

A PECULIAR EXPRESSION OF PEASANT APPLAUSE IN FOLKLORE

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Abstract. *Peasant applause also has a special place in Uzbek folklore. Beliefs and rituals related to the life of peasants are artistically expressed in their unique form of applause and cursing. Peasant cheers are usually given to mark the beginning or end of farm work. They were mostly told by village elders, old farmers or mothers. This article describes the unique artistic interpretations of dekhkon applause.*

Key words: *peasant applause, ceremony, agrarian cult, farming pirs, Adam Ato, Baba Dehkan, Khizr, folk creativity, curses, agrarian rituals.*

In Uzbek folklore, peasant applause and cursing also have a special place. Beliefs and rituals related to the life of peasants are artistically expressed in their unique form of applause and cursing.

In Uzbek folklore, there are examples of folk oral works created by peasants and performed for centuries, which attract special attention. But in this regard, more farming songs have been studied so far. However, in the folklore of peasants, peasant cheers also have a special place.

Peasant cheers are usually given to mark the beginning or end of farm work. They were mostly told by village elders, old farmers or mothers.

The presence of peasant applause indicates that the system of agrarian rituals related to the worship of ancient agrarian cults was followed. In fact, in farming, certain agrarian cults were worshiped and various ritual events were organized. For example, "Shokh moylar" was held during the sowing of seeds in the field, "Oblo baraka" during the harvest season, and "Hirmon wedding" after harvesting the harvest. It is noteworthy that each of these ritual events has its own verbal part, procedure, and ritual food. For example, in the "Shokh moylar" ceremony, goja is cooked as "double soup", and in the "Hirmon wedding" halisa is cooked from meat and wheat semolina. After they bowed down, the old farmers opened their hands in prayer and said words praising the farmer, farming, and getting a good harvest. Such cheers stand out among the Uzbek folk cheers with their theme, composition of images. Peasant cheers, which originated in connection with ancient farming agrarian rituals, were created in the form of an appeal to the farming pirs. It often refers to the name of Adam, Baba Dehkan or Khizr. Because in the legends of the





Uzbek people, after Adam was taken out of paradise, when he was suffering from hunger, Hazrat Gabriel appeared before him. He brought from heaven a handful of wheat, one red and one black ox with a plow yoke, and taught Adam how to plow the land with the ox and sow wheat. That is why Adam is revered as the patriarch of farmers, the first farmer - Baba Dehkan.

In Uzbek legends, the origin of the tradition of planting and farming wheat is interpreted in connection with the name of Khizr, a mythological character who became a symbol of fruitfulness, evergreens and the water of life. That's why the appeal to Khizr's name is common in farming greetings.

According to ethnographer G.P. Snesarev, who studied the unique customs of Khorezm farmers, the threshing floor was left unattended for some time after threshing wheat. At that moment, it was imagined that Khizr would come and bless the threshing floor. Due to such beliefs, farmers make good intentions such as "May Khizr bless you", "May Khizr look at you", "May Khizr bless you" while threshing the threshing floor.

The idea of connecting the blessing of the harvest with Khizr is not only found in Khorezm, but also among other peoples of Central Asia.

In general, the wish for a good harvest is the leading theme of the farmers' applause.


Peasant cheers can be found in prose or poetry. In such praises in the prose form, adoration takes an important place: "Oh my dear, Dehkan Buva! You use it yourself, you make it rain, you collect the grass, you feed the children! Ilaim, may Grandfather Dehkan give medicine and bless him. Worm-ant, what is left of the living creature is mine! I gave my blessing, to the lot of many, to the path of the peasant grandfather, amen." The role of sajj is significant in enhancing the effectiveness of such prosaic cheers, which are given at the beginning of a double drive.

Applause in a poetic form is distinguished by its own artistic and compositional features:

*Бош-бошинга, бошинга,
Барака берсин ошинга,
Айни сахар бўлганда,
Хизр келсин чошинга.*

This poetic form of applause is in finger weight and the number of verses in it is 7-8-7-6. The first, second, and fourth stanzas in it are rhymed with each other through the words башинга, ошинна, чошинга, and the third stanza is left open.





Since the farmer was hired by the rich man, the rich man did not give him a fair wage from the crops he grew. It is painfully sung in the songs that the farmer worked tirelessly from morning till night for such a low salary. But sometimes the poor rich people tried to refuse to pay the peasant even this meager salary, using this or that excuse. This fact is specially interpreted in the songs.

Ўлсин, бойнинг оти ўлсин,
Томорқамни яксон қилди.
Оти ўлмаса ўзи ўлсин,
Бизларни хонавайрон қилди.

In these verses, curses against the greedy and merciless are expressed. In this, it is possible to understand the mood of dissatisfaction with the attitude of the rich and the nobles towards the poor peasants. So, in Uzbek folklore, cursing songs were also created to express the mood of protest against the representatives of the ruling class.

Thus, peasant applause is one of the unique artistic forms of folk creativity, formed on the basis of belief in the magic of words, agrarian cults, and faith in farming pirs. The history of our culture and spirituality can be learned by studying such applause. In addition, well-intentioned popular applause can serve as an important tool in raising a spiritually mature young generation.

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