

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 10 Volume: 126

Published: 23.10.2023 <http://T-Science.org>

Issue

Article



Polat Jumaniyazovich Oteniyazov

Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan
Senior Researcher of the Karakalpak Research Institute of humanities,
PhD in philology, Nukus city, Republic of Karakalpakstan

MOTIVES, PLOTS IN TATAR, KYRGYZ AND KARAKALPAK FOLK TALES

Abstract: Very similar motifs and plots can be found in the oral works of the Turkic-Mongolian peoples. For example, the tales of the Kazakh, Kyrgyz, Nogai, Karakalpak, Tatar, Karachay, Kumyk, Bashkurd peoples have common episodes, motifs and plots. Some motifs, plots, episodes in these examples of oral art are very similar to each other. In the tales of these kindred peoples, motifs such as "Three boys", "Three friends", "Three brothers", "Three roads", "Three conditions", "Orphan", "People or animals expelled from their homes", there are stories. The study of the causes and features of these similarities is one of the issues that need to be dealt with in modern folklore. Especially in the Kyrgyz and Karakalpak folk tales, there are common similarities, similar events, and this makes every scientist think. This article talks about the general formulas, motifs, plots in the Tatar, Kyrgyz and Karakalpak folk tales.

Key words: Folklore, myth, fairy tale, motif, plot, hero, character, Turkic-Mongolian peoples, oral art, similar motifs, plots, common episodes, kindred peoples, folklore, fairy tales, events, general formulas in fairy tales.

Language: English

Citation: Oteniyazov, P. J. (2023). Motives, plots in Tatar, Kyrgyz and Karakalpak folk tales. *ISJ Theoretical & Applied Science*, 10 (126), 382-385.

Soi: <http://s-o-i.org/1.1/TAS-10-126-31> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.10.126.31>

Scopus ASCC: 1200.

Introduction

Folklore, literature, the art of Turkic peoples are very close and similar to each other. The reason is that these peoples together have passed several historical stages. From ancient times to the present day they lived a unified association, a single community. These historical events have been preserved in folk oral works. Myths, legends, stories and fairy tales express the difficult life and life experience of people.

In fairy tales, the difficulties and struggle of people for achieving their goals are preserved. There are several examples of such problems in fairy tales.

The Tatar folk fairy tale "Golden Feather" [1] tells about the difficult life of the orphan Timur. His mare is an animal speaking human language. The mare understands Timur's concerns. The stepmother Timur is very angry and cruel. The stepmother adds poison to bread and gives it an orphan. The mare warns the orphan that poison has been added to bread. With the help of mare Timur survives. Then her stepmother gets sick of lies. She orders her husband to

cut the mare. Upon learning of this, Timur and his mare run away to a distant country. They find a golden feather and a magnificent bird. Thanks to his courage and help, the mare Timur marries the beautiful fairy.

Such motives and plots are also present in the Karakalpak folk tale "Dark Kyz (the girl of an orphan)" [2, p. 246-248]. For his reasons: in ancient times, there were a husband and wife. They had the only daughter. Once the wife of this man dies. A man marries another woman. The stepmother oppresses an orphan girl. The cow helps the orphan girl. The stepmother orders her husband to cut a cow. The orphan girl buried the cow's bones into the ground. Wonderful clothes come out of the bone burial ground. This clothing is a kind of orphan. As a result, the people chosen an orphan girl as a ruler.

There are common features in the tales of these two peoples. These tales also have their own national characteristics. The Tatar folk tale mentions the name of the hero (Timur). This name is very common

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

among the Tatar people. In the Karakalpak folk tale, the main character is represented by an orphan girl.

The name of the hero is also mentioned in the Tatar folk tale "The Verce Son Ahmet" [1]. It mentions a bold, brave Ahmet and ten of his brave brothers. Ahmet is looking for his ten brothers. He leaves his house and goes to distant countries. They (brothers) marry the eleven daughters of the king and reach their goal.

There are such motives and plots in the Karakalpak folk tales "Three heroes" [3, p. 219-220], "Eshmurat Batyr" [3, p. 221-223], "Batyr screamed" [3, p. 272-277]. Three brothers save their people from enemies. Eshmurat Batyr is a brave and strong young man, like his thirty-nine brothers. The brothers save people from terrible giants. Forty guys are trying to marry forty girls. This fairy tale is very similar to the fairy tale "The Violent Son Ahmet." In fairy tales, plots, some episodes are very similar, very close in content. There are similar motives in the Karakalpak folk tale "Asan Genzhe" [3, p. 119-125]. The main character, Asan Genzhe (Asan Jr.), saves his brothers from death. He kills an evil old woman and saves people who are in danger. Asan marries a beautiful fairy named. This episode is also found in the Tatar folk tale "The Violent Son Ahmet."

