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Creative Cooperation

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Annotation: This article reflects the Uzbek folk baxshi and baxshi traditions, the art of badiha, and the relationship between baxshi. The article describes in detail the creative cooperation between Bakhshi and Bola Bakhshi and Qadir Bakhshi.
Keywords: collaboration, charity, epic, performance, method, direction, drum, maqom, artist, music, instrument, melody.

I. INTRODUCTION

It is known that in Uzbekistan, epic poetry has developed in two directions, which are very different from each other in terms of performance, and singing in these two directions continues today. The first direction is based on poetry, solo performance, singing in two voices. The first direction covers the works of poets and poetesses from Samarkand, Kashkadarya-Surkhandarya and Khorezm. The second direction is the Khorezmian method of epic poetry, in which the external voice, accompanied by words, with the participation of several artists, musical and poetic texts are based on strict rules, which do not allow poetry.

The text of Khorezm epics is very close to the written literature, the volume is small, the content is regular, the bakhshis are sung in harmony or dutar, rubob or tar, bulamonchi or gijjakchi, golo doirachi with their own words.

Despite these sharp differences, there are similarities between the Khorezm and Southern Uzbek bakhshis. For example, in Kashkadarya and Surkhandarya, before the epic begins, a melody is played on the drum, and a melody from the maqoms of Khorezm bakhshis is performed. Either the didactic team (Kashkadarya-Surkhandarya) or the didactic poem (in Khorezm) will sing the bakhshis in both directions.

The bakhshis of Kashkadarya and Khorezm, located on both sides of the republic, have been in creative contact since the time of the great master Amir Temur (perhaps even earlier). This opinion was expressed by the twentieth-century poet Abdulla Nurali ogli and Bola bakhshi, Qodir bakhshi and Bola bakhshi, Qodir bakhshi and Norbek Abdullayev (son of the bakhshi) and Kalandar Normatov, Qahhor bakhshi Qodir ogli and Norbek and Yetmishboy Bola Bakhshi can be justified in their relationship and cooperation.

In 1937, the Decade of Uzbek Literature and Art was held in Moscow, the capital of the former Soviet Union. Abdulla poet from Kashkadarya and Bola Bakhshi from Khorezm will be selected for this conference. Both Uzbek bakhshis were warmly received by the audience at the Bolshoi Theater concert and performed over and over again. At that time, Abdullah was 63 years old, while Bola Bakhshi was much younger, 38 years old. But they both quickly find common ground and recognize each other's talents. "Abdullah is a poet with a great voice, eloquent and curious. Sozi's voice was strong, ”recalled Bola Bakhshi in the 1980s.

Kurbannazar Abdullayev, known by his pseudonym, was born in 1899 in Khiva district. He has been interested in baxshi since childhood, and at the age of 10 he recited a saga in the circle of adult baxshi. Like Jumanazar Bakhshi, the master bakhshis of Khorezm blessed the young Kurbannazar at that time. From that age on, he began to speak at public weddings. In the circles where the master bakhshis did not come (could not be), they would say, "Hu, bring that bakhshi child or child bakhshi," and it was called the Bakhshi bakhshi. The poet Bakhshi and Abdullah met in 1938 at the Republican Olympiad of Folk Art. Both will be awarded the title of People's Epic of Uzbekistan this year.

Qadir Bakhshi first got acquainted with Bola Bakhshi by reading the epic "Bozirgon" written in absentia. In 1968, he saw Bola Bakhshi speak at the then-Spring Concert Hall. The child's pleasant voice is not only astonishing, but also the ability to throw the string upwards (towards the ceiling) and pick up the string while singing. The child is inspired by the enthusiasm and enthusiasm of the speaker. Formerly a fan of the famous artist Komiljon Otaniyozov, he became one of the fans of the Bakhshi Bola Bakhshi, who sang his songs openly with a rubab and a narrow click, and taught music at school. He sings the epic "Bozirgon" in an open voice on the tar (rubab) like a child.

