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Terms of Systemization of Toponymic Plots and Categories of Uzbek Folk Legends about Place Names

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ABSTRACT: It is well-known that the development of criteria for classifying toponymic myths about the origin of place names and further improving the existing scientific views is one of the most pressing problems of modern folklore. Although many scientific works on the study of the nature, artistic features and plot types of folklore genres of legends and narratives have not been created yet, there is no comprehensive scientific classification of these folk genres. This is because, in our view, the scientific criteria underlying classification are not fully developed. Therefore, in this work, we found it necessary to critically analyze the classifications in the scientific works on toponymic prose research in folklore and the criteria underlying these classifications.

KEY WORDS: terms, systemization, toponymic, classification, genre of folklore, antroponyme.

I.INTRODUCTION

Due to the fact that classification of non-fiction genre of folklore is one of the most important issues of folklore, scientists have been paying attention to this problem for almost 80 years. In 1963 in Budapest there was a special international scientific conference on the problem of oral genres in classification and analysis of other genres of oral prose. At the same conference, the legends and legends, which were classified into four categories and described as "historic and cultural-historical," included "myths and legends related to the emergence of cultural monuments and settlements."¹

It seems that in this classification, first of all, the inclusion of myths and legends that serve as an explanation of the meaning of place names in the "historical and cultural-historical type." Although such narratives have historic and historical-ethnographic specificity, it is not the leading epic character of the toponymic prose. In historical myths and legends, this character is considered to be a leading epic. Therefore, it is desirable for us to summarize the legends and myths of place names, cultural and historical monuments and natural monuments as works of "toponymic type".

Motivation. It seems to be logical repetition in the above classification. If we take into consideration that the terms "cultural monuments and places of residence" also apply to toponymy, the classification inconsistency is apparent. In our opinion, the repetition of these works by a group under the name of "myths and legends related to place names" would have been eliminated.

The issue of identifying and classifying the genre of folklore prose was also on the agenda at the VII International Congress of Anthropologists and Ethnographers in 1964 in Moscow. Consequently, Russian folklore used several classification methods to classify toponymic prose folklore. The well-known Russian folklorist V.K. Sokolova, who has thoroughly studied the theoretical views of foreign scholars on the classification of works of folklore, has studied the toponymic narratives of the eastern Slavic peoples and proposed to classify them based on the naming of the toponymic code of narrative plot: place names, based on the name of the person who resides in a particular place, the seed to which he or she belongs, or the social status, profession, nationality and other characteristics of the person; 2) names related to historical events, traditions and customs of the local population; 3) names of places formed by a person's words or expressions.²

In 2001, the folklorist E.A. Orlova published the first book "Toponymic Narratives of the Voronezh Region". The folklore in this collection, composed of legends and myths from a particular region, is organized according to the following classification: 1) The "cycle of nature," a category of nature, or a description of the terrain, river and tributary, real and legendary creatures; 2) "First settlement cycle", or "legend of the indigenous population", or narratives related to the first settlers, settlers, robbers, and various tribes; 3. Tatar-mongolian cycle, that is, "Mongol-Tartar series" or love



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stories, stories about Tatar khans and military patriotism of the Russian people; 4) Narratives of the "cycle of the Church," "Church constitution"; 5) The "cycle of history", that is, "historical narratives" or narratives about toponyms given by historical figures³. Although this classification covers the main plot types of toponymic print samples from the Voronezh region, it is not so successful as it is not based on a single classification criterion. In his concluding essay he wrote to this complex, E. Orlova approved his scientific description of V. Sokolova's classification of the classical eastern Slavic toponymic narratives.

