

HISTORY OF THE RECORDING OF FOLK EPISTLES

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ABSTRACT

The article discusses the research of Hodi Zarifov, the founder of Uzbek folklore studies, who organized the recording and archiving of Uzbek folk epics and folklore works of all genres in the state of live performance for the first time in the history of folklore studies.

KEYWORDS: *Folklore, Expedition, Epic, Proverb, Bakhshi, Genre.*

INTRODUCTION

It is known that in the 19th century, a group such as N.P. Ostroumov, N.Karamzin, A.A.Kushakevich, A.Vasilev, N.Lyapunova, A.N.Samoylovich, in order to study the history, ethnography, and lifestyle of the Central Asian peoples of the Russian Empire sent scientists on an expedition. Among the examples of folk oral works they recorded are "Hikyati Gorogli Sultan", "Farhad and Shirin", "Shirin qiz", "Yusufbek and Ahmadbek", "Bahrom and Gulandom", "Ashiq Gharib and Shahsanam", "Tahir and Zuhra", Epics such as "Dilorom", "Khurliqo va Hamro", "Rustami doston" have taken place. Since these are the royal epics of the Uzbek people, cannot consider them folklore sources in the literal sense. Because Russian scientists did not know Uzbek well, epics were not recorded at their level. Therefore, the materials recorded by the foreign scientists who participated in the expedition could not be a real source of oral creativity of their level due to their lack of knowledge of the Uzbek language, as well as the fact that they were recorded by second-level people, not direct performers.

Hungarian scientist and traveler Herman Vamberi visited Khiva, Urganch and Kungiro, recorded samples of Uzbek folklore and published them in Leipzig in 1867 [1]. He included in this book the fragments of the epic "Yusuf and Ahmad" written in Khorezm, with the Uzbek text translated into German, and at the end of the epic, he made comments on some words that were difficult to understand. Hodi Zarifov says about this: "While Herman Vambery made observations in many places and admitted that there are many epics in Uzbeks, for some reason, the living tradition of epics has already died out, the heroic epic has not survived, and urban culture and written literature have displaced it." put forward the view" [2]. Accordingly, Hodi Zarifov believes that the history of Uzbek folklore as a new field of science should be started from the beginning of the 20s, more precisely, from the expeditions organized by Khozi Olim Yunusov to the Syrdarya and Samarkand regions, Elbek to the Tashkent region, and Gulam Zafari to the Fergana Valley. The reason is that these scientists recorded directly from the mouths of the people's creators in the expeditions organized by the Uzbek Board of Education. In

1922-1923, samples of recorded folklore works were published in the press of that time in the form of first scientific news articles. Khozi Olim Yunusov, who was the first in the history of Uzbek epic studies to write down excerpts from the epic "Alpomish" by Fazil Yoldosh og'lu and Hamrokul Bakhshi in 1922, was published in "Turkiston" newspaper, December 18, 1922, issue 38, pages 2-3, and the first article devoted to folklore. is scientific research. In it for the first time: "The first epic of Uzbek is "Alpomish". It is a work equal to Homer's "Iliad", - our great epic was given a very high and true scientific evaluation. He is also one of the first recorders of folklore works" [3].

Hodi Zarifov says that it is necessary to study Mahmud Koshgari, a great scientist of the 11th century, as a folklorist and ethnographer, and that the history of the recording of Uzbek folklore can be connected with the name of a great linguist, but he emphasizes that the history of folklore studies should be studied from the beginning of 1920s. Of course, there are specific reasons for this. Although Mahmud Koshgari gives examples of folk songs, narratives and proverbs in his work "Devonu lug'otit turk", he did not create a system from the point of view of folklore studies.

