

Pushkin fairy tales and Uzbek children's literature

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Abstract: The article examines the works of the Russian poet, the founder of new Russian literature as well as the prominent representatives of his time A.S. Pushkin's "The Tale of the Fisherman and Fish (Baliqchi va baliq haqida ertak)," along with the outstanding representative of Uzbek children's literature, who delicately expresses the children's world with humor, the poet T. Adashboev's work "The tale of golden horse (oltin yolli tulpor)" are relatively analyzed. In addition, the place of these fairy tales in the upbringing of young generation and the importance of its educational aim are paid attention.

Key words: parallelism, argumentation, image, plot, parody, fairy tale, story, story, episode

First of all, what do we see in "children's literature"? At what age do children belong to literature? Of course, in preschool, even in earlier times, through parents', grandparents' fairy tales, riddles, legends, proverbs and instructive stories, youngsters love literature, not realizing the whole meaning of its. Education which was received in preschool or junior school age from word of mouth, imitation, impressions and conclusions will forever remain in the memory and heart. Therefore, taking into account the age and educational component, suitable examples of creative work establish primitive, beautiful, soft, pure feelings for literature. "The Tale of the Fisherman and Fish" by the famous representative of Russian literature A.S. Pushkin and the tales of the national poet of Uzbekistan Tursunboy Adashboev can be considered the kind of work that cover good purposes.

It is known that in the love of A.S. Pushkin for an elegant word, poetry and literature, the influence of Russian oral creativity, which was told by his nanny Arina Rodionovna, is especially great. This lesson prompted the poet to create fairy tales influenced by folklore. More than three centuries have passed, "The Tale of Tsar Saltan, "" The Tale of Seven heroes and dead lady. " "The Tale of the Golden Rooster," "The Tale of Dad and His Servant Balda" retain their artistic value as a favorite work of the children in the world

The work "fisherman and the fish" is highly valued as a teaching model which can be a warning to show bad characters like greediness, obscenity and sorrowful consequences of passion lead to disaster to not only the Uzbek but also to other nations.

In Uzbek literature, under the influence of this fairy tale, a number of works were created. Among such works is T. Adashboev's fairy tale "The Story of the Golden Fox." In this article, we look at two tales, comparing them to each other.

"The Tale of the Fisherman and the Fish" begins with a description of the life experiences of an old woman who lived together for thirty-three years:

O`tgan chog`da dengiz bo`yida,
Chol va kampir umr surgandi,
Yerto`lada – eski uyida
O`ttiz uch yil birga turgandi.
Chol to`r solib ovlarkan baliq,
Kampir esa yigirar urchuq...¹

From a fairy tale the reader is so introduced with the time that events happened (past period – o`tgan choq), terrain (seaside-dengiz bo`yi), heroes (chol va kampir – old man and old woman), the things in their life (yerto`la –basement, eski uy – old house), profession (baliqchi – fisherman, yigirar urchuq – spinning the tool for the thread) that the reader could be spiritually prepared for upcoming events.

¹ Pushkin A.S. Ertaklar (Mirtemir tarjimasini). – Toshkent: Cho`lpon, 2010. – P.56.

The events in the work "Golden horse – oltin yolli tulpor" connected with the lake called Tulporkul situated a 10 kilometer distance from the village Olabuka where the writer was born and brought up. Describing the nature, the fauna of Tulporkul at the foot of the Chotkol ridge, the source of the tale is remembered:

Ushbu ertak momolardan
Meros bo`lib qolgandir.
Tulporko`lning afsonasi
Es-hushimni olgandir.²

This fairy tale is a product of oral creativity. It is realized that inherited from the ancestors, ever spun a tale, intertwined one mouth to another, the history of the creation of this folklore dates back to the distant past. After the miracle begins, it goes to the main part:

Emish bir chol Chotqol yoqdan
Ovul tomon kelarkan.
Aytib bilgan qo`shig`ini
Baytalida yelarkan.
Tulporko`lga duch kelibdi
Ayni peshin chog`ida
Uloviga dam beribdi
Yam-yashil qirg`o`gida...³

As you can see, in both fairy tales, events happen in accordance with the water. In this regard. In both tales, the protagonist is a kind, simple, sincere old man. The miracle to contribute to the development of the work happens together with them.