Later, scholars who have studied the myths and legends of folklore of the world have come up with the idea of different classification criteria based on the nature of the factual material collected in their hands. For example, N.D. Foshko, who studied prose genres of Khmer folklore living in Campuchia, tried to classify toponymic myths by the history of traditional epic plots. According to him, if you approach this issue, you will find that the toponymic myths with an ancient basis differ from the more recent toponymic myths.⁴

According to the classification of folklore scholar V.Gunggarov, who analyzed the peculiarities of the chorus-burial toponymic myths, folk legends about place names are divided into two types: a) Toponymic myths of historical meaning; b) toponymic myths of mythological character.⁵ Although this article is based on epic plots that relate directly to real historical reality, the mythological creatures such as Araaha (Rahu) and epic heroes, especially mythological prose, are based on epic plots was analyzed. If we consider the works of the national genre as "genre", the subject of which is a realistic reality, the plot of the folklore included in the first paragraph of V.Gunggarov's classification is toponymic.

The folklorologist Sh.Khut classified the toponymic narratives as follows: 1) Toponymic narratives of the historical and heroic type; 2) toponymic narratives related to nart; 3) toponymic narratives of family and household character.⁶ This classification is based on the materials of Adig folklore, and takes into account the peculiarities of the narrative of reality reported in toponymic narratives.

In a joint article by O.E. Afanasev and A.V. Trotsenko, Ukrainian toponymic legends collected from the Dneprepetrovsk region were classified into five types based on nouns: the origin of the place based on the "toponymic motif" of the plot: ; b) names related to religious and economic events and objects; c) names related to the ethno-cultural environment (language, subculture, cultural objects and events); d) names of ethnic groups that have previously lived in a particular place - names related to ethnic groups; 5) The memorial, that is, with the name, intended to perpetuate a particular historical person.⁷

Dariga folklorist E.M. Aliyeva categorized the myths and legends of Russian scholars into mythological, historical, domestic, toponymic and religious themes. In his view, the plot of toponymic narratives differs from the toponymic myths by the fact that it is based on real-life facts. Because of the myths and epic interpretations of ancient mythological ideas, religious and beliefs of the people, and fantasy images. In her dissertation, E.M. Aliyeva classified her toponymic narratives into two groups: a) Legends about the origin of the village and the auls; b) Narrations related to the name of nature objects.⁸ Although the present study is devoted to the study of two genres of folklore - myths and legends, the dissertation did not classify the internal grouping of perverse toponymic myths.

Folklore scientist Ya.G.Kushniryuk categorized toponymic myths and legends: 1) The origin of the name of the mountain, the top, the rock, the steppe, the castle; 2) about the history of the name of rivers and lakes; 3) Appearance of the name of residential areas; 4) about the history of certain geographical objects. This classification is not perfect because it does not cover all the topics of toponymic fiction (for example, texts related to the names of woods, springs, cemeteries, places of worship)⁹. The researcher of Ukrainian toponymic prose V.V. Sokil categorized materials collected from the slopes of the Carpathian Mountains based on the experience of Russian, Ukrainian and Moldavian folklore experts in the grouping of myths and legends: 1) Mythological (velikan, ie hero-titans). , metamorphoses, goddesses, demons, and half human beings, semi -emonic creatures); 2) historical (Swatoslav, Dobbush, external enemies, Cossacks, heroes defending the homeland during the Great Patriotic War); 3) natural and geographical (relief, flora and fauna); 4) household (family, household, social, household, production process).¹⁰ The disadvantage of this classification is that because Vakil's research was devoted to the study of toponymic myths and legends of Ukrainians living in the Carpathians, the classification must also include toponymic fiction. However, only one part of this classification, that is, the term "natural-geographical," corresponds to the toponymic prose. The other points in the classification relate to mythological, social and historical myths.¹¹

In the 30th volume of the Siberian and Far Eastern folklore monuments, published in 2011, texts from other genres of the Altai folklore, "capsule" are classified as the following types: about the stars, the moon and the sun; about the flood; about the end of the world; about animals; important things; the spirits of mountains and rivers; about the spirits of the lower world; place names; about seeds; about candles; about historical events.¹²

