

Some Comments on the Expression of the Image of “Life Tree” In Legends and Narrations

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Abstract:

In world folklore, the genesis of the image of the tree, the features of artistic development, poetic interpretations and functions in folklore are studied in terms of the concepts of historical and ritual-mythological school theory. The image of the tree is interpreted in the folklore of all peoples on the basis of the national worldview. Therefore, in the works of each nation, one of the most pressing issues is to reveal the features of the historical-gradual interpretation of the image of the tree, to shed light on its mythological basis. This article provides some insights into the interpretations of the image of the tree in myths and legends.

Keywords: mythology, ethno-folklore, myth, legend, narration, image, tree of life, necrotoponym, maple, mulberry image.

I. Introduction.

One of the trees that grows in Africa and Arabia is called myrtle. This tree freezes in the air and emits a fragrant smell. It is called myrtle because of its fragrant beauty, because myrtle is a symbol of a woman who was turned into a tree by the gods in Greek mythology, and is understood to be directly related to her name.

VV Evsyukov, who studied the interpretations of mythology in the monuments of material culture, wrote that the "tree of life" first appeared on land between the boundless waters of the ocean, and that the first ancestors of mankind took their first steps under this tree. Myths and legends about the origin of the breed are widespread. The scientist also talks about the legends created about the miraculous islands, and the details of how this tree, which grows in the middle of paradise, distinguishes between good and evil, and emits its fragrance or vice versa.

Along the way, M. Rakhmonova spoke about the role of tree images in legends and their artistic interpretations. But he was more concerned with the growth of the withered tree in the form of a stick, the tree of life, the origin of the maple tree, its appearance in the plot of the historical legends about the saints, Alexander.

II. Discussion and results.

The plot of the necronymic (on the origin of the name of the shrine) part of the system of some toponymic legends also contains motives explaining the appearance of some trees. An example of this is the legend about the origin of the necrotoponym "Qizbibi" in the territory of Jondor district of Bukhara region. In it, an army of forty men chases to kill a girl who knows the science of magic. When they say they have caught the girl now, the girl asks God to protect her. At that moment, the ground cracked and the girl went underground, but a handful of her hair remained on the ground. A saxophone tree emerges from this girl's hair.

Often, examples of folklore depict the image of trees growing on the water's edge. This is not in vain, of course. This is because water is the most important source for trees to grow and live. That is why in songs, myths, legends, fairy tales and epics, the image of trees is mentioned, and it is emphasized that it is a river, a stream, a lip. For example, in the fairy tale "Orzijon and Kambarjon" you can see a special note that the shadow of a plane tree on the river bank "took the place of three strings." In the tale of Ziyod Batyr, in order to correct the sick princess Kamarkhan, they lay her under two trees near the spring, the shadow of which reaches the ground. The princess is reunited with her lover Ziyod Batir under these two bushes. In the fairy tale "The Cruel King", a maple tree, which was wrapped around the soul of the hero, was located on the river bank.

Indeed, many myths and legends have been created about the maple tree. One of them is the legend of the longevity of the plane tree. It is said that one day one of the angels brought water to the Prophet Solomon in a vessel and brought it by the grace of God, so enjoy it! He says. Solomon, on the other hand, expressed his gratitude by not drinking water and addressing the angels, saying, "This water is scarce, not enough for all believers, and it is useless for me to drink it alone. It is not good for me to drink and the believers to be without water!" – he answers.

