

**FIRST FORMS AND PROGRESS OF UZBEK FOLK PROVERBS**

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n.bozorova@tsul.uz**Abstract**

The article talks about the first forms of Uzbek folk proverbs and their improvement. Also, the use of proverbs on the inscription stones of Orhun Enasoy, their importance and artistic nature in the memoir will be discussed. The influence of society and time on the development of folk proverbs is studied.

Keywords: epitaph, proverb, study, stability, local historian, folk art, evolution, Yiaris, tabgach.

Proverb genre is one of the basic foundations of folklore. The emergence, formation and development of proverbs is directly related to the history, worldview, thinking and spirituality of the nation. As the lexicographer Abdurauf Fitrat said:... the proverb has its special place among the examples of oral creativity written for the understanding, pleasure, feeling and spirit of the majority [8]. After all, no other genre can be equal to a proverb either in terms of quantity or usage. The constant use of proverbs in our living language in accordance with the requirements of speech and the continuous expansion and smoothing of the meaning is the first reason for the regular increase of such layers of thought and the use of them by poets and writers in their works is the second factor that ensures the viability and stability of the genre. It is natural for any phenomenon formed in existence to achieve improvement, development - evolution. We can observe the same situation in proverbs. True, the evolution of proverbs cannot be determined by their single occurrence outside the context of speech. Because the survival of proverbs is in oral form, it is considered an extremely ancient genre. In our opinion, the most appropriate way to determine the improvement of proverbs is to compare the proverbs used in classical literary monuments with the oldest written monuments of the Turkic peoples, the Orhun-Enasoy inscriptions and Mahmud Kashgari's "Devoni lug'oti-t-turk". After all, these works are the first sources of information about Turkish proverbs.

We know that ancient inscriptions - Orhun-Enasoy monuments, are the first example of Turkish artistic prose. According to information, they have reached us without any changes [5]. Folk proverbs are also used in these monuments, which embody the artistic thinking, life experiences and observations of the artist of the 5th-8th centuries. Studies on the poetics of these monuments of antiquity have been carried out in literary studies, and important scientific and theoretical conclusions have been presented in them [4]. In most of the studied works, the proverbs used in the text of inscriptions are also partially paid attention to [1, 2, 3]. The



proverbs found in the text of the epitaphs are not simply quoted, they are assigned a specific purpose and task. In other words, the proverbs in the memoir correspond to the content of the text, reveal the hero's character and worldview, illuminate the essence of the event, emphasize, prove it. Through a wider study of the form of their use in the text and the content they express, it is possible to determine the initial appearance, structure and artistry of proverbs, as well as the evolution of proverbs.

In the "Tunyuquq" inscription, recalling the services rendered by the wise Tonyuquq, who united seven hundred people and received the title of shad, for the Turko-Syr people, a proverb is quoted: "If (someone) knows a thin bull and a fat bull by their dung, one cannot tell the difference between a fat bull and a thin bull"[5]. In the proverb, the words are used figuratively and a lean and a fat bull metaphorically means a person. In the proverb, it is precisely the introduction of figurativeness to the word bull, in our opinion, in Eastern peoples, it is directly related to the interpretation of the bull as a symbol of virtue and power. Because as noted by folklorist Jabbor Eshankulov: "According to the legends of the Turkic peoples, the world stands on the horn of a big red bull" [9] or in the "Avesta" there was a view that the human children were spread from the bull-man - Gavomard, created by Ahuramaz, which gave rise to the belief in the cult of the bull among the people.¹

According to these principles, in folk proverbs, an ox and a bull can be found as an equivalent symbol of a person. "*Er-xotin qo'sh ho'kiz*"[8], "*Buzoqning turqi tuqqaniga ma'lum*"[7], "*Buzoqning yugurgani somonxonagacha*"[7], "*Yaxshi buzoq ikki onani emar*"[8]. However, the saying on the epitaph, "*Oriq buqa va semiz buqani (birov) tezagidan bilsa, birov semiz buqa va oriq buqani ajrata olmas*" has not reached today. In the proverb, it is emphasized that the essence and value of this work is not the work of anyone (whether poor or a king) for the peace and well-being of the country. In fact, it is immaterial whether the labor of a lean bull or a fat bull has penetrated the cultivated field. What is important is the result: the field is prosperous. Although this proverb has not been preserved, there are proverbs close to its content in our speech. For example, proverbs such as "*Vatan uchun o'lmoq sharaf*"[7], "*El ishi deb erinma, ish qildim deb kerilma*" [8] show that it is a man's duty to care for the country and the glory of doing this duty. It seems that even though ancient proverbs did not preserve their form over time, they preserved their imagery and idea and became the basis for the emergence of proverbs with such content. This shows the periodic improvement of proverbs. In Bitiktash, in the sense of a call to unity: "Tabgach, Oghuz, China - if these three are besieged, we will remain under siege. Then we will be like a person who has given the innermost stone of the body - the soul of wealth" after the thought: "*Yupqa yig'in tor-mor qilishga oson emish, ingichka yig'in uzishga oson emish. Yupqa qalin bo'lsa, tor-mor qiladigan bahodir emish, ingichka yo'g'on bo'lsa, uzadigan bahodir emish*"[5]. A proverb is a complex compound sentence in terms of structure and the use of words with opposite meanings in it increases the scope of the content. Although this proverb is not found in the same form today, there are variants that correspond to its content. This proverb promotes unity and solidarity in our