According to V. Sirf, a Gagauz folklore artist, oral prose works contained in Gagauz folklore can be divided into two major groups: a) "fairy-tale epic" - zoomorphic, voracious, magical, life-style fairy tales; b) "Nostrak prose" -



variations of myths, Turkic peoples' epics, bracelets, legends, legends, stories and comic miniatures. It divides Gagauz folk tales into four types: 1) etiological myths; 2) toponymic myths; 3) apocryphal myths; 4) fairy tales. According to the scientist, "toponymic legends telling about the history of the origin of names and about the appearance of certain localities, villages, rivers, springs, etc., are a special variety of Gagauz folk traditions. As a rule, they reflect certain events from the history or geography of the region, and the narrative submits to the main task - to convince listeners of the authenticity of the events"

The author correctly describes the nature and functional-semantic properties of toponymic myths. In his classification, V. Sirf refers to the myths that express the religious views on the origin or origin of life on earth under the term "fairy-tales" or "mythical fairy tales". In our opinion, myths and fairy tales are two different genres of oral prose, and in this case it is wrong to use them in pairs. The examples that the author cites as "mythical fairy tales" are religious myths.

Azerbaijan folklore has also put forward a number of scientific views on the classification of toponymic myths. In particular, in his research on Azerbaijani folklore Valery Valiyev divided myths into four groups based on the basics of origin: a) myths related to natural phenomena, creatures, plants and trees; b) Myths arising from the imagination of natural forces as humans; c) legends related to historical person, events and monuments; d) religious myths.¹³ It is clear that V. Veliev is not a separate type of toponymic myths, but is grouped together with historical legends. Classifying Azerbaijani folk tales T.Farzaliev categorized folklore works of this genre according to the theme: 1) cosmogonic myths; 2) myths related to geographical and toponymic terms; 3) "catastrophic" (end) motives; 4) myths related to land fauna; 5) myths related to flora; 6) anthropomorphic myths; 7) myths related to the monuments of material culture; 8) myths, semi-myths and historical myths; 9) myths related to folk art.¹⁴ It is desirable that the second and the seventh paragraphs of this classification are actually rounded up under the name of "toponymic myths". Because the names of the "monuments of material culture" are also toponyms, and therefore, oral prose works about the origin of these names should be classified as examples of toponymic prose.

Writing a textbook on Azerbaijani folklore, P.Afandiev classified the genre of myth and described the subject area of toponymic myths as "legends related to place names, castles, and monuments."¹⁵ S. Pashaev, who has collected and published the Azerbaijani myths and legends on place names, in his book "Living Legends" classified toponymic myths as follows: 1) Legends about rocks and rocks; 2) Fountains, rivers, lakes, smallpox and bird legends; 3) Mountain legends; 4) Legends related to the statutory theme; 5) Myths of Girl Castles; 6) Fairy Tales; 7) Legends of the Old Fortresses.¹⁶ In the folklore collection "Legends of the Plateau", the scientist further expanded this classification and grouped the legends as follows: 1) Legends of rocks and rocks; 2) Mountain legends; 3) Fountains of rivers, rivers, lakes and seas; 4) Little legends and flowers; 5) Bird legends; 7) Moon and Sun Legends; 8) Serpent myths; 9) Legend of deer and gazelle; 10) Myths about Noah; 11) Myths of Girl Castles; 12) Legends of old castles; 13) Dada Korkut legends; 14) Legends related to Nizami; 15) Fairy Tales; 16) Myths related to the story "Cabbage and Original"; 17) Myths on another topic.¹⁷ In his book *The Legends of Our Country*, which he has collected and published, there are five types of Azerbaijani legends, such as myths about nature and man, heroic myths, myths of love, myths about family and life, and historical legends.¹⁸

II.CONCLUSION.

The classifications differ because there is no specific scientific criterion in the classification of myths included in these collections. In addition, we believe that all myths about rock, rock, mountains, springs, rivers, lakes and seas, girl fortresses and old fortresses are toponymic, and do not fit together. In our view, it would be appropriate to classify the legends in these collections by S. Pashaev into three groups: mythological, toponymic and historical legends. The above brief analysis proves that there is no single scientific criterion in the classification of folk legends in the Azerbaijan folklore, and therefore the specific features of toponymic myths as folklore are not well defined.

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