

EYE DEFINITION IN PEOPLE'S ORAL WORK**(Definition of the "Eyebrow" in folklore)**

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RESUME

The article is dedicated to the symbol of "Eyebrow" and questions of its artistic interpretations on the example of Uzbek folklore. Folk songs, riddles and epic poems are in a word, the fate of this nation and the very history. And the moans from the depth of distant history sealed in the proverbs, the sounds are in the epic poems, groans in the songs which have echoed for centuries. In the riddles the symbol of "Eyebrow" and other parts of the human body like eyes, eyelid, lips, nose, hair etc. which are expressed mysteriously and covertly with the use of metaphors is illustrated in simple analyzes. In it the metaphor "Eyebrow" in folklore found its solution in specific and appropriate aspects.

Key words and word expressions: Key words and expressions: riddle, proverb, eyebrow, eyeliner, bow, eye, eyelid, eyelash, swallow, day, usma, surma, henna, dark, man.

INTRODUCTION

For some reason, eyebrow expression is rare in folk riddles and proverbs, the reasons for which are unknown. For example, riddles related to the expression of the eyebrow are numbered with the finger, in which the eyebrow is compared mainly to a bow, pencil:

Uy ustida sara yoy (1-B.33)

The following two puzzles are described eyebrow with other parts of the person together:

O' ra(og' iz)

O' raning yuqorirog' i sho' ra(mo' ylov)

Sho' raning yuqorirog' i buloq(burun)

Buloqning yuqorirog' i chiroq(ko' z)

Chiroqning yuqorirog' i qalam(qosh)

Qalamning yuqorirog' i changal(soch) (1-B.39)

In the second puzzle, the eyebrow is again involved in the description of the person side by side with the other members. That is: *Chiroq ustida qalamcha* (1-B.40) ². In the next puzzle, the eyebrow is repeatedly given along with the eyes, nose, mouth, hair, and other limbs. The condition of the eyebrow in relation to folk riddles, as a result of our observations, is simply that.

We have also witnessed a very rare occurrence of eyebrows in folk proverbs, and we are far away much better than to explain the reasons for this, everyone knows:

O' sma ketar, qosh qolar(7-241).-

the proverb is very popular, and its meaning is as follows: a tumor on the eyebrows, rubbing the eyes, putting henna on the feet has become a habit in our hands, or rather in our women. If

the tumor strengthens the eyebrow, the sliding eye is clear, henna protects the heel from fatigue. But why is it that the tumor is gone, the eyebrow is left, in fact, the tumor is temporary, the eyebrow is a lifelong partner. What is the original term? The fact is that ammunition is a waste of money, because it is better to have everything natural. There are also the following versions of this proverb:

Сув кетар, тош қолар,

Ўсма кетар, қош қолар (7-39).

Ўсма кетар, қош қолар,

Сурма кетар, кўз қолар (7-241).

“O’sma ketar, qosh qolar” (7-241) is a proverb that, if we look closely, is also used in the form of “He raised an eyebrow” (4-B, 333). What the similarity reflects, the fact that the similarity is reflected, is a clear indication that futile wear and tear can lead to bad consequences. There are other similar or meaningful proverbs that give the same meaning:

Ortiq qilaman deb tirtiq qilibdi(4-B.333).

Or else:

Shapog’ ini olaman deb, ko’ r qilma(7-150).

Sometimes:

Shapog’ ini olaman deb, ko’ r qilibdi(4-B.333)

The basic idea of the proverb is that "whether it comes from the ashes or not, it is ridiculed to those who interfere in everything, who are ignorant, ignorant, inexperienced" (4-B.333).

Although the number of proverbs related to the expression and image of the eyebrows is small, there is a predominance of meaning. One such proverb is:

Qoshing qora, ko’ zing qora, o’ z ishingga o’ zing qara (4-B.333), has its own ideological content. The man carries the burden on his shoulders to raise oneself, to be able to make a living on one's own, to trust someone it should not be neglected, it should move forward without melting. This is the proverb other forms of meaning are also encountered. For example:

Bug’ doyingni o’ zing o’ r, tegirmoningni o’ zing tort

Qush ham uyasini o’ zi quradi(4-B.333)-like this

When we look at folk proverbs, we come across proverbs with eyebrow and pumpkin expressions side by side. In these proverbs, the idea of encouraging more hospitality is a priority, pointing to the hospitality traditions of our people:

Osh- tovog’ ining kerak emas,

Qosh- qovog’ ing kerak(6-B.330)

