

Trial Motive in Uzbek Folk Fairy Tales

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Abstract: The article examines the conventional motive and its types in Uzbek folk tales. Such types of conventional motives as prohibition (taboo), condition, conditionality and desire are analyzed.

Keywords: Main motive, situational motive, internal types of motive, fairy tale.

Introduction: In folklore, in particular, in Uzbek folk fairy tales, the motif of trial is one of the most frequently encountered leading motifs in the plot structure.

In world folklore studies, the motif of the trial within the plot of the epic work and its various manifestations have aroused special interest, and various forms of the trial were one of the first to be studied by E.B. Taylor, J. J. Fraser, C. Lévi-Strauss, A.N.Veselovskiy, V.Ya.Propp, V.P.Anikin, Ye.M.Meletinskiy from the point of view of ethnography, literature, and pure folklore studies.

In Uzbek folklore studies, in the works of such scholars as H.Zarifov, M.Afzalov, M.Saidov, T.Mirzaev, K.Imomov, G.Jalolov, B.Sarimsakov, H.Egamov, A.Musaqulov, M.Juraev, Sh.Turdimov, J.Eshonqul, J.Yusupov, T.Rakhmonov, N.Dustkhodzhaeva, M.Sodikova, Z.Rasulova, tests and related concepts are addressed in the necessary places.

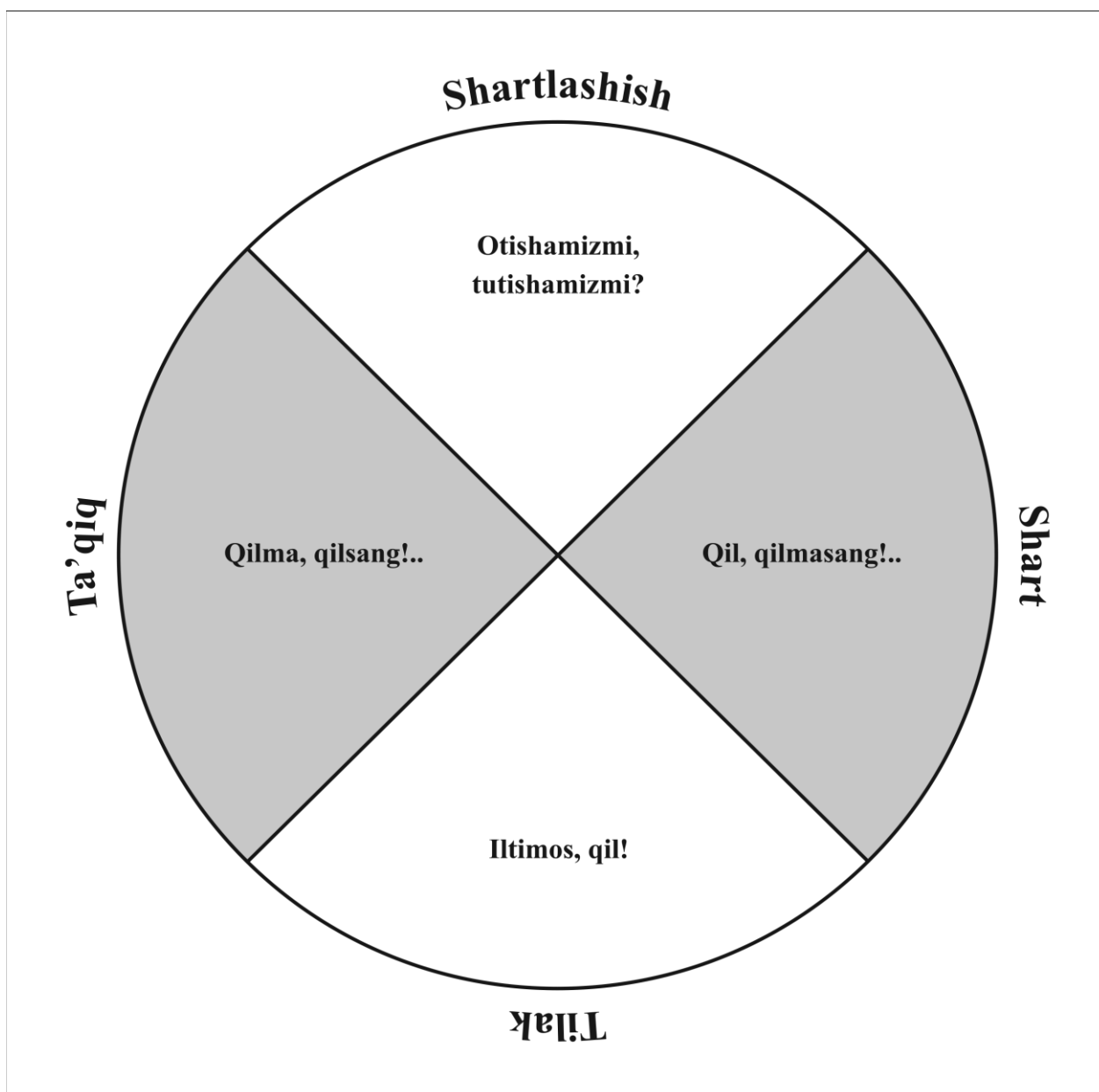
The scientific work, entirely devoted to the study of the trial motif in folk tales, belongs to Sh.I. Nazarova, who emphasizes the special significance of mythological worldview and rituals in the emergence of trial motifs and states that this motif manifests itself in a complex

