

ARTISTIC CHARACTERISTICS OF CHILDREN'S FOLKLORE PLAY SONGS

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Annotation:

The article describes the poetics, plot, genesis, local symbols, performers and songs of children's folklore seasonal songs such as "White poplar, blue poplar", "Yomgir yogolok". Scientific analysis of performance characteristics is given. Children's seasonal games and songs are among the spiritual values that express the history and lifestyle of our nation .

Keywords: season, game, song, wind, rain, animistic, totemistic, fetishistic, plot, genesis , season.

It is difficult to imagine folklore without children's folklore. Children's folklore is a component of the oral creativity of our people. It is composed of many genres, such as riddles, quick-telling, judgments, puzzles, counting, touching.

Although Uzbek children's folklore is a component of folklore, it has its own characteristics. Seasonal games and songs of children's folklore, distinguished by their structural diversity, are among the spiritual values that express important information such as the history and lifestyle of our people.

One of the popular games among the children of the Turkic peoples, the game "White poplar, blue poplar" attracts attention in terms of the fact that primitive people's animistic, totemistic and fetishistic ideas and beliefs about the cult of trees lie on the basis of the game. . This is clear even from the motifs that make up the name and content of this game. Also, the fact that it is expressed through colors, such as white and blue poplar, makes the admiration for trees of this color even more exaggerated.

In the second half of the 19th century, the couple N. and M. Nalivkin, Russian local historians, gave a brief description of the plot, genesis, local characters, performers, performance features, and artistry of various play-songs that have been in the children's repertoire since ancient times. gave information. After them, at the beginning of the 20th century, the philologist Ye.M. Peshcherova described this game as "Chyu dushu jelayete?" of Russian children. compared with the game named[1].

Tatar folklorist R. Yag'farov says that the historical roots of the game "White poplar, blue poplar" are related to the tree cult. He tries to explain this by the fact that there are toponyms related to the name "poplar" in many places inhabited by Turkic peoples. He mentions that there are "Boyterak" ovul in "Berezovka" district of Perm region, "White poplar" and "Blue poplar" near Tashkent city of Uzbekistan.

For example, when trees wake up and willows sprout in spring - "Tolbargak", when field flowers open - "Gul Oyin", "Loyla Sayli", "Kizggaldok Gulladi", etc. The ground was created for the creation of songs-dance, fast-moving games such as "Yomghir ygologok", "White poplar - blue poplar". In the summer season, games with little movement were played in cool places, in the shade of trees, along streams and ditches[2]. Especially during bathing in water, "Chasing in water", ("Kuvashmachok"), "Swimming fast", "Swimming under water", "Putting under water", performing various dance movements in water (for example, standing up, jumping Games such as spinning with legs spread, swimming on the back, moving arms and legs in rhythm) have reached their peak. At the end of summer, at the beginning of autumn, they loved singing, playing danak, playing with nuts, and flying a horse. In late autumn and winter, when the rains start and the ground softens, games with stakes, lovers, and stones have become a habit. It has become a tradition to play "Korkhat", "Korboron" when it is snowing, "Yomgir yogolok" when it is raining, and "Boron-boron" when there is a strong wind. When the cold showed its strength, everyone gathered around the sandal and played games such as "Find a riddle", "Say quickly", "Who said", "Pull your leg". The well-known "Capricorn" was not played all the time. It was held from late fall to mid-spring. In many regions of our republic, riding a goat on a horse is a tradition. The children were playing with each other by riding on a 1.5-2 meter thick stick. However, in the mountainous Boison and other regions of Surkhandarya region, young teenagers used to ride goats on donkeys[11]. This is done in a playful way. For example, as a scapegoat, he ties up a donkey's rump, or one of the shepherds ties up his cloak. In this game, the bokavil (the oldest among them) is also chosen. The order of the game was carried out in the manner of Capricorn. In their own way, they put various items in dispute as a breed. In hot summer days, the ground becomes extremely hard.

