

STYLIZATION OF FOLKLORE GENRES IN WRITTEN LITERATURE (FOR EXAMPLE, LEGENDS AND STORIES, TALES)

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Annotatsiya-ushbu maqolada folklor janrining xalq hayoti, tarixi, taqdiri badiiy aks etadi. O'zbek folklorining so'z san'atiga asoslangan janrlar tizimi doston, ertak, qissa, rivoyat, naqi, afsona, mif, lof, latifa, marosim folklori, bolaiar folklori, og'zaki drama, maqol va hikmatli so'zlar, afsun, avrash, olqish va qarg'ishlardan iboratdir.

Kalit so'zlar; doston, ertak, qissa, rivoyat, naqi, afsona, mif, lof, latifa, marosim folklori, bolaiar folklori, og'zaki drama, maqol va hikmatli so'zlar, afsun, avrash, olqish va qarg'ish.

Аннотация - данная статья художественно отражает жизнь, историю, судьбу фольклорного жанра. Система жанров узбекского фольклора, основанная на искусстве слова, представляет собой эпос, сказку, новеллу, повествование, сказку, легенду, миф, восхваление, анекдот, обрядовый фольклор, детский фольклор, устную драму, пословицу и мудрые слова, заклинание. , состоит из криков, аплодисментов и ругательств.

Ключевые слова; эпос, сказка, новелла, повествование, повествование, легенда, миф, хвала, анекдот, обрядовый фольклор, детский фольклор, устная драма, пословицы и мудрые изречения, заклинания, заговоры, аплодисменты и ругательства.

Annotation - this article artistically reflects the life, history, fate of the folk genre. The system of genres of Uzbek folklore based on the art of words is epic, fairy tale, short story, narration, tale, legend, myth, praise, anecdote, ritual folklore, children's folklore, oral drama, proverb and wise words, spell. , consists of shouting, cheering and cursing.

Key words; epic, fairy tale, short story, narrative, narrative, legend, myth, praise, anecdote, ritual folklore, children's folklore, oral drama, proverbs and wise sayings, spells, charms, applause and cursing. The stylization of folklore genres in written literature, for example, legends, narratives, stories, native language and detail, reading and writing requires attention that will have the main parts from some differences in one's ability. This article describes examples of legends, narratives, and stories about the stylization of folklore genres in written literature.

Folklore is a boiib with a syncretic nature, incorporating elements of all art forms, in which words, tunes and dances are performed in harmony. People's life, history, fate are artistically reflected in folklore. In the core of folklore works, people's worldviews, primitive mythological concepts, and ideas that have become perfect religious beliefs gradually emerge.

First of all, the legend is written in a new construction according to its stylization in written literature. However, the main goal is to preserve the content of the myth, which includes the meanings of fairy tales, and educates people intellectually and morally. Therefore, in the stylization of the myth in written literature, attention is mainly paid to the ability of linguistics, to the alternative of culture to performance. For example, standing in the ethnic society of the Allamas of the East, the folklore legends of our country try to bring out the ability to develop in the written literature.

Secondly, in the stylization of narratives in written literature, it is mainly in the cultural style, and attention is paid to its meaningful, rhetorical and moral elements. Narratives are written with the desire to express actual ideas and thoughts of the ancestors, to further develop the intellectual environment, and to achieve a higher intellectual level. For example, the story "Alpamish" tells the story of a great-grandfather, who has acquired literary wisdom, takes his mother by the hand, and brings learning to his pen in his home scarf, and for many years he teaches his students. teaches completely.

In the stylization of narratives in written literature, attention is mainly paid to historical events, life and behavior of almost average people, creativity and existence. Such stories are created in accordance with the function of preserving the historical events of a small nation, from the customs that oppose the existence of the chieftains of the black pen. As a result of coordination with the stylization in the written literature, Murad Kochir, who acquired the Naqlar photocora center on the advanced project of bullet and writing in each era, embodies the narratives of bullet and writing.

In general, folklore genres consist of stylization, specific styles, content, and stages in written literature, all of which lead to a piece of action that proclaims unity and harmony. This stylization plays an important role in preserving the main important features of this genre, an additional positive role, improvement of its material and spiritual collection, and consumption.

The first artistic ideas formed in the mind of mankind are reflected in the content of folklore heritage. It is not for nothing that the collection of this international conference dedicated to folklore is called Folklore of Eastern Peoples - Reflection of National Values. This is the truth, because ancient national and spiritual values have reached us in the content of folklore works.

