



## "SHUM BOLA" IS A WORK OF ETHNOGRAPHIC SIGNIFICANCE

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In every century, poets, writers, and artists are born who shed light on the life of peoples and the existing wonders and lifestyles, social problems in their works. Through their works and performances, readers will be immersed in the events that happened at the time when the book was written. One of our poets and writers was undoubtedly Gafur Ghulam. In each of his written works and poems, the conditions of that time, the way of living of people, the life of the city, let's say, the events of every neighborhood are reflected. Examples of this are the works "Shum Bola", "Yodgor" and "Mening o'g'rigina bola," and the poems "Toshkent", "Sen yetim emassan". and is causing us to think back a century through his poems. Undoubtedly, such talented people rarely come into the world. Through Shum Bola's work, the poet shows us not only the existing shortcomings and problems of that time, but also the state of Tashkent, the so-called city of bread, all the opportunities available in it, and most importantly, through this work, we get information about the ethnographic aspects of our capital. At the beginning of Shum Bola's work, it is written that there is a teahouse around it, and there are even gramophones in the teahouse. We can tell right away that our writer is a genius, the fact that he gives this information shows that our people are hospitable, that they really like to get together and talk with friends, and most importantly, our showing our love and passion for art. The most pleasing part is that even a century ago, the table in Tashkent was full of what anyone wanted. He mentions that there are all the fruits, food and sweets available on the table of an Uzbek, as well as the fact that there is a tutu at the entrance of a tea house, and through it young children and old people can enjoy their eyes and make jokes. are illuminated. Another important reason why we call this work an ethnographic work is that it described that there is one mosque, one tea house, and one grocery store, and one mosque is on two sides of the city. Another noteworthy aspect of the work is that our academic poet skillfully described the work of our people in unity with small stories. Khusnibi became a chef. Cauldron, pot, salt, pepper, water - from Khusnibi, rice and carrots - from Yoldosh, meat - from Abdullah Dolvor, and oil from me, through this small episode, the poet describes from our ancestors at that time wants to express that it is a tradition passed down to our generations. To perform this event, everyone goes to their homes, including the cowherd, but when he is taking out the eggs and oil, another noteworthy aspect is noticed, the cowherd's mother calls him to the oven, because at that time the oven is preparing to bake bread. was watching, the poet is



showing another custom of our people by quoting this incident, and after that he went to the house of a black man, and there were so many things that a person is unable to say, so many birds, domestic animals in one house, various games and competitions performed by our ancestors through these creatures are also mentioned.

In the 20th century, our markets in Tashkent were also described, and the Kokterak market was bigger than the markets in big cities such as Mecca, Turan, Maisara, Istanbul, which were famous at that time, and it was described by the poet's language as being bigger than the human eye had ever seen. also explains. The conditions at that time are described in such a way that when you enter the market, there is a clothes market on one side, a fruit and vegetable market on the other side, and a place for entertainment and spectators on the other side, and circus performers and clowns even from foreign countries entered the market of Tashkent at that time. brings that he came. One day, he told us that he met his friend named Amon, and that they bought food after entering the market, and he took the food with his bowl, went to the water's edge and ate together. reveals the general image of the kitchens and the market at that time. An interesting aspect of the play that attracted our attention is that one day Karavoy goes to Eshan's house and is assigned a responsible job at night, which Karavoy performed admirably until Eshan kicked him in the groin. continues in such an interesting way, that is, the blackbird escaped from the roof, the poet used his talent in this situation, which is that every house is connected to each other, and while the blackbird ran away, it seems that he At that time, the entire infrastructure of the village was reflected. At the end of the story, the Indian merchant is highlighted, which increases the attention to the work.

Because the trade coming to Tashkent from various distant countries shows that it was in the center of Central Asia even in the 20th century. It highlights not only the fact that trade and buying and selling have increased in Tashkent, but also that our mothers contribute to the family by engaging in women's work, and we witness the development of various branches of handicrafts. Apart from his centuries, the poet also wrote a poem dedicated to the situation and perspective of Tashkent at that time.

The poem "Tashkent":

Tashkent is a beautiful place in Asia,  
 It is worthy of praise, not a little - a lot.  
 In the clear blue sky of Tashkent  
 Shabbat does not stop from dawn to dusk.  
 The distant Indian, the late sun of mine in China  
 He rests in the sky of Tashkent.  
 Pouring light on the free land,  
 He looks at the great buildings.  
 The waters of Tashkent are so clean:  
 Chirchik, Ohangaron, Boz, Anhor, Solor.  
 This is a great space that shines without doubt  
 It gets its color from Tashkent.



The fruit of this land is so original,  
I am blue like a ruby in silver branches.  
There is no season here for a long time,  
I love Tashkent as my motherland...

It is not an exaggeration to say that the poet has fully reflected the state of Tashkent in the middle of the 20th century through these verses, he pays attention to each region, its nature, through this poem, the rivers that exist in our country also provides information about, supposedly, it makes our crops fruitful and blessed. Apart from that, while paying attention to the buildings that existed at that time, he evaluates how many madrasahs and palaces there are, and their luxury. In this poem, the poet again shows that, like all poets and writers, Gafur Ghulam had a strong love for the motherland, honoring it. While sharing his memories of Sobit Muktanov, the People's Writer of Kazakhstan, he was thinking about the ongoing earthquake in Tashkent in 1966, because at that time Gafur Ghulam was not in Tashkent, he had traveled because of Abai's birthday. In this situation, Gafur Ghulam states that he is in a very depressed mood, and when asked the reason, he cites that he is worried and sorry for Tashkent and the people, which are losing their structure day by day. That's why real poets take their place not from the pulpit of huge palaces, thick books, but first of all, from the heart of the nation, the people, and humanity. In the words of Muhammad Yusuf, "those buried in the heart are the original poets. The rare creations left by them are inherited by the ancestors as a spiritual property. Gafur Ghulam was a poet who has a place in the hearts of all mankind. In each of his works and poems, Gafur Ghulam can show the customs and culture of the people, the educational system, and social systems. In other words, he became the singer of the people. We can witness that almost many of his works were his own experiences, and among them we can say without a doubt the story of "Shum Bola", in which Gafur Ghulam tells about his experiences, first from his father. we could see that he was separated from his mother and after that he was in a difficult situation, one of the main reasons for this was the impact of the first world war at that time and also shed light on the hardships of the people as a result. In addition, in Shum Bola's work, the hospitality of our people, various games, and many statuses were expressed. Through this work, Gafur Ghulam highlighted the general image of the lower-class population, tried to highlight their hard work and the many skills available to every person. There is no alternative work for us than "Shum bola" that shows the image and ethnographic situation of that time.

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