

## The Nature of Children's Game Folklore and Their Artistic Features

Esanov Alijon Mengbayevich

Termez State University, Researcher of the Department of Uzbek Literature

**Abstract:** The article deals with the poetics, plot, genesis, local features, performers and performance features of children's folklore seasonal songs such as "White poplar, blue poplar", "Rain oil". Scientific analysis of Children's seasonal games and songs are one of the spiritual values that embody the spiritual values of our people, such as history and way of life.

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

It is difficult to imagine folklore without children's oral tradition. Children's folklore is an integral part of the oral art of our people. It is made up of many genres, such as riddle, quick word, judge, rub, count, and touch.

Uzbek children's folklore is an integral part of folklore, but it has its own characteristics. Seasonal games and songs, which are characterized by the structural diversity of children's folklore, are among the spiritual values that express important information, such as the history and way of life of our people.

One of the most popular games among the children of the Turkic peoples, "White poplar, blue poplar" is also noteworthy in terms of the animistic, totemistic and fetishistic ideas of primitive people, their religious views on the cult of the tree. . This is evident even from the motives that make up the name and content of this game. Also, the fact that it is represented by white and blue poplars, expressed in colors, further enhances the worship of trees of this color.

The plot, genesis, local features, performers and performance features, art of various games and songs that have lived in the children's repertoire since ancient times were first described in the second half of the XIX century by Russian local historians N. and M. Nalivkin. informed. Then, in the early twentieth century, the scientist Y.M. compared to a game called.

Tatar folklorist R. Yagfarov says that the historical roots of the game "White poplar, blue poplar" are connected with the cult of the tree. He tries to explain this by the fact that in many places inhabited by Turkic peoples there are toponyms associated with the name "terak". Boyterak village in Berezovka district of Perm region, near the Uzbek city of Tashkent, there are so-called "White poplar" and "Blue poplar" districts.

For example, in the spring, when the trees wake up and the willows sprout - "Tolbargak", when the field flowers open - "Flower game", "Loyla festival", "Tulip blossomed" and so on. The basis for the creation of such games as song-dance, fast-moving "Rain oil", "White poplar - blue poplar". In the summer, less active games are played in cool places, in the shade of trees, along streams and streams. Especially when bathing, "Chasing in the water", "Swimming", "Swimming fast", "Underwater swimming", "Underwater beating", performing various dance movements in the water (for example, standing upright, Games such as spinning, backstroke, and arm and leg movements are the norm. In late summer and early autumn, during the ripening and weaving seasons, bean, walnut, and rope flights are popular. When it rains in late autumn and winter, when the ground is soft, piling, falling, and rock games have become a habit. It has become a tradition to play "Snowstorm" when it snows, "Snowstorm" when it is raining, "Snowstorm" when it is raining, and

"Storm" when there is a strong wind. When the cold showed its strength, everyone gathered around the sandals and played games such as "Find the riddle", "Quick say", "Who said", "Pull your foot". The well-known "Capricorn" is not always played. It is held from late fall to mid-spring. Horseback riding is a tradition in many parts of the country. The children rode on a 1.5-2 meter long straw and played with each other. However, in the mountainous Boysun and other areas of Surkhandarya region, young teenagers still ride goats on donkeys. This game is played in a way. For example, a kid would tie a donkey's saddlebag or one of the saddlers would tie his coat. In this game, too, a bokavil (the oldest of them) is chosen. The game is organized in the style of a goat. They competed for different items as a breed. On hot summer days, the ground gets very hard. In this case, many participants will be seriously injured if they fall. Because of this, neither the rider, nor the horse, nor the donkey can withstand the heat. These and other similar games are played in the spring or the last rainy season of autumn. In Surkhandarya and Kashkadarya regions, a person who rides a kid on a horse or a donkey is called a shepherd in the local language. In the summer, the children enjoyed playing the game of chilik. On a cool summer night, the children played "White Bone." "White Bone" could be played not only at night, but also in the dark of night.

According to R. Yagfarov, the game "White poplar, blue poplar" combines the image of two tribes and two peoples living in the area of the same name. The game refers to the interaction between them. In particular, the art of depicting the captivity of the population of the region in battles, the exchange of goods in trade, the marriage of a bride or groom. Based on this, the scientist speculates that the song performed during the game may have once been a "wedding song".

For the first time in Uzbek folklore, G. Jahongirov spoke about this game and looked at its historical and aesthetic roots. According to him, the origin of this game is connected with the way of life of the people of the tribal period, and the rules of war at that time influenced its creation.