If we pay attention, there is no doubt that the expressions "eyebrow-eyelid", "eyebrow-eyelash", "eyebrow-eye" appeared in connection with the juxtaposition of these human organs. Interestingly, the word “eyebrow” is involved in all of these phrases, and it is tasked with expressing the main ideological intention. But in the phrase “eyebrow-pumpkin,” the word “pumpkin” is more involved in expressing the main ideological intention. Because in our people the same meaning can be easily observed in the phrases "frown", "frown". Among our people:

Ўлим қош билан қовоқнинг орасида (6 –Б.237).–

first of all, in this article the unit of distance is expressed. This proverb is in harmony with the meaning of the phrase "in the blink of an eye", because the action of the event is expressed along with the lightning-fast state of the event.

From the ancient "Yor-yor" songs of our people, in various other songs, references to the themes surrounding the word "eyebrow" are often seen. In the songs, the blackness of the eyebrows is sung first, and the darkness of the eyebrows is sung as if it were black. The beauty of a man, his beauty, the beauty, especially the beauty of a girl, the face of a man, the face of a lover, is also an eyebrow. The beauty of a girl's eyes, her complexion, especially her eyebrows:

*Suvni suluv ko' rsatgan,
Toshi bo' lur, yor-yor.
Qizi suluv ko' rsatgan,
Qoshi bo' lur yor-yor(3-B.77).*

Guys usually loved daughters "black eyebrow "said, as described, the girls, in turn, express the same attitude to the boys:

*Qoshi qora barno yigit,
Qoshingda bir qish qishlayin(3-B.40)*

Or:

*Qoshi qora barno yigit,
Menga qarang, arz aytaman.
Ichlarimda to' la dard,
Ko' p bo' lsa ham oz aytaman(3-B.56)*

Songs about black eyebrows are very popular and popular among the people:

*Qoshning qorasi sanda,
Oy yuzingga men banda.
Qoshingni qaro deydi,
Soshingni balo deydi(5-B.14).
Qoshingni qarosiga,
Xol bo' lay orasiga(5-B.24)*

In sometimes songs, there are also humorous allusions to the blackness of the eyebrows, that is, the blackness of the eyebrows is transient, temporary:

*Қош қораси бевафо,
Қоронғу бўлмасин ҳаво (2 –Б.173).*

One of the peculiarities of folk songs is that in them, in particular, in the songs "Yor yor" compared to the eyebrow pencil (black), served the deep popularity of the phrases "pencil", "pencil eyebrow" and "eyebrow pencil". There are many examples:

*Kelinchakni so' rasang,
O' zi yoshdir, yor-yor.*

*Shirin so' zli, o' rta bo' y,
Qalam qoshdir yor-yor(3-B.22).
Oq tuya, ola tuya,
Butang qani, yor-yor.
Qalam qoshli kelinchak,
Onang qani, yor-yor.(3-B.43).*

The definition and description of "pencil" is not only for girls, but also for boys:

*Aravakash, qalamqosh,
Chiroq ushlang, yor-yor.
Qoshingiz qora ekan,
Yo' lni boshlang, yor-yor(3-B.41)*

The comparison of the eyebrow to the pencil is a confirmation of its blackness sign. The word goho pen is used repeatedly in the songs to increase the impact of the image:

*Qalam- qalam qoshlari,
Chizilgandek, yor-yor(3-B.23).*

This situation is more impressively described in the poem, which represents the scene of the resolution of the events of the fairy tale "Bektemir batir". Bektemir Batyr's sisters wept and broke their brother's spot and said:

*Qalam- qalam qoshlari,
Burgut teshdi desangchi! (8-B.100).*

In sometimes, folk songs there is also a description of the eyebrow with the phrase "slanted pencil":

*Kelinoyim qoshlari,
Qiyg' och qalam yor-yor(8-B.20).*

Here, by means of the word "slant", the proportion of this state of the eyebrow to the fact that the flower opens with a slant, that is, with the splendor of the bar, and makes itself visible, is compared. But everyone knows that there is a sharp difference between the words "kynos" and "kyagosh", while the word "kyigos" has a broad meaning (fruits are kyagos flowers), while the word "kyagosh" usually refers to a narrow or narrow eye, and sometimes gives narrow meanings.

