

FOLKLORE IS THE ETERNAL HISTORY OF THE NATION

Eshmurzaev Yusuf Melikulovich

*2 course master graduate student in the
Department of folklore and ethnography
Uzbekistan State Institute of Arts and Culture*

Annotation: *This article is about folklore, its most beautiful form of folk art, its types and peculiarities. Epics, one of the genres of folklore, reflect the glorious past of our ancestors, their confidence in the future. After all, folklore combines the people's understanding of the world, their taste, social, historical, political, philosophical and artistic aesthetics.*

Key words: *folklore, traditional culture, handicrafts, epics, unique traditions, folk customs, folklore genres, proverbs,*

FOLKLOR – MILLATNING BOQIY TARIXI

Eshmurzayev Yusuf Meylikulovich

*2-kurs magistranti
“Folklor va etnografiya” kafedrası
O‘zbekistondavlatısan’atvamadaniyatınstituti*

Anotatsiya: Ushbu maqolada xalq ijodining eng go‘zalsan’at turib o‘lgan folklor, uning turlari hamda o‘ziga xos xususiyatlari haqida gap boradi. Folklor janrlaridan biri bo‘lgan dostonlarda ajdodlarimizning shonli o‘tmishi, kelajakka shonchi aks etadi. Zero, folklore xalqning olam haqidagi tushunchalarini, uning didi zavqini ijtimoiy tarixiy siyosiy, falsafiy va badiiy estetik qarashlarini o‘zida mujassamlashtiradi.

Kalit so‘zlar: folklor, an’anaviy madaniyat, hunarmandchilik, dostonlar, noyob urf-odatlar, xalq urf-odatları, folklor janrlari, maqollar.

ФОЛЬКЛОР - ВЕЧНАЯ ИСТОРИЯ НАЦИИ

Эшмурзаев Юсуф Меликулович

*2 курса магистратуры
кафедры “Фольклор и этнография”
Узбекский Государственный
Институт Искусства и Культуры*

Аннотация: В данной статье рассматривается вопрос о фольклоре, красивейшем виде народного творчества, о его видах и особенностях. Эпосы

являясь одним из жанров фольклора, отражающего славное прошлое наших предков, их уверенность в завтрашнем дне. Ведь фольклор сочетает в себе представление людей о мире, их вкусы, социальную, историческую, политическую, философскую и художественную эстетику.

Ключевые слова: *фольклор, традиционная культура, ремесло, былины, уникальные традиции, народные обычаи, фольклорные жанры, пословицы.*

Folklore - folk art: a set of folk ritual actions.

(Ozhegov)

Folklore is the origin of all art, and therefore it is in harmony with many other arts, but it is also a unique art form with its own uniqueness. The field includes music, dance, handicrafts, fine arts, arts and other arts. In other words, oral art is a creative process that expresses the past, present and future of a nation and is closely linked to its destiny. That is why our scholars called it folk literature. To know what a nation is, one must first look at its folklore.

Folk art is an art of constant change, of constant movement in the true sense of the word. In other words, the samples of folk art are constantly updated, changed and improved, while maintaining the continuity of traditions in each performance. That is why examples of folk art have many variations. This variability is one of the most important aspects of the originality of folklore.

The idea that the beginning of any art is in folklore did not appear today. It is the product of many years of life observation, scientific experience. Indeed, the origins of the fine arts, crafts, music, dance, art, etc., go back directly to the oral tradition of the people, to the initial imagination and beliefs of the people.

According to the mythological notion, the past is the beginning of the beginning, the transformation of chaos into space. That's why our fairy tales begin with "Once upon a time, once upon a time, in the past." As you say, this is a numberless, pure, artistic history of any nation. We are not talking about unreal, artistic fabric that has no vital basis. Maybe it's half a myth, half a truth, a past wrapped in a mythological shell.

Unlike a fairy tale, both the narrator and the listener believe that the story is true. In addition, the epic is about the sacred memory of the ancestors, the glorious history. These glorious events continue in a time that has been sung, passed down and performed for generations. The intensity of today is rapid, and accordingly the demand and opportunities are expanding. Today, our children can not imagine their lives without modern technology, so we need to take into account their needs.

I wish we could create cartoons, movies, computer and mobile phone games, electronic programs based on hundreds of our fairy tales and dozens of epics! If you have the opportunity to buy audio and video footage of the entire oral process, from folk dances to epics, in any store!

