

ON THE STUDY OF LEGENDS IN TURKIC FOLKLORE STUDIES

Elmuratov Rashit Xojamuratovich,

*Karakalpak State University
PhD on Philological Sciences
e_rasha@mail.ru*

DOI: <https://doi.org/10.5281/zenodo.18620554>

Annotatsiya. *Ushbu maqolada xalq og'zaki ijodining janrlaridan biri bo'lgan rivoyatlarning o'ziga xos xususiyatlarini tadqiq etish hamda turkiy va jahon folklorshunosligining rivoyatlarga oid ilmiy asarlarini qiyosiy tahlil qilish, ularning tipologik o'xshash va farqli tomonlari ham bayon etilgan.*

Kalit so'zlar: *xalq og'zaki ijodi, rivoyat, janr, ma'no, obraz, turkiy xalq og'zaki ijodi.*

Аннотация. *В данной статье рассматриваются специфические особенности предания, одного из жанров фольклора, а также проводится сравнительный анализ научных работ по тюркскому и мировому фольклору, посвященных преданиям, описываются их типологические сходства и различия.*

Ключевые слова: *фольклор, предание, жанр, смысл, образ, тюркский фольклор.*

Annotation. *This article deals with the research of specific features of legends, one of the genres of folklore and comparative analysis of scientific works of Turkic and world study of folklore on legends, their typological similarities and differences are also described.*

Key words: *folklore, legend, genre, meaning, image, Turkic folklore.*

Introduction. Legends, which encompass a part of the folklore heritage, are considered one of the main genres of Turkic oral tradition. Numerous works have been published in world folklore and literary studies to determine the theoretical explanations of legends. For example, the works of V.K. Smirnova, V.P. Anikin, V.Ya. Propp, and others are of great importance in this area. Therefore, numerous scholarly works on the study of legends have emerged in the folklore studies of the world and Turkic peoples. In this article, we also focused on the study of legends in Turkic, including Uzbek, Karakalpak, and Turkmen folklore studies, aiming to conduct a comparative study of these issues.

As we all know, the initial stages in the emergence of legends are the transformation of a historical event, a historical figure, into oral narration, and the hero chosen as the basis of the legend is understood to exist in real life. His heroic deeds in this life, his struggle for the well-being of society, the well-being of man, for the future, and his heroic deeds, reflecting on the fate of the people, impress everyone. Therefore, the people lovingly passed down his heroic deeds and good works from mouth to mouth, spreading them among the people and passing them down from generation to generation. A figure taken from real life later transforms into an epic hero of the people over time. The people create beautiful, interesting stories and tales about such brave deeds. It is here that the process of transforming a historical figure into a folkloric image takes place. Therefore, "in the transformation of a historical figure into a folklore image, the people's ideal, the desire to create a personality embodying new heroism, also plays a key role." This is one

of the main factors contributing to the emergence of legends. It is known that several studies have emerged in Turkic folklore and literary studies regarding the unique characteristics of legends. For example, it is worth mentioning the works of B. Sarimsoqov, K. Imomov, Sh. Ishniyozova, M. Juraev, Z. X. Jumayev, M. Abdullaeva in Uzbek folklore studies; A. Baymuradov in Turkmen folklore studies; and the works of Karakalpak folklorists N. Davqarayev, Q. Ayimbetov, Q. Maqsetov, Q. Allambergenov, A. Paxratdinov, S. Bahodirova, Q. Jarimbetov, J. Xoshniyazov, T. Keruenov, A. Bekimbetov, I. Allambergenova, and others.

Methods. In this scientific article, the integrative method of philological analysis was used as the main methodological basis of the research. This method is based on the harmonization of the theoretical principles of linguistics, folklore studies, and literary studies. The study of legends in Turkic folklore studies requires such a multifaceted analysis, since the work, along with a scientific description of the language, also covers materials related to folk art. When analyzing these issues, comparative-typological, comparative-historical, lexico-semantic, and ethnolinguistic methods of analysis were used.

