

**ART-COMPOSITIONAL COMPOSITION OF UZBEK
FOLK INONCH AYTIM'S.****Muminova Nodira Makhmudovna.**

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Annotation: Inonch aytim's is a unique product of folk creative thinking, in which the ideological and aesthetic relations of a person to nature and social being arising from their daily domestic and practical activities are expressed in a concise and stable way, giving speech splendor, impressive charm and figurativeness, and serving to save the power and time of the speaker and the listener.

Keywords: component, historical-folkloric, structural-poetic, everyday fast.

Our many years of observations show that Uzbek folk inonch statements have an artistically-structurally three-component appearance due to their connection with genetically animistic, totemistic and fetishistic visions and mythological rudiments. We named them in their essence as follows:

- a). Cause component (conditional sign –C);
- b). Consequence component (conditional sign –O);
- v). Measure component (conditional sign –T).

In Russian-language scientific sources, these three important components are referred to as "sotia" (**S**), "forecast" (**O**) and "strakhovochneya chast" (**T**).¹

In order for you to clearly imagine the concepts that characterize the artistic and compositional content of Uzbek folk signs, let us first cite the following examples:

1. When the heart is broken, the infant Kinns (**O**). To prevent him from getting sick, a tuft is placed on his face (**T**) (variant: the baby is wearing a amulet) (**T**). Mark: **C+O T**.

2. A horse in a meadow will sweat and wind (**O**) if it is chopped without cooling in late autumn (**S**). To bring it down from its fever, it is necessary to tuck the snow on the ridge with its head facing down and attached in the form of carrots behind it (**T**). So, **C+O T**.

3. When the garlic onion leaves start to turn yellow (**S**), the stem becomes porous (**O**). In order for the crop at the bottom to be large, it is necessary to boil the stem (**T**). In this trio, too **C+O T** we observe the case corresponding to the formula.

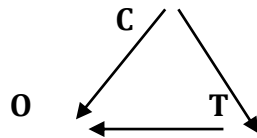
We have already mentioned above that inonch aytimlar has a multicomponent character, characteristic of all genres of folklore. Taken in this respect, it became clear as a result of our comparative analysis that the internal components of the samples of this genre were separated into the following two categories in the historical-folkloric process, which was long:

¹ Кулькова М. А. Когнитивно-смысловое пространство народной приметы. 10.02.01 – русский язык, 10.02.20 – сравнительно-историческое, типологическое и сопоставительное языкознание. Автореферат диссертации на соискание ученой степени доктора филологических наук. Казань – 2011.-С.76.

1. Compositionally complete component inonch statements;

2. Compositionally notugal (with some limb dropped, one-or two-component) inonch statements;

To reach the essence of the issue under consideration, let's first dwell on the structural-poetic properties of compositionally complete component inonch statements. From the completed (three-component) examples mentioned above, the causal component in inonch aytimlar is also directly linked to the outcome as well as the measure ring. Therefore, we consider that the formative representation of completed inonch statements can be defined as follows:



If you pay attention to the scheme, the cause of the inonch statement, which consists of three simple statements, is in an organic dominant position, without the participation of which the consequence loses both the organic and the measure component content. In the examples above with the images of a baby, a horse and a garlic onion, pay attention to the inonch statements in which the causal component is dropped:

1. ...The baby Kinns. He is shoved in the face so that he does not get sick.

2. ...Sweaty winds. In order to bring him down from his fever, it is necessary to turn his head down on the ridge and tuck the snow behind him .

3. ...The STEM is hollowed out. In order for the crop at the bottom to be large, it is necessary to boil the stem.

As soon as you read all three examples, the questions "Who" and "what" arise spontaneously. So, as long as the cause component forms the basis of three-membered inonch statements, and its semantic bond is attached to both the consequences and the limbs of the measure, bringing this genre specific to the surface.

The syntactic-semantic function of the consequence component in completed content inonch statements cannot be denied either. In order to understand its logical position, we carry out one stylistic experiment, that is, this time we will read, leaving behind the consequence limbs of the above three examples:

1. And if he pleases,.. She is put on a slipper on her face so that she does not get sick.

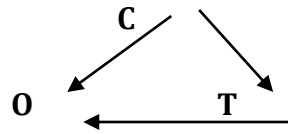
2. If the horse in the trunk rides without cooling... In order to bring him down from his fever, it is necessary to turn his head down on the ridge and tuck the snow behind him.

3. If the garlic onion leaves start to turn yellow... In order for the crop at the bottom to be large, it is necessary to boil the stem.

The component of the measure contained in traditional inonch aytimlar was formed in order to come up with an optimal solution to the problem caused by daily fasting and living events, to provide mental, albeit mental, comfort to depressed people, and to prevent the occurrence of severe visions. When taken semantically, it contains a mano opposite to the consequence component, and describes ways to eliminate the impeding consequence for free activity. Our ancestors, based on life-household experiences, came up with not any of the measures, but thought-sentences that bring back a Real negative phenomenon, do not allow it to harm. To prevent a negative event-event, many of the instructions tested in domestic life were used, Of course. Our wise people followed the requirement not to fall out of the circle of

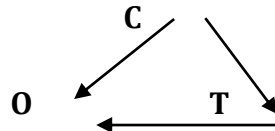
event signs regarding the cause component when coming up with a risk-averting event. We can see proof of this in the following examples:

If you sit on the corner of khontahta,



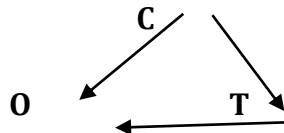
Seven years to get married need not to boil the edge of the tablecloth

When a broom touches a person,



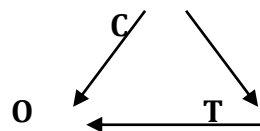
Disaster strikes. One of the branches pieces must be broken.

