

SOCIO-HISTORICAL FOUNDATIONS OF GENEALOGICAL NARRATIVES

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Abstract. This article explores genealogical narratives as a key framework for understanding origin, continuity, and identity. It traces their development from oral kinship traditions to complex literary forms across Eastern and Western cultures. The study argues that genealogy functions not only as a record of descent but also as a narrative structure shaping cultural memory and literary expression. Ultimately, it highlights genealogy as a lasting narrative logic in literature.

Keywords: genealogical narrative, cultural memory, lineage, identity, narrative temporality, literary tradition.

Аннотация. В данной статье рассматриваются генеалогические нарративы как ключевая основа для понимания происхождения, преемственности и идентичности. Прослеживается их развитие от устных родовых традиций до сложных литературных форм в восточной и западной культурах. В исследовании утверждается, что генеалогия функционирует не только как запись происхождения, но и как нарративная структура, формирующая культурную память и литературное выражение. В конечном итоге, подчеркивается, что генеалогия является устойчивой нарративной логикой в литературе.

Ключевые слова: генеалогический нарратив, культурная память, родословная, идентичность, нарративная темпоральность, литературная традиция.

Annotatsiya. Ushbu maqola genealogik narrativlarni nasl-nasab, uning davomiyligi va o'ziga xosligini tushunish uchun asos sifatida o'rganadi. Ularning xalq og'zaki ijodidan tortib to Sharq va G'arbning adabiyotining murakkab shakllarigacha bo'lgan rivojlanishini kuzatadi. Tadqiqot shuni ko'rsatadiki, genealogik narrativlar nafaqat nasl-nasab qaydlari, balki madaniy xotira va adabiy ifodani shakllantiruvchi hikoyaviy tuzilma sifatida ham ishlaydi. Natijada, u nasl-nasabni adabiyotning uzluksiz hikoya shakli sifatida ta'kidlaydi.

Kalit so'zlar: genealogik narrativ, madaniy xotira, nasl, o'zlik, narrativ temporalligi, adabiy an'ana.

Genealogical narratives originate in the socio-historical structures of early human societies, where kinship systems formed the foundation of social organization, identity, and authority. In such contexts, lineage was not merely a biological fact but a central principle governing social relations, inheritance, and collective belonging. Genealogy functioned as both a practical system and a symbolic framework through which communities defined themselves, preserved continuity, and legitimized hierarchies.

In pre-modern societies, identity was inseparable from lineage affiliation. Individuals were understood primarily through their connection to a clan, tribe, or ancestral group, and genealogical knowledge determined their status, rights, and obligations. Kinship structures regulated marriage, inheritance, and political organization, providing the basis for social relations [2]. Within this system, genealogy served not only as a record of descent but also as a narrative linking present generations to their ancestors while projecting continuity into the future.

The transmission of genealogical knowledge relied largely on oral tradition. Genealogical recitation functioned as a structured mnemonic practice that allowed lineage information to be preserved across generations. Oral cultures developed effective memory techniques based on repetition, rhythm, and formulaic patterns [3].

Genealogical narratives in oral societies were not fixed or purely factual. They were flexible and adaptive, shaped by the needs and values of the community. This adaptability allowed genealogical traditions to preserve continuity while accommodating change.

As societies became more complex, genealogical narratives acquired significant political and social functions. One of their primary roles was the legitimization of authority. Rulers and elites often traced their ancestry to heroic or divine figures to justify their power. By situating authority within a continuous line of descent, genealogy created a sense of stability [4].

The transition from oral to written culture marked a major transformation. With the development of literacy, genealogical knowledge began to be recorded in more stable forms such as chronicles and religious texts. Writing did not replace oral tradition but restructured it [2].

Genealogical narratives are also closely connected to collective memory. As Halbwachs (1992) argues, memory is socially constructed and maintained within groups [1]. Genealogy provides a framework for organizing and transmitting this memory while also shaping it through selection and interpretation.

In Eastern and Central Asian traditions, genealogy remains closely tied to clan identity and oral performance. Epics such as *Alpomish* demonstrate how genealogical frameworks establish legitimacy and preserve cultural memory [5]. In Western traditions, genealogy initially functioned within religious and historical frameworks but later evolved alongside changing concepts of identity.

Ultimately, genealogical narratives should be understood as foundational socio-historical constructs rooted in kinship systems, oral tradition, and social organization. They function as tools for structuring identity, authority, and memory, and their influence remains visible even in later literary forms.

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