



**ETHNO-FOLKLORE FOUNDATIONS OF THE INTERPRETATION OF
THE CAMEL IMAGE IN THE WORKS OF CHINGIZ AITMATOV**

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ABSTRACT	KEYWORDS
The article examines the image of the camel in the works of Chingiz Aitmatov typologically with Uzbek folklore. When the image of the camel is revealed, there is a convergence of mythological, religious views, and ethno-folkloristic concepts.	Camel, animal, mankurt, harness, Karanor, dragon, shubat, bacterion.

Introduction

The camel is one of the most frequently used traditional zoomorphic images in the work of Chingiz Aitmatov. The basis of its representation goes directly to folklore.

Since the Uzbeks and Kyrgyz, most of whom lived by cattle breeding and nomadism, had long used the camel effectively, these peoples considered the camel as a patron and treated it at the level of a cult. Consequently, the belief of the Uzbek and Kyrgyz peoples in the camel as a protective force is observed in some traditions and customs that have been preserved among them to this day. Most of these events are related to the phenomenon of birth and death. [1.]

According to primitive man, such animals as the horse, dog, bear, bull, cow, camel, and ram have a second life before death and after death. [2.] That is why these animals were considered to be the companions of man, both in this world and in the next. Based on such totemistic ideas, at certain periods the dead were buried with the revered totem animal or wrapped in its skin. It is especially customary to bury a corpse in a camel's bag. Mention of this can be found in the epic of the Uzbek people "Kuntugmish". In it, Kuntugmish and Kholdorkhan, sentenced to death, are placed in a camel bag. [3.]

It is noted that the connection of the camel with the event of death is preserved in the motif of the use of camel skin to turn captive Kyrgyz warriors into mankurts in the novel by Chingiz Aitmatov "And the day lasts longer than a century." To do this, the skin was removed from the camel's neck, cut into pieces, and the sticky skin sticking out was immediately put on a freshly shaved bald head. This is called "skinning." A slave who is subjected to such torture either dies because he cannot bear the terrible pain, or loses his memory for life and becomes a mankurt slave who cannot remember his past. The skin of one camel's neck is enough for five or six hats.

The camel was considered a useful animal that carried distance and lightened burdens. Trade between Uzbeks and Kyrgyz has been carried out through camel caravans since ancient times. Often, a camel

(male) was used to transport goods. The names "biya" and "moya" are used to refer to the camel. The camel cub was called a "bota".

The knowledge and experience of Kyrgyz and Uzbeks about the camel has been collected. Knowledge about this is transmitted to the people through the interpretation of the image of the camel in works of art. An example of this is the excerpts from the novel by Ch. Aitmatov "And the Day Lasts More Than a Century" related to the camel of Edigei Boron named Karanor. It is noted that the ideas and views of the Kyrgyz people associated with the camel are expressed artistically. For example, one such passage says, that the camel has "two humps, a large head," a nortua, i.e., a male. "This camel, the strongest and most agile in Sary-Ozek, called "Karanor Boron", like its owner, belonged to the main character Yedigei and was his pride. Caranor was a camel, very strong, and he could also rattle people's nerves. The reason was that Yedigei did not castrate him when he was still a camel, and then he stayed and wandered among the camels.

This information means that male camels should be castrated in the first years of life, if you don't, they will wander among the camels.

The camel is also harnessed like a horse. [4.] "A camel had to be harnessed," the novel says. This situation is described in the novel as follows: "Edigei was busy with this, he felt lightness and looked at his camel with pleasure. The camel was tall, huge, and cuddly. Although Yedigei was tall, he could not reach the camel's head. Hanging on the camel's neck, he made a noise with the handle of his whip and struck lightly on his stuffed knees, drowning him completely. Although the camel roared and protested, it still obeyed its master's command."

This passage describes how a camel falls in front of its master, sometimes roaring in displeasure, and in such situations, the owner controls and subdues the camel with a whip.

Yedigei begins to harness the camel, which has its legs tucked in and is lying on the ground. It is described as stopping him. "Of course, harnessing a camel is a special art, like building a building. The belt is brand new every time. A person who doesn't have willpower won't be able to do that. And, on top of that, you will have to spend a lot of effort. Especially in the passage "Magnificent Camels Like Caranor" attention is drawn to the fact that the harness of a camel is likened to the art of building a building. This means that this work is complex and requires specific knowledge and skills.

Particular attention is drawn to the fact that the camel in the work is called "Karanor". After all, it is known that the image of a camel named Karanor was interpreted as the favorite camel of the main character Alpomysh in the Uzbek folk heroic epic "Alpomish". [5.]

Introducing the Karanor camel to the reader, Ch. Aitmatov pointed out that "its curly black, shaggy head, thick and coarse tufts hanging from the neck to the knees, are the main decoration of the camel, and the top is flexible, double braids, rising up the tower, are also black, and finally, attention is drawn to the fact that the tip of the short tail is black, like all the other parts - the upper lip, The chest, flanks, legs, abdomen, on the contrary, have a flowing color, light chestnut color. At the same time, it is emphasized that Caranor is famous and famous. It is clear that the color black means "a large, powerful, and strong male camel." [6.]

In the novel, it is said that the camel Karanor is a descendant of the camel of Naiman Akmoya's mother. This is stated in the novel: "According to legend, the noble Akmoi gave birth to seven camels, of which four were females and three were males. Since then, all female camels are born with a white head, while camels (males) are black, and the rest of the body is brown. So Caranor wasn't born this way for nothing. If a gray-haired mother gives birth to a black-haired boy, call him a descendant of

Akmoya. This is a sign of birth from Akmoi. Two hundred years, three hundred years, five hundred years, or maybe even more time has passed since then, but the descendants of Akmoi continue to live in the Saryozek desert. For this reason, from time to time, a hyena-camel (coloration) such as the Caranor Buron is born. And even if it happens, Yedigei is lucky."