The Tatar folk tale "Kamyr Batyr" is also very interesting. The old man and the old woman have no children. The old woman sculpts the shape of the baby from the dough. The old man and the old woman return home, having finished their household chores. The baby sits at home and plays with a goat. "We made it from the dough, even if it is called Kamyr!" - says the old man. The Kamyr began to grow by the day, but by the clock. In one month it grew like the other and will not grow in a whole year. And Kamyr arrives at Kamyr every day. "Kamyr Batyr shows great courage, does good deeds with his friends.

There is a similar motive and the plot in the Karakalpak folk fairy tale "Kuryk" (tail). The old man and the old woman want to have children. The old woman finishes a goat and receives milk. Then the goat kicks the old woman. The old woman falls to the ground. Then the tail of the goat turns into a boy. This boy will help the old man and the old woman. The child takes the salary of an old man and an old woman from a rich man.

The forest genie is mentioned in the Tatar folk fairy tale "Shurale" and the work of the Tatar People's Poet Gabdulla Tukai of the same name (1886-1913). The young man goes into the forest and chopped firewood. At this moment, Shurala, a forest demon appears. The young man deceives a forest demon and squeezes his hand between the logs. Shurale asked the young man: "What is your name?" The guy says "Ilyr" (last year). The next day, forest demons ask Shurale: "Who made you like that?" He says "Tier" (last year). Forest demons said: "If he hurt you last

year, where will we find him this year?" They laugh and leave.

In the Karakalpak folk tale "Aryk Mergen" [2, p. 102-105] (thin shooter) there are the same motives as in the fairy tale "Shurale". There are several versions of this fairy tale. In some versions, the character threatening the hero is a bear. In other versions, a dangerous character for the hero is a nursery or albasla (forest demons). Aryk Mergen seems to these characters as "Tier" (last year). Friends of the Antagonists laugh: "If he hurt you last year, where will we find him this year?"

There are a lot of similar motives and plots in the above-mentioned fairy tales. It should be noted that the Tatar and Karakalpak folk tales have common features. In particular, the names of fairy tales, the names of the heroes and words are very similar to each other: Timur, Kesh, Kish (evening), tyn, warm (night), "tan" (dawn), Kamir (dough), Saran (mean), Yumart (Zhomart, generous), lobby (flower), pelvis (bald), Altynshesh, Altynshash (golden hair), Bai (rich), Kobyz (ancient Karakalpak musical instrument), Cubes, Shynkobyz (ancient metal province musical instrument), chapan, chapan, chapan, chapan. Chapan (rich outerwear of mullah), jigit, jigit (guy), kalpak, kalfak (small velvet cap, embroidered with beads or gold and silver thread) and others.

Some epics, dastans and fairy tales of these peoples have mutual similarities and originality. For example, the Karakalpak folk epic "Alpamy" is similar to the Tatar folk tale "Alpamsha and a brave Sandugach." Horse Alpamsha Batyr - Akbuzat (Akbosat). The horse of Alpamys in the Karakalpak epos is Bayshubar. This (Akbuzat, Ak Boz AT) is also called in the Karakalpak language. In language, the Tatar and Karakalpak languages are very close and have common family ties. That is, the Tatar and Karakalpak languages take place among the Turkic-speaking peoples. These issues were analyzed by the Karakalpak scientist K. Mambetnazarov in a number of his scientific works [4]. Tatar and Karakalpak folk art, language, culture and art are very similar to each other. The reason is that these peoples lived together and created together from ancient times.

We tried to analyze these issues with the above examples. The folklore of these peoples has much in common in terms of the plot and motive. There are a lot of examples of fairy tales. It is impossible to make out all these tales in one article. Therefore, we strive to analyze these issues in our next articles. A comprehensive study and analysis of the Turkic-speaking and world folk tales are relevant in modern folklore science.

There are general similarities, motives, plots in the folklore of the Turkic-Mongol peoples. In particular, there is a similarity between Kyrgyz and Karakalpak oral works. As you know, the Kyrgyz and Karakalpaks since ancient times lived together and have passed several historical stages. Kyrgyz and

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Karakalpaki - Turkic peoples. Their language, culture, folklore, literature, traditions are very similar. This is confirmed by the fact that the epics "Manas" and "Alpamy" are very close in content. In addition, there are literary ties between these peoples in written literature. For example, the works of great writers as Genghis Aitmatov and Tulepbergen Kaypbergenov are known and famous in the world.

Tales of these peoples are very similar in content. Tales of these two peoples have traditional formulas, motives, plots.

The motive of the dream is mentioned in the Kyrgyz folk tale "Minbai, Zhuzbai" [5] and the Karakalpak folk tale "Shepherd". Minbai sees the sun, moon, star in a dream. A shepherd boy is also mentioned in the fairy tale "Chopon Bala" [6, p. 9-13]. He also sees the moon and a falling star in a dream. We know that there is such a thing as "if someone sees the sun, moon and stars in a dream, that person will be happy." Indeed, it is very interesting and relevant to study the motive and plot of "dreams".

