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Folk Oral Creativity is the Cultural Heritage of the Uzbek People Created over Centuries

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A B S T R A C T
Proverbs are a product of folk oral creativity. This article discusses proverbs created based on centuries of life experience, as well as reflections on the activities of historical figures, folk ceremonial songs, folk tales, the way of life and traditions of the people, and various sources of different characteristics.

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Like fairy tales, proverbs are also a product of folk creativity, reflecting centuries of human life experience as well as creative, practical, artistic, and amateur activities. Folk oral artistic creativity includes various forms of art such as folk music, folk theater, folk games, puppetry, stilt and rope performances, folk visual and decorative-applied arts, as well as artistic and technical amateur activities. The forms of folk creativity were shaped in accordance with the lifestyle, living conditions, and level of social labor of the people. They were passed down orally from person to person, master to apprentice, and generation to generation, continually improving, refining, and becoming increasingly traditional. Over time, they acquired professional characteristics and have reached us through live performances and everyday practices. Additionally, many ancient examples of folk creativity have been preserved in written sources, the works of historians and writers, on stone monuments, in architecture and archaeology, as well as in household items.

Folk oral creativity can be considered the cultural heritage created by the creative descendants of the Uzbek people over the centuries. This heritage includes proverbs, sayings, jokes, songs, fairy tales, epics, and works in other genres. The historical roots of our people's oral creativity trace back to the mythological worldview of the Turkic peoples who lived in Central Asia. These mythological views are also reflected in literary works such as the Orkhon-Enasoy inscriptions, "Oghuznama," "Devonu lug'atit-turk," Ahmad Yugnaki's "Hibat ul-haqoyiq," and Yusuf Khass Hajib's "Qutadgu Bilig." Proverbs hold significant importance in the life of our people.

Folk proverbs are a concise form of folklore. Folk proverbs reflect the beauty of our language, the elegance of our speech, the logic of our intellect and reasoning, as well as centuries of life experience and the way of life of our people. For this reason, proverbs are extremely widespread and have been consistently used in human communication processes, as well as in artistic, scientific, and historical works for thousands of years. Folk proverbs are widely used because they consist of wise words, often based on artistic and figurative reflections.

Since they manifest within the structure of the national language, the words in a proverb cannot be replaced or changed with others, and it is impossible to alter them. The field of paremiology is the study

of proverbs and sayings. Paremiology, derived from the Greek word "paroimia," means a proverb or a symbolic story.[1]

Proverbs, over the centuries, have been passed down orally from generation to generation. They are concise and simple, short and meaningful, and are considered examples of logical folk oral creativity. In proverbs, sayings, anecdotes, and fixed expressions, the life issues of the people-such as their labor and hardships, worries, joys, successes and defeats, and customs are all reflected. It is difficult to say exactly when and by whom this ancient folk creativity was created, or under what circumstances. In any case, there is no doubt that in the creation of these simple and complex, stable and enduring expressions, as well as deeply meaningful sayings, scholars, scientists, virtuous individuals, and skilled poets have made significant contributions alongside the common people.

As mentioned above, in each proverb, the customs, lifestyle, and life issues of the people-such as their labor and hardships, worries, joys, successes and defeats, and traditions-are all reflected.

The famous Russian writer Leo Tolstoy also highly values the role and importance of proverbs in life, stating the following: He acknowledged, "In every proverb, the image of the people who created it can be seen." It should also be noted that in proverbs, we see and feel the path our ancestors walked, their joys and sorrows, and their way of life. He acknowledged, "In every proverb, the image of the people who created it can be seen." It should also be noted that in proverbs, we see and feel the path our ancestors walked, their joys and sorrows, and their way of life. Moreover, in proverbs, the people's universal knowledge and deep insight are expressed. For example, proverbs like "There is no lake without frogs," "Saying halva doesn't make the mouth sweet," "The pen cannot do the work of the sword," "Anger is an enemy, wisdom is a friend," "Where the needle passes, the thread can follow," "Even a madman loses his purse once," and "The gentle horse's kick is strong" carry profound meaning, thought, and feeling beneath their brief and playful forms.