Results and discussions. When we compare the ideas presented in these works about legends, we notice that they share common characteristics and typological similarities. For example, let's discuss some of them. The aforementioned scholars, in their works, emphasize that historical truth lies at the foundation of legends. "The truth of life lies at the heart of legends. Accordingly, events related to the past are depicted in the form of past and future events," says scholar A. Boymurodov, studying the emergence of legends by periods, taking into account that their historical source did not appear at the same time, but that they changed in connection with the era. In this case, attention is mainly paid to the function, locality, and content of legends, and they are divided into three groups: historical legends, toponymic legends, and etiological legends.[1, P.6]

In Karakalpak folklore studies and literary studies, there are many variations in the use of the term "legend." For example, N. Davqaraev, in his work "Essays on the History of Karakalpak Literature," identified and described myths, fairy tales, and legends as epic genres of Karakalpak oral literature. Here, the scholar referred to legends as "legends" and described them as "legends based on historical figures or historical facts"[2]. The renowned folklorist Q. Maqsetov, referring to legends as "legends," indicates that..."we call legends oral narratives that depict unreal events as if they happened." He referred to the legend as "narrative" and described it as "narratives - oral stories related to historical places, historical figures, and historical events, told with artistic fervor and containing imagined elements"[3]. The term "legend" is also found in folklorist Q. Ayimbetov's work "Folk Wisdom." However, while classifying legends as a type of folk tale, he defines them as follows: "legends can be called stories and tales related to history. "There are many oral fairy tales related to the history of the people, the land, and the history of certain historical

figures among the Karakalpak people," he says, citing Guldirsin, Sultan Sanjar, and other historical figures as examples.[4]

When we examine Kazakh folklore studies, we note that "the difference between Kazakh legends and fairy tales is that they are all artistic narratives created by the people, told about people who have lived in history. Later, compositions are added to them, forming a distinct branch of folk art. The abstract nature of the events narrated in legends, the names of heroes, the names of places and lands inhabited by the people, and the timing prevails." In the work "Kazakh Oral Literature," it is noticeable that the legend genre is considered alongside fairy tales. Based on the fact that the roots of fairy tales and legends are the dream of the people, a parallel analysis of both genres has been conducted. [5]

Uzbek folklorist U. Jumanazarov states: "A legend consists of small-scale prose narratives, presented in simple everyday spoken language, without special artistic methods, lacking a metrical form, and primarily serves a narrative function. However, their aesthetic function is not very strong. The legend has a plot, and the event it depicts is very simple and sequential, or it reports about this very event." [6, P.173]

Russian folklorist V.Ya. Propp, when providing a theoretical definition of the legend, asserts that the existence of a real event underlies the legend's genre characteristics and draws the following conclusion: "A legend is a genre that relates to a specific fact and narrates historically reliable events. In it, epic events are presented as a perfect and complete, yet unchanging, solid composition, a phenomenon with stylistic formulas, telling the story of the origin of real events and phenomena. The historical context allows us to identify the genre characteristics of the legend. [7, P.118]

In the "Brief Dictionary of Folklore Terms" compiled by S. Akhmetov and S. Bahodirova, the legend is also referred to as "legend," and it includes "legendary stories preserved in oral tradition related to the origin of events or historical place names." These are historical stories narrated orally by the people about historical events. A historical event often creates a unique story, intertwined with fairytale and fantastical events, in the oral tradition. A legend is referred to as a legend (Latin) in folklore studies." [8, P.193]