Then the astonished angel wondered what the water of life would do to him, and then he poured it out under the tree where Solomon was resting and where he was looking. At that moment, a crow from somewhere drank a sip of water spilled under a tree, and the rest sank to the ground. That is why crows live so long. The tree that the Prophet saw was a maple tree. He, too, will live a long life because the water of life dedicated to the prophet Solomon has been poured out. According to the legend of the young man who turned into a plane tree, on the Kyzylkum side, a very beautiful, barno girl named Kaldirgach proposed to the young men who offered to marry her. puts. When a shepherd named Aymek hears this, he sets out to try his luck, and the Swallow goes through many hardships to fulfill this wish. Aymek's moan reached the god, and a large fountain gushed out of the place where the last drop of water fell from the stove, and the young man sitting by it turned into a maple tree. When the swallow heard that the shepherd boy had brought water, he came to see Aymek with his friends in the middle of the night. She cried, hugging the tree. At that moment, the Swallow's friends clung to the plane tree in front of the autumn. The village where Aymek lived with the Swallow has been called Tomdibulak ever since. There are still two trees clinging to each other. According to the legend created about the maple leaves, a saint had a son and a daughter, and the invaders invaded and killed the man's children. These two homeless babies - a boy and a girl - grow two trees from where the blood was shed. These trees were the first plane trees. That is why maple leaves are reminiscent of human palms, that is, five claws. Details related to the maple tree are also found in anthroponymic, i.e. myths and legends associated with the names of historical figures. The legend of Makhdumi Azam¹, that is, Sayyid Ahmad Khasani, also mentions the arrival of a maple tree in our country. One evening, on his way from Mecca, a man in Baghdad said:

"Take me away!" – begged Makhdumi Azam:

¹ **Mahdumi A'zam** - full name Sayyid Ahmad ibn Mawlana Jalaliddin khojagi Kasani Mahdumi A'zam. He was born in 866 AH, ie in 1461-1462 AD in the Kasan district of the present-day Namangan region. He died in 949 AH - 1542 AD at the age of 83 and was buried in the village of Dahbed. Mahdumi Azam on the theoretical and moral foundations of the Naqshbandi sect: Risolai fanoiya »,« Risolai chahor kalima »,« Risolai fathnoma »,« Risolai batoxiyya (melon) »,« Risolai meroj-ul-oshiqin »,« Risolai kulli Navruz »,« Risolai Boburiya »,« Risolai shabiiyya», see: Valikhodjaev B. Mahdumi Azam Dahbidi // Zarafshan. Samarkand, 1993, November 9; B. Valikhodjaev, A. Zohidi. Mahdumi Azam: life, activity, scientific and spiritual heritage. - Tashkent, 1993.

"Well, get ready for me to come back in the morning." I'll take a plane tree, and if you hold on to the root of that plane tree, you'll go with me.

While Makhdumi Azam was pulling a maple tree from Cavator, he gave the man a maple root. He, too, snuggled up to the root of the maple tree. Thus, thanks to Makhdumi Azam, maple came to these lands.

There are many legends about the mulberry tree in our nation, most of which are motivated by the fact that the mulberry tree sprouts from a cane and turns into a giant tree in an instant. In particular, according to the legend of Yakkatut Buva, one day one of the saints came to the cemetery and tried to perform ablution to recite the Qur'an. Before that, he stabbed the stick in his hand to the ground and began to perform ablution next to it. The saint who has performed ablution turns to take his staff. It looks like a sack that encloses with a drawstring. Seeing this, the saint was astonished and took a breath. The tree grew into a large mulberry tree. The saint knew that his staff was made of mulberry wood. Thus, after a mulberry tree appeared in the cemetery, it began to be called Yakkatut bobo cemetery.

This traditional motif can also be encountered in the legends associated with the name of Bahauddin Naqshband. It is said that the large mulberry tree kept in the Bahauddin Naqshband shrine was once a tree that sprouted from a saint's stick stuck in the ground.

In Kyzyltepa district of Navoi region there is a sacred place called "Kuyik tut". According to the legend about the origin of the name of this place, a man named Karakhan Eshan Buva was washing his hands in the river when he saw a stream of oil burning on the surface of the water. Eshan took the bowl from the water and threw it into the river. At God's command, a large mulberry tree sprouted leaves. But even though the mulberry tree was growing because one end of the bowl that flowed in that river was burnt, its inside was burnt and blackened. In time, this mulberry tree, which grew out of the kosov due to prophecy, became a place of pilgrimage.

The motif of the tree and the soul (soul), in particular, the motifs of a deity, a prophet and a saint appearing from a mulberry and hiding in a mulberry, are also included in many Uzbek folk legends. What is interesting to us in this regard is the widespread myth in the Muslim East about the angels descending from heaven, Horut and Marut (actually, these angels are Khaurvatat and Ameratat in Zoroastrianism).

