



FROM THE HISTORY OF PUSHKINIA OF UZBEKISTAN

Rasulova M.Kh.,

KSPI,

Republic of Uzbekistan

ANNOTATION

The article discusses the history of Pushkiniana in Uzbekistan, studies its origins and traces the stages of its formation.

KEYWORDS: *Pushkiniana, cultural ties, historical homeland, folk reading circles, Pushkin Society, Pushkin Chest*

The history of Pushkiniana in Uzbekistan begins at the end of the 19th century with events in the Turkestan region dedicated to the 100th anniversary of the birth of the great Russian poet. In particular, in commemoration of this year in Tashkent, the former Lagernaya Street, at the request of the townspeople, was renamed Pushkinskaya Street. Russian settlers who came to Central Asia for various reasons sought to maintain and develop their spiritual and cultural ties with their ethnic homeland.

There were few books in the Turkestan region, so at the end of the 19th century in Tashkent, educational “folk reading circles” organized public readings of works of art for the townspeople. In 1901, the “Committee for the Encouragement of Public Reading and Public Education in the Turkestan Territory”, later known as the “Pushkin Society”, was formed.

On Sundays there were public readings, mostly of Russian classics. In the period 1902-1905. in the Turkestan region, 143 public hearings were held, at which the works of A.S. Pushkin, N.V. Gogol, L.N. Tolstoy and other writers. A bookstore “Pushkin's Lary” was opened in the central bazaar, where books were sold at low prices.

Some of Pushkin's works in the Turkestan region got acquainted mainly during training in educational institutions. Directions were outlined, which were further developed in the pedagogical practice of schools in Uzbekistan. It has become traditional to study Pushkin's works in gymnasiums and schools with Russian as the language of instruction, in which the program for studying Russian literature met the requirements of the Russian school.

In pre-revolutionary gymnasiums and schools, KD Ushinsky's textbooks “Native Word”, “Children's World” and “Anthology” were used. From the richest Pushkin's heritage, the “Native Word” included 15 poems and excerpts from poems, such as “Echo”, “Gold and Bulat”, the prologue to “Ruslan and Lyudmila”, “The Tale of the Fisherman and the Fish”, poems about nature. The “Chrestomathy” published the “Chronicler” (“Another last tale ...”), “The first news of the impostor” (Boris Godunov's dialogue with Tsarevich Fedor and Shuisky's story about the appearance of False Dmitry), “The Song of the Prophetic Oleg”, “Caucasus”, an introduction to The Bronze Horseman, a description of the battle from the poem Poltava.

Methodist S.M. Gramenetsky prepared and published several textbooks, according to which for many years they studied the Russian language in pre-revolutionary Russian-native schools. In the “First Book for Reading” only one Pushkin's poem was published under the conditional title “In Winter” (“Here is a boy running in the snow ...”). In the “Second Reading Book” the poems “Winter Road” and “Horse” (“What are you laughing, my zealous horse ...”) were printed. The “Third Book for Reading” included “The Tale of the Fisherman and the Fish”, “Foundation of Petersburg” (“On the Shore of Desert Waves ...”), “Spring” (“Driven by Spring Rays ...”), “The Coming of Spring” (“Already the snow is melting ...”), “Autumn and Winter” (“Already the sky was breathing in autumn ...”), “Winter Evening”, “Winter Morning” (“Evening, do you remember, the blizzard was angry ...”), “Anchar”.

More than a century has passed since the Uzbek reader first got acquainted with the works of A.S. Pushkin in their native language. On March 14, 1899, in connection with the 100th anniversary of the birth of the poet, a prose translation of Pushkin's Tale of the Fisherman and the Fish was published in Turkiston Viloyatning Gazette. In the same newspaper, prose translations of Pushkin's poems “The Poet” and “To the Poet” were given, combined into one work. It was a retelling of the content of Pushkin's poems, close to the original source, without taking into account the poetic features of Russian verse.

The Uzbek educators tried to include the fairy tales of A. Pushkin and the stories of L. Tolstoy into the programs of the new-method Uzbek schools.



This tradition of familiarizing students of non-Russian schools with the basics of Russian artistic culture through the study of the poetic works of A.S. Pushkin was further developed in the pedagogical practice of subsequent years.