In the Kyrgyz folk tale "Asan" [5] and the Karakalpak folk tale "Asan Genzhe" [2, p. 137-147] there is a "three brothers" motive. In the Kyrgyz folk tale, two older brothers rudely treat their younger brother Asan. In the Karakalpak folk tale, Asan has good relations with his older brothers. He helps his older brothers. In both fairy tales, the father of the three brothers is the king. In the Kyrgyz fairy tale, the brothers' father is known as a khan. In the Karakalpak folk tales of the ruler, the "Patsha" (Padishah) is called.

The Kyrgyz folk tale "Golden Ring" [5] is similar to the Karakalpak folk tale "Boy and Snake" [2, p. 77-80]. In the Kyrgyz fairy tale, the old man gives money (Tyyn) to his son and sends him to the bazaar. The boy buys a puppy, a cat and a snake. The old man drives his son out of the house. The snake helps the child. The king of snakes gives the boy a gold ring. The golden ring is magical. The boy marries the king's daughter. Massten Kempir (Baba Yaga) steals a gold ring and princess. Puppy and cat help the child. The gold ring falls into the water. Fishermen catch this fish. The boy buys fish. A golden ring comes out of the fish. Such episodes are in the Karakalpak folk tale "Boy and Snake".

Fairy tales about animals also have their own characteristics among folklore works.

The Kyrgyz folk tale "Fox and the Wolf" [5] has a resemblance to the Karakalpak folk fairy tale "Fox and Shakal" [2, p. 184]. These tales talk about the cunning of the fox. In the Kyrgyz fairy tale, the fox deceives a wolf. That is, he says to the wolf: "You can eat sheep meat." The wolf falls into the trap when he wants to eat meat. The fox eats meat and leaves. The same events will occur in the Karakalpak fairy tale. The heroes of Kyrgyz fairy tales are a fox and a wolf. The heroes of the Karakalpak fairy tale are a fox and a jackal. The motive and plot of two fairy tales are the same.

The Kyrgyz folk tale "Man is the strongest" [5] is similar to the Karakalpak folk tale "The Greatest in the World" [7, p. 421-422]. In the Kyrgyz folk tale, the question is asked: "Who or what is stronger, the red pheasant (Kyzyl Kyrgyz), ice, rain, earth, forest, fire, grass, sheep, wolf?" They say that a person is stronger than anyone. A similar question is asked in the Karakalpak folk tale: which of them is the strongest? Magpie (xökke), ice, sun, cloud, rain, earth, mouse, cat? In the fairy tale, the cat (pyushyk) is considered the strongest. Both peoples have a fairy tale called "Leo and Hare" [5] and "Aryzlan Menen Koyan" [7, p. 421-422]. The content of fairy tales is the same. Leo wants to eat a hare. The hare acts reasonably. He says to Leo: "There is a lion stronger than you in the well." Leo sees his reflection in the well. He jumps into the well. Hares get rid of the evil beast. The fairy tale "Hungry Wolf" is also present in the folklore of both peoples. In the Kyrgyz folk tale, the wolf wants to eat a hawk, a goat, a horse. But the horse scores the wolf. After a while, the wolf dies. There are such episodes in the Karakalpak fairy tale. The wolf wants to eat a goat, a sheep, a horse. The horse scores the wolf. After that, the wolf dies. In both fairy tales, the wolf speaks poetic poems [3, p. 226-227].

Tatar, Kyrgyz and Karakalpak folk tales have many similar episodes, motives, plots. If you pay attention, dialogs in Kyrgyz folk tales are described by poetic verses. In Karakalpak folk tales, poetry is less common. The study of the language, style, poetics, genesis and typology of fairy tales of these two related peoples is one of the most pressing issues.

References:

1. (n.d.). Retrieved from https://royallib.com/book/narodnie_skazki/tatar_skie_narodnie_skazki.html
2. (1977). *Qaraqalpaq fol'klori*, (p.364). Nókis: Qaraqalpaqstan, 1977. Tom 1, Jámi.
3. (1977). *Qaraqalpaq fol'klori*, (p.360). Nókis: Qaraqalpaqstan, 1977. Tom 2, Jámi.

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	ПИИЦ (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

4. Mámбетnazarov, Q. (1981). *Qaraqalpaq ertekleri haqqında*, (p.120). Nókis: Qaraqalpaqstan.
5. (n.d.). bizdin.kg. Retrieved from <https://skazkufentazu.ru/category/kirgizskie-narodnie-skazki>
6. (2014). *Qaraqalpaq fol'klori*, (p.520). Nókis: Ilim, 2014. 67-76-tomlar, Jámi.
7. (2019). *Qaraqalpaq xaliq ertekleri*, (p.428). Nókis, Qaraqalpaqstan.