According to the Khorezm version of the legend, it is the image of a girl carved on a mulberry tree that miraculously captures her soul and causes the angels to sin. The angels will be condemned to sit in the eternal well for this. In legend, they are depicted in connection with the motifs of water, trees and eternal life. Interestingly, unlike other versions, here the girl does not become a star, but again hides in the body of the mulberry. Well-known scholar N. Snetsarev, based on ethnographer D. Robertson, compares this legend with the legend of Dizane, the goddess of fertility of the infidels (Nuristan). In it, the god Sataram "burns in love with a tree" in the middle of the lake, and the tree splits in two and includes Dizane [Snetsarev G.P., 2018; 199].

According to another legend, in ancient times, when one of the saints was resting, suddenly the enemy invaded. If the saint sees that all will perish. Then the man was forced to flee. A mob of enemies chased after him. When the saint sees that there is no place to hide, the enemy is approaching. At that moment, a mulberry tree appeared in front of them. The saint prayed to the mulberry, the mulberry split in two, and he hid inside the mulberry. When the enemies who were pursuing him came to the mulberry tree, they lost their way and did not know where to go.

"Look, the saint has gone into the mulberry tree. If you don't believe me, look, one end of his jacket is sticking out," he said.

The crowd looked as if one end of the boat was sticking out. No matter how much they argued, they could not get the saint out. Then they brought a saw and began to saw the smoke from half a waist. The cut mulberry fell over and blood came out of it. It was always a red liquid coming out of the body of the smoke cup.

According to the legend of "Mulberry Juice", a saint who was fleeing from his enemies came to a mulberry tree and prayed to God. Then, by God's command, the mulberry tree cracked and the saint entered it. The reddish liquid that sometimes leaks from the mulberry body is called the bloody tears of that saint.

Legend has it that mulberries ripen at any time of the year or in a day. According to a popular legend among the people whose real name was Hazrat Umar Subuti, "Urkut Buva", one winter day his friends came to visit him. When they arrived, they said, "We will tell you a prophecy." There was a large mulberry tree in front of the Lord's door, and they wanted to tell him to show it when it was ripe. They came to the saint's house and were guests at night, and when they went out in the morning, the big mulberry tree was white, and even the drowned mulberry tree was choked by sparrows. Then one of the guests became angry and looked at the sparrows and said, "Yes, you will die!" All the sparrows perched on the mulberry branches fell to the ground and died. From then on, this saint was called "Kironchi bobo". His grave is now in a place called Darganota. Hadrat Umar Subuti looked at him and said, "You have done this wrong. Now resurrect the birds." He said. But no matter how hard Grandpa tried, he was unable to resurrect the sparrows, and eventually admitted that he could not do it. Then the saint himself looked at the dead birds under the mulberry tree and said, "Stand up!" All the birds came to life and flew away. Then the saint's friends said, "You scared the birds!" - and since then the name of this saint was "Urkut bobo", and the cemetery where he was buried was called by the same name [Juraev M., Sattieva D., 2010; 48].

III. Conclusion.

Legends also draw attention to the natural properties of the mulberry tree. According to the legend of the mulberry tree, "In ancient times, a king lived on the side of the Surkhandarya oasis. One day the king ordered the architects to build a palace for himself on the new land. The architects hastened to carry out the king's order. The construction of the palace was soon completed, but after a while, when they arrived, they heard that the foundation of the building had begun to light up. The king ordered the palace to be rebuilt. The builders have built the building to be even stronger this time around. However, this situation was repeated. When the builders were afraid not to know how to convey this message to the king, a wise old man living in the area came to them and told the architects to plant mulberry trees in the courtyard of the palace and mulberry saplings around the building before construction began. The builders did as the sage said. The palace pleased the king, and this time, though time passed, the foundation of the palace did not light up and did not damage its appearance. The builders also reported the incident to the king, who ordered them to find the wise old man and bring him to them. When the old man was found, the king asked him the reason for this.

The King, the place you ordered to build a palace was a protected land, so the soil was salty. The roots of the mulberry tree are strong, and it attracts salt and groundwater", said the old man. And the king praised his wisdom. The custom of planting mulberries near courtyards and buildings has survived".

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