If the cat crosses the prevention,



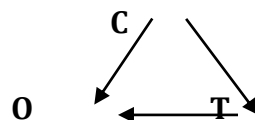
The case does not come from the right. three slippers on the ground then it is necessary to pass.

If the Blade Edge is facing up,



To something made of iron that will bleed need to be touched.

Left ear girl,



Someone will get worse when the collar bites, the person who is getting worse will bite their tongue.

The property of variability inherent in the cause and effect limbs of Inonch statements also applies to the measure component. But the number of their options is basically no more than three. The reason for this is explained by the fact that over the centuries, sometimes the content of the measure disappears completely, and the ininch statement falls into a two-membered state. Now let's get acquainted with some examples of the component of the measure, preserved in the memory of the people..

1. If the edge of the knife remains facing up, it will bleed.

- a) The edge of the knife
iron needs to be touched;
- b) to the edge of the knife
need to suck blood.

2. The case does not walk if the cat crosses its path.

- a) it is necessary to jump three times, and then;
- b) you need to walk seven steps back;
- c) it is necessary to walk starting from the left foot.
- g) first you need to throw a stone, and then pass.

3. Чиллали уйга кечкурун кирса, инс-жинслар ўша одам билан киради

- а) кираётган одамнинг устидан
- б) олов айлангириш керак.
- в) кафтгирни остонага қўйиб
- г) устидан ҳадлаб ўтиш керак

4. When it gets cold, a fly (terskan) begins to come out in the eye.

- a) kissing his hand three times,
if you rub it into the eye and say "undress", the fly will not come out.
- b) that six honest and six unclean souls "go to the cat"
the terskan does not come out if he kisses his finger and rubs it into his eyes.

5. When a girl goes outside in the evening, a Devil Rides on her shoulders.

- a) it is necessary to go out with a knife.
- b) a boy even if he is young
it is necessary to come up with.

6. If the dog hunts towards the sky in the evening, it will be a wonderful coming to someone.

- a) when a pile is stuck in the street, the ajal lands on the pile and goes back.
- b) gives the dog its life if it is thrown out into the street.

Compositionally inonch statements with notugal content.

The results of a thorough study of factual materials according to their comparative-typological characteristics show that inonch aytim's measure began to fall in the process of execution as a result of a change in organic times, a slight decrease in interest in folkloric masterpieces in the minds of a new generation. Because everyday social and domestic life is mechanized and automated, while the minds of most members of society are occupied by information from computer technology and social networks in cellular communication, in today's conditions, such concepts as, say, slipping on the face of a baby, snowflakes on a horse's back, stumbling a pile on the street, or As a result, it is observed that in a large part of traditional inonch statements, the first two (cause and effect) components, or sometimes only the cause node, are preserved.

There are also various structural changes in the oral-to-oral process of symptoms, as in other paremiological genres. Of these, aocysi is a forgetfulness of the measure component. The socio-domestic reason for this, as mentioned above, is the strong influence of the phenomena of Fast Times on the consciousness of the new generation, in particular, the fact that their main time is occupied by information that various social networks convey through computers and cell phones, as a result of which the belief in the patterns of this genre by young people is As a result, some examples of inonch aytim have also become a two-component appearance, consisting of cause and effect, in the memory of representatives of the older generation. We cite factual materials so that this point of view is not unfounded:

1. The qizmocho of the cauldron is snow or rain at the wedding.
2. When the ash is mixed with the supirindi, the mourning is mixed into the wedding.
3. When he licks the bottom of the tray, his brother-in-law dies.
4. If the fabric is sewn transversely, the widow will be left.

In these two-component examples, a third important component fell, which reflected the content of applying what measure or measure to avoid pouring snow or rain at the wedding, not shuffling the mourning at the wedding, and not the death of the mother-in-law or widowhood from her husband (extinguished from the memory of the speaker, distrustful of the miraculous power of this component). E.E. Zavyalova to the attenuation of omenalism (strong belief in inonch statements), which introduced into scientific consumption, the phenomenon of inversion (the fall of some component in the samples of this genre) can occur in connection with not only the measure, but also the consequence component of inonch statements. Representatives of the generation who have forgotten the end node are limited to delivering to their children only the reason for my educational inonch ayt, saying that from its continuation "it will be good" or "it will be bad." For example:

1. It will be bad if the bat rings in the evening.
2. It will be bad if you hit someone with a broom.
3. It is better to carry bread next to it on a long journey.
4. It is better if a bad dream is told to the water in the morning.

As can be seen from the above examples, Inonch aytimes have internal complexity both semantically and structurally, despite the fact that they seem to be a simple genre when viewed from the surface. Let's get acquainted with some more examples of Inonch aytim, in which the measure component is applied forgotten:

1. Whoever is free in his hands will be a cocktail man.

2. When the black locust chirps, the air becomes clear.
3. A stump flower blindfolded is a sign of rain.
4. When a lot of dew falls in the morning, the weather is clear.
5. When he gets a nail in the evening, someone in his family dies.
6. If two brooms stand in the same place, the disaster will be added.

In conclusion, inonch is involved together and equally, as are the wings of a bird in flight, the cause and effect ring preserved in the folk memory of aytimas. They are syntactically attached as a causal adverbial joint sentence, conveying important household information to the listener. If you apply them separately, as we have already seen above, then the content of information disappears and becomes a simple simple sentence that does not belong to the genre of the inonch statement-remains.

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