In this case, most of the participants will be seriously injured if they fall. For this reason, neither the rider, nor the horse, nor the donkey can withstand the heat[12]. These and other similar games were played in the spring or the last rainy seasons of autumn. In Surkhandarya and Kashkadarya regions, a person who drives a goat on a horse or a donkey is called a chabogon in the language of the local population. In the summer, the children enjoyed playing the game of chilik. On a cool summer night, the children played "White Bone". "White bone" can be played not only at night, but also in the dark.

According to R. Yagfarov, the game "White poplar, blue poplar" embodies the image of two tribes and two peoples living in the places of the same name. The game refers to the interaction between them. In particular, the events of the inhabitants of this region, the exchange of captives (asr) in battles, exchange of goods in trade, and the acquisition of brides and grooms in courtship are artistically depicted. Based on this, the scientist hypothesizes that the song played during the game may once have been a "wedding song"[13].

G. Jahongirov was the first to dwell on this game in Uzbek folklore studies and looked at its historical and aesthetic roots. In his opinion, the origin of this game is related to the way of life of people in the tribal era, and the rules of battle of that time influenced its creation.

Uzbek folklorist O. Safarov proves that the game "White poplar, blue poplar" was created in dozens of variants and that they have local characteristics[14].

"Oyterak" play-song "Oyterak" recorded and published by Sabir Ehsan Turk from Khorezm, it embodies the events of taking or giving prisoners in war, and paying compensation to the prisoners. The song is like a game of "White poplar or blue poplar" "Who do you need from us?" the answer to the question in the content is expected.

N. Safarova's thoughts about the genesis of this song are similar. According to the scientist, if the sun is represented as a man and the moon as a woman in the series of ancient ideas and concepts, it seems that the game played by girls and boys together has a symbolic essence. Because girls are weaker than boys, it seems that the opponent is being asked to call a boy or a girl in a symbolic language. In this case, the image of the poplar tree is symbolically considered equal to the participants of the game .

So, in the game "White poplar, blue poplar", the word "poplar" equates to the concept of "child", "person" . During the game, children enter the playground in the form of a poplar.

There is a ritual game called "Poplar" in the ritual folklore of the Slavic peoples. Such a game is also found in the repertoire of Kyrgyz children[15].

In the game, poplar is not called "white" and "blue" for nothing. In this, firstly, it is taken into account that white poplar is looser, and blue poplar is harder and more resistant than it, and secondly, the "white" color of primitive iisons is considered happiness, goodness, health, peace. It seems to be referring to their ideas about how they understood "blue" as a symbol of life, and "blue" as a symbol of eternity and death.

According to the essence of the game "White poplar, blue poplar", "a white poplar - a child who went to the opponent's line will return with health, goodness and victory, and a "blue poplar" will go to the opponent's line. it is symbolically indicated that the child will not return, will remain among strangers. It is not for nothing that the phrase "Let there be no mistakes in our ranks" is uttered in public applause. This expresses the idea that "there should be no death or loss in our lives".

In ancient times, in the territory of Uzbekistan, there were interesting games known to the whole nation and games specific to a certain place, and that game served to reflect the uniqueness of that region. It is clear from the field studies that in the course of historical development, games known in one place were unknown in other areas. Many children's movement games have been collected and recorded by researchers. Among them, "A sparrow fell on my head", "Batman-Batman", "The beginning of the song", "Capan", "Doppi tylar",

"Pari tegdi", "Shayton-shayton" and others can be mentioned. Urban and rural games differ from each other in terms of their playing conditions and situations. If the majority of rural games were played on large fields, urban games were played on smaller fields. For example, among Tashkent girls, playing ball while spinning on the ground, jumping between rectangular lines drawn on the ground, jumping on a rope, playing with stones are common, but in the Surkhandarya region five stones, A number of games such as kuvalashmachak, yoshinmachak, flag, darushar, and chapqir (who changes) are widespread.