This may sound like a bit of a fantasy today, but of course we'll come to that. Because this is the demand to be a nation, to be great, to live with one's name and spirit in the cruel talotum of globalization. For this, folklore always comes to our aid, folklore saves. In recent years, Uzbek folklore has become more interested in comparative considerations with the folklore of other nations and peoples. Comparison of the features of a number of genres created at the stage of literary development of the nation - fairy tales, epics, ceremonial folklore is very important in the establishment of literary cooperation in the years of independence.

The examples of folklore, which poetically reflect the national ideology and psyche of the peoples, are noteworthy for their deep ideology and art. They see the centuries-old dreams, aspirations, struggle for freedom and liberty of our ancestors, the pain and suffering on this path, the character, unique traditions, creativity and creative potential as important features of the national mentality. is thrown away. Therefore, the development of society, the collection, publication, study of folklore samples that have played a leading role in the enrichment of the spiritual world, comparing them with examples of oral works of other nations, bringing similarities and differences and Adding to the navigation pages is one of the most important tasks today.

Historians study how historical events are reflected in the folklore. Ethnographers are interested in folk customs, while art historians are interested in folk music, dance, games, and more. Linguists examine the dialects and dialects of the language of folk art, while literary critics examine the relationship of folklore works with written literature. Folklore works reflect the life of the people, embody the people's understanding of the world, their taste, socio-historical, political, philosophical and artistic aesthetics. Folklore is an artistic memory of the people about themselves.

It is a matter of preserving the memory and passing it on to future generations in a perfect state, in a broad sense, as an integral part of the problem of traditional folklore and its present state. Logically, as long as the people live, so does their oral art. This is an undeniable fact. But both the people themselves and the works they create are historical concepts. This means that over time, the material condition and spiritual image of the people will change. From this point of view, it is natural that the spiritual wealth created by the artistic genius of the people - the oral art of the people - will give way to new creations. Traditional folklore is preserved only in the memory of the people. Folklore genres differ from each other in the level of activity, the scale of their distribution among the masses. Some genres are performed by specially trained individuals, while others are performed in large numbers. For example, while epics are performed by professional bakhshis, fairy tales are also performed mainly through the badi of storytellers.

In many genres of folklore, including folk tales, historical and lyrical songs, both reality and the protagonist are expressed realistically. In many works of folklore genres, the principles of artistic depiction of the hero are common. The people recognize only a hero who has ideal qualities and can follow the masses. That is why the heroes in folklore

are incomparably idealized. In the works of folklore, the positive hero is shown not in psychological characteristics, as in the written literature, but in separate scenes of his life, his behavior, actions and activities. Thus, the folklore differs from the written literature by a number of features analyzed above. However, it has much in common with written literature in terms of its immense spiritual and educational value in human education.

Scholars rightly claim that myths have served as a unique source in the development of scientific ideas, in the emergence of philosophy, literature, fine arts, sculpture, architecture, music, theater. The oldest fairy tales describe various folk customs, traditions, tribal customs. Or they can be traced back to the plot (reality) of primitive myths. Over time, with the development of human society, fairy tales and myths were "mastered" by children (or as adults once presented to little ones the best things they created for themselves), and later, along with the brightest examples of world literature, "Robinson Crusoe", "Gulliver".

Folklore studies folklore genres in three literary rounds. The concept of folk has a wide meaning. It covers a variety of genres. Species differ in the nature of their depiction of reality. While the epic objectively reflects reality in a plot-narrative form, the lyric subjectively describes a person's impressions of reality, his inner experiences; and drama reflects the scenes of life through the speech and action of the characters. Genres of Uzbek folklore did not appear suddenly and simultaneously. The most ancient genres of folklore are based on myth, legend, legend, word magic songs, as well as seasonal ceremonial songs, in the next stage

and fairy tales, epics, proverbs, and riddles, followed by anecdotes, folk dramas, genres such as askiya, historical song. Historically formed in this way the system of genres of Uzbek folklore has developed during its development, improved and even underwent extinction. English folklore genres are also primarily from myths to epics, from epics to fairy tales, and from epics to historical and romantic songs.

World literature has a very deep history. As a basis of this history, folklore genres have been widely studied in recent years. The comparative study of folklore works serves to reveal the similarities of the literary environment and process between nations and peoples.

LIST OF USED LITERATURE:

1. Bogatyrev P.G Questions of the theory of folk art. M.,1971.
2. Byram, M (1989) Cultural studies in foreign language education. Clevedon Multilingual Matters.
3. Chistov K.V. Folk traditiona and folklore. Essays on Theory. L,1986.
4. Kramsch, C. (1995) The cultural component of language teaching. Language, Culture and Curriculum,8(2) , 83-92.
5. Nekrasova M.A. Folk art as part of culture. M., 1983.