¹ In fact, such views are the result of mankind's misguidance. In our opinion, the rise of the bull to the level of cult is related to the stories of Moses, peace be upon him, mentioned in the Holy Qur'an. Because when Moses went to Mount Tur, the people made a calf and worshiped it.



speech: *“Oltovlon ola bo’lsa, og’zidagin oldirar, to’rtovlon tugal bo’lsa tepadagin indirar”*[7], *“Birlashgan – o’zar, birlashmagan – to’zar”*[7], *“Ayrilganni ayiq yer, bo’linganni bo’ri yer”*[7], *“Yo’g’on cho’zilar, ingichka uzilar”*[7].

It should be noted that proverbs have a special place in the anthem of courage, bravery and heroism in the "Tunyuquq" inscription. For example "Our observers came with their tongues. The story is as follows: ten district armies gathered in the Yaris steppe. Hearing this, the beggars said, let's all go back, clean shame is better. And I said this: I, the wise Tonyuquq, crossed the Golden Eat, crossed the Irtish River. They said that the arrival of warriors is a hero. The saying "pure shame is better"[5] was said by the guards after the prisoner captured by the enemy reported about the large number of the enemy's army. That is, it was used in the decision of the defenders who preferred to retreat instead of attacking. The meaning of the proverb: It can be said that the proverbs such as *“Uyat – o’limdan qattiq”*[8], *“Uyat o’limdan yomon”*[8], *“Yutqizganni tan olmoq mardning ishi”* are the basis.

The idea of bravery and courage has been equally relevant for all times. Especially, the development of the country and self-sacrifice for the sake of the homeland was considered a special pride for the ancient Turkic peoples. Therefore, there are a lot of proverbs among the people that glorify men who are good for the country. The first examples of such proverbs can be found in ancient records. Consequently, the proverb *“Erning kalmishi alp”* – *“Jangchilarning kelgani qahramondir”*[5] in the epitaph has been improved in periodic evolution to *“Er yigitni yov ustida ko’r”*[8], *“Botir yovda bilinar”*[7], *“Mard maydonda sinalar”*[7], *“Er boshiga ish tushsa, etik bilan suv kechar, ot boshiga ish tushsa suvliq bilan suv ichar”*[7].

The next proverb *“Allaqanday yerdagi xoqonlik xalqqa don so’k bo’lsa ham, nima g’ami bo’lar emish”* it was emphasized that the condition of a dependent country and the life of the people would be worthless for the colonial state. This proverb is in accordance with the proverbs *“Qorni to’qning qorni och bilan ishi yo’q”*[8], *“Ishkambadan go’sht bo’lmas, begonadan do’st bo’lmas”*[1], *“Ishkambadan go’sht bo’lmas, dushmandan do’st bo’lmas”*[7]. Orhun Enasoy's monuments were written based on the memories of an individual as the first literary monuments. It is also natural that Tonyuquq wrote this letter to the most knowledgeable person of his time. Based on this, we accept these notes as works of art and study them as works of the creator of the 8th century. Therefore, it is difficult to say that the proverbs on the inscriptions belong to the oral creation of the people. When the artist uses folklore examples in the composition of the artistic work, he necessarily takes a creative approach to them. They process the tone and words in the content while preserving the essence of the content. So, it is natural that folk proverbs found in bitiktopsh are not exempt from such changes.

So, taking into account the longevity and widespread use of folk proverbs, their gradual development can be scientifically studied. This is done on the basis of studying how a proverb is used in the written literature and oral works of each period, the attitude of the public and individual artists to it and its ideological and artistic purpose in artistic and literary memoirs. We think that such a study of proverbs will give important results not only for folklore studies, but also for linguistics and literary studies.

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