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ВЕСТНИК

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A. U. Beskempirova¹, A. Yu. Baltabayeva¹, Naciye Yildiz²

¹Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan,

²Gazi University, Ankara, Republic of Turkey.

E-mail: aigul.beskempirova@ayu.edu.kz; alyona.baltabayeva@ayu.edu.kz; naciye.yildiz@gmail.com

GREAT SILK ROAD LEGENDS AND MYTHS: “FORTY LEGENDARY GIRL”

Abstract. The article deals with the importance of studying the immortal legendary prose examples of legendary stories about the monuments on the adjacent territories of Turkestan region along Great Silk Road. Looking at mythical stories within this legendary prose, it is thought of how ancient the human consciousness, the degree of thinking, the way of life were. As world myths become the main topic of scientific research and are comparable to historical comparisons, myths also have different levels of social development, historical levels, types and thematic areas. One of such models is compared to several versions of the legend about “Forty Girls” in Kazakh, Uzbek and Kyrgyz folklore. This article discusses the tragic fate of the forty girls and the smell of the national consciousness, the high spirit in the hearts of girls who wanted to remain in their own country instead of living in the hands of enemy. Forty Girls monument – an old natural mountain hills where nature has long been regarded as a sacred monument.

There are many similarities in variants of this legend among Turkic peoples. Everywhere it is said that the tragic fate of forty girls and the end of the legend are similar. In any country, the stone sculpture “Forty Girl” has become a great place for travelers. Locals treasure and sanctify this holy place.

Key Words: Great Silk Road, Turkic people, Forty Girls, Mythic Prose, Myth.

Introduction. One of the ways where science space flies is the process of continuity, the dynamics of diverse changes are in the direction of progress and unity, and in current globalization every nation, states and regions will not be able to stay out of it. The wisdom, one of the most noble qualities that human beings have in the world is now being pursued for good purposes. The art of adventurism, which has become a spiritual treasure for humanity, originated from the earliest history of the world, and became the treasure of its own worldview of folk wisdom. The wisdom of people led to the spiritual heritage of the national traditions and customs of the ancestors, which has passed from generation to generation. In turn, the long-established lifestyle, spiritual heritage of any nation is a testimony to the survival of the nation. One of these lifetimes is the Great Silk Road, and its main direction in modern Kazakhstan is its main artery. It has contributed to the trade of developed countries, the development of science, the formation of religious and cultural traditions. Studying the continuity of this cultural and spiritual heritage today is based on history, literature, philosophy in science and so on.

Materials and methods. In today’s globalization, every combination of cross-over and intercourse in cultures leads to a need for a real historical analysis. We can never abandon the best of our minds, samples, the achievements of human civilization; self-respect, success, happiness are beyond the daily life, and beyond and beyond, because there is no progress beyond that. It does not matter to the people who return to the history of the long history, to their business, to the exhausted, or to the ordinary life, whether in the East, in the West, or even where they live.

Definition of the first centers of civilizations, their classification theory are well-known in the works of scientists as Toynbee, O. Spengler, N. Ya. Danilevsky and others. There is no clearly defined set of civilizations and no obvious beginning and the end. People can do their job differently. As a result, the composition and form of civilization change over time. People’s cultures is interconnected with each other [1]. S. You can fully agree with Huntington’s opinion. Because of the change of social, economic and political relations in the Middle Ages, trade, culture, and social thought were rapidly developing throughout the Great Silk Road and had a great impact on the entire East and West, Europe and Asia.

There was also the Muslim Renaissance along the Great Silk Road. The culture and philosophy developed by Eastern thinkers, specific sciences and scientific discoveries have given a true picture of prosperity, civilization. The eastern nature of the East was even more dominant than the Renaissance, and east news for the western survivors of the Middle Ages nowadays became a huge treasure, an inexhaustible treasure. They built their philosophy for themselves, passing through the oriental knowledge of their own filters with their own temptations.

Humanity and civic identity are the traditions of these ancestors. Today's young wave, the spirit of our nation, which is a source of strength for the new generation, not only for business, talent, but also for the nation's lover, who is worthy of being the future of the people, has widespread the national field. No doubt, through spiritual exploration and historical ties, our nation's centuries-old history is reflected in its historical roots.