In modern Uzbekistan, a positive attitude towards the poetry of A.S. Pushkin has been preserved, and the study of his creative heritage is included in the compulsory school curriculum in literature.

In modern schools with the Uzbek language of instruction, the poetry of A.S. Pushkin helps students to “discover” Russia, which is far away for them, to feel the peculiarities of its nature and climate, to get acquainted with Russian life, rituals and customs that differ from local, national ones.

Textbooks on the Russian language for schools with the Uzbek language of instruction, published in sovereign Uzbekistan, mainly feature landscape lyrics by A.S. Pushkin. The biography and work of A.S. Pushkin in schools with the Uzbek language of instruction is studied in the course “Literature”. Pupils read the recommended Pushkin works in their native language.

The poems and poems of A.S. Pushkin began to be studied in educational institutions in which the teaching of academic subjects was conducted in the native Uzbek, Karakalpak or other language. In the 60s, a two-volume edition of “Selected Works of A.S. Pushkin” was published in the Uzbek language, which included new translations of the works of the Russian classic. Among the translators were well-known writers and poets of the republic Mirtemir, Zulfiya, Askad Mukhtar, Mirmukhsin, Ramz Babadzhan, Hamid Gulyam, Erkin Vakhidov, Abdulla Aripov, Jamal Kamal, Suleiman Rahman, Abdulla Sher and others.

In 1999, the Publishing House of Literature and Art named after Gafur Gulyam prepared and published a jubilee one-volume “Selected Works of A.S. Pushkin”, compiled by the People's Poet of the Republic Abdulla Aripov.

The work of A.S. Pushkin attracted the attention of Uzbek researchers when studying the history of modern Uzbek literature, when describing the mutual influence and mutual enrichment of Russian and Uzbek literature, when revealing the theme of the East in the works of the Russian poet. Gradually, the transition from newspaper publications about the work of A.S. Pushkin characteristic of the pre-war Pushkinian of Uzbekistan, to serious scientific generalizations and research.

In the article by Izzat Sultan “Pushkin and Uzbek Literature” (1949), the work of Uzbek philologists in studying the poet's work in the republic was analyzed for the first time. “Pushkin's direct influence on the formation of Uzbek literature goes in two ways,” the Uzbek critic concluded, “through the study by our writers of the positive aspects of the realistic method of the “natural school”, the founder of which in Russian literature is Pushkin. The second way is the study of our writers from Pushkin with his rich poetic and literary techniques ...”.

The 70-80s of the last century became a peculiar peak of public interest in A.S. Pushkin in Uzbekistan. In 1974, the 175th anniversary of the birth of A.S. Pushkin was widely celebrated in Uzbekistan. By the anniversary date in Tashkent on June 6, 1974, a monument to the great Russian poet was opened by the Russian sculptor M.K. Mirtemir, Mirmukhsin, H. Gulom, V. Zakhidov, E. Vakhidov, G. Salomova, O. Sharafutdinov, Zh. “Pushkin translated into Uzbek”.

In 1977, a Decree on the “Traditional Pushkin Readings” was adopted in Uzbekistan, which began to be held annually on the second Sunday of June. The first Pushkin Readings took place on June 6, 1977. The readings opened with a meeting of prominent Uzbek poets and guests of the capital on Pushkin Square with numerous admirers of Pushkin's poetry. Folk poets Zulfiya and Mirtemir, poets Ramz Babajan, Lev Oshanin, Erkin Vakhidov, Evgeny Antoshkin and others read poems by Pushkin and Navoi in Russian and Uzbek

Since 1974, special Pushkin scientific sessions began to be held regularly at the Pushkin Institute of Language and Literature of the Academy of Sciences of Uzbekistan.

The people of Uzbekistan showed their love for the poet not only in the mass publication of his works in the Uzbek language, but also in naming villages, collective farms, schools, libraries, institutes, streets and squares after Pushkin. At the end of the 20th century, the name of A.S. Pushkin survived and remained in the names of streets, squares, metro stations of the capital, city schools, libraries. The monument to A.S. Pushkin on the square named after him attracts attention as a symbol of the long-term connection between Russian and Uzbek cultures and literatures.

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