



EVOLUTION AND EARLY FORMS OF FOLK PROVERBS IN ANCIENT TURKS STONE INSCRIPTIONS

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Received: 26 th August 2024 Accepted: 24 th September 2024	The genre of proverb is one of the fundamental bases of oral folklore. The emergence, formation and development of proverbs are directly related to the history, worldview, contemplation, spirituality of the nation. As the encyclopedic scientist Abdurauf Fitrat said: ... the proverb occupies a special place among the examples of oral creativity written for the understanding, pleasure, feeling, spirit of many people. Since no other genre can compare with the proverb either in quantity or in application. If the constant use of proverbs in our living language in accordance with the requirements of speech, as well as continuous development and expansion in terms of meaning is the first reason for the steady increase in the layers of such thinking, then the use of these samples by poets and writers in their works is the second factor that ensures the viability and stability of the genre

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For any phenomenon that has formed in reality, it is natural to strive for perfection, development and evolution. We can observe the same situation in proverbs. However, the evolution of proverbs cannot be determined by the fact that they themselves go beyond the composition of speech. The viability of proverbs is in oral form and is considered an extremely ancient genre. In our opinion, the best way to determine the development of proverbs is to compare the proverbs used in the monuments of classical literature with the most ancient written monuments of the Turkic peoples,

the Orkhon-Yenisei inscriptions and proverbs from "Devoni Lugot-i-Turk" by Mahmud Kashgari. Since these works are the first sources providing information about Turkic proverbs.

As we know, ancient inscriptions - Orkhon-Yenisei monuments - are the first examples of Turkic prose. According to available data, they have reached us without any changes. These monuments also used folk proverbs that embodied the artistic thinking, life experience and observations of the creator of the V th-VIII th centuries. In literary criticism, studies were conducted on the poetics of these ancient monuments, during which noteworthy scientific and theoretical conclusions were made. Most of the studied works also pay partial attention to the proverbs used in the text of stone steles. Proverbs in the text of the inscriptions are not simply quoted, they are given a specific goal and task. That is, the proverbs in the memorial correspond to the content of the text, reveal the character and worldview of the main character, perform the function of illumination, emphasis, proof of the essence of what is happening. Thanks to a more thorough study of the form and content of their use in the text, it is possible to determine the original appearance, structure and artistry of the proverbs, as well as its evolution. In the monument "Tonukuk" as a perpetuation of the merits of the wise elder Tonyukuk to the Turk-Sirk people, who received the title of shad, uniting seven hundred people,



the proverb is given: "Orik buka va semiz bukani (birov) tezagidan bilsa, birov semiz buka va orik bukani azhrata olmas" ("Someone recognizes a skinny bull and a fat bull by its dung, and someone cannot distinguish a fat bull from a skinny one"). In the proverb, the words are used in a figurative sense, a skinny and a fat bull figuratively mean a person. The inclusion of a metaphor in the word bull in the proverb, in our opinion, is associated with the interpretation of the bull as a direct symbol of goodness, strength among the peoples of the East. As folklorist Jabbar Eshonkulov notes: "According to the myths of the Turkic peoples, the world is on the horns of a large red bull," or in "Avesto," there was an opinion that human children were spread from the bull-man – Gavomard, created by Ahuramazda, which gave rise to the belief in the cult of the bull among people. Based on this, in folk proverbs, the bull and the ox are found as equivalent symbols of man. Therefore, in the Uzbek folk proverbs "Eru xotin qo'sh ho'kiz," ("Husband and wife are two oxen"), "Buzoqning turqi tuqqaniga ma'lum," (2.203). ("The habits of a newborn calf are known to its mother"), "Buzoqning yugurgani somonxonagacha" ("The running of a calf to the hayloft"), "Yaxshi buz oq ikki onani emar" ("A good calf sucks two mothers"), etc. However, the proverb "Someone can tell a skinny bull from a fat bull by its dung, while someone cannot tell a fat bull from a skinny one" has not survived. The proverb emphasizes that for the peace and prosperity of the country and people, this is not the business of someone (be it a beggar or a king), but the essence is in the value of this work. Indeed, it does not matter whose work on a well-cultivated field is absorbed by a skinny or fat bull. The main thing is the result: a good harvest. Although this proverb has definitely not survived, there are proverbs in our speech that are close to its content. For example, in the proverbs "Vatan uchun o'lmoq sharaf" (1.113), ("To die for the Motherland is an honor") (1.113), "El ishi deb erinma, ish qildim deb kerilma" ("Never be lazy in serving the people, do not be proud") (2.163) it is said that it is a man's duty to take care of the country, and that this duty is a great honor. It is evident that although ancient proverbs have not retained their form over time, they have retained the imagery and idea that became the basis for the emergence of proverbs of such content. This shows the periodic development of proverbs.

