

## ETHNONYMIC LEGENDS IN "SHAJARAYI TURK" BY ABULGAZI BAHODIRKHAN

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### ANNOTATION

This thesis deals with the relevance of folklore in the comparative-historical study of legends, myths, proverbs, sayings and songs in the work "Shajarayi Turk".

**Keywords:** folklore, legend, kindred, tribe, oyrat, dorman, Kipchak

It is known that written monuments on historical themes are a source of important information about the glorious history of our people, as well as an important scientific value in the study of the historical development of Uzbek folklore and the development of genres. From this point of view, one of the most important issues of folklore is the comparative-historical study of legends, myths, proverbs, sayings and songs in the works by Abulgazi Bahodirkhan "Shajarayi turk" and "Shajarayi tarokima".

The myths and legends used in this work are one of the sources of the gradual development of epic thinking, as well as ethnographic information about the past of our people, the unique way of life, worldview and traditions of our ancestors in ancient times.

Ethnonymic narratives are oral proses that have a concise form that realistically reflects the events related to the origin of the people, the emergence of tribes and clans, the naming on the basis of life fiction. Ethnonymic legends are epic interpretations of folk history that occur in direct connection with the formation, migration, and way of life of a particular tribe, tribe. The expression of the events that make up the plot system of such narrations also has a real-life background, and the reality is based on a life fiction. That is why such narrations serve as an important source in the study of the ethnic origin of the people. Many examples of this type of narration are found in Mahmud Kashgari's "Devonu lug'otit turk", Rashididdin's "Jomi at-tavorikh", Hafiz Tanish Bukhari's "Abdullanoma", Abulgazi Bahodirkhan's "Shajarayi tarokima" and "Shajarayi turk".

In particular, the following ethnonymic narrations are narrated in Abulgazi's "Shajarayi Turk" in order to explain the origin of the name of the Oyrat and Dorman tribes:

"The great flowing river is called soy in Turkish. Tajiks say kechkinrud and ulukin rudkhona and Arabs say valley. The Mongols muran say that there are eight waters at the beginning of the Mongol state. They say eight murans that they would sit in the middle of these waters. All of them come and join Ayqiramuranga. The names of these eight rivers are: Kokmiran, Onmuran, Qorausin, Sanbiquin, Aqrimuran, Ormuran, Jiganmuran, Jochamuran. In the time of Genghis Khan, there was Qutuqabegi, the king of Oyrat. He had two sons. The name of eldest is Aynalchi and the youngest is Turalchi. He would be anointed with Genghis Khan, and then he became assistant. The girl gave and the girl took. He looked at Jong. Turgavut, Qori and Tolos that the origin of all these tribes three were uyru<sup>1</sup>".

In the narration of "Dorman" the origin of the name of the seed is also interpreted in connection with historical events:

"The Mongol king Bichinqayon had five sons. The little one was better than all. When his father died, he said, "Take care of my little boy!" suggested he. The people also raised their youngest son as a khan. His horse was Timach Mergan. The four great ones often say to the people: "We agree with each of the four of you, but we do not agree with the small ones." The people did not accept the words of the four. They left the country and stayed in a strange land. The Mongols say they are four"<sup>2</sup>.

<sup>1</sup> Abulgazi Bahodirkhan. Shajarayi turk. - Tashkent: Chulpan, 1992. - P.35

<sup>2</sup> Abulgazi Bahodirkhan. Shajarayi turk. - Tashkent: Chulpan, 1992. - P.35

In addition, there is an ethnonymic legend about the origin of the name of the Kipchak tribe in "Shajarayi Turk": Some of the Navkar people also lead. One of the beys of Oguzkhan was moving. He himself died in the war. He rescued his wife and made the khan between the two waters. It was loaded. She was in labor. The day was cold. There is no house to enter, she gave birth to a boy in a rotten tree. This was reported to the khan, and the khan said, "His father died before us. He doesn't care". The boy read and named his named Kipchak. In the ancient Turkic language, the inner double wood is called Kipchak. For him, the boy was born in a tree, and they named Kipchak".<sup>3</sup>

Although the events on which this historical legend is based have a real-life basis, the reasons for the emergence of ethnonyms are interpreted in the form of a "folk etymology" based on an imaginary fiction in accordance with the epic tradition. Based on the analysis of the above folklore materials, it can be concluded that the history of the formation of a particular ethnic group, the formation of a particular tribe, tribe, tribe, family tree and nation, the location of tribes in a particular geographical area, migration The short-volume oral prose works narrated for the purpose of giving constitute a series of ethnonymic narrations. Historians writing on a historical subject have made effective use of epic works, including legends and myths, in the repertoire of narrators, in addition to written sources, in creating the perfect history of the period or ethnos they cover.

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<sup>3</sup> Abulgazi Bahodirkhan. Shajarayi turk. - Tashkent: Chulpan, 1992. - P.35