



The Sea in a Drop, the Sun in a Particle

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All the beauty and charm of folk songs is that they have inner content and traditional symbolic meaning. These symbols also lie at the heart of the song's reflection of the content of "the ocean in the drop, the sun in the particle". Therefore, if the symbolic meaning is ignored, the song becomes alive. A simple example:

Тол барги толим–толим,

Толда қолди рўмолим.

Орқа тўла ҳайдарим,

Ҳар жойда харидорим.

For the sake of experience, let's interpret the words of the quatrain on the basis of dictionary meanings: the lyrical hero left his shawl in a leafy willow. In response to this, we can understand the soulful message of saying: " I drive with a full back , I am a buyer everywhere." On the other hand, if we approach the four with a clear understanding that "willow " is a symbol of "lover" and "scarf" is a symbol of "family" in the songs, a different situation appears. The guy pretended to be a true lover and promised the girl a family. But he forgot his promise, i.e.: " r omol" (family, dream about family, thought) remained in "tol" (unfaithful lover). Thoughts of fruitless love are painful for the girl, but she comforts herself by saying: "My back is full , I am a buyer everywhere" (that is, "one of my ten flowers has not yet opened..."). It can be seen in this example that the inner meaning of the word serves as a key to unlocking the content of the song.

Symbolic images such as "tol" and " r omol" are often found in folk songs . The poetic meanings expressed by these images certainly did not appear by chance. They are often formed in connection with various stages of the people's mythical thinking, various beliefs and beliefs, and have a traditional poetic meaning in the text of the song.

correctly interpret the songs without thoroughly studying the history of each symbolic image, the original poetic meaning, and the scope of meaning in a particular text . For this purpose, we would like to express our observations on the symbolic image of the "apple", which is relatively common in our songs.

Motifs related to apples can be found in the folklore of most peoples of the world. Apple is an important artistic detail in most genres of Uzbek folklore.

In a number of fairy tales and epics, a child is left to its parents or some kind of magician makes apple sov ga . Parents who eat an apple will give birth to a child in time . The second motif related to apples in Uzbek folklore is picking apples. Ethnographers and folklorists explain the fundamental basis of these motives in connection with ancient imaginations and beliefs, specifically the god of fertility and the tree worshiper (cult) (1).

The materials of Uzbek folklore and ethnography clearly show the whole history of the ancient mythological world view of the apple in the imagination of our people. For example, in Mamadali Nematov's story "Birth of Go'r's Son", Go'r's mother is pregnant by eating an apple flowing in the stream. People consider him a sinner and take him to the grave, and the son of the Grave is born. In the fairy tales "Khurshid and Laila", "The Boy with a Gold Coin", and the epic "Tahir and Zuhra", parents have a child after eating the apples given by the sorcerer. In the fairy tale "Golden Apple", it is described that the poor man's golden apples are his children.

Ethnographer G. P. Snesaryov wrote that lovers threw apples at each other during the "Red Flower" festival held in Khorezm, and that there was an "apple throwing" ceremony on the second day of Ramadan. In the fairy tale "Mastura Khan" we find an artistic image of this ceremony. The cited facts show that the apple is a fruit that awakens the fetus, a symbol of choosing a spouse and love, and it has been stagnant in the imagination of our people for a long time. This idea is also the basis for the "apple" symbol, which is widespread in Uzbek folk lyrical songs.

Literary critic Askarali Sharopov writes in his book "Olamlar ichra olamlar" that researches poetic symbols in Uzbek poetry that the symbol of "apple" in our poetry appeared based on the traditional symbol in folk songs. While investigating the history of the apple symbol in folk poetry, the researcher notes most of the facts that we mentioned above, interprets the semantics of this symbol mainly related to the motive of love, and interprets their history as somehow related to "Greek life" (2).

The scope of the poetic meaning of the apple symbol in lyrical songs cannot be limited to only one motive of love. If you look carefully, you can see that all the layers of the semantics of this symbol in the imagination of the people (apple is a fruit that awakens the fetus - the meaning of child, choice of spouse, love) are embodied in the content of the songs.

a) An apple is a child. The song says:

*Бозорга борсангиз йўлингиз бўлгай,
Бир тўққиз олмага қўйнингиз тўлгай,
Аввал савдонгиз қўлрўмол бўлгай,
Қўлрўмол бўлмаса савдонгиз қургай.*

In the songs, "market" is a symbol of love relationships. "Romol" (handkerchief) is a family symbol.

Interpretation of the song: the lyrical hero (mistress) is telling the lover: if your love is true, if your intention is impartial, then send the suitors away without saying a word. ("Good luck if you go to the market", "first, good luck with your trade ") My hope is your hope. May you have many children ("One nine apples will fill your stomach") - You will not reach your goal if you are coming for such pleasure ("If you don't have a handkerchief, your trade will dry up"). In the cited quatrain, apple has the original (rudiment) meaning - the meaning of a child. Also, it is not difficult to see that the symbolic combination of "three apples" comes in the meaning of a child in the following quatrains:

*Ёрим берган уч олма,
Учаласи қўйнимда.
Ухлаб чўчиб уйгонсам,
Ёрнинг қўли бўйнимда.*

or:

*Уч олма қўйибман — учиси бирдай,
Менинг бир ёрим бор очилган гулдай.
Душманлар кўрсалар ёниб ўлгудай,
Дўстларим кўрганда жонин бергудай.*

In our songs, there is a shortage of quatrains that mean children. But the existing examples show that the original meaning has been preserved for many centuries.

b) Throwing apples - love, choosing a partner.