It is impossible to ignore the fact that "Devonu lug'otit turk" contains several scientific and theoretical views of their authors about this or that genre of folklore, a certain song or proverb. In my opinion, it is appropriate to study them not as samples of the history of folklore studies, but as a history of folkloristic views. It's like studying the literary and aesthetic views of this or that writer... Although the history of folkloristic views goes back to very long periods, the same cannot be said about folklore studies, - says Hodi Zarifov. - Because the history of folklore studies begins with the recording of examples of folk art directly from creators and performers, their publication and scientific study [2].

It is known that Hodi Zarifov began to record folklore and ethnographic materials in 1923, and began to record and study folklore works in September 1926, that is, when he finished his studies in Baku, came to Tashkent and was accepted to work at the Committee for the Study of Uzbeks of the Scientific Center of the People's Public Education of Uzbekistan. . From the end of 1925, on the initiative of the scientist, works of Uzbek folk oral art were recorded, published, and scientifically studied in the conditions of live performance, exactly, without changes by the creators and performers. So, we should start studying the history of live performance of folk epics from 1925.

The work of identification of folk gifts, recording of information about them, and recording from their mouths, exactly, without changing, in the speaking language, is connected with the name of Hodi Zarifov. In 1925-1929, "Alpomish", "Yusuf with Ahmad", "Alibek with Bolibek", "Shirin with Sugar", "Murodkhan", "Rana with Suhangul" from Polkan, son of Hodi Zarifov Ergash Jumanbulbul, son of Fazil Yoldosh, son of Muhammadqul Jonmurad. "Kuntug'mish", "Yakka Akhmad", "Birth of Gorogli", "Yunus fairy", "Misqol fairy", "Gulnor fairy", "Avazkhan", "Hasankhan", "Dalli", "Ravshan", "Kunduz bilin Yulduz" , "Bo'tako'z", "Malika Ayyor", "Intizor", "Zulfizar", "Khushkeldi", "Kholdorkhan" and more than forty epics were recorded. 22 of these sagas are part of the "Goroghli" cycle. In 1927, Hodi Zarifov recorded a fragment of the epic "Ghazali Sanobar" from his son Ergash Jumanbulbul, the epic "Khaldorkhan", in 1928 the epic "Ravshan" and the term "Kunlarim" and the quatrains "Tajnisli". In 1926-1927, Polkan wrote the epics "Mardikor", "Hasan Batrak", "Shaybani Khan", "Ashiqman" and "Soz" (1927),

from the poet Fazil in 1927 "Ayladi", "Bo'lmasa", "Biography of Goroguli" ("Kunlarim"), "Kerakdir", "Yarashmas", the 1st version of the epic "Ochildov" (1928), "Yusuf bilan Ahmad" (the first part from the poet Polkan (1927-1928)) was recorded by Hodi Zarifov. He wrote it down in 1927 and published it in Samarkand in 1928 without any reductions or changes. This was the first time in Uzbek folklore studies that the text of a folk epic was published. Along with the text, the scientist prepared his comments and a dictionary [4].

As a collector, he did not stick to just one epic or one genre of folklore. He tried to follow the live process throughout Uzbekistan. Hodi Zarifov took part in the expeditions of Kashkadarya and Surkhandarya regions led by G'ozil Olim Yunusov, and in 1929 identified folk poets such as Abdulla Nurali son of Kitab and Kholyor Abdukarim son of Boysun. In 1930, during the Khorezm expedition, singers such as Bola Bakhshi, Kurban Sozchi, Bibi Shaira, Ahmad Matnazar son, Khojayar Bakhsh Vois son were discovered. "Forty thousand" from Ahmad Matnazar's son [ZO'FA. Inv. #41; ZO'FA. Inv. #1481], "Asilkhan" from Khonimjon Khalfa [ZO'FA. Inv. No. 42] is recorded by the scientist himself. In the memoirs, Hodi Zarifov wrote to Zubayda Husainova: "I was also interested in the traditional epos in Khorezm. Because of this, I started sending Khanimjon Aya to traditional epics. He learned it, and now he is creative to sing at any gathering. After listening to his repertoire, I chose to record the epic "Asilkhan" ("Asil - Karam"). This was done with the intention that it will be an important fact in studying the relationship between the people of Azerbaijan and the art of Khorezm Uzbeks" [2]. Hodi Zarifov's investigations show that Kurbannazar Abdullaev was named "Bola Bakhshi" because he performed his epics among children until the age of ten. He sang such epics as "Ashiq Gharib va Shahsanam", "Ashiq Mahmud", "Bozirgon", "Khirmondali", "Qirqming", "Kampir", "Safar Ko'sa". Bakhshi memorized about 20 epics.