Meeting, talking to and talking to the babysitter took place in 1978 at the Conference of Folk Artists. Now, at the age of 79, Bola Bakhshi has not slowed down, has not shown any signs of old age, and is still active. The most famous poet of the republic, the famous singer of Khorezm epic, Bola Bakhshi, recognized Kadyr Bakhshi as much as Kadyr Bakhshi. Most of the time, the bakhshis rarely acknowledge each other bravely. The two talented talents have always praised each other in front of each other and in the footsteps of each other, acknowledging their skills.

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By the 1980s, Bola Bakhshi had stopped participating in auditions in remote areas. In place of the father, his children Matyokub, Norbek and Yetmishboy bakhshis began to take an active part in the conferences as representatives of Khorezm epics. This was the time when Almighty God became famous nationally and internationally. Qadir Bakhshi Norbek Bakhshi, the son of Bola Bakhshi, got acquainted with Qalandar Bakhshi during this period, and Qodir Bakhshi, who had a special love for Khorezmian artists, especially Bakhshi, was in close creative contact with them. In cooperation with Kadyr Bakhshi and Norbek Bakhshi, Malik Murodov, a well-known folklorist and a tireless researcher of Khorezm epics, also has a special contribution. Murodov loved to travel and was especially passionate about collecting oral works. Another reason why he often goes to Khorezm is that his sister lives in Khiva. Kashkadarya has been devoted to the study of Surkhandarya's epics since 1969, especially since Kadyr Bakhshi became a prisoner of talent and visited the region two or three times a year. Not only Bola Bakhshi and Qadir Bakhshi, but also their children tried to strengthen the creative cooperation between Qadir Bakhshi and Norbek Bakhshi, Qahhor Bakhshi and Yetmishboy Bakhshi. He sponsored the study of Yetmishboy Bakhshi at the Tashkent Institute of Culture, where he went to study, study and master the heritage of his father.

What we have said above is that the Khorezm bakhshis are free from malice and creativity, not just memorization. They are “Oshiq Gharib va Shohsanam”, “Oshiq Mahmud”, “Oshiq Aydin”, “Oshiq Alvand”, “Sayyodkhon va Hamro”, “Huriliqo va Hamro”, “Qumri”, “Shahriyor”, “Bozirgon”. Although they sing their own epics, such as Herman Dalli, based on a strict text and tradition, they themselves compose quatrains, didactic poems, and even compose epics. Let us pay attention to the following verses of the folklorist A. Ergashev, written in October 1982 in the book "Safarnoma". baxshi:

1) Toshni eritar nolasi,
2) Yuzida togning lolasi,
3) Xorazmdan kelib qoldi,
4) Bola baxshining bolasi.
5) Norbek baxshi:
6) Bola baxshi salom dedi,
7) Yetkaz aytgan nolam dedi,
8) Qarshi cho‘lida omonmikan,
9) Yurgan rahbar bolam dedi.

According to the folklorist, in order to celebrate the biggest holiday of the Soviet era in October 1982, the then Minister of Culture gathered 10 bakhshis from the republic and wanted to innovate in the current Palace of Friendship of Peoples. started. One is younger, one is middle-aged, and one is older; one hoarse voice, one thick voice, one thin voice; no one could tell the leader that it was difficult to find the seed of the anka in the chorus of one from Khorezm, one from Samarkand, one from Kashkadarya, and so on. At the beginning of the preparations, Norbek Abdullayev arrives late and is greeted by Kadyr Bakhshi with the above-mentioned quartet. I miss the second line. If the pronunciation changes a little, it will be "Tulip on the face". In any case, the word "tulip" remains. Lola is red. That is, the big red light on Lola Norbek Bakhshi's face. "The fourth verse can be used in several ways. It depends on the skill of the performer. In fact, the child will not have children. But there is. Probably a creative "ball" (we often use the phrase "if you're a ball, you're a ball"), which means the child of a great man. Or we can change the meaning, we can change the meaning, we can change the meaning, we can change the meaning, we can change the meaning, we can change the meaning, we can change the meaning, we can change the meaning. " The four verses, which at first glance seem simple to us, have many meanings. That's the skill.