It is not correct to accept the symbolic combination of "apple throwing" in the composition of the songs as a direct reference to this ceremony or as a dry image of it. It should not be forgotten that the magical symbol in the ritual has become a psychological symbol expressing the life and feelings of the lyrical hero in the song .

For example:

*Олма отдим отганга,
Нима, нима, нима дейсиз?
Гул богчада ётганга,
Нима, нима, нима дейсиз?
Аччигингиз келмасин,
Нима, нима, нима дейсиз?
Қўл ушлашиб юрганга,
Нима, нима, нима дейсиз?*

In the second version of the song, there is an underlying motive:

*Аччигингиз келмасин,
Бир қучоқлаб ўпганга,*

is said to be Interpretation: I chose the one who chose me (I loved the one who loved me). If I am with you after I love you, don't be bitter if I am disappointed. Or:

*Олма деб отганинг кесак экан-эй,
Кошки олма бўлса, есак экан-эй,
Иккимизни ошиқ-маъшуқ дейдилар,
Кошки ошиқликни билсак экан-эй.*

Interpretation: It is a lie that you chose (love) me. I wish we could die proud . Those who don't know us are called lovers . If only we knew what love is.

Popular among the people:

*Олма деб отган отам,
Беҳи деб сотган отам,
Севмаганимга бериб,
Жабрини тортган отам.*

(life motive in option:

*Қари чолга қиз бериб,
Жабрини тортган отам.*

is sung) in the song, the choice of marriage is left to the father's footsteps. The father decided the girl's fate by his own will - he threw the apple. The father sold the girl for gold - quince . But he felt sorry for his child's misfortune.

As discussed above, the apple as a symbol carries two independent primary poetic meanings: child and love. The quatrains in the original poetic meaning of apple love are numerous in terms of

volume, and the scope of this meaning changes in one way or another based on various symbolic attributes in a particular text.

c) Eating an apple is bad news. Not being an apple is hijran.

*Боққа киринг олма-узум есангиз,
Уйга киринг чиндан мени десангиз.
Жонимни бераман мени деса ёр,
Ўнгоя келганда ўйнаб кулсангиз.*

or:

*Қалъадан келасиз уюмлар уюб,
Қўлимда олма бор есангиз суйиб.
Мунча мени узоқ ташлаб кетасиз,
Бир замон турмадик дийдорга тўйиб.*

In the third quarter:

*Бораман демадингиз
Ўйнашиб кулмадингиз
Шартингиз қизил олма,
Тишлашиб емадингиз.*

is sung. In the following quartet, created on the eve of the revolution, it is described that the young man disappeared and went to work when he was about to reach his age:

*Оқ олма оқиб келди,
Йигитлари есин деб.
Оқ пошшодан хат келди,
Талабкори келсин деб.*

that has flowed is a separation in the fate of a young man.

g) Apple blossom - fake love:

*Олма гули гул эмас,
Тақсам чаккамда турмас.
Ўзганинг ёри ёр эмас
Бирпас ёнингда турмас.*

or:

*Олма гулин тўкади,
Юрсам акам сўкади,
Қўп сўкмангиз, акажон,
Беш кун умрим ўтадир.*

Attributed to the apple, the dying flower (apple flower) conveys poetic content based on its natural signs. It is known that the apple blossom is beautiful and fragrant, but has a short life. In the cited quatrains, the expression of feelings and thoughts related to transient love through "apple blossom" can be explained with this natural basis.

The symbolic expression "apple orchard" takes part in the quatrains. In such cases, the natural picture is described as follows:

invites her lover to the apple orchard .

- ✓ A lover enters the garden for apples .
- ✓ The lover enters the garden and sees that the apples have been picked.
- ✓ The mistress asks her lover to come to the garden when the apples are ripe .
- ✓ The mistress is sick of the lover going into the garden for apples and eating peaches, etc.

In a word, this symbolic situation and imagination related to the "apple orchard" becomes a symbolic expression of q - lover relationship.

For example:

*Оҳ, ёрим, тезроқ келинг,
Кўчаларда аста юринг.
Йўлингизда тураман,
Олмали боққа киринг.*

or:

*Олмали боққа киринг,
Қизил олмалардан теринг,
Бир пиёла чойни олиб,
Ҳазал айтиб бизга беринг.*

"Garden" in these verses should not be understood in a literal sense. Otherwise, the song will stop playing.

*Боғингга кириб кўрдим,
Олманг узгудай бўпти,
Шу қиз менинг севганим,
Олиб қочгудай бўпти.*

The symbolism of the apple in the garden becomes clearer in this quatrain:

*Олма пишганда келинг,
Тагига тушганда келинг.
Орқа сочим жамалак
Белга тушганда келинг.*

There are many quatrains in which the apple is contrasted with the symbolic image "peach" with a poetic meaning:

*Олмали боққа кириб,
Шафтолини ерму киши.
Ўз ёри уйда туриб,
Бегонани дерму киши.*

In the example, the lyrical hero complains that the lover is caught in a cunning satan trap by becoming his lover. In this place, the peach is a symbol that arose on the basis of a direct natural analogy, and has the original poetic meaning of "fake love".

The following conclusions can be made about the "apple" symbol , summing up all the above-mentioned points.

- ✓ The apple is a poetic symbol that appeared on the basis of a magical symbol in ancient folk rituals.
- ✓ In lyrical songs, the apple symbol has two independent poetic meanings: child; love
- ✓ In a certain text, as a series of symbols, "apple" also expands its scope of poetic meaning to one degree or another.

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