



ON THE GENESIS OF THE FOX IMAGE IN CHILDREN'S FOLKLORE

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Annotation: This article analyzes folk tales and children's games involving animals. In particular, it provides information about the image of the person and its origin. The fox character is considered one of the popular figures not only in Uzbek folklore, but also in the oral traditions of Russian and European peoples.

Keywords: fairy tale, image, metaphor, character, legend.

Similar plots, images, and ideas are often found in the fairy tales of different peoples. Folk oral art is a product of the labored people's creativity, and they reflect similar economic and historical conditions. However, each people in fairy tales has a distinct national character. Today, there is no single scientific classification of fairy tales. However, the most characteristic groups of fairy tales are animal, magical, adventure, and everyday fairy tales.

The origin of animal tales is connected with totemistic views, dating back to primitive times. The main characters in them are animals. In fairy tales, they are artistically personified. This type of fairy tale occupies the main part of the folklore of the peoples of North Africa, Polynesia, and North America, and, compared to the Russians, in their fairy tale repertoire, only fairy tales about the fox are the most popular. Currently, animal tales are mainly suitable for children's understanding. However, initially, in the early stages of ethnic development, they played an important role and included elements of mythology, some of which even had magical significance. Over time, fairy tales lost their mythological and magical characteristics, and eventually, fables expressing moral issues began to emerge.

In the composition of Andijan children's folklore, the weight of fairy tales of a figurative nature is very wide. In allegorical fairy tales, the image of the fox also occupies a central place. In particular, we can mention such fairy tales as "Lion and Fox," "Fox and Peacock," "Fox and Wolf."

The image of the fox is considered one of the popular images not only in Uzbek folklore studies, but also in the oral folk art of Russian and European peoples. A number of scientists, such as V.P. Annikin, B.G. Tlexas, E.V. Pomerantseva, M.M. Afzalov, K.I. Imomov, A. Boymurodov, expressed interesting opinions about this image. M. Afzalov first expressed his opinion about this image as follows: "The fox, like in the fairy tales of other peoples, is also the image of a cunning, sly, and lying person. Therefore, among the people, a cunning person is nicknamed a fox."

G. Jalolov, in his work "Poetics of Uzbek Folk Tales," continues his thought that "the image of the fox in Uzbek tales is not only a negative type, but also a positive character..." and "the image of the fox in Uzbek tales differs from the famous image of the fox in Russian and European folk tales precisely by these features. This situation, in our opinion, is probably connected with ancient totemistic concepts and mythology." In the fairy tale "Tulkiboy," the fox is depicted not only as cunning, sly, deceitful, and... a trickster, but also as a tyrant who

threatens to devour people." In times when mythological beliefs prevailed, there were cases of worship of the ancient fox cult among the Turkic tribes, which were..."sacred as the fox cult, the enemy of evil spirits." Myths were "created" that deified and promoted the totemic essence of the fox.

In Abu Rayhan Beruni's book "Chronology of Ancient Nations" ("Osor-al-boqiya"), there are also legends about the supernatural power of the fox. "During the time of the Kayanians (Persian kings - S.J), foxes flew, and therefore their times were happy and their households prosperous. These foxes perished along with the Kayon-Ioy, and due to their (decline), the foxes also faced decline. Therefore, looking at the fox on that day (i.e., the first day of the month of "Azar" - C.J) is considered sacred.

Anyone who hears about flying foxes is surprised, which is not surprising. The person I trusted, Abu-l-Qasim Ali ibn Ahmad-at-Tohiri, informed me thus: In the year three hundred and seventy-nine (989-990) AD, the ruler of Isbijab gifted Nuh ibn Mansur, the ruler of Khorasan, a two-horned horse with visible feathers and a fox with feather wings on both sides, to the Amir of the Samanid dynasty (979-997). If a person approaches it (the fox), it spreads its wings, and if it moves away, it folds them and attaches them to its side. Abu-l-Qasim said that this fox was in a cage.

On this day, before the feast, a fox was brought before the kings, and after (the feast), foxes, chicks, donkeys, and those found from the first fruits that emerged from the sheaths of flowers were brought before the kings. It is said that this is the day when God judges good and evil, arranges the constellations, and distributes them among the luminaries.

Al-Eronshahri: "Several Armenian scholars say that on the morning of "fox day," a white ram appears on a large mountain between the ground and the outer ground, visible only on this day of the year. I heard the people of that place saying, 'If a ram bleats, it will be a harvest of the year, and if it doesn't bleat, it will be barren.'" The Persians consider looking at the clouds on the morning of "fox day" blessed and cite the clear, dusty, delicate, and thickness of the clouds as evidence that the year will be unlucky, prosperous, and dry."

If we look at this legend through mythical eyes, we can acknowledge it as truth. If we look through the eyes of truth, it doesn't correspond to reality. From the legend, we can say that muraq is the deification of the fox. At the same time, kings also strengthened their power through this. The main goal was to give religious coloring to ordinary reality and to deify certain things.

There are various opinions, views, and analyses about the fox. There are also different views on the negative traits of the fox. "The strong influence of demonological concepts, dual myths, in particular, the leader of evil, Ahriman, is noticeable in its formation." Some remnants of such views have been preserved in some fairy tales. In the fairy tale "Tulkiboy," the first roots of dual concepts are noticeable. In the fairy tale, the fox, along with being cunning and sly, is also depicted as a tyrant who threatens to "eat it." We can say that the fox is a multifaceted character found in all folk tales, embodied in various images in accordance with the requirements of folk tales.

In Andijan children's folklore, there is a game called "Kraska Polvon," which children love to play. This game features roosters, foxes, and paints. The rooster acts as a salesperson. One of the children acts as a rooster, the other as a whole, and the rest as types of paint. Thus, at the beginning of the game, the rooster determines the types of paint and tells the participants which color they gave. The fox comes to get paint. If the rooster has paint of the

desired color, the rooster will call the paint. The fox and the rooster bargain, and after bargaining, the fox wants to take the paint, but the paint runs away from him. The cunning fox will run away from the paint; if the fox catches up, it will take the paint; otherwise, the paint will return to its owner.

"Children consider humans (more precisely themselves) and animals smarter and more cunning than themselves. When children start telling stories about their own games, they completely forget that they are talking about a dog, a cat, or other animals and talk as if they are talking about their friends: "We went somewhere with the fox," "Dad, what does this goose want from me anyway. He's babbling at me, babbling!" "Tell this kitten to leave it alone!" and so on, wrote the Ukrainian storyteller Ivan Franko.

Oydin, Lola became a goose,

Our game went well.

Zokir became a hungry fox.

Waited for the geese. (O. Sharafutdinov.)

The poem "Fox and Geese" also depicts how their wings are made of paper. Why do children love to play games, because in life they are only children, and in play they sometimes play the role of an animal, sometimes an adult. They enjoy it. Thus, they began to form the first concepts about the plant world, the animal world, and inanimate objects.

The image of the fox has come a long way before entering children's folklore. Its ancient roots go back to totemistic beliefs and folk legends. This image, which has educational value for children, is currently one of the most beloved characters for children. Therefore, this image began to appear in children's games. The fox is always considered a multifaceted complex image. Both in fairy tales and in games, it mainly expresses a figurative meaning. Although they are endowed with human qualities, animal qualities always prevail.

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