Among the children's games, there is the "Lanka" game associated with the autumn season, which is essentially a national children's game. It is seasonal and is mainly played in autumn. Lanka is not just a simple game, it educates the child both physically and mentally. A real folk game.

Playing Lanka, a child learns to breathe properly. As a result, the body is saturated with oxygen. Heart function improves. Food is easily digested. This is how the body is trained. Most importantly, counting out loud while kicking the lanka teaches concentration.

UNESCO has rated Lanka as one of the most useful games. It is included in the list of world children's games.

With the arrival of spring, there are many changes in nature, none of which will be overlooked by children. One of the popular spring action games among young children, special emphasis is placed on the name of the first blooming almond tree and the last blooming almond tree. The content of the game and the verbal part are similar, the children form a circle by holding each other's hands, swinging from side to side, bowing to the center of the circle after each swing. Through this behavior of children, it is symbolically indicated that they pass through time in nature.

It is known that the game plays a very important role in the formation of a person and in the development of youth and childhood. The need and interest in the game is in the child's nature. A child's first "activity" begins with play. In general, the game is very important in human life. Basically, the game is the main activity of young children. Games play an important role in the lives of not only children, but also adults[16]. For adults, the game is organized as a meaningful and interesting way to spend free time, to laugh, to dance to the tune of songs and other entertaining competitions and events. If we look at the characteristics of human gender (boy or girl) from the point of view, the instinct begins to appear from 2-3 years old. They are mostly played separately by girls and boys after about 13 years of age. During this period, it was customary for boys and girls to play more games with words, dances and songs. Media games. These games (dances) can be divided into two: The first type of games performed with material means: ball, stone, stick (love), rope, belkars (belt), handkerchief and other played with wide use of such items. Local residents gave the name of this item to some games

(dances). For example, "Pitch game" (dance), "Stick game" (dance) and so on[17]. The second game is considered to be the main means of the game, and mainly determines the main content, form and style of the dance movements. Therefore, games with words, songs, theatrical dances have a special place among games with expressive means. There is also a legend explaining the origin of the game. It says that the word "Ogoloq", which represents the name of the game, is the name of an old woman who was careless when she climbed a tree to eat mulberries during the mulberry season. He is stung by bees, jumps from a mulberry tree and is crippled to death. It is said that the dirge sung at his cedar ceremony later became a game song. In fact, the death of the old woman expresses the concept of the end of the winter season, "symbolic death".

This game is usually played during the mulberry season. With this, children are reminded that they should be careful when climbing a mulberry tree to pick and eat mulberries[18].

The game is mostly played by girls. In this case, they gather under a mulberry tree, make a human shape from the soil, or draw a picture of a person on the ground, on the roof of a mulberry tree, and circle around it, then fall to the cedar[19].

Children's games include "Akkol", "Lanka", "Beshkarsak", "Shepherd game", "Khosh-hosh", "Spoon", "Mill", "Gupi", "Arg' cunt", and others can be mentioned. It should be noted that the instrumental games are often not found in their pure form, they are mixed with other games, that is, they are played among people of different ages and sexes at different times of the year. There are thousands of colorful games in the life of the people, which have been enriched for thousands of years and played an important role in the spiritual and physical life of our ancestors. For many centuries, folk dance games have served as a "school of life" in educating generations. They served our ancestors to be mentally, spiritually and physically perfect[20]. Thus, for thousands of years, folk games have been the main tool for the physical, spiritual, spiritual and mental development of our ancestors.

In conclusion, it should be recognized that various children's seasonal games, which are part of the oral creativity of our people, are "White poplar, blue poplar", "Rainy tree", "Akkol", "Lanka", "Beshkarsak", "Shepherd game", "Hosh-hosh", "Spoon", "Mill", "Gupi", "Argamchi" it was observed that the songs became important in children's lives due to their variety, performers and performance features, artistry.

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