Uzbek folklorist O. Safarov argues that the game "White poplar, blue poplar" was created in dozens of variants, and they have local features.

The song "Oydarak" written and published by Sabir Ehsan Turk from Khorezm is "Oyterak", which depicts the events of taking or capturing prisoners of war, compensation for prisoners. The song is like the game "White poplar or blue poplar" "Who do you need from us?" The answer to the question of content is expected. Safarova's views on the genesis of this song are similar. According to the scientist, from the point of view of depicting the sun as a man and the moon as a woman in a series of ancient imaginations and concepts, it is symbolic that the game is played by girls and boys together. Because girls are weaker than boys, it seems as if they are being asked in a symbolic language to be called a boy or a girl by the opponent in the game. In this case, the image of the poplar 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", "human". During the game, children enter the playground in the form of poplars.

In the ceremonial folklore of the Slavic peoples there is a ritual game called "Terak". Such a game is also found in the repertoire of Kyrgyz children.

In the game, poplar is not given in vain with the adjectives "white" and "blue". In this case, firstly, it is considered that the white poplar is looser, and the blue poplar is harder and more durable than it, and secondly, the "white" color of the primitive religions is happiness, goodness, health, peace. in the symbol of life, and the color "blue" in the symbol of eternity, death.

According to the essence of the game "White poplar, blue poplar", "white poplar - the return of a child who went to the opponent's line with health, goodness and victory, and" blue poplar "- to the

opponent's line. It is a symbolic sign that the child will not return, that he will remain among the strangers. It is no coincidence that the phrase "Let there be no mistake in our ranks" is used in public applause. It expresses the idea that "there should be no death or loss in our lives."

In ancient times, the territory of Uzbekistan was a place of popular games with fun games that everyone knows, and this game served to reflect the uniqueness of the region. Research in the field has shown that in the course of historical development, certain games in one place were unknown in other regions. Researchers have collected and recorded many children's movement games. These include "The Sparrow Fell on My Head", "Batman-Batman", "The Beginning of the Song", "The Trap", "Doppi Tashlar", "Pari Teddi", "Shaytan-Shaytan" and others. Urban and rural games differ from each other in terms of the conditions and circumstances in which they are played. While most rural games are played in large fields, urban games are played in smaller areas. For example, among Tashkent girls, such games as ball rolling, jumping between rectangular lines drawn on the ground, jumping rope, and rock games are common, but in Surkhandarya, five stones, A number of games are common, such as chase, hide, flag, appear, run (who interact).

Games One of the most ancient games of all time is the "Horse" game, which is found in the repertoire of boys. In this game, several children ride a tree branch on a horse and sing like a mare from side to side, singing the following song:

Haybatim bor – bodim bor,

Tut novdadan otim bor.

Qarab turing, yangajon.

Qochsa uring, yangajon.

In the song above, it is emphasized which tree the branch was taken from.

Among the children's games is the autumn game "Lanka", which is mainly a national children's game. It's seasonal and mostly played in the fall. Lanka is not just a game, it brings up a child both physically and mentally. A real folk game.

A child who plays Lanka learns to breathe properly. As a result, the body is saturated with oxygen. Heart function improves. The food is easy to digest. In this way the organism is hardened. Most importantly, counting aloud while dancing will help you focus.

UNESCO considers Lankan one of the most useful games. It's on the World Children's Games list.

With the advent of spring, there are so many changes in nature that none of them go unnoticed by children. Of the popular spring action games for young children, "Hello, jiida-almond" emphasizes the names of the first flowering almonds and the last flowering jiida trees. The content of the game and the verbal part are similar, with children holding it in each other's hands, forming a circle, swinging back and forth, and bowing to the center of the circle after each swing. Through this behavior of children, it is symbolic of the passage of time in nature.

It is well known that play plays an important role in the formation of a person and the development of youth and childhood. The need and interest in play is in the nature of a child. A child's first "activity" begins with a game. In general, the game is very important in human life. Play is a major activity for young children. Games are important not only for children but also for adults. For adults, the game is organized as a meaningful and fun pastime, entertainment, music and other entertainment. If we look at the gender characteristics of human beings (boys or girls), instinct begins to manifest itself at the age of 2-3 years. They usually play separately after the age of 13.