Geographical science has the branch as mythography, ie the place of origin and distribution geography of legends. This area of science is very old among the Kazakhs. And this science has a great deal of humanity. I. Mitin believes: "It is easy to see just a few realities in one place. It is a multitude of things – it's going to drift. Even if the name of a single or a place is already present, it hints at an infinite number of times, which means that you can build up to the level that you want to build your own world (or myth) and specify a specific operation - the banal geographical game scales. It is still unclear how much you can do in a specific place where you can cope with the many realities as they move one to another and come up with a friend [2, 12].

Results and discussions. The idea that something like this is a matter of fact, whether it is a legend or not, gives a person a sense of spiritual prosperity and enhances the status of a native land. The nature of the native land is one of the main conditions for the survival of the nation. Therefore, it is wise to use his spiritual wealth. And one of these spiritual treasures is fairy-tales, their geographical distribution.

He studied the mythology, including many works. He says, "Mythology, myth is not an imaginary imagination, it is an ancestor of the past who preserved the truth of the past. It is not a trap of delusional mischief in the past, but a bogus of truth, which has not been found in the dust of the inevitable collapse of truth and error, which has been repeatedly folded, returned" [3, 9].

"Linguistic" waste" in mythological consciousness is a natural phenomenon. Language not only preserves such "waste" ("canned"), but also refreshes it, takes a cognitive point of view in a new way. As a result, the long-term preservation of the language units in the history is a testimony to that. Gradually opening the mythic layers, we can gradually open the frontiers of ancient worlds, and see the fathers' lifespan with "our own eyes." [4, 13].

In the modern world, the restrictions on ideology are diminishing and modernization of integration processes is expanding. This process sets new trends in the study of common phenomena and differences in the Turkic peoples. It is lawful for peoples who have created their homeland and have the inheritance of Turkic origin in order to identify their history, origin and development in the nation. Especially this process does not dispute the fact that Turkic peoples share common literary vocabulary, including legendary prose examples, such as myths, legends, traditions. «The phenomenon of cultural heritage is a dynamic system of elements and levels of socio-cultural interaction. The components of this system include: subject (object) and subject, preservation mechanisms and forms, functions, boundaries and levels. Object of cultural heritage can be spiritual and material» [5].Legends about the monuments of the Great Silk Road are examples of legendary prose examples.

Looking at mythical stories within this legendary prose, we are looking forward to the way in which human consciousness and spirituality are shaped by the way we think and how we live. Since myths of the peoples of the world have been the subject of research and historical comparative perspectives, myths also have different levels of social social development, historical levels, types and thematic areas.

Myth is legendary stories about unnatural and "amazing" phenomena and phenomena. In these legends, which are considered to be one of the common folklore literature, people have a common understanding of the world around them. ... Myth is mostly based on ancient beliefs. Archaic myth is thought to be imaginary when people perform their cognitive functions. The Kazakh folklore has a number of ancient myths ("Kazygurt", "Kok-ogiz", "Korkyt" and others). Ancient heritage sites, including various rock, ghosts, telling us that they were human beings in the early ages ("Forty Girl", "Gynyshek Mountains", "Big Dipper" and others) [6].

As one of these things, we may compare versions of “Forty Girl” legend. Forty girls is an ancient historical monument. There are several versions of the legend about Forty Girls, one of them is told as this:... *Forty girls were swimming in the water of Karabuu without a shower, and the country was hit by an enemy. Thus, forty girls were subjected to hostilities and expulsion. They prayed and wish that it would be better for them to die than to die in the hand of the enemy, “Make us and the enemy a stone here. Forty girls and a large number of people turned into a sculpture.*

In another version, *the only daughter in one family has been engaged from her early age. The day was coming to that date, and the country begins to strangle the banquet. Girls were singing and boys playing fight wrestlers and start to warm up. At one time, the village was buried in thick dust. The girl and her 40 coworkers wanted to meet the groom. Sadly, it is not a ghostly bridegroom, but a thick enemy. At that moment, a group of horsemen came up to the roof of the hill, begging themselves to turn the enemy into a rock until it was time to destroy my country. The wishes of the girls were tearful, and they all became rock. Nowadays, the local people believe and are proud of it.* [7]

Doctor of Philology, Kyzdarkhan Rysbergen in her article “Forty Females Have Fallen Stone”, pointed out that the enemy was a rock in Karatas. Stone sculptures are located on the Akkum River in the north-east of Turbat village. It is located near the waterfall in 5-6 kilometers from the village” [8]. The second stone sculptures called “The Forty Girl” are located on the Ogem subsoil, on the slopes of the Ogem River, on the Ogem River, at the foot of the eastern hill of the Kazygurt Mountains (“Orda Mountaineer”). According to the legend, it is the image of forty girls who became the stone. Here, the time of adventurism is also mentioned.



