

NOUN CULT IN TURKISH FOLKLORE

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Abstract: In the mythology of the Turkic peoples, the horse, like the wolf, is especially revered as a totem animal. Our ancient ancestors widely used horses in their livelihood. The horse served them both as food, as a means of bringing the distance closer, and as a work animal that helps in raising livestock. Horse's foot was even used to treat various diseases. The horse skull was considered a protection against evil spirits. The ancient man, who benefited so much from the horse, deified it at the level of a cult and turned it into a symbol of faith. Naturally, this was influenced to some extent by the attractiveness of the horse.

As a result of views related to the cult of the horse, the epic artistic image of the horse appeared in folklore works. In particular, the images of epic horses in Uzbek folk epics such as *Girot*, *Girkok*, *Boychibor*, *Jiyronqush*, *Majnunkok* can be a clear proof of this. There are also clan names and geographical place names related to the horse cult. It is known that a toponymic legend named "Hazorasp" was created about this. Perfect processing of the legendary horse image in the epics is related to the ancient totemistic imagination of our people. As the horse plays an important role in the lives of Turkic tribes who lived almost nomadic lives, the tradition of worshiping this respectable animal arose by itself. The best breeds of horses were bred in the time of the ancient Turks. They were famous for fighting gallantly on horseback, especially the art of archery. According to the Eastern records, the ancestors of the Turks "moved from pasture to pasture along the northern borders of China, driving their herds. They raise more horses, large and small cattle than domestic animals... and breed thoroughbred horses.

Let's turn to the epic "Alpomish" for a deeper examination of the image of the legendary horse. Fighting horse - *Boychibor*, (in Kazakh, Karakalpak variants - *Bayshubar*) was born from *Tarlan biya*, *tusi ola*. *Boybori* had a *tarlon* in his yearbook. This motley woman will give birth to a slave. *Kultoy* brought this slave to *Boybori*, saying that he would become a vulture. The epic is called "Tarlon biya *Alpomish* was the best". This motive of kinship goes back to the old ideas of our people about the respectability of the horse.

How many years did *Boybori Tarlon* take care of his wife's slave on the *tabla*. "The horse's hooves overflowed, his hair went over his ears, he looked at the stars and danced along the dance floor." According to the folk tradition, the playing of a horse does not mean good. *Boybori* said, "It's not a good thing for this bad guy to play." People's opinion about *Ola* horse is also expressed in the phrase "alataiday buldergan" (*alataiday buldergan*) which is widespread among Kazakhs. *Ola* was known as a lucky

horse, and his restless neighing signaled a terrible tragedy. Boychibor, who is playing on the tabla, starts playing after Barchin's chopper comes and goes. This was a sign of the young Alpomish's long journey.

When Alpomish gathers ninety forest animals to choose a horse, the cypress falls on the horse's neck three times. It was Boychibor who was expelled from the tabla. Chipor means take. It seems to us that the mottled color of the horse is not accidental. Let's turn to history. According to Zhang Stan, a famous tourist who traveled to Central Asia in 126 BC, "the land of Davan (now Fergana) is rich in purple horses born from heavenly horses, and instead of sweat, blood flows from these horses. ". Another world traveler, Han-shu, told the Chinese emperor about the heavenly horses: "Among the high mountains in the pass country, such horses live that you cannot catch them; therefore, they choose a female and leave it at the foot of the mountain to escape from the mountain stallion. From these biyas, resistant slaves are born; that's why they are called the stallions that hit the heavenly horses. In our opinion, such legends about three-legged horses were widespread in ancient Central Asia, and tourists wrote down what they heard from local residents in their guidebooks.

In conclusion, it should be said that the hero's war horse is the most ancient common feature of the epics of the Turkic peoples. A war horse had to be different from ordinary horses. A horse with white spots on its body is immediately noticeable. The basis of the legendary image of the cypress horse is the noble argumoq, which introduced the ancient Turkic peoples to the world, and it was artistically perfected under the influence of the ancient mythological thematic imagination of our people.

References:

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