Supernatural events that take place in folk epics and fairy tales usually do not take place right in front of the hero's eyes. The sorcerer often orders: "Do not be afraid!" "Turn away!". By this way the process of miracle stays hidden. In Pushkin's work When the old man came home, he learned that everything he asked for the Golden Fish had happened. And T. Adashbaev in this case effectively uses prayer – the prayer of believing Muslims. As you know, during prayer, he tries not to be distracted instead to stay attentively to the creator.

Maysa uzra chakmonini
Asta yozib tashlabdi.
Kunbotarga yuzlanib chol
Namoz o`qiy boshlabdi.
Shu payt ko`lning o`rtasidan
Oltin yolli ot chiqib,
Ko`zni ochib yumgunchayin
Sohil tomon bot chiqib,
Ko`kka sapchib pishqirdi-da,
Ko`zi yonib, shaylanib
Bo`z baytalning atrofidan
O`tdi uch bor aylanib.
Kishnog`iga tog`-u toshlar
Sado berar uzmasdan...
Cho`pon esa beg`am, befarq
Ibodatin buzmasdan –
Turib boqsa duldul tulpor
Sho`ng`idi ko`l qatiga
Kalimasin aytib bobo
Qamchi bosdi otiga...⁴

² Adashboyev T. Orzularim – qo`sh qanotim. – Toshkent: Sharq, 2003. – P.168.

³ This book. – P. 168.

⁴ Adashboyev T. Orzularim – qo`sh qanotim. – Toshkent: Sharq, 2003. – P.169.

In both works there is an image of an unsurpassed, open-minded slave, which helps the author create contrasts and stimulate the development of events. Although in "The Tale of Golden horse – Oltin yolli tulpor" the old woman is mentioned in only one place, her inner world is clearly manifested in the fact that she sends the old man to Tulporkul to take possession of another golden horse. In "The Tale of the Fisherman and fish" the old woman wanting to get a new basin changes differently which means her passion is growing magnificently. The old woman, who originally had a house, sends the old man to the Golden Fish again and again, wanting to become queen of the sea, queen and the owner. The bad intention of the old lady is growing like her malice. Her attitude to the slaves and her husband, unlimited fussiness make her appearance even more evil. An alarming shaking of the sea, and every time when the old man visits the fish, it changes its appearance and perhaps this warns about a big misfortune.

In The Tale of the Golden horse, an old man who went to Tulporkul again under the influence of an old woman, the reader sees him very differently. First, when a spirit runs through the heart of a simple, sincere, pious old man, he becomes a different person in the next episode:

Avji peshin, atrof sokin,
Ko`lda oshufta holat.
Yozdi shoshih chakmonini
Olib-olmay tahorat.
Chol, shunchaki nomi uchun
Namoz o`qib o`tirar.
Oltin yolli ot tasvishi
Yuragini o`pirar...⁵

In a fairy tale written by T. Adashbaev, the tragic condition of an old woman who lost cash in an attempt to get another golden horse will put an end to this event. And in "The Tale of Pushkin", an old woman sitting in a hovel, reveals the whole truth to the student. Both ends of fairy tales bring satisfaction to the readers. While the heroes of this tale regret the state in which they find themselves, greed, on the other hand, satisfies the justice of the sentence imposed for dishonesty.

Literature used:

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3. Pushkin A.S. Ertaklar (Mirtemir tarjimasi). – Toshkent: Cho`lpon, 2010.

⁵ Adashboyev T. Orzularim – qo`sh qanotim. – Toshkent: Sharq, 2003. – P.170.