The eyebrow, as we know, is one of the most beautiful, slender limbs of man, because of which man exhibits beauty. This in itself has become a leading theme of folk songs and has become a tradition for centuries. The various silent depictions of the eyebrows, or the description of the eyebrows in brilliant artistic colors, are, in fact, part of our ancient tradition. In folk songs, too, the eyebrows are sometimes likened to a leech, and sometimes beautiful illustrations are created, thus deepening the content of the expression and greatly expanding the image effect. The most interesting thing is that the similitude of the eyebrow, which resembles a leech or pilik, is characteristic of folk oral art and is not found in the written literature.

Suvdan chiqqan zulukday,
Qoshi ko' zi pilikday,
Yor-yor, choryor(5-B.97).
Ikki qoshi zulukday
Kelinimga bir salom(3-B.100)

In both cases in the above verses there is a hint of an eyebrow, because the leech is black. Pour into the blackness colored, the tip of the plug is always black due to excessive burning. All of these are artistic means chosen to exaggerate the meanings of black and white.

There are many peculiarities of folklore, such as the comparison of the eyebrow in the song to the bow, bow, moon, day, swallow's wing, dagger, first of all, the experience of social life, a sign of long-term development. The fact that the eyebrows are compared to these different things, events and situations, and absorbed into the bosom of the songs, is closely connected with the human way of life, of course. Now, as for the resemblance of the bow to the bow and bow, the word “ey” is a Turkish word, “kamon” is a Persian word, and both have the same shape. Because of the curvature of the bow and arrow, that is, the similarity of the eyebrows, these two things are often compared to the eyebrows:

Ундай дема, омон бўлгин, Хуморжон,
Қора қоши камон бўлгин, Хуморжон (8–Б.145. “Равшан” достони,).
Айланайин ойдайин,
Қоши сари ёйдайин. (8–Б. 40 “Алла” қўшиғи).

The phenomenon of eyebrow to moon, bow comparison is a traditional and at the same time long-standing experience for folk oral and written literature. In the works of the representatives of our classical literature up to the thinker Alisher Navoi, as well as for the works of Navoi, Babur and other poets, it is customary and natural to compare the neighboring bow and bow. Due to the similarity of the shape of the bow and bow and the eyebrow, the eyebrow is often compared to the bow and bow, served as a service for a beautiful image, attractive expression, and is deeply rooted in the literature. Through the resemblance of this eyebrow to the moon and the bow, our poets created beautiful word games and sang the beauty of the mistress. In the songs, the eyebrow-pointing of the eyebrow is in any case a characteristic tumor of the eyebrow (hair) it is not surprising that the length, the quality of the lashes, etc., can be considered, but the dagger can be used to attract attention or to stab the heart of a lover like a dagger:

Qoshingni xanjari tegdi,
 Yiqildim, chiqmadi jonim(5-B.26).

It is noteworthy that in folk art, the phenomenon of the eyebrow resembling the day, the swallow's wing is widespread. In one of the most popular folk songs, due to the blackness of the eyebrows, it is compared to the day, the swallow's wing and the artist's pen, creating a true example of artistic exaggeration. In this case, of course, it is inevitable that the day and the swallow's wing will be targeted. So it is clear that the concept of color is the main point here.

*Қошингни қаро дейдилар,
Доно укам, ёр - ёр.
Қорақош укам, ёр - ёр,
Кўрсат қошингни мен кўрайин,
Қундуз қош укам, ёр - ёр.
Қошимни кўриб нима қиласиз,
Сиз акажоним, ёр - ёр(5-Б.31).*

*Қалдирғочнинг қанотини,
Наққошларнинг қаламини,
Кўрмабмидингиз, ёр - ёр (5-Б.32).*

The same situation can be observed in another song:

*Қалдирғоч қанотидай,
Қошлик синглим, ёр - ёр(3-Б.28).*

In the example passage, the total features of the eyebrows are described in detail, finding a sufficient, complete and complete description noteworthy. The passage states that the quality of the day, from the blackness of the eyebrow, is superior to the blackness of the beaver. Again the beauty and tenderness of the eyebrow is likened to that of a swallow's wing, why is it compared to the swallow's wing and not to that of another bird? For one of the main reasons is that the swallow is a bird, which is usually found in houses and apartments, builds nests and is beautiful. The phenomenon is the crow (even the presence of its color).

Folk songs are the way of life of the people, the experience of life, the history of ancient times, the centuries-old destiny, the people's past, past, future. Folk songs, riddles, proverbs and epics, in a word, are the destiny of this nation, the real destiny of this nation, its history. These shouts in the depths of distant history - in proverbs, voices in epics, laments in songs - are sealed, and their echoes have resonated for centuries.

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