Furthermore, scholar T. Keruenov, expressing his perspective on the aforementioned ideas in the dictionary, expresses the following thoughts based on the views of Uzbek folklorist U. Jumanazarov. "We cannot agree with the opinion that 'Legends are considered legends in folklore studies.' In our opinion, naming folklore genres with such diverse terms will undoubtedly lead to confusion. Because legends do not represent historical events or stories about historical figures. That's why myths and legends are distinct. Another point we should note is that during our research, we discovered that legends are referred to as "rivoyat" in the folklore and literary studies of Turkic peoples, including Uzbek and Turkmen peoples. T. Keruenov argues that it is appropriate to classify prose works based on historical figures and events as legends, while legends are closer to legends.[9, P.33]

The events, incidents, and characters described in legends are closely connected to historical life and are based on historical facts. It is characterized by its ability to transmit necessary information from generation to generation about past historical events, significant events that have occurred in life, about famous people, specific geographical locations, tribes, clans, and names of peoples. ...The main criterion of a legend is determined by the enrichment of historical, social, and real-life events with artistic fictional fabrications."

"The main characteristic of legends is the reverence and exaltation of beloved heroes who lived in history, or who are described as if they existed, even though their lives are unknown, and the transmission of their miraculous deeds from generation to generation. Legends are a dual genre in nature, and their content is full of syncretism. Some mythical figures, somewhat softened, can become legends, but legends cannot become legends. Thus, legends are a genre formed between myths and legends, enriched with their plot and motifs, and possessing distinctive functions, objects, characters, and artistic and ideological levels. [10, P.7]

Conclusion. When comparing the works studied on legends in Turkic and world folklore studies, we observed that legends vary in content and themes, but there is no consensus in their classification between Turkic and world folklore studies. For example, the Uzbek folklorist U. Jumanazarov divides legends into three types based on their content and themes: 1) ethnonymic legends - about the origin of various peoples and tribes; 2) historical legends - legends that tell the story of a historical person or historical event, or both; 3) Toponymic legends - legends about the origin of place names. Turkmen folklorist A. Baymuradov divides legends into three groups based on their function, locality, and content: historical legends, toponymic legends, and etiological legends. He further categorizes them as "legends based on historical truth in their plot, legends that do not have historical truth in their plot, legends with nomadic plots, and local legends." In her article "Genre Characteristics and Classification of Karakalpak Legends," literary scholar I. Allamberganova, discussing legends, relies on the works of scholar Q. Maqsetov to determine the genre characteristics of legends in Karakalpak folklore.

In general, when comparing scholarly works on the study of legends in Turkic and world folklore studies, the opinions expressed about the specific genre-content characteristics of legends share common features, giving rise to typological content. In the future, we consider it necessary to study this issue from a comparative-typological perspective.

References:

1. Баймуратов А. Түркмен фольклор прозасының тарыхы эволюциясы. – Ашгабат: 1982. –Б.6
2. Дәўқараев Н. Шығармаларының толық жыйнағы. 3 томлық. 2-том. – Нөкис: Қарақалпақстан. 1977;
3. Мақсетов Қ. Қарақалпақ халық көркем аўызеки дөретпелери. – Нөкис: Қарақалпақстан, 1996;
4. Айымбетов Қ. Халық даналығы. – Нөкис: Қарақалпақстан, 1988

5. Мұхтар Әуезов энциклопедиясы – Алматы: Атамұра. 2011. [ISBN 978-601-282-175-8](https://doi.org/10.1007/978-601-282-175-8)
6. Жуманазаров У. Ўзбек фольклори ва тарихий воқелик. – Тошкент: Фан, 1991. –Б173
7. Пропп В.Я. Фольклор и действительность. – М.: 1976. –С.118
8. Ахметов С., Есенов Ж., Жәримбетов Қ. Әдебиаттаныў атамаларының орысша-қарақалпақша түсиндирме сөзлиги. – Нөкис: Билим, 1996. –Б.193
9. Керуенов Т. XIX әсир қарақалпақ поэзиясында миф хәм аңызлардың қолланылыўы. Докт.дисс. Нөкис, 2016.- Б.33
10. Қарақалпақ фольклоры. 100 томлық. 77-87-томлар. – Нөкис: Илим. 2014.-Б.7

