

G'ARB VA SHARQ FOLKLORIDA ALLALAR VA ULARNING MAZMUN JIHATDAN QIYOSIY TAHLILI

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Annotatsiya. Ushbu maqolada o'zbek hamda Yevropa xalqlari allalari namunalari mazmuni qiyosiy tahlil qilinadi. O'zbek allalarida mazmun asosan onaning his tuyg'ulari o'sha vaqtdagi holatlari yoki orzu umidlari ifodalanadi. Yevropa xalqlari allalarida esa alladan farzandlarni tinchlantirish vositasi sifatida foydalaniladi.

Kalit so'zlar: alla, parokanda, sharq xalqlari allalari, Yevropa xalqlari allalari

Abstract. This article compares the content of Uzbek and European lullabies. In Uzbek lullabies, the content is mainly the feelings of the mother, her situation at that time, or her hopes of dreams. Meanwhile, among European nations, it is mainly, used as a means of calming children.

Key words: lullaby, rhythm, eastern lullabies, European lullabies.

Аннотация. В данной статье сравнивается содержание узбекских и европейских колыбельных песен. В узбекских колыбельных содержание в основном составляют переживания матери, ее положение в то время или ее надежды мечты. Между тем, у европейских народов он, в основном, используется как средство успокоения детей.

Ключевые слова: колыбельная, ритм, восточные колыбельные, европейские колыбельные.

Qadim zamonlardanoq hayot tajribasini yetuk olimlardek tahlil qila olgan xalqimiz bolalar folklori asarlarini jahon pedagogikasi talablari asosida yaratishga erishdi. Bu talablarning eng muhimi mazkur namunalar tilidagi soddalik, mazmundagi yorqinlik bilan belgilangan. Shuningdek, bu asarlar, albatta, tarbiyaviy ahamiyat kasb etgani holda, bolalarda xalqiga, vataniga, qadriyatlariga, ajdodlariga xurmat ruhini shakllantirishi kerak edi. Bola hayot haqidagi dastlabki tajribalarga ega bo'lganidan uy hayvonlarining tabiati va xususiyatlari, vahshiy hayvonlardagi asosiy belgilar bilan ertaklar vositasida tanishib oladi. Ayni paytda, go'zallik qadriga yetish, his-tuyg'ulami ifodalay olish yo'llarini o'rganadi. Bola go'dakligidan onasining allasini eshitadi. Sevimli shoirimiz Cho'lpon ona allasidagi sehrli dunyo ifodasini shunday ta'rif etadi: "Bir bola uxlamasa, alla aytadilar. Bola tez uxlab ketar. Chunki ul andin bir lazzat his qilur". [7. 248-254-s] Bola ruhiga qilinadigan ta'sir, avvalo, ona mehri, ona qalbidagi muhabbat bilan yo'g'rilgan bo'ladi. Keksalarimiz alladagi bola ruhiga iymon, vatanga muhabbat, xalqiga xurmat, o'zi tug'ilgan oilaga izzat singdirish fazilatini ko'p qayd qilganlar. "Alla" lug'aviy jihatdan "charxpalak bo'lmoq", "yiqilmoq" ma'nosini ham beradi. Ayni paytda bu so'zning "Alloh"dan olingani ham olimlar tomonidan qayd etilgan. Xalq qo'shiqlarining bu turi deyarli hamma xalq og'zaki ijodida bor. Uni ruslar

“kolibelnaya”, gruzinlar “nanina” deb atashadi. Hatto Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asarida “beshik” so‘zi bor. Beshik bo‘lganidan so‘ng mantiqan bolani ovutish qo‘shig‘ining bo‘lishini tabiiy hol deb qabul qilish lozim. Alla qo‘shiqlari mazmunan bir necha ko‘rinishda bo‘lishi mumkin:

1. Onaning farzand ko‘rganiga shukr qilishi.
2. Farzandga baxt tilashi, uning kelajagini Yaratgandan so‘rashi. [7.248-254s]
3. Yosh onaning his-tuyg‘ularini ifodalashi, ba‘zan turmushdan hasrat qilishi.

