

**PRESENTATION OF MORAL VIEWS IN RITUAL SONGS
THROUGH THE IMAGE OF TREES**

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ANNOTATION

Folklorist Shamirza Turdimov, who has specially studied the use of symbols in Uzbek folk songs, emphasizes that the image of willow comes in the symbolic meanings of lover, husband, man, life, destiny, male love. In fact, willow is a shady tree with branches growing in all directions. It gives shade and beauty to the place where it grows. The shade brings pleasure to the body and peace to the heart. In this respect, he reminds a passionate lover, a passionate man - the head of the family. Shepherds often make a shepherd's staff from willow. The following verses referring to this are noteworthy in this respect:

Erta sahar boraman qo‘yxonamga,
Kevaganim yarashar bo‘yginamga.
Tol tayog‘im tayanib, turib qolsam,
Suluv qizlar keladi o‘yginamga¹.

In the content of most of the ritual songs, there is an artistic allusion to some forgotten udum:

Oq miltiq, qora miltiq,
Otgan otam, yor-yor.
O‘z qizini tanimay,
Otgan otam, yor-yor.
O‘z qizining o‘rniga
Bodom eksin, yor-yor.

¹ Ўзбек халқ оғзаки ижоди хрестоматияси. – Б.73.

Bodom shoxi qayrilsa,

Qizim desin, yor-yor².

In the past, when a girl was given away, before she left, some fruit tree, often almonds, was planted in her yard. This means the following: first, the place of the departing girl is filled; secondly, the girl was told that she no longer belongs here, that if she returns, she will not be able to find a place here; thirdly, it is expressed the wish that it will take root quickly like a fruitful, early flowering almond, that is, it will have children and settle firmly.

The bride and groom's tie is hung on a stake cut from a long-lived sycamore tree. This reflects the desire of the bride and groom to live together for many years:

Chimildig'ing chip-chinor,

Bo'ying chinor, yor-yor.

Bo'yingizga ko'z tegmasin,

Osay tumor, yor-yor³.

In some regions, bringing the image of mulberry is connected with a certain tradition. In particular, the wedding was not held during the mulberry festival. If it is necessary to hold a ceremony, the bride's dress has mulberries on the sleeves. Otherwise, it was believed that the bride and groom would become childless.

Doka ko'ylak yengiga,

Tut qoqaylik, yor-yor.

Kuyov pochcham bag'riga

O't yoqaylik, yor-yor⁴.

We noted that apricots and apples are considered one of the fruits of paradise. Through such ideas and concepts, in the songs of loss content, the wish for a loved one who has left this world to be in heaven, the wish to meet him in heaven, the concept of being able to communicate with a person who has become a

² Гулёр, – Б.154.

³ Ой олдида бир юлдуз. – Б. 41.

⁴ Гулёр. – Б.150.

representative of the mysterious and unknown world beyond, through magical objects, are expressed. will be done.

In the following song, poplar is chosen not only as an image, but also as a rhyming word for the word "need" in the second verse.

Voy jigarim, teragim,
Bor kunimga keragim⁵.

In ancient times, some people believed that the willow has the power to give birth. There is a reference to this through the image of willow in the wedding cheers addressed to the bride and groom in the ceremonial songs:

Eshik oldi mavjim tol,
Mavjim tolga qo‘ling sol.
Men fotiha aytayin,
Katta-kichi(k) quloq sol.
Atta bo‘lsin, fatta bo‘lsin,
Zuvalasi katta bo‘lsin.
Tol chivig‘i qildan bo‘lsin.
Chilobchini puldan bo‘lsin.

In Uzbek folk lyrics, the willow poetic image is very colorful and has risen to the level of a poetic symbol. Sh. Turdimov, who showed the importance of the willow as a symbol and its artistic and aesthetic functions in lyrical songs, said that he symbolized it on the basis of a natural analogy.

References:

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