



SYMBOLIC EXPRESSION OF IMAGES ASSOCIATED WITH FRUIT TREES IN UZBEK FOLKLORE

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Article history:	Abstract:
Received: 13 th March 2021 Accepted: 28 th March 2021 Published: 10 th April 2021	In this article It is discussed the genesis of the image of fruit trees in folklore, mythology, and artistic interpretations of folklore. It is known that each nation has its own way of life. In folklore, this originality is notable for its artistic expression. It is noteworthy that they contain motives and images typical of the epic tradition. In the system of images in folklore, the interpretation of religious views related to the image of trees has a special place. Such trees include mulberry, fig, walnut, grape, jiida, apple, apricot, peach, plum and others.
Keywords: Fruit trees, mythology, poetic interpretations, fertility, mulberry, fig, walnut, grape legends, folk songs, traditions and ceremonies.	

1. INTRODUCTION.

In our country, where the culture of agriculture has been highly developed since ancient times, there are many traditions associated with the worship of nature and the cult of plants. Mythological beliefs about the tree of life are also based on primitive beliefs about the immortality of nature. The rebirth of the trees in the early spring of the trees, which our ancestors lost their leaves in the fall, as well as the symbolic death of nature in the covering of the fields with grasses and flowers with the advent of spring. Mythological views in the spring awakening of nature paved the way for the emergence of rituals consisting of agrarian cults based on the representation of plants and trees, and a system of symbolic actions of a magical nature.

The fact that the trees change shape at different times of the year and re-emerge every spring is in line with the archaic worldview and the idea of the soul moving. Indeed, from ancient times the trees have been compared to human life.

The emergence of the cult of trees is associated with the era of primitive culture and is one of the manifestations of ancient beliefs that have played an important role in the history, rituals, customs and worldview of mankind and religions. In the archaic worldview, trees, like nature as a whole, were understood as living and conscious, and many peoples associated their first ancestors with the totem of trees.

According to Islamic doctrine, trees and plants are considered alive, just like humans and animals. The means of survival and reproduction of these creatures is the law of pairing. [4] Belief in the cult of plants and animals may have originated from their natural properties. Because the first ancestors of mankind lived on hunting and gathering. Our ancestors discovered the spirits of many trees and plants by seeing the yield of plants and trees, their healing properties, and the poisonous-killing properties of some of them.

Trees have long been considered living things by all peoples. Trees, which are considered living, are also divided into rocks in archaic ideas. For this reason, the ancients believed that the productivity of trees had a magical effect on humans, and that human fertility had a magical effect on the productivity of trees. A woman's infertility was considered a disaster not only for her or her family's unhappiness, but also for society and whole nature.

As a result of the idea that trees are alive, in folk lyricism, women and humanity in general are likened to the image of different trees. According to mythological viewpoints, there is no death at all – only the transition of the essence, the soul (spirit) from one form to another. Many folk songs, along with their living backgrounds, have retained their mythological foundations and are the fruit of mytho-poetic thinking:

It seems that our people's deep confidence in trees goes back to ancient times. When our primitive ancestors observed that trees were fruitful and fruitless, they thought that they were completely human. In the long past, such early observations, experiences and ideas of our ancestors about trees played a key role in shaping the current relationship with them.

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Imaginations about the origin of the universe and man are also linked to trees. Accordingly, the trees are directly compared to girls, lovers or boyfriends.

Myths about the origin of some of the trees and plants are widely used to describe a person being dratted or accursed and turned into a tree. This motif did not appear in the legends by chance. It is based, of course, on the ancient notion that the human soul is in the tree both before birth and after death. It is as if a person, whose spirit came out of a tree by birth, returns to it by death. Death is a magical means of bringing the soul back to its destination. In the legends, the curse is interpreted in the same way.

According to D.Zelenin, the ancestors of ancient man originally lived on a tree. Therefore, the dead were hanged in the trees to be sent back to their destination. Also, the idea of hanging the dead on a tree is connected with the mythological beliefs about the "tree of life" that is thought to be the source of eternal life [2].

While people associated trees with the concept of spirits, they believed that good and evil spirits visit trees not at any time, but at certain times. Good spirits often come to people in the spring, when the trees bloom. The idea that evil spirits roam more in the winter is common among the ancient peoples.

People thought that good spirits could be summoned by fragrant smell and evil spirits could be driven away by pungent, bitter, salty things. Through such views, shamans sought to treat patients with tree branches. Trees such as **figs** and **walnuts** are considered to be the abode of evil spirits. It is said that if a person is careless and falls asleep under these trees, he will be harmed by an evil spirit.

Folklorist B. Sarimsakov admits that people believe that black willow has a stronger magical power. In this case, black willow is not considered a benefactor. It may be seen as a means of attracting evil spirits, demons, and harming living things, especially humans. [8]

The primary reason for the transfer of the image of the tree to the human concept is the notion of the ancient people related to the emergence of man, while the secondary, tree and human characteristics (for example, upright, beautiful figure to cypress, slender figure to willow, arrogance to poplar) are compared. As people continue their lives and genealogies through their children, fruit trees similar to sprout again from their seeds, become young and old, wither or wither (if they were born and died like human beings).

The poetic image of the trees are a part of the living nature that is actively found in folk songs. In folk songs, the image of trees is usually associated with the ideas of children and family. The ancients thought that because trees were fruitful and fruitless, they had the same sex as humans. It is said in this folk song:

*Tog`da archa gullaydi olmurutman,
Pastda terak gullaydi erkak tutman.*

Apparently, the name of the male **mulberry** is mentioned in the byte. As the folklorist A.Musakulov noted: "Since a mulberry has a male, it is natural for it to have a wife. In the imagination of the Turkic peoples, they believed that the father tree, the mother tree, the seed tree, everyone would have their own tree of life. In essence, human life is related to the life of one's own twin tree "[3].