At the same time, Norbek Bakhshi can give a worthy answer in the same way, in weight, in rhyme. The answer reflects decency, value. That is, it conveys the greetings of loved ones from afar. While Qadir Bakhshi remembers Bola Bakhshi, Norbek Bakhshi reports that the person who memorized him greets him. In both cases there is a complete lack of moaning.

While Kadyr Bakhshi has a broad and deep logic that when Norbek sings, the melody of his words and the sweetness of his voice melt stones and stone hearts, I miss the word of lament used by Norbek Bakhshi. He misses Bola Bakhshi not to Surkhandarya or Samarkand, but to Kashkadarya. At first glance, it seems to the Republican bakhshis that the young Bakhshi, who is leading them and has become their leader with kindness, is asking for their well-being. In fact, he valued the bakhshis very much, and calmed the bakhshis many times. He contributed to the recognition of the Almighty and did not spare his help. We are talking about the first head of Kashkadarya region at that time. Almighty God understood this well.

Both bakhshis dedicated epics to their fathers. Qadir Bakhshi recited the epic "Child of My Time" in the 70's, while Norbek Bakhshi wrote the epic "Epic" in the 80's.

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Here is an excerpt from Norbek Bakhshi's epic.

Shu og‘zaki ijod durin dildan o‘tkazib,
Bobolardan meros etib, to bizgacha yetkazib
Yuragida asrab keldi o‘nlab doston sirlarin,
Shogirdlarga tortiq qildi dostonchilik kuylarin.
Vatan jupshin baxshining qadrladi xizmatin,
Deb: ”O‘zbek xalq dostonchisi”, e’zozladi izzatin,
Qirq birinchi... o‘tgan yillar yetib Vatan boshiga,
Gazandalar chang solmoqchi bo‘ldi elning oshiga,
Keksa-yu yosh, er-u ayol yovga qarshi qo‘zg‘aldi,
Bola baxshi ko‘ngillar qatoridan joy oldi.

In this way, the life, work and skills of the Bakhshi are described in detail in the style of written literature, not on the basis of the traditions of folklore, but as a result of the individual consciousness, understanding and worldview of Norbek Bakhshi.

When Qadir Bakhshi writes about his father, he follows the traditions of the epic and keeps a romantic image.

Two prominent Uzbek bakhshis, Bola Bakhshi Abdullayev, 86, and Qodir Bakhshi, 49, last competed in the Republican and Central Asian Bakhshi Poetry Contest in May 1985 in Shovot District, Khorezm Province. Nearly ninety years old, Bakhshi still did not recognize his old age and sang with a certain courage. The voice of the Almighty, full of power, amazed thousands. Little did anyone know at the time that these were the last performances of both words in a big circle, in a bakhshi contest.

Kadyr Bakhshi, who was constantly trying to get acquainted with the repertoire of each bakhshi and learn it without knowing it, to learn the melodies of musical instruments, the method of performance, was able to boldly and successfully use some methods of Khorezm epics.

In the late 60's of the last century, he wrote: He decided to compete with artists who sing at weddings, parties, celebrations, circles. To this end, he began to say a few words, as in the Khorezmian epic. This has not been easy. He first installed a microphone inside the drum, agreed with the drummers to get the melody on the drum and the drum. For the first time in the history of the period, when the Almighty came out with the drums and the circle, the young people were excited. The sooner the elderly seek out the Almighty, the more eager the younger ones become to listen to him. ” Because it was a new way for the audience, a new way of performing. But Bakhshi used this way only at weddings and to attract young people.

When we talk about Bola Bakhshi and Qodir Bakhshi, three of the sons of both Bakhshi are known in the bakhshi without the word of their fathers. It should be noted that Abdumurod was awarded the high honorary title of "People's Bakhshi of Uzbekistan." There is a popular saying: "An apple falls under an apple".