Hodi Zarifov's scientific work has a special place in the art of Uzbek Bakhsh, the life and work of folk poets, epic repertoire, Uzbek epics and their study. The highest examples of the Uzbek epic under the leadership of the scientist are Ergash Jumanbulbul son, Fazil Yoldosh son, Muhammadqul Jonmurad son Polkan, Islam Nazar son, Nurmon Abduvoy son, Abdulla Nurali son, Saidmurad Panoh son, Bekmurod Joraboy son, Berdiyar Pirimqul son, Mardonaqul Avliyaqul son, Umir Safarov, Osman Mamatqul son, Bori Bakhsh Sadiq son, Bola Bakhshi (Abdulla Qurbannazar), Kurban Sozchi (Kurban Ismailov), Ahmed Bakhshi, Ahmad Bakhsh Matnazar son, Rahmatullah Yusuf son, Zahir Kochkar son were recorded.

In 1936-1937, Hodi Zarifov learned from his son Ergash Jumanbulbul the content of the epic "Aysuluv", such terms as "Armoning kalmasin", "Goro'gli", "Goro'libek - zor batir", "I came", from his son Fazil Yoldosh in 1934-1937, "Mulla Goyib", "Yodgor recorded such epics as "Jahongir", "Rustamkhan", "Aktivlar" and "Corporate Thieves" from the poet Pol'kan in 1931-1932, and "Bormi jahonda" from the poet Islam in 1944. The famous scholar Ergash poet, Polkan poet, Fazil poet and Islamic poets recorded a total of 12 epics and 20 terms by himself. The scientist's investigations show that more than sixty epics have been written down by famous poets Ergash Jumanbulbul og'li, Polkan poet, Fazil Yoldosh og'li, and Islam poets. These epics almost never repeat each other. If we add those recorded from other Bakhshis with their variants, the total number of our sagas will exceed three hundred. "Alpomish", "Yodgor", "Yusuf bilan Ahmed", "Malika Ayyar", "Mashriqa", "Zulfizar", "Balogardon", "Avaz Khan's

Sentence to Death", "Intizor", "Nurali", "Jahangir", "Murodkhan", "Rustam", "Shirin and Shakar", "Farhad and Shirin", "Layli and Majnun", "Bahrom and Gulandom", "Ra'na and Suhangul", "Zevarkhan" were recorded. "Alpomish", "Yakka Ahmed", "Aysuluv", "Kuntug'mish", "Kironkhan", "Yusuf with Ahmad", "Alibek with Bolibek", "Ernazar", "The birth of Goroguli" from Polkan, son of Ergash Jumanbulbul and son of Muhammadqul Jonmurad. "Yunus Fairy", "Misqol Fairy", "Gulnor Fairy", "Khushkeldi", "Hasankhan", "Chambil Kamali", "Dalli", "Ravshan", "Avazkhan", "Kunduz bilin Yuld", "Bo'tako'z", Many epics such as "Khaldorkhan", "Hilomon", "Berdiyor ataliq", "Zamonbek", "Khidirali elbegi" were recorded. Currently, more than five hundred epics are collected in the Folklore Archive of the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan.

In short, Hodi Zarifov started the recording of Uzbek folk works, including epic works, based on the requirements of folklore studies, directly from the creators and performers, and paid special attention to the scientific study of the history of folklore studies.

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