Apricot is one of the most common tree images in folk songs. The following is his interpretation of the mourning song:

*O`rikdan toylar qilay-ov,
Bargiga maktub bitay-ov,
Hayit kuni bolajonimni,
Yig`lab-yig`lab yod etay-ov.*

Or:

*Olmadan otlar qilayin,
Bargiga xatlar bitayin.
Hayit kuni onajonimni,
Yig`lab-yig`lab yod etayin.*

Apricots and apples are considered to be one of the fruits of paradise. Through such perceptions, the songs of persecution express the desire to have a loved one who has left this world in heaven, the desire to see him in heaven, and the possibility of communicating with a person who has become a representative of the mysterious afterlife through magical objects.

The genesis of the motifs associated with fruits also goes back to the ancient mythological worldview, the idea that man came from a tree, the existence of a God of fertility and beliefs [10.110-139].

*Yorning bog`i bor ekan,
Bog`da anori bor ekan.
Yolg`iz deb ko`ngil bersam,
Bo`lak yori bor ekan.*

The garden in the song is life, family; and the pomegranate is used in the image of a married woman, a mother. Therefore, in the following verses, the lyrical protagonist restrains himself from harassing his lover, whom he suspects is alone, when he finds out that he is married and has children. In folklore, red is often associated with

women. Therefore, the pomegranate is also red in color, so it is easy to add it to songs as a symbol of womanhood. Sometimes the pomegranate helps to symbolize the image of girls whose hearts are full of blood in captivity. The following song compares a fruitless mulberry tree with a fruitless willow tree:

*Qanday onam bor edi,
Tol yog'ochday soyalim,
Tut yog'ochday mevalim.
Soyasida yotganim,
Mevasidan totganim.*

The totemistic and poetic views on trees are unique not only to the Uzbek people, but also to the primitive worldview of all mankind. Even in ancient European mythology, the gods of fertility were originally conceived in the form of a tree. It is said that Attis, the goddess of fertility, was raised to the level of the spirit of the trees, then the king of plants, and finally the god of human form. In an ancient painting, Attis is depicted with wheat ears and fruits in his hand, pine seeds, pomegranates and other fruits on his head, and wheat ears sticking out of his hat.

In ancient times, people thought that trees could not be cursed, beaten, or cut down because they were considered alive. It is especially forbidden to cut down fruit trees and burn them as firewood. Even low yields if it does not give fruit, blood is shed at its root, or they go to it with a hammer or saw. It is thought that the tree will give much fruit next year.

The legend of the nut also mentions the name of the world-famous king Alexander the Great. It is said that after Alexander the Great conquered other lands one by one, he set out to conquer Central Asia and conquered it with great difficulty. Alexander was fascinated by the sweet and delicious fruits of Central Asia, the majestic trees, the beautiful fields, the towering mountains, and the healing waters. In particular, he was amazed to see so many giant trees with leaves, fruits and shade. He was amazed at how many people were trying to get to the tree. He inquired whether the fruit of the walnut was medicinal and useful, that its fruit was medicine, that its flower was honey, that its body was a cradle, that its branches were wood, that its roots were fragrant water, He learned that the strength of the population came from this tree, and that a person who ate walnut kernels would walk for a long time. So he realized that the people of Central Asia had endured the siege, that their forts and gates had been rebuilt from this tree, and that they had withstood bullets and axes. Alexander admired the miracle and strength of the walnut tree and planted it in his homeland.

Among the great representatives of the Khojagan, that is, the Khoja mystical legend, the name of Mahmud Anjir Fagnavi (died 1272), one of the seven pir in Bukhara, is mentioned. Located in the Vobkent district, the shrine is surrounded by fig trees. It is known that Vobkent is world famous for such figs. The area where the shrine is located is also called Anjirbog. Fig according to the narration of Hazrat Fagnawi and his prophecies, one winter day, guests from far away come to visit Hazrat. Because he lived in poverty, there was no food in the house for the guests to eat. As the guests return, Anjir Fagnawi takes a few pieces of snow from under the fig tree in front of the house and puts them in a bowl, then closes the mouth of the bowl, holds it in the hands of the guests, and instructs them not to open the bowl until they reach the destination. When the guests arrived at their destination, they opened the jar and saw a freshly cut black fig tree. They admire these prophecies of the saint. According to legends and myths, black figs grown by Mahmud Anjir Fagnawi have medicinal properties. That is why the word fig is added to his name.

3.CONCLUSION.

Some ceremonial traditions and customs, formed in the primitive times on the basis of beliefs in the cult of the tree, still exist due to the fact that they fully meet the aesthetic requirements of modern man, so their comprehensive study, their specific features, One of the most important issues is to reveal the aesthetic impact of folklore.

The images associated with the tree have the form of a certain artistic system. They have their own content, aesthetic functions, artistic features, symbolism. Images of trees are common in folk lyric and ceremonial songs.

Traditions associated with trees promote great ideas and moral ideas, such as respect for man. It is because of this moral and educational content that the symbolic images of the tree have stood the test of time and are still alive today.

In short, Uzbek folk poetry mentions almost all fruit trees growing in Uzbekistan, but there are many fruit and berry trees such as apple, mulberry, jiida, apricot, pomegranate, almond, cherry. actively used, according to its genesis, this feature is also associated with the idea of fertility and fertility.

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