

Sources of Appearance of Folklore and Written Tales in the World Literature and their Typological Peculiarities

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ABSTRACT

The paper deals with study of the diachronic typological relations in the world folklore and written literature, particularly, with the comparative research of tales of Western European and Asian (Oriental) peoples. Studying the various points of views of well-known scholars of different scientific trends the author finds out some common and specific features in the developing and establishing of folk and written tales as a separate literary genre. Analyses made by the author conclude that narration of tales are ancient skills of all nations, performed in different ways, reflecting different cultures, tales were firstly created as the influence of supernatural phenomena as strong hurricanes, volcanoes, strong frosts, monsters (animals and birds) and brave individuals enough strong and clever to defend their communities from any danger.

Keywords: The school of comparativism, mythological plots, typological peculiarities, typology of genres correlation of folklore to objective reality, the trend of individualism, comparative typological research, historical-genetic relations, the typology of traditional-ceremonial motives.

INTRODUCTION

Looking through the history of research of typological phenomena and typological relations in folklore and written

literature, we realize that for the first it was the object of research of representatives of the school of comparativism. The school was firstly organized in Europe in the XIX- th century; in Germany by I. G. Gerder, V. S. Miller; in England by J. Denlong; in Russia by F. I. Buslayev, A. N. Veselovsky and V. Rezanov who contributed to the comparative study and development of folklore and written literature. They learned the world folklore and their written samples by the method of historical-comparative research and their main aim was to comparatively research folklore and literary heritage of all the peoples in the world.

Although the above aims of the scholars of the comparative trend were worth a great support their investigations were, really very far from the main principles of true typological researches. Therefore, according to opinions of the members of comparative trends the original ground of the existence of popular plots in folklore and written fairy tales of different cultures in the world are the same [1.162-163].

For example, they explain that some mythological plots in the world folk literature are deeply rooted to ancient Hindi (Indian) myths, i.e. the representatives of comparativism trend want to find the origin of typical events (plots) in folklore and literature within the definite literary period, for instance, in any national literature of the ancient period or middle ages, as we mentioned above, from Indian (Hindi) literature [2.102].

Beginning from the XX-th century N. I. Konrad, V. M. Jirmunsky, V. Ya. Propp, N. B. Putilov, E. M. Meletinsky, I. G. Neupokoev (in the Russian literature), A. Kongratbaev, R. Berdibaev (in the Kazakh literature); T. Mirzaev, B. Sarimsokhov (in Uzbek literature) and I. T. Saghytov, Kh. Makhsetov, S. Bakhadirova and K. Allambergenov (in the Karakalpak literature) contributed and developed the typological phenomena of folklore and literature of different cultures from the point of their political-social mode of life and objective conformity to natural and literary laws. These scholars explained that the typology of folklore and literature of different cultures are the regular recurrence of phenomena and images that have

been occurred in the result of objective natural and subjective factors [3.94].

The problem of the historical comparative study of the reasons of the existence of typological relations in the occurrence of the folk and written tales in the world literature, and the facts of having similar plots, similar features of characters, motives, mythological descriptive ways is of great importance and inexhaustibly actual.

Therefore, while studying the historical-typological peculiarities of the Oriental and Western (European) peoples folk and written tales we found some similarities in the form and composition, development of the plot, the way of narration, deciding conflicts and revealing the peculiarities features of characters. Even there found can be also the same similarities in the content of some of them. So, the French writer Charle Pierro's "Cinderella" has similarities with F.Ansory's "Zumrad", a Tajik film scenery and Askhad Mukhtar's "Zumrad and Qymbat, an Uzbek tale, "Snegurochka in the Russian literature both by their plot and content, compositions and conflict, motives and characters.

MATERIALS AND METHODS

Since formation of society the tales have played and important role in the establishing and developing of the consciousness of people, their recognizing the objective reality and psychological and (pedagogical) creative skills. In those earliest periods when there haven't been investigated the mass media and other means of entertainment, people used to spent their leisure with conversations, telling each other tales, legends, stories of events and time by time these activities became regular traditions among the definite groups of people, so there have grown various cultures with their own skilled narrators, folk performers of national legends, eposes, myths and other literary genres. Their first national musical instruments as harp, dutar, tundra, qobuz, girzhek, niy, sybyzghy, strings of each culture have been introduced from time to time. In their performances national performers glorified their heroes and their triumphs in battles with

invaders from abroad, told of far countries and their people, about seas, mountains and forests full of wonders, of caravans that travel along deserts across the world; about flying carpets round the universe, underground kingdoms too. Besides their legends introduce the listeners more about strong-influencing medicines that treat out the most uncurable diseases in a moment, flying carpets reaching the farthest distances in a flash, about some enchanted animals that help the main positive characters when they get into trouble, about clever women and princesses and daughters of the poor for whom to overcome any aggressive force and the evil is as easy as anything. She always helps to her relatives who are very close; princes who are very brave strong to defend his homeland; etc. nowadays folk dreams have come true everywhere in every hour i.e. space is being explored, rockets, planes, robots and various technical equipments and machines work for mankind all over the world: human makes progress everywhere.

RESULT AND DISCUSSION

According, tales not only the basic means of morality and upbringing the generations but they are the most powerful tools that can make people more and genius and brilliant to create the most beauty for the sake of generations and for the future of all mankind.

Tales are of great value. Therefore we have special clubs for narrators of tales and listeners (society of listeners, even there organized kitchens where special meals are cooked for narrators (story tellers) the tradition of tale-telling (narrating tales) is one of the ancient ones that have been kept in the East and West, especially in the literary practice of Turkish and English speaking peoples. It is known, primarily, from the historic experience of Brothers Grimm. Together with the development of folk literature there appeared the written forms of tales in the world literature which began in European countries in the XVII- th century.