When Yedigei became extremely angry, he called Karanor a "dragon". "Don't scream too hard, dragon, I'll knock your teeth out!" he said. By this, Yedigei refers to the fact that camels generally live longer. It is known that camels give birth only at the age of five, then give birth every two years, not giving birth every year, and their gestation period is longer than that of other animals, twelve months. The most important thing is that for the first year or a year and a half, you can't catch a cold on a camel. Then it grows day by day, it does not care about the summer heat, or the winter cold, or the dryness of the steppe... Yedigei was a master at this work. He always takes care of Coranor Boron. The fact that the camel is healthy and strong is known due to the fact that its double iron hump stands upright.

It seems that this information is important because it embodies the science of camel breeding. Through it, people who are not interested in camel breeding can also gain knowledge related to the life of camels as information for themselves.

Because camels have their own unique qualities, people associated them with notions of ghosts and saints. This can be confirmed by the example of Barchinoy's dream about a camel in the epic "Alpomish", linking his concubine Suksurai with the names of the patron saints of women in Islam.

It is worth noting that in the novel "And the Day Lasts Longer Than a Century", as well as in folklore works, separate descriptions are given about the owner of the horse, the saddle of the horse's harness and the owner of the camel, its driving and its accessories. For example, in the novel, when harnessing a drowned camel, the camel turns its long neck with curly hair, its black head, and roars like a lion until the demon awakens, so that the owner Yedigei sometimes makes noise and pulls the reins, sometimes tries to make the camel follow its path with a wave of his hand. He draws attention to the fact that he wears the harness for a long time without melting, before putting on the harness, he closes an ancient veil resembling a carpet with colorful decorations that are closed only at weddings, and that his wife Uccubola carefully keeps this unique veil like the apple of her eye.

Camel milk and meat are eaten. Especially among Uzbeks and Kyrgyz, there is a ban on eating camel meat. It is a prohibition for pregnant women to eat camel meat. This prohibition was caused by the belief that a pregnant woman who ate camel meat would carry a child for twelve months instead of the usual nine months. That is why a woman who carries a child too late is asked, "Did she eat camel meat?"

Camel milk is considered a cure for many diseases. The work also focuses on the fact that the name of the kimiz made from camel milk is called "shubat". It is said that foaming and bubbling cold "shubat" brings a person to a state of intoxication. This word attracts attention in the work as "ethnography", a kind of linguocultureme.

Based on this, the novel contains notions of the complexity of "milk camel" and "milking camel". For example: "The main thing is to learn how to milk." After all, this is not a cow, it needs to be milked standing up. The camel in the field must be watched, and most importantly, the udder must be watched," says the novel about milking the camel.

In the novel, Akmoy is a camel, camels are also tied to a pole like horses and cattle, Akmoy was barren that year after giving birth twice and was well rested, times when she was full of energy and ready to

ride, her thin, slender legs were long, her heels were soft, old age and not yet tired from a heavy burden, a double braid, A strong neck, bent with a bow and a flexible head, fluttering like the double wings of a butterfly, fluttering lightly, sweeping the air as it goes, this is a priceless camel, it is worth a whole herd, such a camel looks like a blanketed camel. It is described that when she was full of strength, she was a treasure trove in the hands of Naimana's mother, and the people who spared no expense to produce offspring from her.

The writer also cited ethnographic information about the tradition when the mother camel is shown the skin of a camel stuffed with straw and sings a memorial service so that she does not stop giving milk after the death of the cub. This information is contained in the following famous lament of Naiman's mother:

When your memory is torn away,
When your head, my child

In this, the mother compares herself to a camel (a weeping she-camel) whose camel (child) died.

The novel mentions that camel hair and skin have been used for medicinal purposes since ancient times. "Old women used to say that when a child has a red rash, it's bad, the child needs to be wrapped warmly in a blanket made of camel hair, kept in a dark house, and also needs to be given ice water to drink." If he survives the fever, he will live."

The novel also uses the word "bacterion" from the world terminology related to camel breeding. This derivative word was used in the language of journalists who came to see and photograph Karanor. "Look at the width of the chest, the gorgeous exterior! - they praised. Edigei, of course, was pleased to hear such praise for his camel. However, he did not understand many words, including the meaning of the word "bacterion". It is said that this is the name of the ancient breeds of two-humped camels. - So what does "bacterion" mean? "The purest breed". Call it a diamond. - Why do you need these measurements? - Very much needed as scientific information.

The phrase "drunken camel" used in the novel about camels is also particularly noteworthy: "Hey, what's wrong with you guys? Who have you become like? "Don't be afraid, mother," Edigei said, trying to calm her down, and laughed himself. "It is said that when a camel is drunk, it plays with the camels."

Kaimalcha is a female camel. The novel also contains interesting information about the different characteristics of the female camel and the male camel. "When the four camels were led into a wide field, the master could hardly separate them. People couldn't frighten Karanor even by shooting into the sky. In another place, a camel knocked down and dragged away its owner. The owner of the camel thought that the male camel, having played with the camel, would return and waited for about two hours, but the camel did not want to part. Then the owner approached the camel with the intention of going home, and the animal rushed at him and chased after him."

After such a situation, the writer describes camels as "very rough" animals, as if he were describing humans.

It is concluded that in the works of Ch. Aitmatov, the image of the camel is interpreted poetically, based on the socio-cultural way of life and ethno-folklore traditions of the Kyrgyz people. Through it, there is a generalization of information about the epic views of the people related to camels, customs and traditions, as well as the knowledge and experience acquired in the field of camel breeding.

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