Picture 1 – The monument of Kyryk Kyz,
a stone sculpture on the bank of Ogem River in the Tolebi district of the Turkestan region

The following story about the forty girls tells about the unexpected attack of enemies when they celebrate wedding of the khan’s daughter. Girls prayed as “...let our bones stay in our country, stay in our land and save our men from death” they asked to become stones instead of living with enemies. One distinctive feature of this version is that there is a stone sculpture in the vicinity of these sculptures. There exist two assumptions about it. In one of them it was groom, and the second one it was the mother looking for girls.

The most interesting thing is that the legend about “Qyryqqyz” is also existing in the neighboring Kyrgyz and Uzbek folklore. Professor Sultangali Sadybaevich in his book named the legend about “Forty Girls” as the “Muzart Mountain”. The name of the mountain in the Kyrgyz country is called as it, means *Ice Mountain*. It is located in the middle of the Zhuzgal region and the mountain Koshkarata in the Naryn region. The scientist writes that forty young girls are making a wedding in Koshkarata, whereas the whistle blows the girls into ice [9]. And the book, “Ipak Yuli Afsonalari” in Uzbek language which means

Myths along the Great Silk Road, (Myths connected with the names of places) consists many stories along the Silk Road. In this book there is a legend about the Kirk kiz rocky hill located in the Machay village in Baysun, Surkhan-Darya Province: *One day, through the fragrance of Zilal's soul, it becomes a circle. The whole valley is filled with wonder. From there some girls heard the sound of horses near them. In the meanwhile, there was a tremendous downpour of stroke. The daughters of the women ran away to the mountain. The adventure is closer to the grave. Unheard of gloves fall into the abyss and prefer to turn into a stone, and beg the Sky until they find it. They say that these girls became stones*[10].

In 1938, during the archaeological excavations on the territory of Khorezm, 27 km north from Biruni (Uzbekistan), the ancient settlement of Kyrk-kyz-Kala (I-VI centuries B.C.) was discovered. Scientists agreed that it was a defensive fortress, which most likely entered the chain of fortifications to protect the borders of the north-eastern part of ancient Khorezm. The name of the fortress is very interesting. "Kyrk-kyz-Kala" literally translates as "Fortress of Forty Girls". There are many legends and myths all over Central Asia connected with these mysterious "forty virgins": there is a fortress with the same name in the Termez region (Uzbekistan), Merva (Turkmenistan), similar places are also found in Azerbaijan, northern Afghanistan, and northern Iran.

And if we deeply go to the etymology of the name "Kyrgyz" ("Kirk Kyz"), then again we see the direct participation of the same "forty girls". What kind of girls these were and why they played such a significant role in the history of Central Asia, the versions of legends differ somewhat in these questions. One group of folk tales asserts that it was in Kyrk-kyz-Kala that they found refuge after the painful wanderings around Ustyurt, the female warriors of the Amazons (the Karakalpak epic "Kyrk Kyz"). This also includes the legend of the brave queen Gulaim, who, together with her forty friends, bravely defended the fortress from the invasion of strangers. Other legends tell about forty exiles who lived as recluses in this fortress. In the mythology of many Turkic-speaking peoples of Central Asia, these "forty girls" are the righteous who turned into stones in order to be saved from their pursuers, the "infidels" In other myths, forty girls (childukhtaron) were venerated as good protecting spirits.

Also on the territory of the ancient settlement of Kyrk-kyz-Kala were found Zoroastrian burials, made in compliance with all the rules of the ceremony of ancient fire worshipers. The bones of people were found in humah - ceramic jugs, made in the shape of a female head.

For a long time the fortress Kyrk-kyz-Kala was one of the important trading points on the Great Silk Road.



Picture 2 – Kirk-kyz-town, Uzbekistan, (27 km from the city, located 27 km north from Biruni, (1-6 centuries B.C.)

Special attention should be paid to the Childukhtaron valley, located in the south of Tajikistan. Its main attraction are unusual pyramidal rocks. They proudly rise above the valley, reminding proud slim girls. The height of the rocks reaches 60 meters.