way in the structure of the plot. Sh.I. Nazarova identifies three separate types of test motives (prohibition, condition, and conditioning) and combines them under the name of a general condition-test.

In this article, we intend to discuss the test motive, its types, and situational forms. First of all, it should be noted that from birth to death, a person faces thousands of trials almost every day, every hour. In folk tales, which are the oral creativity of the people, the test is one of the most important motifs. The plot of a fairy tale can be without the motif of birth, journey, or dream, but it is very difficult to find a fairy tale without the motif of trial.

In folk tales, the motif of trial is expressed so structurally and semantically that it is somewhat difficult for the researcher to summarize and classify them. Therefore, we used some methods for a more comprehensive study of the test motive.

The test is the root motive in relation to some of its internal types. This root motive is divided into four main types: prohibition, condition, conditionality, and wish. Its graphical representation can be expressed as follows:



Prohibition (taboo) is one of the most common and important types of test motives. In it, the prohibition of not performing any action or state is imposed on the hero (executor) by the "commander" (column) or does not prevent him from doing something. If the hero performs this action or situation, he is informed that he will be punished, that it will not be a good deed. For example, in the fairy tale "Yoriltosh," the following type of prohibition occurs:

..." (they) walk a lot, and even if they walk a lot, they walk abundantly. With that, they ended up in the great desert. That younger brother was very thirsty and his throat was parched. Seeing a wolf's water on the road, his brother:

"I'll drink this water," he said, and his sister:

"Don't drink, if you drink, you'll become a wolf." This water is wolf's water," he said.

In the example above, the prohibition is expressed

completely, i.e., in two parts, and it can be explained using the following formula:

Don't!	If you do, it will be (-di, -san, -miz).
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There are also fairy tales in which the "commander," when imposing a prohibition, does not say the second part, or omits it (sometimes this is also related to the storyteller and the audience). For example, in the fairy tale "The Lame Wolf," the protective wolf tells the youngest son:

"Wolf:

"-You climb the forty-step ladder, if you take a bird, don't take its temple," he said.

Here, the expressive formula of the motive is as follows:

If you do this, don't do that, if	...
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you do that, don't do that!	
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In this case, the "customer" imposes a prohibition in the form of a choice. The incident that occurs when the prohibition is violated is not being mentioned. In some fairy tales, the prohibition is not mentioned as a choice. For example, in the fairy tale "Hit, hammer," the old man forbids the children: "(Chol) qishloqning bolalariga qarab:

– My sons, look after this jug. I'll just doze off a bit "qayna, xumcha", "don't say," he instructed.

In this form of prohibition, the formula is expressed as follows:

Don't do that!	...
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In the fairy tales we have considered as examples, violation of prohibitions ends with punishment. There are also fairy tales in which a violation of the prohibition does not end in punishment. Rather, it will cause them to learn something, gain something, or be rewarded. For example, in the fairy tale "Father's Testament," the brothers impose the following prohibition on their younger brother:

"Brother:

– "If you let me go today and you herd the cattle, I'd like to go and see the show," his brother had said:

– **Hey brother, if you leave, what will we eat? - he didn't answer his brother!"**

Throughout the story, the younger brother, without informing his brothers, goes to a performance in the city and, fulfilling the king's conditions, marries his daughter.

The formula of such a prohibition is complex and is directly related to the semantics of the work.

