

SONGS THAT START AND END THE GAME IN SURKHAN'S OASIS

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Annotation

The article describes the opening and closing songs of the game, the specific features of children's folklore, and the role of artistic images in children's game folklore. They show children's artistic creativity. In addition, through them, young children remember counting, rhyming, metaphors, adjectives.

Keywords: game, song, child, folklore, feature, image, tool.

When the numbers are being told in the fights, it is necessary for the children participating in the game to be alert, if the last word or sentence does not match, they should realize that they are not on duty in the game and run away immediately. The child whose word is correct at the end of the song must stand out. They were often performed with dialogue to distract children. The use of the words "anam" or "ayim" instead of the word "enam" in the version of this date spoken in other regions means that folklore sayings are created in the folk dialect. The use of the word "puppy" instead of the word "puppy" is unique. "Because a puppy means a puppy raiser, and a puppy means a puppy." "Tomato" as I say it is actually a slang pronunciation of the word "tomato"[3].

So, the last word "go" belongs to the child, that child leaves the line and waits for the start of the game. Whoever is left uncounted at the end is tasked with chasing down the children[7]. In order to maintain the continuity of the game, the captured child is resurrected (by shaking hands) with the other members of the game. In this way, agility and dexterity were learned from the participants of the game. Other lyrics are also used for this game, such as:

One, two, apple dicky,

Safar moon, yellow sparrow,

Fly quickly without standing in the garden...!

In this case, the child who corresponds to the word "out" stands out of the line and waits for the start of the game. It is the main condition that has become the rule of the game that the child who corresponds to the ending words such as "gone", "go out", "go out", "go out", "go to bed" at the end of the dates. Therefore, they play an important role in determining the nature of the date[8].

The following date was recorded from the language of Haydarova Kirmizi, a resident of Yangi village village, Denov district, Surkhandarya region:

one,

two,
Three,
four,
five,
six,
Seven, gone.

It can be seen that in this number the numbers from one to seven are counted consecutively, ending with the word "ketti" which rhymes with the number seven. A player who encounters this word is eliminated.

In our opinion, such dates are also influenced by the notions of the Uzbek mourning ceremony. For example, in Surkhandarya, the "seventh" of the deceased is a big event that is celebrated seven days after the funeral, and it is believed that his soul will move from the earth to[9] Arshi A'la (seventh heaven). Other commemorative ceremonies (forty, year) are organized in a slightly smaller circle. If you look at it from this point of view, the expression "Seven, six" seems to show concepts related to such beliefs of the people.

In this case, the seventh child chases the rest. The importance of this game is that through it, children acquire qualities such as agility and dexterity, vigilance and sensitivity. Most importantly, at the start of the game, children sing folk songs in different tones. Through this, they will gain interest and skills in folklore songs.

It is known that usually people are not counted, they are said to "die". That is why the word "human" is omitted in the numbers, and numbers or things are counted instead.

- The stork has arrived,

She laid eggs.

- How many?

- Ten.

- One,

two,

Three,

four,

five,

six,

seven,

eight,

nine,

Ten.¹

¹ Recorded from Abdumurotova Sevara.

The child who remains ten closes his eyes, the rest of the participating children hide somewhere.

Some numbers recorded from the Surkhan area suggest "counting to ten", but do not include words to count to ten:

Are you friend or foe?

You are an almond in the garden,

Let's count to ten

Let's test our friendship.²

In other dates, special attention is paid to the number "twelve".

- One, two, ten, twelve,

Who said twelve?

"Twelve," I said.

If you don't believe it, count it!?

Unit - wrist,

Two sieves

End - intestine ,

Four is full,

Five is a cradle,

I got six

I'm seven - I'm done

My eight is my wandering daughter,

Nine - my firstborn,

I am the fruit of my work,

Eleven is my unspoken secret,

Twelve - get out, two.³

The main difference between this date and other dates is that if the children want to start the game quickly, they put two children together and make a double count. That's why it ends with the emphasis "get out, ikking"[10].

Guvlashmachok is one of the ancient and traditional favorite games of children of Surkhandarya oasis. Here, as in other regions, it is popular to say the date of "fig" before starting the wrestling match. Only in other regions, this name starts with "Opa-opa anjir", but among children from Surkhandarya, the version that starts with "Brother figs" is common:

Fig brothers,

The gate is a chain.

open the gate

² Abdunazarova Gavkharoy, a resident of Sherabad district, was recorded.

³ It was recorded from grandfather Mamatrakhimov Dosali, who lives in Baghrikeng district, Bandikhon district.

Run towards the desert.

The grass of the desert is thin,

The rich man's daughter is a girl.

catch the girl

Two punches back.

also the fact that the verse "Run towards the desert" which forms the fourth line of this date is said in the form of "Run towards the desert" in the variant spread in other regions. Also, they do not contain the verse "The desert is thin." Surkhan's children brought this verse to match the verse "Boy's daughter is a girl". In this case, the word "girl" is used as a barbarism. In Surkhan, the children caught the child while they were playing with each other and gently punched them on the back, often on the shoulder. That's why in the last verse of the above date, "Hold the girl, punch her back with two punches", this condition is remembered[11].

"Chasing" is one of the most interesting games for children. Before starting it, the children form a circle. The older children begin to count the participants of the game one by one, saying the words specific to this game. In this process, you can start from the date as follows.

The last verse of this quatrain is sometimes finished with the verb "got out": as in "My hand touched - got out of line". In this case, the child to whom the word "out" corresponds, that child is out of the line. When the children who correspond to the words "chik", "chiksin", "chikidi" at the end of the words leave the line, one child remains at the end. That child has to chase all the children who are out of line before him.

The difference between the elements of game folklore and other types of children's folklore is that they do not go beyond the limits of the game dimension, sometimes it is a spoken word, in the form of a sentence, sometimes rhyming poetic fragments, sometimes questions, answers, judgments, prompts or riddles are met in the form of puzzles[12].

game "Bird's Head" is called by different names in different regions, but basically it has the same content. The game manager went to the children: "Bird's head is so much, so much with its body, find it!" – , describes the appearance of a bird with its movements.

When children go out to feed cows and sheep, they usually use "Step stick" named plays the game. This game is one of the children's games related to animal husbandry recorded from[15] Boysun District. In some villages of Boisun district, it is also called "pencil stick". This game is mainly preserved in Boysun and Sherabad district. In the game, four sticks are placed on the ground two meters apart. The first boy, holding the stick in both hands, jumps forward and knocks over the first stick[14]. If he manages to knock down the first stick, he sits on the spot of the fallen stick and throws the stick backwards in left position and knocks down the second stick. So is the third. In the fourth, he should go to his previous place and knock down the last stick by shooting from a distance with one hand. What is important is that during this game, the children sing the following song in harmony with the game[13].

So, folklore has always been considered a source of creativity. Humanity has expressed its high hopes and sorrows in songs, legends, tales and epics since the time of the first primitive community system. The folklore of the people is remarkable for its romantic diversity, highly optimistic ideas, and its inextricable connection with the people's life, effort, work, in short, all aspects of the people's life. is noteworthy.

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