Ammo allaning mazmuni qanday ma‘noni ifodalashidan qat‘iy nazar onaning farzandiga bo‘lgan muhabbati ustuvorlik qiladi. Asrlar davomida millatimizning ijodkor vakillari tomonidan yaratilgan xalq qadriyatlaridan biri bo‘lgan alla momodan onaga o‘tayotgan ma‘naviy merosdir. Akademik G‘afur G‘ulom Hazrat Navoiyning “Farhod va Shirin” dostoni beshinchi bobidagi:

Beshik davrida chiniyu xitoyi,
Bo‘lib yuz no‘sh lab dastonsaroyi.
Ko‘zining nozi eldin eltib uyqu,
Anga uyqu keturmakka navogo‘ baytlarida:

“Beshik atrofiga chinliklar va xitoyliklar yig‘ilib, yuz ohang bilan alla aytar edilar. Bolaning ko‘zidagi noz boshqalaming ko‘zidan uyqusini qochirar va ular Farhodning uyqusini keltirish uchun alla aytar edilar”, deb izoh beradi.[2.78-s] Farhodning ulg‘ayganida buyuk Navoiy havas qilarli darajada barkamol inson bo‘lib yetishishida ana shu allalar ta‘sirini kim inkor etadi. Axir dunyo tanigan olimlarimiz, g‘azal-u dostonlar bitgan adiblarimiz go‘dakligida alla eshitib ulg‘aygan-ku. Tibbiyot ilmining buyuk allomasi Abu Ali ibn Sino inson sog‘ligida tovush va ohangning, allaning juda muhim ahamiyat kasb etishini qayta-qayta ta‘kidlagan edi. Allani ona juda berilib aytadi. Ba‘zan allani eshitgan odam onaning o‘zi allaga aylanib ketdi, shekilli, deb o‘ylyaydi. Ammo shu paytda ona bolasining allani tushunmasligini hayoliga ham keltirmaydi. Qolaversa, buning ahamiyati ham yo‘q, chunki muayyan lahzada ona xayollar olamida sayr qilayotgan bo‘ladi. Bola uchun esa beshikning bir maromda tebranishi va alla kuyi ahamiyatlidir.

O‘zbek bolalar folklori taniqli olim G‘ani Jahongirov va professor Oxunjon Safarov tomonidan alla o‘rganilgan. Xususan, O.Safarov ona aytadigan allalar mazmun va kompozitsiya jihatdan turlarga bo‘linishini ko‘rsatadi: parokanda, voqeaband, maishiy, tarixiy allalar mavjud bo‘lib, ular bir-biridan farq qiladi [7. 248-254-s]. Har biri mustaqil mazmun bildiruvchi to‘rtlik allalar parokanda hisoblanadi:

Men seni alla qilay, alla,
Ko‘tarib katta qilay, alla.
Alla jonning rohati, alla,
Uyqu ko‘zning rohati, alla.
O‘rik yog‘och beshiging, alla,
O‘rgilib ketsin onang.
Tut yog‘ochdan beshiging, alla,

Termulib o'tsin onang, alla.

Parokanda - tartibsiz, tarqatilgan ma'nosini ifodalaydi. Binobarin, parokanda allalarning har birini alohida aytish mumkin. Voqeband allalarda misralardagi mazmun bir-biriga bog'lanadi, ya'ni voqeasi bandlangan, bog'langan bo'ladi. Ularni oldinma-keyin aytish mumkin emas:

Past-pastgina tepadan,

Toydin tushdim-o, alla.

Qo'linga qaychi olib-o,

Senga - qo'g'irchog'im-o,

Chopon bichdim-o, alla.

Yenglari tor kelmasin, deb

Qo'lingga qarab-o, alla.