If you do this, it will happen this way.	The storyteller's words
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Or in the fairy tale "Suv qizi" the main character's violation of the prohibition imposed by the old woman leads him to learn about the mermaid:

"The old woman had made tea for them. Making room for sleeping at night:

– **Children, don't go outside at night. There are very bad dogs here. If they see strangers, robbery will kill them," he said."**

In the fairy tale, the helper, having broken the prohibition imposed by the old woman and going out into the street, returns knowledgeable about many things.

In general, the formulas we propose do not cover all situational forms of prohibition. The diversity of themes positively influences the artistry of the fairy tale.

In the diagram above, the forbidden type of the test core motif is located at an angle of 180° along the circle. In folk tales, there are such situational forms that lie on both sides from an angle of 180°, along a circle until the wish and agreement.

Condition is another type of core motif that is most often used in Uzbek folk tales. In a contract, the "commander" (column) in the prohibition sets a condition for the "executor" (often the weak or obligated) party. The person who fulfills the condition will be rewarded, gain something, or at least save their life.

The conditional type of the test core motif is expressed in the following formulas:

Who (if) If you do this, if you do that,	... to be (to be, to be, to be).
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"Father's will" the condition in the fairy tale corresponds to the above formula:

"The king had a forty-step ladder placed on an arch. He built his daughter's arch on top of his staircase and announced it to the people:

– **Whoever comes out with a horse, a donkey, or a camel, takes a bowl of water from my daughter's hand and drinks it, and if they take the ring with the engagement from her hand, I will hold a forty-day wedding celebration and a thirty-day game, then I will perform the marriage ceremony," he said".**

In some fairy tales, the contracting party sets the following conditions for the contracting party:

"King:

– **There's a witch's horse somewhere, if you bring it, then I'll give my daughter to you, – he said".**

The formula is as follows:

If you do that, that's what you'll do	I'll give it
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In some fairy tales, fulfilling the condition is done to save one's life, for example:

"The father was angry with his three sons:

– **If you find it, you'll find it, if you don't, you'll die," he said".**

We can express the formula for the condition in this fairy tale as follows:

Do it otherwise	...I'll give
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Conditioning is also a type of test core motif, which is less common than conditional and prohibitive types. In this case, the capabilities of both parties are evaluated equally and agreed upon. In many cases, as a result of the agreement, one party assumes an obligation from the other. In some fairy tales, the second party dies after being defeated. For example, in the fairy tale "Devsiya" there is the following conditionalization:

"The old man continued on his way and came across an old mill. He saw several giants sleeping in the mill. The giants woke up to the old man's shadow.

– Who are you? – said the giants.

The old man trembled with fear, but didn't show it:

– I am devsiyan, – he said. Giants:

– You're lying, – they said.

– **If you don't believe me, we'll test our strength, – said the old man.**

The giants agreed. The old man told the condition:

– **The first is to pull out the earth's navel, the second is to squeeze out the oil from the tree," he said".**

The formula for conditionality is expressed as follows:

Please, do this, if you... in return for you	...(- I, you).
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Second form.

Please, do this (-are you alright?)	...
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The following is an example of the second form of the formula:

" (The old man) called his youngest son:

– **"My son, if I die, will you guard my grave for three days?" he asked".**

CONCLUSION

In conclusion, it can be said that the test is a very important and multidisciplinary core motive. Its four main types that we analyzed - prohibition, condition, condition, and wish - are further divided into several situational forms within its structure. In distinguishing these types of tests, the commanding (superior) and performing (weak) sides are of great importance. Because the prohibition and condition are imposed by the commanding (superior) party, while the performing (weak) party violates (does not violate) and implements (or does not exceed) it. In contracting, however, both parties are equal. In wish, the weak side asks (requests) something from the superior side. These types of trial core motives are arranged along a 360° circle and form

Do this, if you win, (if you lose)	...(- I, you).
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There is also a fourth type of trial core motif that we propose, which differs from the three types of tests mentioned above. This is a wish. In a wish, the executor (or the weak) makes a wish to the commanding (or dominant) side, asks or requests something from them. This wish can be both conditional and unconditional. For example, in the fairy tale "Hit, Stick," the stork makes such a wish to the old man:

"One day, while the old man was waiting for a trap, a large stork fell into it. He ran and pulled the stork out of the trap, and the stork began to speak like a human:

– **Old man, I'm the leader of the storks, let me go, I'll give you whatever you want. My dwelling is behind the mountain opposite. "If you ask 'Where is the stork's house,' everyone will tell you," he said".**

The formula of a wish can be expressed in two ways, the first of which is conditional (as above), the second is unconditional. They are:

First form.

infinite situational forms. But ultimately, they can be systematized, classified, and calculated.

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