In the sense of the call for unity in the stele: "Tabgach, Oguz, China – if this trinity oppresses us, we will be under siege. In this case, we will be like someone who has given up his wealth and his soul") after this thought is given the proverb: "If this trinity oppresses

us, we will be under siege. If this trinity oppresses us, we will be like someone who has given up his wealth and his soul." "Ingichka yog'on bo'lsa, uzadigan bahodir emish" ("A fragile assembly is easy to break, a thin assembly is easy to tear. If a fragile rope is thick, a hero will tear it. If a thin rope is wide, a hero will tear it"). The proverb is a complex sentence in its structure, and the use of words with opposite meanings in it increased the volume of content. Although this proverb is not found in the same form today, there are variants that correspond to its content. This proverb paved the way for the emergence of proverbs promoting solidarity in our speech, laying the foundation for the emergence of such proverbs as: "Oltovlon ola bo'lsa, og'zidagin oldirar, to'rtovlon tugal bo'lsa tepadagin indirar" ("If six people are not united, they suffer defeat, and if four people unite, they always win") (1. 310), "Birlashgan – uzar, birlashmagan – to'zar" ("Those who are united will win, those who are not united will lose") (1. 87), "Ayrilganni ayik er, bo'linganni bo'ri er" (1. 222) ("The bear eats the one who is divided, and the wolf eats the one who is divided"), "Yo'g'on cho'zilar, ingichka uzilar" (1.45), ("The thick one stretches, the thin one breaks off").

It should be noted that in the Tonyukuk stele, proverbs occupy a special place in the glorification of courage, bravery and heroism. For example, "Bizning kuzatuvchilarimiz til tutib keldi. Gapi shunday: Yaris dashtida o'n fog' lashkar yig'ildi. Bu gapni eshitib, beklar hammasi qaytailik, pokiza uyat yaxshidir, dedilar. Men esa shunday deganman: men dono To'nyuquq Oltin yishni oshib keldik, Irtish daryosini kechib keldik. Zhangchilarning kelgani qahramon (Erning kalmishi alp), deganlar" ("Our observers caught the tongue. He said: "An army of ten districts has gathered on the Yaris plain." Hearing these words, the beys said: "Let's go back, we will not be able to defeat them, immaculate shame is good. I told them this: I am the wise Tonyukuk, we crossed the Golden Pasture, we crossed the Irtys River, the fact that our warriors reached the brave, the ancients said: ("The one who enters the battle voluntarily is brave"). The proverb "immaculate shame is good" was uttered by the beks after a prisoner captured by the enemy reported the abundance of the enemy army. That is, it was used in the decision of the beks, who preferred to retreat without attacking. It can be said that the content of this proverb is the basis of the following proverbs: "Uyat – o'limdan qattiq", (shame is worse than death), "Uyat o'limdan yomon" (Shame is worse than death), "Yutkizganni tan olmoq mardning ishi" (Admitting defeat is the work of the brave).



The idea of courage and bravery is equally relevant at all times. In particular, the development of the country and loyalty to the Motherland were a special pride of the ancient Turkic peoples. That is why there are many proverbs among the people glorifying brave people who served the country and the people. The earliest examples of such proverbs are also found in ancient memoirs. Therefore, the proverb in the monument: "Ernig kalmishi alp" ("He who enters the battle voluntarily is a brave man") was improved in periodic evolution and created such proverbs as "Er yigitni yov ustida ko'r" (2.173) ("Test the brave youth before the enemy"), "Botir yovda bilinar" (1.102) ("A hero is glorified in battles with the enemy"), "Mard maydonda sinalar (1.263)" ("A hero is tested on the battlefield"), "Er boshiga ish tusha, etik bilan suv kechar, ot boshiga ish tusha suvliq bilan suv ichar" (2.174) ("When a brave man is in trouble, he walks on water in boots, when a horse is in trouble, he drinks tasteless water"). The next proverb in the monument: "Allaqanday erdagi hoqonlik xalqqa don souk bülse hóm, nima gami bular emish" ("Even if the ruler of a foreign land has no bread for the people he rules, it does not bother him"), this proverb emphasizes that for a colonial state the state of a dependent country, the lives of people are worth nothing. The content of this proverb corresponds to these proverbs. "The well-fed do not care about the hungry" (2.287) ("There is no meat in the gut, there is no friend from a stranger") (1.210),

The Orkhon-Yenisei monuments were inscribed as the first literary monuments based on the memories of an individual. Naturally, Tonyukuk entrusts the most learned person of his time to record this monument. Therefore, we accept these memories as works of art and study them as the works of an VIII th-century author. Therefore, it is also difficult to say that the proverbs in the stele also belong to pure oral folklore.

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