The creative collaboration in the fortified epic of Qadir Bakhshi and Bola Bakhshi continues by their children.

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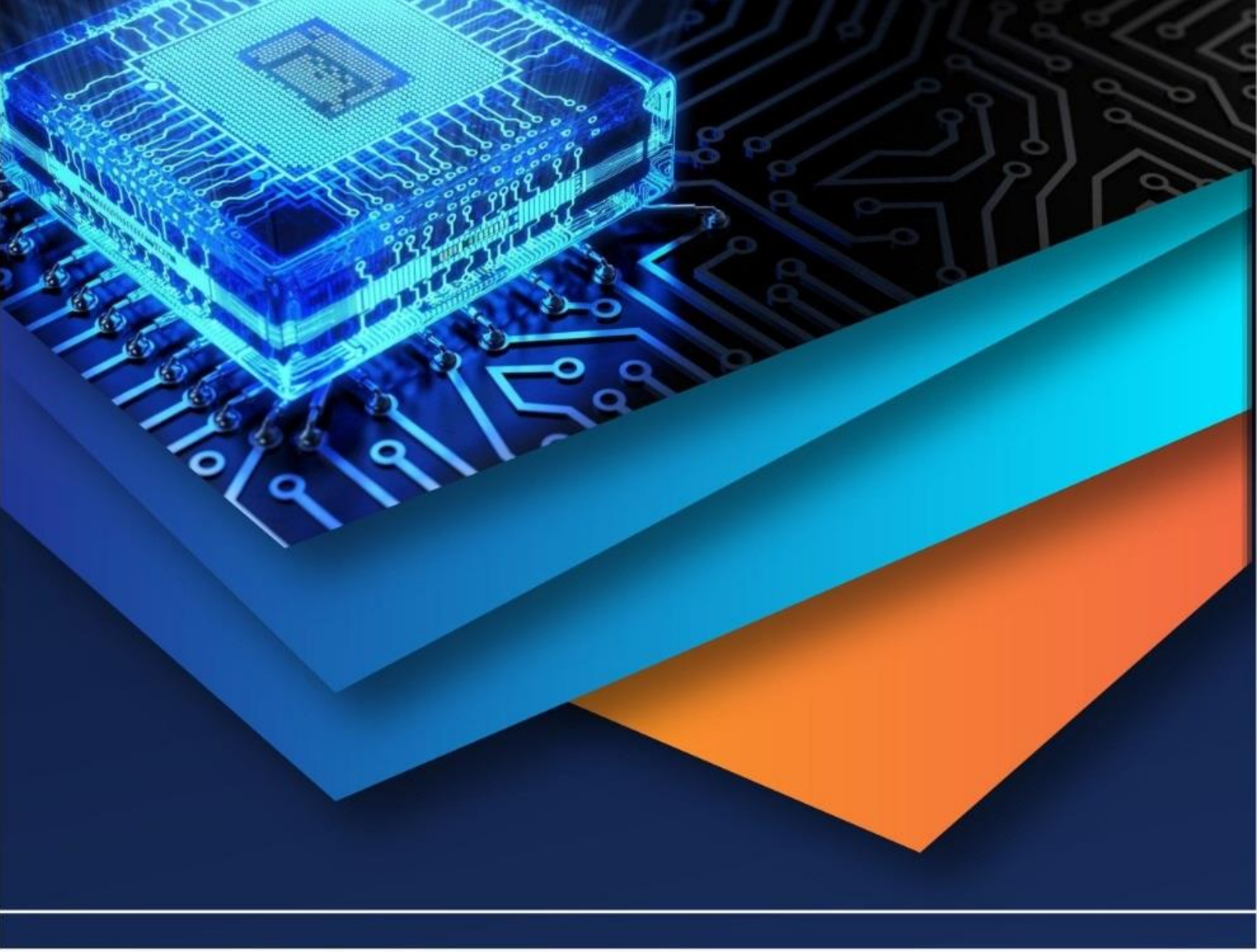

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