

Nature and Art of Children's Play of Bukhara Folklore

Avezov Sobit Safarovich

Associate professor of the Department of Pre-School Education of BukhSU, candidate of philological sciences, s.s.avezov @buxdu.uz

ANNOTATION

The article describes the poetics and composition of the children's game of Bukhara folklore, genre composition and artistic features.

KEYWORDS: *folklore, folklore poetik, Bukhara children's folklore game, badiyyat, kompozitsiya, the composition of the genre, the genre of the internal structure.*

Bukhara's historical and cultural aspects of world civilization who contributed to an ancient land. World science and enlightenment to the world of ibn sina, muarrix Narshaxiy great, great poet abu Abdullah Rudaki and enlightened thinkers great sufi scholar imam al-Bukhari, Abduxolik Gijduvoni, Bahovaddin Nakshband seed to grow like great given place is listed. Bukhara is also very o'zoq roller folklore historical order iwrm has passed, our people created by creative umrboqiy cultural heritage. This is how the spiritual heritage high as you studied his idea of colorful content, artistic aesthetic feeling of living standards of our people, national traditions, the picture is Russian. find their values and traditions in a deep inkishof witness.

Ministry of regional folklore of the genre with other colorful bukhara regional aspect the difference from a specific appearance, and kompozitsiya poetik properties. Oral creativity of these people are related , asotir, the legend, the national, a poem, song, words magiya was in the spirit of the south songs, tales, and their colorful children's games of the genre, saying, say and quickly find like the genre there is. These genres appear later than the historical order from the aspect of iwrm among children who bukhara in folklore is an integral component of his game. The main feature of children's folklore, that is, in the position in which the main coverage of children's creativity, in particular the part of adults because of the creativity-habits, traditions, was within the effects of the night's efforts. Can you say in this context, the folklore of our people from the children's game of uzbekistan, several thousand-year history lifestyle, socio-ethical and aesthetic values, which show an original critique of the taste of spiritual support. Russian founder of the children's folklore shunoslik S.Vinogradov "Kids games - voluntary and independent kids means the world for important tool.Between generations of ancestors and traditions,values tradition also linking"-appreciation of the comments that there is¹ Professor O.Safarov "the game of the people in the historical fate of the remote past to specific lifestyle, traditions manifested in what I find.These are the children of the ancestors from the history of the game in the process voqif these voqif while the essence is mean to the motherland,to look with mercy to him is a sense of awakening,opening the way to realize an identity will go in."-writes.² The high level of ideological and artistic aspects of the folklore of bukhara, the game was created from the works composed of samples.The historical order of iwrm in the game of our great nation, standards of living, traditions, picture-Russian, traditions and values of their reflection will show. To take them to learn, fond, to convey to the next generation, duty, responsibility installs.

Children's folk games and many vazifaviy with an'anaviylik stand out.Despite the fact it simply liking and ovunchoq only left the children of these physical, moral and spiritual-aesthetic ensures perfection in all respects. Game of the folklore of the bukhara regional-recorded much in regional

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terms. The purpose of these samples, collected mainly from the point of etnopedagogik visions. The analysis of folklore as a phenomenon is not subject to many of them. The genetic basis of such children in the game, janriy closely with national values and the nature of mutual bog'likligi of our people, from their artistic aesthetic value to the theoretical aspects of integrated research facility did not get.

The game of the twentieth century, starting from the twentieth year of the folklore of bukhara. The realities of social life is described in such games, if the nature of child in society in an electronic format, the processed views, in particular the effects of the occurrence of adults that had come as a result of I can only imagine:

One hit-yu, one hit,
The greens of bukhara, white(n)
You're in it the dress was not
Dark one of the shirts?

These four verses of the trader who trade with the content of the carts brought the child's interest will walk in new dresses. This song ovutmachiq, sanama and will serve as a tool to suyub in the song.

Bukhara children in many parts of the game, the lifestyle of people, traditions, picture –in'ikosini I find Russian and their traditions.

➤ Can you see the mountain at the beginning of hawthorn got?

➤ White beshik saw.

Beshik in white

I saw a white child

In the hands of a white child

I saw a white bowl

A white bowl

I saw red apples.

My red apple's bite

I have wintered in samarkand.

Qo'zivoj the wife of my uncle

Sitting like a girl.

Two face crimson

Biy like sitting.

Your page five kurg'urthealdoqchi,

Yo'nib beshik is sitting.

Big-big fish

Pressing the child lay.

Small-small fish

Lay cut the umbilical cord.

Zo land yutkur

Writing was walking a thin⁴

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This is the essence of the game is executed by o'yinboshi children aytiladigan samples. This poem many vazifali if qiziqmashoq specific to the genre, tone sanama listed in gox, gox and other relationships tone poetik I demonstrate served.

Poetik is demonstrated in this text features the following: in the land of the mountains Bukhara not. Olatog'-symbolic image, mount it dream, happiness is the image of the image. Therefore, this mountain is at the beginning of hawthorn beshik. Beshik children. White beshik also, white kids – this greatest asset, has created unmatched. Blameless while the color white, crisp marks. Beshik to children and more than analogy, like to do. The beautiful nature of the children, therefore, all these things he wants to see crisp color in. Having different colors and also its mainstream even a decorative bowl, white. Children also have apple white in color could be seen. However, the symbolic image of the red apple-a sign of sincere love. Red apples go flying from samarkand to consume, the image will appear as the main wintering in the city the surge of imagination. Long sexr imagination children in samarkand city. Umrugaronlik winter seasons is difficult for the reason, he does not hide from usha find the point of salvation. The child's uncle's brother's wife Ko'zivoy biy, that is qulunlagan young horse analogy. Though he saw children, even if still in puberty young girls is like a child. His enthusiasm, barvasta of the image is seen in outdoor. Beshqaldoq (beshiktervatar insecticides), even though the child is born, it still made beshik to concern himself with. Children realities in nature in a relationship words rough, too supports. This spells the word in the genre, let me die, there is a sense that is falling to the grave. It is also irrelevant if a child coming into the world, thus to ignore're qarq'ishga face. The big fish in the poem-the meaning of the fish, the fish, pressing lay-urchimoq sense is used. Pressing the hen to lay is typical of this condition ko'chirilmoqda fish. The concept of imagination and disadvantages listed these children, although not in terms of the overall content and the combination of the essence come, the rhythm tone in the poem is an occupation continues. To cut the umbilical cord-their meaning in the body of a child means to separate the content from the mother. "Kindigi associated"-a-a close friend of the content that is also an integral represents. This technique can be meaningful in a wide range of Bukhara, land, soil, friends-close contact and relatives sweetheart, partner-hamnafas refers to feelings of being.