Among them we can name the world wide known writers as French Charle Pierro with his tales "The red cap", "Cinderella",

“The Puss in boots”; an English Daniel Defoe with his “Robinson Crusoe”, “Captain Singleton”; an Irish writer Jonathan Swift who wrote the adventure tales “Gulliver’s Travels”, “A Tale about a barrel”, “The war of books”; German Brothers Grimm – “A golden goose”, “A snow girl”, “A brave seamstress”; Danish Hans Christian Anderson who wrote “Sentinel”, “A Princess snow” which became a great contribution for to world’s children literature.

In the XIX century the prominent Russian writer Alexander Sergeevich Pushkin who was recognized as one of the founders of the Russian Literary language wrote his folklore-based tales in verses “A tale about a Fisherman and a Golden fish”, “A tale about golden cock”; Nikolay Alexeyevich Nekrasov presented to children his “Grandpa Mazay and Hares ” which had become popular among children.

At the end of the XIXth and at the beginning of the XXth centuries children all over the world were introduced with Leo Nikolayevich Tolstoy’s “Three Bears”; Korney Chukovsky’s “Crocodile Totosha”; Samuel Marshak’s “Twelve months” and Vladimir Mayakovsky’s “ A tale of a fat boy Pete and thin boy Sima” [4. 44-49]. These and other tales for children have become famous among kids. Nowadays all those tales are screened and regularly show as educational programmes on TV. TV programmes for children based on the world literature masterpieces develop not only their interest for literature but bring up their humanitarian and civic qualities as kindness, friendship , respectfulness, the spirit of high morality and patriotism and etc. By the great influence of tales children recognize what is good and what is evil, and how to overcome the evil.

As a great power, tales in other words, marvelous and fantastic events described in the tales caused the world civilization to make progress as it has been flourishing at the present time.

The development of tales in the written literature was an enormous contribution to all-round achievements in all branches of human life, particularly in the bringing up the younger generation.

Every human achieves successes in his/her future life by the help of knowledge got in his childhood. As the folk say “Who is lucky in five, he is lucky ever!” or as the karakalpak proverb reads “The kid who is clever at five is clever ever! The proverb proves one who learns and works much in his/her early years will become experienced from time to time and will achieve much in future as he/she had learned eagerly not only from his/her parents, but also from ancestors’ experience who had left to their generations a rich heritage of spiritual wealth: tales, legends, myths, eposes and etc. which at the same, is considered to be the national spiritual wealth of a definite culture.

Below it is confirmed by Farabi’s appreciation that enormous importance of tales in general that from the very childhood used to be brought up in the sense of love to their Motherland and faithfulness to the spirits of their ancestors and friends by means of tales will grow up as public figures who really contribute to blossoming of their native country, but to all world’s progress.[3.32]

Developing the ideas of Farabi, Avicenna (Abu Ali ibn Sino) wrote “One can go deeply into the thought of such an enormous quantity of tales and their subject and content matters, characteristic features as a genre of belles-letters and of the people who are the real creators and bearers, their morals and views, aesthetic world outlook and abilities to appreciate beauty their love for nature Motherland and life itself, and their humane qualities, too” [3.32]

In his “Monuments of the past generations” A.R. Beruni used the folk and written tales to assert his scientific ideas. Every problem of this book is asserted by practical examples taken out from tales by the great oriental thinker and writer. Every data in this book is related to folk and written tales. He could see something true-life in folk legends, tales and something meritocratic too.

Thinking from this point of view, one can truly make a reason that written tales not only appeared in Europe, but they were also found in the literature of Central and Middle Asian peoples of Middle Ages. They could not have approached our times, as some scholars confirm, due to various subjective and

objective reasons and circumstances. These problems are to be settled in the previous researches of some scholars but yet they are in agenda as only a supposition. The problem remains actual.

It is true, the historical grounds of the motives of tales are also based on real social events. As one of the prominent tale researchers K.Imamov points out “Any real event or objective factor could be accepted by people when it is reflected as an ideal only. As a result it becomes popular, passing from generation to generation and exists ever long as an ethnographic or religious phenomenon.” Ethnographic and religious phenomena take their aesthetic value by means of transformation [5.33].

CONCLUSION

According to the facts presented above we come to the following conclusion:

- Narration of tales are ancient skills of telling stories concerned with the magic of words;
- Motives related to family and tribal (nomadic) mode of life, lack of writing (literacy), appearance of religious factors that made tales remain folk ones and the first signs of their belonging to definite cultures.
- Existing of supernatural phenomena as strong hurricanes, volcanoes, strong frosts, vast deserts, monsters (animals and birds) and super strong individuals enough strong and clever to defend their communities from any emergency made possible to create tales.
- Written tales appeared as the result of the literacy from since people began to attend schools and were taught to write and read, when technical progress took place.
- Written tales as the general genre of the world literature were introduced in medieval period when Renaissance and Enlightenment influenced to the development of literature.
- Written tales of various cultures have common features because nations all over the world live with one common wish to bring up and educated a competent faithful future

generation who would stand for global peaceful coexistence under the common motto “Earth is our Common House!”

- Although tales have some peculiarities as a national color; usage of Idioms and proverbs and sayings; realia, psychological and cultural backgrounds they are often common in plot and idea. The main idea is “Goodness overcomes evil” and “A peaceful happy life”, “Friendly coexistence”.

So, the literary comparative analysis of the folk and written tales of two worlds, The West and The East, confirms the above mentioned conclusions both scientifically and ideologically.

As a supporter of the global peaceful coexistence I’d like to call together my colleagues from various parts of world in collaboration in the branch of history and criticism of literature.

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