Chopon bichgan qo'limni-yo,

Mening toylog'im-o, alla,

Oyi bordir-o, alla,

Jonim bolam-o, alla.

Ma'lum bo'ladiki, voqealik allalarning mazmunan birligi ularni aralash yoki almashtirib ijro etishga yo'l qo'ymaydi. Maishiy allalarda link yo'nalish yetakchi bo'ladi. Agar avvalgi tur allalarda ona maqsadi, asosan, alla aytishga qaratilgan bo'lsa, maishiy turda ona endi alla aytishdan ham ko'proq o'zining ichki g'amini, dard-hasratni aytmoqchi bo'ladi. Endi, alla faqat vosita vazifasini o'taydi. Bosh maqsad esa, his-tuyg'uni ifodalashga qaratilgan bo'ladi:

Shaftoli shoxiga zar, alla,

G'aynoli bargiga zar, alla.

Men dadangga intizor, alla,

Ko'z tikarman beqaror, alla.

Bu allani ko'proq eri urushga ketgan, uzoq va xavfli safarlarda qatnashayotgan va oila erkaksiz qiynalayotgan paytlarda aytishgan. Ular link asarlar sifatida aytuvchi ichki kechinmalarini ifoda etgan. Tarixiy allalar nisbatan kam aytilgan. Ularda muayyan davr, voqea- hodisa aks etgan:

Afg'oniston tog'ligi-yo, alla,

Yaltillaydi balig'i-yo, alla.

Kundan-kunga ortadi-yo, alla,

Amirlikning solig'i-yo, alla.

Shunday qilib, bolalar folkloriga nisbat beriladigan allalar onaning qalb qo'shig'i hisoblangan. Bola allaning so'zini tushunmagan, kuyidan rohat olgan. Ona bo'lsa, bir tomondan, quvonchini, ikkinchidan, alami va dardini aytib ko'nglini bo'shatgan. Natijada, har ikki taraf: ona ham, bola ham yutuqda qolgan.

G'arb folklorida ma'lum bo'lgan eng qadimiy alla uels tilida bo'lib, u 6-asr ingliz shoiri Aneiringa tegishli bo'lgan "Aneirin kitobi" she'riy to'plamida saqlanib qolgan. Qo'lyozma 13-asrning oxiriga to'g'ri keladi, lekin 9-asrning asl nusxasidan ko'chirilgan bo'lishi mumkin, o'zi esa og'zaki an'analar orqali uzatilgan she'rlarni yozib olgan bo'lishi mumkin.

Iso alayhissalomning tug'ilishi bilan bog'liq bo'lgan ko'plab o'rta asr ingliz misralari alla shaklini olgan, jumladan, "Alla, mening yoqtirganim, mening jasur o'g'lim, mening shirinim" allasi zamonaviy allaning qadimiy versiyalaridan bo'lishi mumkin. Biroq, bugungi kunda qo'llanilgan allalarning aksariyati XVII asrdan boshlab, ingliz tilidagi eng mashhur bo'lgan ba'zi allalar esa AQShdan kelib chiqqan. Ingliz tilidagi mashhur allalar qatoriga "Bye, baby Bunting", "Scottish Lullaby", "Suo Gân" (Welsh Lullaby) va "Hush, Little Baby" kiradi.