The name Childukhtaron valley is translated as the Valley of Forty Girls, with which is connected an interesting legend. According to her, 40 stone blocks, towering over the valley, were once beautiful and charming girls.

When the conquerors came to the valley and decided to make them their concubines, the inhabitants of the mountains begged and asked Allah to turn themselves into silent stones.



Picture 3 – Childuharoni plains, southern region of the Republic of Tajikistan

There is another legend among the locals, according to which the rocks grew on this place after a fierce battle with Genghis Khan. Protecting their land, 40 young horsewomen blocked the way for Genghis Khan himself. But the forces were unequal and the horsewomen died in battle. Huge stone blocks that adorn the valley grew on this very spot [11].

The Kyrgyz people have another legend about “Forty Girls”. Whether it was or not, nobody knows. One of the legends says that once in ancient times the Kyrgyz had a tradition to celebrate the Day of God. On that day, everyone was having fun, fried lids of bread (bread baked in butter or fat), cooked shorpoo (meat soup) and the families went to visit each other. Girls and boys, dressed in their best clothes, went to visit the residents of other ayils scattered among the mountains. On one of these days, forty girls, dressed in bright silk dresses, went to ayil, located behind the pass. It took them a long time to climb the steep mountain trails to the pass. And finally, they reached that place. But then came the evening, and the girls did not dare to continue the path. Suddenly, as often happens in the mountains, where the climate is very harsh, the weather has changed.

Black clouds closed the sky, a thunderstorm raged over the pass, struck the girls with blinding flashes of lightning and torrential rain. There was nowhere to run for girls, nowhere to hide. They had to stay in place and wait for the morning to come. Meanwhile, their parents were alarmed in the village and went in search. Only in the morning they reached the pass, the storm had subsided by then. They saw the bodies of frozen girls. Only one girl was alive and told a terrible story. This girl was able to survive thanks to her old, but warm fur coat and felt boots. She was from a poor family. Other girls were daughters of rich people, and their expensive silk dresses could not protect them from bad weather. The girls were buried at the place of their death. Since then, people have begun to call this pass the Forty Girl Pass - Kyrk-Kyz Ashuu. You can still see forty graves there [12].

Visible or invisible links are established between today and the past. Turkish literature with the adoption of Islam, Arab and Persian, brought by Westernization as a result, Europe undergoes transformation and change while being influenced by it, but it does not completely cut off its ties from oral culture. It just makes your presence feel second. With the re-dominance of a literary yacht that dominated national lines since the beginning of the 20th century, the concepts of legend, fairy tale and epic were re-established. The reinterpretation of the legend about Forty Girls by two different writers is a result of this mental environment by Ömer Seyfettin and Ahmet Zuhurî rewritten in two different ways. Reproducing a subject known in oral culture with written narrative forms means the evaluation of the past and enables the transfer of cultural memory. The movement to return to essence, which started with the understanding of National Literature, manifests itself in the interpretation of the legend of Forty Girls. The legend of the Forty-Girls is an important myth that manages the birth of the Kyrgyz as well as the human-nature connection [13].

Conclusion. Whatever version of the legendary stories about the Forty Girls is the tragic fate of the forty girls. The desire of the girls to remain in own country as long as the enemy is in stock is reflected in a sense of national consciousness, a high spirit.

As we mentioned above, there is a sphere of geographical science, such as the mythography, the origin and geographical distribution of myths. This science field has a lot to offer. According to I.Mitin’s opinion that one must understand that several truths coexist with one another, and that these few truths go

to one another and coincide and in contrast, the legend of “Forty Girls”, we believe that the result of a comprehensive study of common framework that combines geographical and geographical spheres will continue to produce fruitful products in the future, comparing the coexistence of one and the same reality in several points.

