

LULLABY IN ALTAI FOLKLORE**Najimova Dilnavoz Doniyor qizi –***Graduate student of Tashkent State Alisher Navo’I University of the Uzbek**Language and Literature. E-mail: dilnavoznajimova@gmail.com***ORCID: 0000-0003-1181-1856**

Abstract The article explores the genre of alla(lullabies) in Uzbek and Altai folklore, the commonalities and differences between the two fraternal peoples, their culture, literature, mood, and dreams, and how it is reflected in alla- one of the most important genres of children’s folklore. In the introductory part of the article, the lullaby, its names in the folklore of the Turkic peoples, information about the alla in the “Devoni lugatit Turk” dictionary, and the name of the alla among the peoples of Europe on the example of English literature and the connections between them has been studied. The hypothesis that Alla (lullaby) was created during or before the period of talking the whole nations in a unique language has been put forward. In the main part of the paper the Uzbek and Altai allas (lullabies) were compared.

Keywords: Lullaby, Folklore, Altai Literature, Uzbek Literature, Intercultural Differences, Kindness, Perfection, Child Development

Main Part

Allas in Uzbek and Altai folk art reflects not only fraternal, common values, but also the unique spirit of the peoples. The Turkic peoples who lived in the Altai region lived in very complicated historical conditions. For many years, this nation was dependent on the Dzungars and Moguls, and later it was included in the Russian Empire. Therefore, in most of the works of Altai folklore: heroic epics, songs, fairy tales, legends, proverbs, and riddles, the image of heroes who fought for freedom and freedom is given. The history of the literature of this nation consists mainly of folklore works. Only by the 20th century did Altai Turks acquire writing. At first it adopted Latin, and later the Russian alphabet. We can point to P.V. Kuchiyakov and

Bakhshi O'lagashov as the founders of Altai Turkic people's literature. Detailed information about Altai literature can be found in the research of such researchers as Nikolay Ivanovich Ananin, Mihail Vasilevich Chevalkov, V. Radlov, Vsiliy Ivanovich Verbitsky, A. Kalashev, V. Khvornov, A. Anohin, A. Koptelov, V. Kuchiyak. Most of the works in the Altai language reflect the religious beliefs of the ancient Turks and colorful heroic struggles. The Altai Turks were in close contact with other Turkic peoples, including those of Central Asia. For this reason, their literature also has aspects of commonality. Regardless of the fact that modern Turkic peoples live in different regions, the plots of the oldest epics have been preserved to a certain extent in the works of each of them. For example, the fact that the epic "Alpomish" is told among the Turks of Central Asia (Uzbeks, Kazakhs, Karakalpaks), Azerbaijani and Anatolian Turks, Tatars, Bashkirs, and Altai Turks is proof of this. Professor V. M. Zhirmunsky considers the heroic epic "Alip Manash" of the Altai Turks to be one of the most/ancient versions of the epics created about Alpomish. When both epics are studied comparatively, there are similarities in the names of the heroes (Alpomish - Alip Manash, fathers Boybori - Boyborak) and the plot. Since the topic of our article is Alla, we will not dwell on the epic "Alpomish" in detail. We can see that the social life and way of life of the ancient Altai people are reflected in the Altai language poems. In Altai folklore, alla is called "Kabay Kojondor" - "Lullaby of the Cradle". We can learn from the following that hunting was one of the main occupations of the people of Altai.

Altı kırlu miltıktu
Añdap bardı oy adañ.
Bayu-bay balamdı,
Erke-torko ekemdi.

Elik adıp ekelze,
Edin ciiriñ, oy balam.
Bayu-bay uyukta,
Tün karañuy ıylaba.

Koyon adıp ekelze,
Koyu münin içeriñ.

Bayu-bay balamdı,
Erke-tatu balamdı.

Six pattern rifle
Dad went hunting.
Bayu-bayu my child
Male silk lamb

If a deer is shot,
You eat meat, my child.
Bye bye sleep
Don't cry in the dark.

If the rabbit is shot,
You drink thick soup.
Bye-bye my child
My sweet boy.

(Translation from Altai by D.Najimova)

As we can see, understanding the above is not difficult. We can witness that the words *adañ*, *ekelze*, *bardı*, *balamdı*, *adıp*, *karañuy*, *ılab*, *Koyon*, which are characteristic of Altai literary language, are used in the same way in some dialects of the Uzbek language today. For example,

adañ – *adang* (Tashkent dialect)

ekelze – *opkelsa* – *okkelsa* (Tashkent region dialect)

Since silk is considered the most valuable and original thing for Altai people, the mother compares the child to silk and expresses how valuable the child is in her life.