Shotlandiya folklorida ko'plab allalar mavjud bo'lib, ular Shotlandiya gael shevasida, shotland va ingliz tillarida berilgan. Ularga bolaga bo'lgan mehrdan tashqari his-tuyg'ularni ham ifodalaydi. Bir qator an'anaviy allalarda ijtimoiy mazmuni ifodalangan. Va bu Shotlandiyaning zamonaviy folklorida hali ham mavjud, xususan, Jim Maklinning "Uyquda tabassum" (shuningdek, "Hush, Hush, Time to Be Sleeping" nomi bilan ham tanilgan), Mett MakGinning "Konchining ninisi" (shuningdek, "Koori" nomi bilan ham tanilgan. Doon") va Karine Polvartning "Baleerie Baloo" allalarida ko'rish mumkin. Kristina Styuartning "Kist o Dreams" loyihasi Shimoliy Sharqdagi Dorik shotlandlaridan tortib, Shetlandning Shimoliy orol lahjalarigacha, Shotlandiya Gael va ingliz tilidagi misollargacha bo'lgan 30 dan ortiq Shotlandiya allalaridan iborat manbani taqdim etadi.

Alla qo'shiqlar odatda "alla-yo chaqalog'im, daraxt tepasida" yoki "tinchlantiruvchi, chaqalog'im" yoki "Uxla, bolam," yoki "Hush, chaqalog'im, indama" kabi misralardan iborat bo'ladi. Ingliz tilidagi "lullaby" atamasi onalar va enagalarning chaqaloqlarni tinchlantirish uchun chiqaradigan lu lu yoki la la tovushlaridan kelib chiqqan va sokin ovoz yoki yaxshi tun atamasi ma'nosini beradi. Shu davrgacha saqlanib qolgan eng qadimiy alla rimlik enagalarning Persiy maktabida yozilgan allalari bo'lishi mumkin: "Lalla, Lalla, Lalla, / aut dormi, aut lacte" (alla, alla, alla-yo uyquga ketgin bolam). Qadimgi xalq she'rlari sifatida allalar ma'nosiz to'rtliklardan tortib yarim balladalargacha bo'ladi. Ular bolalaracha qofiyalar bilan chambarchas bog'liq. Rodrigo Karo butun dunyoda uchraydigan bu tinchlantiruvchi ohanglarni "barcha qo'shiqlarning xurmatli onalari" deb atagan. [3.2-3-s] Federiko Garsiya Lorca "Ispaniya o'zining eng qayg'uli ohanglari va eng g'amgin matnlaridan o'z farzandlarining yquga yotqizish uchun foydalanadi" deb ta'kidladi va shunday xulosaga keldi: "Yevropa alla qo'shig'ini faqat bolani uxlatishga harakat qilish uchun aytadi, ispanlar kabi uning sezgirligini jarohatlash uchun emas" ("Allalar haqida", 1928) [3.2-3-s]. Lorca bizga beshik qo'shiqlarini bolalarini uxlatmoqchi bo'lgan ayollar o'ylab topishganini eslatadi [3.2-3-s]. Ayollar o'zlarining charchoqlarini izhor qilib, bolalarini tinchitadilar. Shunday qilib, allalar ikki xil maqsadni ko'zlaydi. U. Bejarda aytiladigan eng qizg'in allani topib, shunday deydi: "Agar biz uni toshloq yerga tashlasak, bu oltin tanga kabi jiringlaydi". Ushbu alla shunday boshlanadi:

Uxla, bolakay, uxla,

Chunki men seni kuzatib turaman.

Oллоhim bu yolg'on dunyoda omadingni bersin.

Iosif Brodskiyning go'dak qiziga bag'ishlangan she'ri "Alla" ("Men seni cho'lda tug'dim") [4.36-s] U.H.Audenning eng go'zal erta lirikalaridan biri "Lullaby" ("Uxlayotgan boshingni qo'y, sevgilim") [10. 46-s] bilan o'xshashdir. Reetika Vazirani (1962–2003) hayratlanarli va ta'sirli uch misrali "Alla" (2002) [8. 89-s] she'rini yozgan bo'lib, unda:

Uxlashing uchun senga qo'shiq aytmayman.