Furthermore, if we provide examples of proverbs on various topics, such as homeland and patriotism: "Do not part from your people, or your strength will leave you," "Better to be a dog in your own land than a lord in someone else's," or "Better to be a beggar in your own land than a lord in a foreign land," "If your homeland is safe, your future will never be bleak." On the topics of hard work and laziness: "A child who has not tasted hardship cannot appreciate its value," "If you sow with one hand, you will reap with two," "What someone gives is a burden, but what labor gives is satisfaction."

On honesty and greed: "Watch the one who eats without working," "The food earned through hard work will nourish your body like oil," "Bribery opens the door to hell, but the wise man avoids it," "The greedy eats without effort, but the hardworking gathers with diligence." In addition to these, proverbs on topics such as good and evil, patience and impatience, kindness, need and necessity, and others, each one is like an artistic masterpiece. In every line of these rich creative gems, a thousand wisdoms are embodied.

Over time, proverbs have been refined, with their phrases becoming more polished, their meanings deepened, and their forms becoming more concise. In some cases, however, due to listeners and repeaters misunderstanding the intended meaning of a proverb or forgetting what they heard and adding their own interpretation, or intentionally replacing certain words in a proverb to prove a point or express a particular idea, many proverbs have come to be used incorrectly or illogically by later generations, deviating from their original meaning and content. This situation can still be observed in many proverbs currently used among our people, as well as in written literature, theater performances, the press, radio, television, and even in some collections of wisdom. For example, in some works and collections of proverbs, we can find variations such as: the proverb "Hayt" meaning "a camel's help" being changed to "Hoy" meaning "a camel's help," "Chu" meaning "a camel's help," and "Ha-ha" meaning "a camel's help"; "A man's honor kills him, a rabbit's reed kills it" is altered to "A man's honor kills him, a rabbit's whip kills it"; "The wheat doesn't matter, but the wheat's thresher burns" becomes "The wheat doesn't matter, but the wheat's grinder burns"; and "When the enemy flees, the hero increases" turns into "When the enemy flees, the foe increases." To determine which variant of such proverbs is correct and which is incorrect,

[1] O'zbek xalq maqollari/Tuzuvchilar: T. Mirzayev, A. Musoqulov, B. Sarmsoqov; Mas'ul muharrir: Sh. Turimatov.- T.: "Sharq", 2016.-14-bet.

we can find the correct answers in books about the meaning of folk proverbs.

The interest in proverbs from a literary perspective, using them to enhance the artistic quality of a work and ensure the fluency of artistic language, has always been the focus of word artists throughout history. If we carefully study the works of such creators as Yusuf Khass Hajib, Ahmad Yasavi, Rabguz, Lutfi, Alisher Navoi, Babur Abulghazi Bahadur Khan, Munis, Ogahi, Nodira, Muqimiy, Furqat, Avaz, Hamza, Sadriddin Ayni, Fitrat, Cholpon, Abdulla Qodiriy, Oybek, Gofur Ghulom, and many other writers, we can be sure that their works contain numerous proverbs.[2]

In the work "Devoni lug'atit-turk" by folklorist and ethnographer Mahmud Kashgari, nearly 275 proverbs and sayings widely circulated among Turkic peoples are mentioned. It is also important to note that there are works in the history of our literature created based on proverbs. For example, in Muhammad Sharif Gulkhani's "Zarbulmasal," there are over 300 proverbs, and in Sulaymonqul Raji's "Zarbulmasal," more than 400 proverbs are presented in poetic form, which is also one of the noteworthy phenomena.

The process of organizing Uzbek folk proverbs into a specific order, including them in collections and anthologies, and compiling special collections from them began in the second half of the 19th century.