The system of genres of Uzbek folklore based on the art of words is epic, fairy tale, short story, narration, tale, legend, myth, praise, anecdote, ritual folklore, children's folklore, oral drama, proverb and wise words, spell. , consists of shouting, cheering and cursing. This glorious artistic heritage was formed as a product of the poetic thinking of our ancestors. Folklore materials of each genre differ from each other in terms of their own poetic system, performance method, life-household function, attitude to music, artistic representation of reality, and other aspects.

Folk oral creativity, which artistically interprets the worldview, socio-political, spiritual-aesthetic and philosophical views of our people in a unique way, is considered one of the rare sources of folklore studies. Folklore works are also valuable because they perfectly reflect the lifestyle, aspirations, customs and ceremonies, traditions and Uzbek sincerity of our great ancestors who created a high culture in our motherland.

Folklore has been studied in different ways in different periods, enriched by different approaches, but after independence, it literally discovered a new meaning and essence. The anniversary of the epic "Alpomish" was widely celebrated at the international level, and the title "People's gift of Uzbekistan" was introduced. This served to increase the creativity of the people, which is one of the foundations of our national spirituality. The epic "Alpomish" is a heroic song that shows the identity of our nation and is passed down from generation to generation, - writes the First President Islam Karimov in his book "High Spirituality - Invincible Power". "If the ancient and glorious history of our nation is an endless saga, then it would be correct to say that "Aipómish" is the king verse of this saga." This is a high assessment given not only to the "Alpomish" epic, but also to the entire folklore work, to our national culture. That's why after we gained independence, folklore is being studied as one of the main factors shaping our national culture.

Folklore works first of all reflect the process of transition from mythological to poetic thinking, so it is necessary to rely on examples of folk art in the study of language history. No word in the language appears by itself, it is formed or assimilated due to necessity in the process of historical development. A word that once expressed a mythological imagination later forgets its original meaning, or the first layer of meaning becomes blurred, and the next layer of meaning emerges. Based on the analysis of existing

fairy tales, epics, songs and other genres, it can be said that the most ancient ideas of our people related to heavenly bodies, the world of plants and animals are expressed in folklore works. These ideas created the basis for the introduction of many words in our language and the formation of a figurative artistic way of thinking.

While researching the lexicon of folklore works, we find in it, along with dialects and archaic words that are in common use today, there are also many words whose ancient meaning has changed or been forgotten. So, in determining the characteristics of the stages of formation, development and change of the lexicon of the literary language, examples of epic creations have a special place, therefore, studying the dictionary of ancient words and phrases in them is one of the most urgent tasks before not only folklore studies, but also linguistics. It is necessary to approach language teaching based on the genre characteristics of folklore works. As important as epic genres such as epics and fairy tales are in the development of language, smaller genres such as songs, proverbs, and proverbs are equally valuable and important. The influence of folklore on written literature, speaking about art in general, emphasizing that folklore is the beginning of many arts, artistic creation, music, dance and visual arts are closely related to folklore. 'tooth is permissible. It is observed that the work of that creator is more perfect both from the point of view of language and from the artistic point of view, because the creator lived in folklore traditions and absorbed it. After all, the role of art in the formation of national consciousness and thinking is incomparable.

According to this basis, collectiveness, anonymity, orality, traditionality, variantness and versionality are indicated as folklore characteristics. Collectiveness - Uzbek folk oral poetic creation is created by the people. But collectiveness does not deny the possibility of individual creativity, on the contrary, it embraces it as a necessary precondition. Just as you can't separate a handful of water from a river or a stream and call it the water of such and such a river, it is difficult to separate a clause or a part from a traditional folk song, epic or fairy tale and attribute it to an individual creator. But this creator, of course, boigan. Since the examples of folk art are the product of such collective creativity, the main character or "I" of the works is also significantly different in terms of its character in written and oral literature. noda is equal to the mass of the people. In the process of improvement of people's life, socio-political relations, transition of human thinking from mythological thinking to mythopoetic and artistic-aesthetic thinking, individual performers - singers, storytellers, bakhshis, amateurs and other creators, performance schools, teachers and discipleship relationships emerge. People who are distinguished by their talent in performing arts: Tilla kampir, Sultan kampir, Jalmon bakhshi, Boron poet, Jumanbulbul, Jassoq poet, Khonimjon halfa, Bibi poet, Suyav bakhshi, Amin poet, Yoidoshbulbul, Sultanmurad, Kurbanbek, Khidir poet, Yoidosh poet, Suyar poet, Shema centurion, Mulla Kholnazar, Haibat soki, Kunduz soki, Ergash son of Jumanbulbul, son of Fazil Yoidosh, son of Poikan Jonmurad, son of Islam Nazar, the son of Nurmon Abdivoy, the son of Saidmurad Panoh, the poet Abdullah, the poet Umir, the son of Abdukarim of the Kholyor library, the son of Bola Bakhshi, the son of Rahmatulla Yusuf, the son of Kadir Rahim and other figures. Thanks to the talent, talent, and labor of such artists, the works created with the collective genius were passed down from generation to generation, polished, reached a high artistic level, classic examples of folklore became our heritage. Anonymity - is distinguished by the uncertainty - anonymity of the author of folklore works (Greek. Anonymis - unknown). There is no single author in folklore. Whether it is a folk epic, a fairy tale or a ritual song, it is not clear who originally created it and when. As each work passes from generation to generation, it may undergo certain changes according to the requirements of time and time, but its basis and traditions remain unchanged. In folklore, a work may be created by someone, but if the plot, imagery, and tone arcs of this work are created based on the traditions of folk art, it becomes a work of folklore. Over time, it is further processed by folk performers and becomes a real example of folklore. Orality is a way of living and creation of folk art. Folklore originates from the source of people's memory, from oral transmission of memory from