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А. У. Бескемпирова¹, А. Ю. Балтабаева¹, Наджие Йылдыз²

¹Қ. А. Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан, Қазақстан,

²Гази университеті, Анкара, Түркия

ҰЛЫ ЖІБЕК ЖОЛЫ АҢЫЗ-ӘҢГІМЕЛЕРІ – «ҚЫРЫҚ ҚЫЗ» АҢЫЗЫ

Аннотация. Мақалада Ұлы Жібек жолы бойындағы ескерткіш-жәдігерлерге қатысты ел арасында таралған аңыз-әңгімелердің таптырмас аңыздық проза үлгілерін зерттеудің маңыздылығы туралы сөз қозғалады. Осы аңыздық прозаның ішіндегі мифтік әңгімелерге үңіле отырып, ежелден адамзат санасы мен рухани дүниесі, ойлау дәрежесі, өмір сүру салты қандай болғандығы туралы қарастырылады. Дүниежүзі халықтарының мифтері ғылыми зерттеулердің негізгі тақырыбына айналып, тарихи салыстырмалы тұрғыдан қарастырылғалы бері мифтердің де түрлі-түрлі қоғамдық әлеуметтік даму сатылары, тарихи деңгейлері, түрлері мен тақырыптық аясы болатыны байқалады. Осындай үлгілердің бірі «Қырық қыз» туралы аңыздың қазақ, өзбек және қырғыз фольклорында кездесетін бірнеше нұсқалары салыстырыла зерделенеді. Қырық қыз туралы аңыз-әңгімелердің қай нұсқасы болмасын бәрінде қырық қыздың аянышты тағдыры туралы сөз айтылып, жау қолында қор болғанша өз елімде сүйегім қалсын деген қыздардың тілегінде елдік сананың, биік рухтың иісі байқалатыны туралы осы мақалада қарастырылады. Қырық Қыз – көне тарихи, табиғи ескерткіш. Көп замандардан бері табиғаттың өзі жаратқан киелі ескерткіш болып саналады.

Түркі халықтарының аңыз-әфсаналарында осындай көп ұқсастықтар кездеседі. Барлық жерде қырық қыздың аянышты тағдыры мен аңыздың соңы бір-біріне ұқсас екендігі туралы айтылады. Қай елде болмасын «Қырық қыз» тас мүсіні саяхатшылардың көп келетін орнына айналған. Ел осы араны қасиетті орынға санап, қастерлеп жүреді.

Түйін сөздер: Ұлы Жібек жолы, түркі халықтар, Қырық қыз, аңыздық проза, миф.

А. У. Бескемпирова¹, А. Ю. Балтабаева¹, Наджие Йылдыз²

¹Международный казахско-турецкий университет им. Х. А. Ясауи, Туркестан, Казахстан,

²Университет Гази, Анкара, Турция

ЛЕГЕНДЫ ВЕЛИКОГО ШЕЛКОВОГО ПУТИ – ЛЕГЕНДА О «СОРОКА ДЕВУШКАХ»

Аннотация. В статье рассматривается важность изучения памятников культуры, основанных на легендах и мифах, передающихся из поколения в поколение, расположенных по Великому Шелковому пути. В этой легендарной поэме можно увидеть и ощутить духовный мир древнего человеческого сознания, степень мышления, образ жизни. Поскольку мифы народов мира стали предметом научных исследований и с момента изучения их с историко-сравнительной точки зрения, мы определяем, что мифы также имеют разные этапы социального развития, исторические уровни, типы и тематические области. Одной из таких легенд, встречающихся в казахском, узбекском и кыргызском фольклоре, является легенда о «Сорока девушках», о которой пойдет речь в статье в сравнительном варианте с несколькими версиями. В каждой из нижеприведенных версий легенда рассказывает о трагической судьбе сорока девушек и об осознанном желании, высоком духе девушек остаться на родине даже в виде каменного памятника, лишь бы не находиться в руках врага. «Сорок девушек» – древний исторический, природный памятник. Этот памятник на протяжении многих веков считается священным памятником, который создала сама природа.

В легендах тюркских народов есть много общего. Все легенды тюркоязычных народов посвященные «Сорока девушкам» с трагическим и схожим концом. В любой стране каменная статуя «Сорока девушек» стала отличным местом для посещения путешественников и каждая страна, где находится этот памятник благословлен этим священным местом.

Ключевые слова: Великий Шелковый путь, тюркские народы, Сорок девушек, мифическая проза, миф.

Information about authors:

Beskempirova A. U., Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan; aigul.beskempirova@ayu.edu.kz; <https://orcid.org/0000-0001-8040-7959>

Baltabayeva A. Yu., Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan; alyona.baltabayeva@ayu.edu.kz; <https://orcid.org/0000-0003-3479-1827>

Yildiz Naciye, Gazi University, Ankara, Republic of Turkey; naciye.yildiz@gmail.com; <https://orcid.org/0000-0001-7296-6179>

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