For example, in H. Vambery's "Textbook of Chagatay Language," published in Leipzig in 1867, a collection of Uzbek folklore and literature includes 112 proverbs, with their German translations provided as well. In the subsequent edition of the collection prepared under the leadership of M. Afzalov, over 2,500 proverbs were categorized into 34 topics, while in R. Jumaniyozov's latest edition, 1,047 proverbs were grouped under 22 topics. Additionally, B. Rahmonov's collection contains 564 proverbs, and Sh. Jo'raev's collection includes 711 proverbs. P. U. Bakirov conducted a semantic structural analysis of proverbs in Uzbek, Russian, and Kazakh languages. Under the editorial supervision of Sh. Shomaqsudov, the book "Hikmatnoma" on Uzbek proverbs was published, and also, two volumes of "Uzbek Folk Proverbs" were released. In 2009, 2012, and 2013, T. Mirzayev compiled the "Uzbek Folk Proverbs," which were published by the "Sharq" publishing house. In these collections, the proverbs are presented categorized by themes.[3]

By the late 1980s, the staff of the Alisher Navoi Institute of Language and Literature at the Academy of Sciences of Uzbekistan published nearly 13,000 proverbs, arranged alphabetically. This is another example of how the Uzbek people possess a vast and invaluable cultural heritage. Life experience shows that a poet, when deeply immersed in passion, can compose dozens of songs. However, for a proverb to be artistically perfected and to find a place in the hearts of the people, it takes tens or even hundreds of years. Proverbs are not only the most widespread but also the most characteristic genre of folk oral tradition. The history of the people, their character, labor activities, and the peculiarities of their lifestyle are sealed in proverbs, hidden in a metaphorical manner, much like the traces of ancient life left on stones. Proverbs, as long as the people who created them live, remain alive for thousands of years, like a living being. The language of the people who gave rise to these proverbs also preserves its figurative power, lasting for millennia.

It should be noted that proverbs embody the wisdom of the people who created them. The great philosopher and scholar Aristotle, from the 4th century BC, once said: "Wisdom is the science of certain causes and principles..." Wisdom, from the perspective of justice, can be considered divine, and for this reason, wisdom is primarily similar to God..." The earliest proverbs appeared in ancient times. "The origins of the emergence of proverbs are hidden in their meaning." Most proverbs delve into the realm of production relations and customs, becoming an inseparable part of that domain. The poetic expression of thought in proverbs is the unconscious-artistic form of reality. Unlike proverbs, a "matal" is an expressive figurative expression used in speech for emotional evaluation and is commonly used according to the principle of equivalence for a number of similar life events.If a proverb strengthens speech with a distinct meaning, a new complete conclusion, a "matal" is introduced as a full part of an idea or conclusion.

[2] O'zbek xalq maqollari/Tuzuvchilar: T. Mirzayev, A. Musoqulov, B. Sarmsoqov; Mas'ul muharrir: Sh. Turimatov.- T.: "Sharq", 2016.-4-bet.

[3] "Yaxshilik" TUSHUNCHASINI IFODALOVCHI MAQOLLAR SEMANTIKASI/ Tuzuvchi:ADILOVA FANUZA SHODIYOR QIZI BITIRUV MALAKAVIY ISHI.Toshkent.: 2018. 5-bet.

In conclusion, Uzbek proverbs that express goodness encourage people to strive for perfection and do good deeds. The proverb "Do good and throw it into the water, the fish will know, and if the fish doesn't know, God will know" calls on people to do good deeds. Proverbs are the jewels of folk oral literature that reflect the wisdom of the people, the spirit of the nation, and its culture. Studying proverbs, as well as folk creativity, is of great importance today. Proverbs are part of our nation's national, cultural, and spiritual heritage that has been passed down from generation to generation. The primary means of passing down this heritage from generation to generation are the family and educational institutions. This heritage is also considered a reflection of our culture. The close connection and interrelation between language and culture allow for their study within a unified methodological framework.

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