Bukhara dialect and many of expressions in the song occurs. In particular, sitting, lay, walk like meaning of words with mutual conversation got independent work task ko'makchi harakatningdavomiyligini used in expressing the character. Biy is just sitting there like-like ko'rinayaptiki biy, yo'nib sitting-yo'nayapti, pressing the child lay, lay cut the umbilical cord-bosayapti, in the sense kesayapti continue in the form of temperament to the present time has come. We record option in a thin place "in xamrosh" (the dough is the word used). All of these cases belong to the dialect of bukhara. Children's imagination creativity stand directly in the song feel, while the adults of the effects can be observed. Because of the application of the above technique in the speech of children to adults is not felt almost certain.

The game of children's folklore folklore in terms of the composition of bukhara umumo'zbek isn't radically different from the creativity of the children, while the specific content of the image and the image with artistic ifodaviy the difference is progressing. In the game the main character is a child if it is also in a relationship with the image of the other is to put forward certain ideas.

Creative games for kids is diverse in terms of the composition of the samples associated with. In them the main tool to foster rhythm tone. The melodic rhythm of the children to the game, than o'yinboshiga interest increases. The game while you take the enthusiasm to build a sense of aesthetic for the victory of the area that consists of many songs sanaladio'yin part four verses, verse twenty-six, until the text consists of. The majority of a-a, b-b in the form of qofiyalanib have. Consists of seven syllables and also rhyme. Qofiyadosh does not adhere strictly to the word in all the time. Children often reality itself is going to pull. To mimic the speech of the adults, while in children is being felt. This vokea-certain in the event description a word, phrase or sentence of the speech they use

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seems. These tools can enrich children's vocabulary increases levels of creativity poem along with the computer. In the rhythm of the game, causing an interaction of melodic out in holistic ayonlashadi integral in achieving an aspiration. It is evident in particular, no such creation or in the pattern of greater skill and enterprise saktalik ortiqchalik mean, despite the idea of a fluent service makes. A lot of bukhara dialect in the poem occurs: kelopti, ketopti, man, san, lion (from here) zo(doll), ushpulak (whistles), we have ina(the cow), go'sala(calf) sambo'sa (somsa)tra(fall)like. In this position can kuzatish⁴ who wrote the following poem:

➤ Dugonajon, dugonajon,

See man aliko.

Because of ina

Bukhara didn't go

Also outside, as in the speech of children –with the revenue kelishik –qaratqich's kelishik, a-ha jo'nalish place with kelishik-lay ke-lish that the difference of literary language norms of the error will let perspective. In the piece above, you can see the position also these: -in place of qaratqich kelishik – kelishik inappropriate application of the revenue. In addition, the children of tajikistan from the speech of the rest of tajikistan passed in the process of the game you can find many words:

^rdast, me, sarah, bacha, sitora, cooking, xo'randa, domod, tovushqon and others.

ⁱChildren in a speech to the start of the sound of the words change and "update" strong passion is realized. The main purpose of the process of the game it to draw attention to the children, in order to attract attention. In this area, especially, o'yinboshilarning creativity is high. To the children of their mistakes of creativity "a sample to be" will. Thus, tushbera word chuchvara, go'sh the meat of the word the "punch word in the form of mush said.

Creativity in children of hin the period of modern technical means to apply the name of ozirgi admiration has increased. In particular, the poem in the computer, the phone, plane, train, sms, television, ship, paroxod, advertising, occurs in words such as helicopter.

We recorded sanama plane in the blue sky as a symbol of was imagine. The kids great valor, one great amir temur tavalludining 660 that were created on the anniversary of the reveal. In the beginning of the quote "has the features antanta" so'qma (meaningless) word, the basic service will create a rhythm for the next verse of this word tone:

Antanta features

Aircraft mines,

Boom-boom

Open the album,

My grandfather temur

Published!⁶

Poem "boom-boom" tone of voice undov the high word is the meaning of the phrase. Album-for the children, where qepage will anglashilib muhrlovchi concept of social history. The bible also great to realistically the electronic statement dear one "Published!". Bukhara is rich and colorful children from poetik jih of the folklore of the game. In this area pessoro. Safarov, docents -N. Safarova and n. Although this research be conducted are adizov, uzbekistan folklorshunos from the perspective of those who approach. Living in the land of the people of bukhara, language, national traditions and mentality in terms of the approach has been. Rhythmic analysis of the text, universities, event dynamics, expression and lighting kompozitsiya tool is not fine.

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Conclude in the words of children as an integral part of the game holds a special place in the folklore of bukhara, integral and indivisible. Scientific analysis of samples need to research the needs of children's games and creativity are realized. Of them badiiyat the ideological content and the kompozitsiya, janriy the composition, internal structure, dimensions, standing in front of the fan is one of the important and urgent tasks are obvious.

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