During this time, boys and girls used to play more words, dances and songs. Tool games. These games (dances) can be divided into two types: played with extensive use of items such as. The locals call some of the games (dances) this thing. For example, "Jar Game" (dance), "Stick Game" (dance), etc. The second game is the main tool game, which mainly determines the essence of the dance moves, the form - the image. For this reason, verbal, lyrical, and theatrical dance performances have a special place among expressive media games. There is also a legend about the origin of the game. It says that the word "boy" in the name of the game is the name of an old woman who is careless when climbing a tree to eat mulberries during the ripening period. He was robbed of bees, jumped from a mulberry tree and became paralyzed. It is said that the mourning, which was recited at the ceremony, later became a song of the game. In fact, the old woman's death symbolizes the end of winter, the "symbolic death."

This game is usually played during the mulberry ripening period. This reminds children to be careful when climbing a mulberry tree to pick mulberries.

The game is usually played by girls. They gather under a mulberry tree, make a human figure out of the ground, or draw a picture of a man on the ground, near the mulberry tree, and go around the cedar. Tool games. These games (dances) can be divided into two types: played with extensive use of items such as. The locals call some of the games (dances) this thing. For example, "Jar Game" (dance), "Stick Game" (dance), etc. The second game is the main tool game, which mainly determines the essence of the dance moves, the form - the image. For this reason, verbal, lyrical, and theatrical dance performances have a special place among expressive media games. There is also a legend about the origin of the game. It says that the word "boy" in the name of the game is the name of an old woman who is careless when climbing a tree to eat mulberries during the ripening period. He was robbed of bees, jumped from a mulberry tree and became paralyzed. It is said that the mourning, which was recited at the ceremony, later became a song of the game. In fact, the old woman's death symbolizes the end of winter, the "symbolic death."

This game is usually played during the mulberry ripening period. This reminds children to be careful when climbing a mulberry tree to pick mulberries.

The game is usually played by girls. They gather under a mulberry tree, make a human figure out of the ground, or draw a picture of a man on the ground, near the mulberry tree, and go around the cedar.

Olmacha do‘m-do‘m,

Kilosi bir so‘m.

Olmangizdan bitta bering?<sup>1</sup>

As noted by folklorist Sh. Turdimov, the motifs associated with apples are found in the folklore of many peoples around the world. In many genres of Uzbek folklore, the apple is an important artistic detail. This image is very popular in children's play folklore, because the apple often expresses the ideas of family and children.

Children's games include "Akkol", "Lanka", "Beshkarsak", "Shepherd's game", "Goodbye", "Spoon", "Mill", "Gupi", "Arg". amchi ”, and others. It should be noted that instrumental games are often not pure, they are mixed with other games, that is, they are played at different times of the year among people of different ages and genders. There are thousands of colorful games in the life of the people, they have been enriched for thousands of years and have played an important role in

---

<sup>1</sup> Сафаров О. Ўзбек халқ болалар ўйинлари. – Т.: Шарқ, 2011. – Б.131.

the spiritual and physical life of our ancestors. For centuries, folk dances have served as a "school of life" in educating generations. They have helped our ancestors to develop mentally, spiritually and physically. Thus, for millennia, folk games have been the main tool for the physical, spiritual, spiritual and mental development of our ancestors.

In conclusion, it should be noted that a variety of children's seasonal games, which are an integral part of the oral art of our people, include "White poplar, blue poplar", "Rain oil", "Akkol", "Lanka", "Beshkarsak", "Shepherd's Game", "Goodbye", "Spoon", "Mill", "Gupi", "Rope" It was observed that the variety of songs, performers and performance features, art played an important role in the lives of children.

#### **List of used literature:**

1. Nalivkin V., Nalivkina M. Ocherk byta jenshcheny osedlogo tuzemnogo naseleniya. - Fergany. Kazan, 1886. - p. 245.
2. Pokrovskiy E.A. Children's games, preimushestvenno russkie. - Spb. 1894.
3. Yagfarov R. Poetry to the fountains. - Kazan: Tatarstan kitap neshriyaty, 1985. - P.158.
4. Jahongirov G. Uzbek children's folklore. –Tashkent: Teacher, 1975. - P.102.
5. Boychechak. Children's folklore. Work songs. Many roofs. Compiled and prepared for publication by O.Safarov and K.Ochilov. - T.: Gulom Publishing House of Literature and Art, 1984. - 336 p.
6. Safarova N. The nature of Uzbek children's game folklore. - T.: Fan, 2008. - B.42-46.
7. Safarova N. The nature of Uzbek children's game folklore. - T.: Fan, 2008. - B.46.
8. Mother tongue and reading literacy. Part 1. Textbook for 1st grade of general secondary schools. - Tashkent.
9. Safarov O. Uzbek folk children's games. - T.: Sharq, 2011. - P.131.
10. Turdimov Sh. One thousand smiles. - B.87.