, but also stories about religion and toponyms. In these types of them, the artistic-aesthetic aspect is weakly expressed. Kazakh folklorist Said Qasqabasov "classifies and divides apšana (stories) into historical-toponymic, religious-biblical and social-imaginary" types according to the theme, content of plots, ideological-artistic structure. Kazakh apšanas are mostly correctly classified. It is better to classify the historical-toponymic legends that make up only the first group into two groups rather than one group. The bottom line is this. We found it necessary to divide legends into four internal types based on the criteria of the topic. These are mythological legends, religious, toponymic, historical legends. The description is based on imaginary fictions, the method of narration, the message functions are common features for these types. It is an undeniable fact that these four types are related to the processes of history[4.3-5].

Each genre of folk prose is distinguished by its attitude to reality, its own way of illuminating it. This feature is different in other genres of folklore prose. Art is not a priority in the reflection of the historical truth, its formal structure, the interpretation of various motives, and its description, the main task of knowing and learning about events and events is to provide information about historical events and imaginary events. A fairy tale does not have such a feature, both genres are equal to each other in that they are based on fiction. However, the listener considered the legend as a real, real-life event. The events of the legend are focused on the distant past. Demonic stories focus on the recent past. The purpose and tasks of the narrator are to describe the inevitable event he saw, to prove its truth and to emphasize that it was done with religious faith. He tells the story as he saw it. The priority, the main goal described in the story is to convince and explain the truth of the supernatural event. And the narrative is distinguished by the fact that it summarizes a set of historical events. A legend is a genre of folk prose that tells stories, historical figures and events in a fictional shell. The legend as an independent epic genre has its own nature, plot structure, system of images, and its own form. In order to create a clear picture of these characteristics, it is necessary to define its relationship to reality, the criteria for reflecting the phenomenon, the style of performance, what is depicted and how it is evaluated. In other words, it will be necessary to approach the issue from the point of view of historicity[6.7].

The legend is distinguished by the following genre features: First of all, it is the oldest example of folk prose, the first thoughts about nature, society, domestic life, reflections, knowledge of existence, the pursuit of understanding, real events, the emergence of the universe and man, the underworld, the sky, the sun, the moon, the stars, the wind, rain, snow, flood, historical war, social life, geographical location, desert, lake, river, sea, city, village, castle, palace, the reasons for the emergence, naming, and destruction of buildings served as the historical basis. Every real event is narrated on the basis of historical truth, primitive concept, tradition, cultural attitude, historical person and events. Therefore, the criterion of fictional description of specific facts and mythological events is one of its main features. Secondly, the myth instills confidence in the listener and narrator of events, they consider it true, accept it as an event that happened in life[5.159-160].

This genre differs from fairy tales by this feature. The listener does not believe in fairy tales, he believes in legends. These ratings are considered to be the properties that determine its unique character. Thirdly, the events described in the legend appear in the form of a story that indicates the past and is intended to emphasize, explain, and inform. Fourth, the interpretation of events and events to be announced in it is based on the narrative style. This is one of



ISSN: 2350-0328

# International Journal of Advanced Research in Science, Engineering and Technology

Vol. 9, Issue 10, October 2022

the unique genre features of the legend. Imaginary creations ensured that the story was organized in the form of a myth. Fifth, the function of the myth as a reminder of the past has a priority direction. However, the level of artistry is a weak, secondary phenomenon, and the partial emergence of the aesthetic impact force is ensured. Sixth, the interpretation of time and space is of particular importance in this epic genre. The time of the event is not specific, it is a historical fact, events happen in uncertain time. It is described in details such as "in the past", "once upon a time", "at the same time". However, the name of the place and the hero, the famous person, the general, and the fighting figures are clearly indicated. The time of the legend is focused on a long past time. Seventh, the plot structure is compact, built on the basis of one or two episode-motives, clearly and vividly expressed. There are almost no dialogues, poetic fragments, traditional events. There are no traditional beginnings and endings that have a certain shape in the plot line. Introductory sentences are used instead of beginning. "According to the legend", "as they say", "according to the words of the elders", "as they say" and others. They are not related to the events of the plot. However, in order to increase the credibility of the events, the story is told by an old, learned, great person as a witness. At the end of the plot, sentences confirming the truth of the event are used, such as: "From time to time, his strong howling voice is heard", "this and that village was called the Snake Viper". The ending of the plot is not traditional, it has an educational meaning, justice is approved and evil is condemned, or the cause of the event is described. "Shirin dies by stabbing herself on top of her lover. This land became a ruin and was called Guldursun, not Gulistan." So, the final takes the form of a summary of the message and acquires a social and moral meaning. The events of the plot begin directly without further introduction. "Guldursun was once called Gulistan", "Iskandar has horns on both ends", "Farkhod dev fell in love with a girl named Shirin".

### III.CONCLUSION

These events that make up the exposition of the plot determine the nature of the legend. Some of them serve as a node, pave the way for subsequent events, and provide the development of the finally formed episode-motives.

Eighth, the legend does not have to be told only by a professional storyteller, narrator, or narrator. A knowledgeable person who hears it will narrate it at the desired place, at the desired time, and finally, in the form he knows, most importantly, in connection with an object. The diversity of listeners caused it to be recited in different forms. If the audience consisted of children, it was told in the form of a myth, fairy tale or parable, and if it consisted of adults, it was told as a story from the past. This event caused the appearance of characters typical of the fairy tale genre in the formal structure of legends.

Ninthly, in this genre, the system of images consists mainly of three characters:

1. The main character consists of gods, mystics, saints, historical figures, prophets, saints, and patrons appear in the form of justice.
2. Supporting characters. They are formed by Humo, holy wolf, fairy, princess girls, each of them acts as an assistant to the main character and ensures the hero's victory.
3. Rival characters. These groups are formed by supernatural forces such as giants, dragons, demons, three-headed snakes, aliens, invaders, evil kings, and they move to kill, destroy, and rob.

The interpretation of the images is simple, at the same time short, concise, clear, exaggerated. Each of them is embodied as an embodiment of ancient human concepts, hopes, feelings, and finally, thinking.

From the tenth. The theme of the legend is tribal beliefs that existed before the formation of different religions, concepts related to fire worship and Islam, light and darkness, the struggle of good and evil, the events of the fight against the invader, the protection of peace, true love, loyalty, the emergence of the building, the cause of destruction, justice. and composed of themes that express humanity. This genre does not have a stable plot, composition. The main conflict has a normal rhythm, its development is of special importance and has a family, domestic, socio-political meaning.

The bottom line is this. We found it necessary to divide legends into four internal types based on the criteria of the topic. These are mythological legends, religious, toponymic, historical legends. The description is based on imaginary fictions, the method of narration, the message functions are common features for these types. It cannot be denied that these four types are related to historical processes.

### REFERENCES

1. Putilov B.N. Typology of folkloric history//Typology of national epic. M.: 1975. S.164
2. Pomerentseva A.S. Mythological characters in Russian folklore. M.: 1975. 22 p.
3. Kirinichnaya N.A. Russkaya narodnaya istoricheskaya prose.// Voprosq genesis i strukturq. M.: 1987. S.7
4. Propp V. Ya. Principy klassifikatsii folklornyx janrax// Propp V. Ya. Folklore and deistvitelnost. M. 1976. s3-5
5. Hotamov N., Sarimsakov B. Russian-Uzbek explanatory dictionary of literary terms. Toshket, 1979. p. 159-160.
6. Jumanazarov U. History, legend and religion. Tashkent. 1990. p. 7.