generation to generation, from mouth to mouth. In this place, general folklore knowledge and folklore traditions serve as the basis. A source of memory and folkloric knowledge is a collection of knowledge and traditions of a whole nation, belonging to one or a few individuals. This knowledge and traditions are passed from teacher to student, from generation to generation, from seed to seed, and live on in the spirit of the new era, with the potential of new performers and creators. This type of polishing results in making some changes to the form and content of this or that folklore work - adding or omitting something. For example, some historical fact may be omitted from the work due to the desire. Or if the forgetting of the song part in the epic ensures that it lives in the form of a fairy tale, on the contrary, due to the performance of a talented artist, a new epic may appear based on the plot of the fairy tale and take on the appearance of a tradition.

These cases are characteristic features of the way of life of folklore as a living library of orality. Folklore lives through word of mouth, while literature lives through writing. Folklore is performed orally and sung, while literature is only read. Traditionalism is one of the leading signs of folklore that provides a unique way of life, style, and means of expression. Folklore is literally traditional art. Traditionalism in folk art does not only mean the relative stability of the text and performance methods of this or that work in the process of word-of-mouth transmission, but also in the process of passing from generation to generation, the specific characteristics of the original performance remain relatively unchanged. also means saved. Traditionalism is a product of collective creativity and a way of life, and at the same time, it is a unique form and factor of collective preservation of folklore. Orality is a way of performing folklore and a way of life, and in turn, it requires a great memory from the performer, recitation, memorization, ready-made forms and means of expression suitable for the situation. In this case, traditionalism in folklore is the most convenient and reliable source of power. Among the Uzbek bakhshi-poets, there are many traditional epics, who know and sing many terms, and the presence of weavers - badihagoys - is the result of this traditional need. Traditionalism is also a distinctive feature of folk music, dance and applied art. Traditionalism has its socio-historical sources.

The first examples of folklore were created in the primitive society, and traces of worldviews and customs typical of that time can be clearly felt in them. This is a product of the certain stability of the form, plot, images and motifs of hoi folklore works. For example, we can observe this situation in the genres of badik, kinna, burai-burai, as well as "Sust xotin", "Choi momo", "Barot keldi" ceremonies. Variability and versioning - each performance of folklore samples is a unique variant. A folklore work is re-created during the performance process, enters a new state of existence, and the library of this state gives rise to its own version. That is, folklore lives in different versions during the performance. Variability is the lifestyle of folklore. Variability is a characteristic of the nature of folklore, its creation and the laws of living in a living oral creation, and it encompasses the plot, imagery, poetics, and genre features of folklore works. Variant - m aium are different copies of the same asa that arose in the context of a living oral epic tradition, which can live side by side without denying each other and differ from each other. In the version, the plot of the work, the order of motifs, and the actions of the characters are common, but there may be slight differences in their interpretation, description, and forms of expression. Creative. depending on the situation, one or another motif can be stretched or sung in a short form or left out.

In short, there are many methods, tools, and methods for raising the youth of today to become a perfect person and raising their spirituality. However, these methods and techniques will be effective and effective if they are implemented primarily based on folklore examples, which are considered the origin of the art of speech. In the national development, social, economic and cultural development of our people, folklore, in general, the art of artistic speech has always been the main point. After all, folklore is the strength, vitality and greatness of the nation. In today's global society, just as state borders are guarded and protected, the language and thinking of the nation, as well as aesthetic taste, need the same

preservation and strict protection.

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