

DESCRIPTION OF ANCIENT PROVERBS

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Annotation: Proverbs are one of the oldest popular genres of Uzbek folklore, which reflects the worldview, attitude to society and moral norms of the people. This article elucidates certain ancient proverbs and their new versions in today's literature.

Keywords: myth, proverb, genre, ancient, written monument, source, tradition, content, folk wisdom.

Uzbek folk proverbs have been formed as a separate genre for a long time, passed down from generation to generation, by word of mouth, and at the same time, their ancient examples have reached us through the cultural and literary written monuments of the past. Through the works of the representatives of our classical literature: Ahmad Yassavi, Nosiriddin Rabguzi, Atoi, Sakkoki, Gadoi, Lutoi, Alisher Navoi, Muhammad Sharif Gulkhani as well as, Mahmud Qashqari's "Devonu lug'otit turk", Yusuf Khos Hajib's "Qutadg'u bilig", Ahmad Yugnaki's "Hibatul haqoyiq" many examples of oral creation, in particular folk proverbs, have arrived, either in their original form, or with some modifications. Of these written literary sources, Mahmud Kashgari's Devonu lug'otit turk and Gulkhani's Zarbulmasal pay special attention to proverbs.

We are well aware that the first dictionary of the Turkic language compiled by the encyclopedic scholar Mahmud Kashgari contains specific examples of both oral and written literature, especially many folk proverbs on oral creation, which is why they have survived to our time. The proverbs in Devonu lug'atit-turk are common among the ancient Turkic tribes and clans, and they can be assumed to be much older than the Devonian period, depending on the content, language, and style of the articles: It expresses a primitive view of the events and does not show traces of

Islamic teachings, nor does it use Arabic words. Many of the articles quoted in Devonu lug'otit turk are now almost obsolete, and some of the words in them are outdated. In these proverbs the spirit of that time, the worldview, various forms of attitude to people, to work are reflected. There are also articles on patriotism, love for the motherland, respect for the motherland: "Tulku o'z iniga urusa, ujuz bo'lur" (When a fox howls at its nest, it becomes itchy). Mahmud Kashgari explains this proverb as follows: "This proverb is addressed to those who denigrate their people, their ancestors, and their country".

A proverb that encourages us to always be vigilant and vigilant against our enemies: "Tulum anutsa, qulun bo'lur, Tulum unutsa, bolun bo'lur" ((He who prepares a weapon against the enemy will be a knight, and he who forgets to prepare a weapon will be taken as prisoner).

Adult experience, a proverb about the high value of their teachings: "Qul savi qalmas, Qag'il bag'i yazilmas" (The word of the elders is not in vain, the garden of the willow branch is not written).

"O'd kechar kishi to'ymas, yalingu qo'g'li mangu qolmas" (Time passes, man is insatiable, the human child is not eternal). And this article is about the mortality of the world, the shortness of human life, and calls for life not to be wasted.

"Suv ichirmasga sut ber" (Give milk to one who does not drink water) is used in the sense that do good to one who does evil.

The answer to goodness is also goodness, kindness, generosity, or praise: "Ko'b sukutga qush qo'nar, Ko'rkluk kishiga so'z kelar" (A bird lands on a tree with many horns, and a word (praise) comes to a good person) or another option: "Yig'ach unicha yel tegir, Ko'rklig kishiga so'z kelir" (The wind touches the end of the tree, a good person will be punished, so he must be careful.)

Another of the highest virtues in man is moderation. On the contrary, evil, lowliness, and facelessness are among the vilest traits. That is why a proverb has appeared in the vernacular: "Tuzin birla urush, o'tun birla ustarma" (Fight with a

gentleman (because you can press him), don't fight with a shameless, faceless man (because he will embarrass you).

“Tag‘ig‘ uquqin egmas, tengizni qayiqin bukmas” (The mountain does not bend with a rope, the sea does not bend with a boat) The proverb is used in the sense that great deeds cannot be stopped for trivial reasons.

“Egma ekinda qolmas” (labor does not go idle) proverb encourages serious work.

“Kengashlik bilik uzlashur, kengashsiz bilik o‘prashur” (Consultative work gets better and worse, bad work gets worse and worse) is called for mutual consultation in articles.

“Sabanda sandrish bo‘lsa, O‘rtugunda irtash bo‘lmas” (If the land is plowed while plowing, there will be no misunderstanding in the threshing floor). The article emphasizes the need to work from the beginning so that misunderstandings do not arise.

“O‘kuz azaqi bo‘lg‘uncha, buzag‘u bashi bo‘lsa yik” (It is better to have a calf's head than a bull's leg) The article concludes that independence is better than submission.

“Ko‘k ko‘rdi keragu yazti” (He saw the hard work and put the grass behind him). The article says that intolerance, impatience can lead to humiliation and criticism.

In fact, the proverb "Temirni qizig‘ida bos" summarizes the facts and gives a complete idea, a generalized meaning. Admonition, instruction is aimed at getting everything done on time, and the meaning is extremely broad. In the proverb "Sulaymon o‘ldi, devlar qutuldi", there is no complete, generalized meaning, no conclusion, only a special meaning. Thus, while a proverb conveys a deep and broad meaning, an instructive, complete thought, a proverb is an impressive speech ornament that represents a subtle character.

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