Eki shoñkor cardımda,
Eki bala koynımda.
Aylanayın, baldarım!
Aylanayın, uuldarım!

Erkeledip, kabaylap,
Ekilezin okshoyın.
Ene-adanıñ caykajı
Er temine cetirer.

Mösh agashtiñ korbozi
 Möttöñ tatu ash berer.
 Möñüñ bashtu shibeeler
 Möltürep agar suu bolor.

Kuu balazi çıdaza,
 Keydi ebirip ol uçar.
 Kabaylatkan uulçaktar
 Kosmonavttar bolgılaar

I have two eagles on my shoulders
 I have two children on my lap
 Turn around, my children,
 Turn around, my boys

Caressed and cradled
 Let me stroke and pee on both of them.
 Shaking by his parents
 Turns them into a hero,

A branch of a pine tree
 He gives sweet soup.
 Silver-headed castles
 There will be sparkling water.

When the baby bird grows up,
 Flying in the sky.
 Baby boys in cradles,
 There will be cosmonauts.

(Translation from Altai by D.Najimova)

The use of the word "cosmonauts" in Alla indicates that it was written down in recent years, at least at the beginning of the last century. If the words "Aylanayin" and "Shungorim" are also used in the Uzbek language in the sense of caressing, the pine tree in the poem does not only show the nature of Altai, where pine is a precious gift. The poem says that the fruit of the pine tree is the sweetest. By nature, a pine tree does not bear fruit. This raises the question of whether the poem has caused spiritual madness. The fact is that, according to cradle masters, the best quality

cradles are made of pine. So, in this case, the sweet soup from the fruit that the tree gives is the child inside it. A child is the sweetest of all blessings. The main thing is that if a person does not spend his life for silver castles or golden houses, but if he educates his children properly, and makes them mentally, spiritually, and physically healthy, he will have a sweet and happy life. It is possible to witness the hidden unique philosophy of the Altai people about the fact that life's material benefits are fleeting like flowing water.

Pay-pay palazı!
 Pay-pay, pala-a-a-may.
 Uzun tünge uyku per,
 Kıska tüşhke ençü per.

Uktap iyzeñ palazı,
 Pay-pay, pay-pay-pay,
 Pagırbazañ sen poyıñ,
 Pay-pay, pay-pay-pay.
 Bayu-bay boy
 Bye-bye, baby-eeey,
 Give me a long night's sleep,
 Give rest to a short dream (day).

Sleep baby
 Bayu-bayu-bayu bay
 Don't shout
 Bye-bye-bye

(Translation from Altai by D.Najimova)

We have seen in the example of the previous alla that the word child comes in the form of bala in Altai language. The pala in this may be the root of the word polapon, which exists in the Uzbek language today. There is a reasonable question whether bay-u bay in the Altai language is a word from the ancient Altai period, Turkic, or borrowed from bayu-bayushka, which is used by Russians. In Arabic, "bay" meaning "agreement on ishaqi" (Rakhmatullayev, 2000: p. 62-63) in hiring by price does not naturally mean "bay" in the Altai mountains. bayu bayushka in

Russian is bayat'- to say, speak; and "baika" in Russian and Ukrainian languages, which is a combination of the words "fairy tale" and means "I will tell you a fairy tale". [https://ladushki.ru/] The verb to say in the Turkish dictionary is also given in the Ayur form. [Abdurahmanov, Mutallibov, 1967: 15] From the above evidence, it is possible to put forward the hypothesis that the word bayu bay belongs to the ancient Altai period. If we pay attention, in Uzbek alla, the child is more called a kid or a lamb. In the Altai alla, the child was fondled by the names of more birds - shunkor (falcon), and eagle (murkut). In the above poem, the mother compares herself to a falcon, and the child's father to an eagle. In our opinion, it is not just because. Bird is a symbol of freedom, freedom, and flight. This proves that the people of Altai instill in children the idea of freedom, spiritual and spiritual freedom from infancy. Altai Mothers want their child to have intelligence and bravery, skillful hunting qualities.

Conclusion. So, it can be concluded that allas, The genre of Alla which has a special place in children's folklore, should be studied properly not only in terms of philological (genre characteristics of allas, their relationship with other genres, their importance in folklore) or pedagogical (the influence of allas on the child's psyche, It is important to study the role of Alla in the knowledge of the world, the influence on education), but also to study the social significance of Alla - (people's spirit, nationality, people's hopes for the future reflected in them).

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