Men lablarimni qulog'ingizga bosgan bo'lardim va yuragim daxshati sizni hayajonga soladi, deb umid qilaman (I would not sing you to sleep. I would press my lips to your ear and hope the terror in my heart stirs you), -deb yozadi. [3.2-3-s]

G'arb allalariga haqida gapirsak, unda asosan, onaning ichki his tuyg'ularidan ko'ra bolaning uxlashiga undash yaqqol tashlanadi. Shu bilan bir qatorda bizda 'alla' har bir allada yetakchi o'rinda yursa, ya'ni alla qo'shig'ining asosiy qismini tashkil qilsa, ingliz allalarida deyarli bu so'z uchramaydi. Aksincha, alla biror voqea yoki ertakni ritmga solib bolaga aytib berilayotganday tuyuladi.

Lavender's Blue (traditional English)

Lavender's blue, dilly dilly,
Lavender's green
When you are king, dilly, dilly,
I shall be queen.
Lavender's green dilly, dilly
Lavender's blue
You must love me, dilly, dilly
'cause I love you.
Who told you so, dilly dilly,
Who told you so?
'Twas my own heart, dilly dilly,
That told me so [5. 40-s]

Ushbu allada onaning farzandiga bo'lgan muhabbati, uning kelajagiga bo'lgan ulkan ishonchi aytilsa, quyidagi allada esa ona bolani ovutib uxlatish uchun unga ertakni ritmga solib aytishini ko'rish mumkin:

Hush Little Baby (Mockingbird song) (traditional American lullaby)

Hush, little baby, don't say a word.
Papa's gonna buy you a mockingbird
And if that mockingbird won't sing,
Papa's gonna buy you a diamond ring
And if that diamond ring turns brass,
Papa's gonna buy you a looking glass
And if that looking glass gets broke,
Papa's gonna buy you a billy goat
And if that billy goat won't pull,
Papa's gonna buy you a cart and bull
And if that cart and bull fall down,

You'll still be the sweetest little baby in town. [5.40-s]

Sleep, My Babe (traditional Welsh lullaby)

Sleep, my babe, no ill betide thee

All through the night.

Guardian angels watch beside thee

All through the night.

O'er thy cradle stars are beaming

Silver bright the moon is gleaming;

You shall tread the land of dreaming

All through the night.

While the earth in calm reposes,

All through the night.

You shall sleep as sleep the roses

All through the night.

Hushed from sorrow and repining,

Rest until the sun is shining,

In my loving arms reclining

All through the night. [5.40-s]

Yuqoridagi Uels xalqi allasi esa mazmun jihatdan o'zbek allalariga o'xshashligini ko'rish mumkin. Unda bolani tunda orom olib uxlashi uchun butun borliq allalashini tushunishimiz mumkin.

Ba'zi allalar xalq og'zaki ijodi bo'lib vaqtlar davomida og'izdan og'izga o'tib kuylanib kelingan bo'linsa, ba'zi allalarning muallifi esa haligacha saqlanib qolingan. Holbuki, o'zbek allalarida hanuzgacha allalar muallifi saqlanib qolinmagan.

Brahms' Lullaby –traditional lullaby by Brahms

Lullaby and good night, with roses bedight

With lilies o'er spread is baby's wee bed

Lay thee down now and rest, may thy slumber be blessed

Lay thee down now and rest, may thy slumber be blessed

Lullaby and good night, thy mother's delight

Bright angels beside my darling abide

They will guard thee at rest, may thy slumber be blessed

They will guard thee at rest, may thy slumber be blessed [5.40-s]

Xulosa qilib aytadigan bo'lsak, ingliz allalari o'zbek allariga nisbatan mazmun jihatidan torroqdir. O'zbek allalari davrlar o'zgarishi bilan mazmunan o'zgarib borgan, onalar o'z allari orqali o'z davrlarida mavjud muammolar-u xasratlarini kuyga solib farzandlariga kuylab berganlar.

G'arb xalqlari allarida esa ko'proq farzandning orom olishiga undovchi so'zlar yoki ertak, hikoyachalarni kuyga solinganini yuqoridagi misollarda ko'rdik.

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