

## SOME FOLKLORE MOTIVES USED IN "HOTAMNOMA"

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*Abstract:*

In the article, folklore motives in the folk book "Hotamnoma", which describes Hotami Toy, the supreme symbol of generosity, and his heroic deeds are analyzed from a linguo-folkloristic point of view. The article also mentions the compositional structure of "Hotamnoma".

*Key words:* Folklore motives, mystical image, mythological image, hyperbolization, metaphor, dream image.

*doi:* <https://doi.org/10.2024/tcj5db83>

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Folklore works have always been the focus of attention of scientists. The main trends were created in describing and revealing the subject, images, character aspects in them. They can be seen in the analysis of the subject of the works of folk art, the motives that move them, the gallery of images, the similar and different aspects of traveling subjects that exist in the oral art of fraternal and non-fraternal peoples. Today, in world and also in Uzbek linguistics, as a result of the development of a new direction - linguo-folkloristics, which studies the linguistic features of the text of folklore works in various aspects, it is a gratifying fact that folklore works are analyzed not only from a purely folkloristic point of view, but also from a linguo-folkloristic point of view. In Uzbek linguistics, linguistic features of the text of various genres of folklore: folk epic songs, proverbs, and riddles have been studied by linguists. Below we tried to analyze the lexical-semantic features of some words used in the text of the folk book "Hotamnoma".

According to Persian-Tajik researchers, folk legends "Hotamnoma" entered the written literature, such as "Ayyor Samak" ("Samaki Ayyor"), "The Story of Amir Hamza" (Qissai Amir Hamza), based on the recording of oral folk legends. "Hotamnoma", which existed in oral form and in the memory of folk epics from the end of the 16th century to the first half of the 17th century, gradually entered the written literature and became one of the most widely read books of Persian-Tajik narrative prose.

In the studies devoted to the study of the folklore language, special importance is attached to the issue of the occurrence of various linguistic units in folklore. In linguistic folklore, attribution is carried out on the basis of common features characteristic of all genres of folklore. In linguistics, along with the aspects analyzed above, one of the most important aspects is the analysis of folklore motives, their structure, and linguistic features. For example, traditional beginnings and endings among traveling folklore motives typical of folk tales:

"Being present and absent, hungry and full,

"The wolf is good-natured, and the fox is fierce." has forms like

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Also, special attention is paid to the subjects characteristic of folklore and its individual and syncretic expression in each genre of folklore, such as the change of speech situation and the use of language units. The folklore motives involved in "Hotamnoma" can be divided into the following groups:

1. Hyperbolization;
2. Mythological image;
3. Mystical image;
4. Dream image.

**Hyperbolization.** Hyperbolization is a term used in psychology as a special pathological process. In psychology, the phenomenon of hyperbolization is a mental process that is close to agglutination in terms of mastering imaginary images and forms of imagination. [1;15] In folklore works, its manifestation takes place in a unique way. The expression of hyperbolization in the work "Hotamnoma" can be seen in the following forms:

**A mythological image.** "Hotamnoma" contains mythological images related to giants, dragons, demons, fairies, and water cults. Characteristically, the mythological image is not depicted, but this cult participates in the image. There is also an image of a creature on a horse called Khaluka. It is described in the play as: It does not have arms and legs like a horse, but it has a mouth. He is also among the body. It's coming and going. The smoke of grass comes out of his mouth.

**A mystical image.** Folkloric texts feature characters with various abilities (witches, magicians, sorcerers), and magical items (hammers, wands, hats, shoes, etc.). Basically, images and images related to magic are actively found in the fairy tale genre of folklore. Especially in children's folklore, a mystical image can be found actively. Mystical image, mystical philosophical concept is evaluated by scientists as the object of its study. [1;10] In the folklore text, the image of witchcraft and unusual abilities is based on folk fantasy. In this case, it is mainly embodied as an image that saves the heroes from a difficult situation or moves against them. The philosophical essence of the mystical image used in the folklore text can be seen as an expression of the struggle between good and evil. [2;8] We grouped the mystical image tools used in the work "Hotamnoma" as follows: 1) magic items; 2) magical, magical places; 3) magical persons; 4) magical bird, creatures.

In "Hotamnoma", during Hotam's adventures, he witnesses customs and ceremonies of representatives of different regions. Hotam is surprised by these circumstances because there are no such customs in his country. For example, when Hotam marries Hirs' daughter on his first trip, the marriage ends with the girl's hand holding the boy's hand. This means that the two are married. On his fourth journey, he encounters an unexpected and unusual funeral.

Hotam asked of the people:

What is it?

People said:

This is the custom of painting the city: If anyone dies, he is taken to the steppe

We don't kill, until a stranger appears on the road, we put the dead body in the mud. We will walk for forty days, and if the step of the stranger does not reach even forty days, it will be a symbol of the misfortune of the dead person. [3;62]

As a conclusion, it can be said that "Hotamnoma" is a folkloric work of an adventurous nature, and folk motives such as hyperbolization, mythological image, mystical image, image of traditions and values can be observed in its text. The presence of such images in the text of the work distinguishes it from works of art.

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