



Japan they are Yuki-onna, in the Slavic tradition, possibly Mara-Marena.

In "The Snow Queen" there is a detail of a magic mirror, which can be found in Uzbek fairy tales as well.

We have considered only a few symbols that are most often used in the texts of fairy tales of different peoples. However, even they convince that in the texts of fairy tales of different nations, fairytale symbols are similar. In the linguistic cultures of different nations, the sword is associated with strength and power, punishes with justice, blessing and hope for divine help bring fairy magic together. And insignificant differences in the symbolism of natural facts and natural loci, we explain by their different significance in the compared linguocultures.

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THE LIFESTYLE OF TURKIC NATIONS REFLECTED IN THE FOLKLORE

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Abstract: The article analyzes the proverbs of the Turkic peoples and the lifestyle of ancient people reflected in them.

Key words: Turkic peoples, folklore, proverbs.

Аннотация: В статье анализируются пословицы тюркских народов и отраженный в них образ жизни людей древности.

Ключевые слова: Тюркские народы, фольклор, пословицы.

Аннотация: Мақолада туркий халқлар мақоллари ва уларда акс этган қадимги давр одамларининг ҳаёт тарзлари таҳлил этилган

Калит сўзлар: Туркий халқлар, фольклор, мақоллар.

The Turks (Turkic peoples, peoples of the Turkic linguistic group) are an ethnolinguistic community of peoples who speak Turkic languages and have a Turkic origin.

Most of the modern Turks are Muslims, but there are also Orthodox Christians (the main part of the Gagauz, Chuvash, part of the Tatars and Yakuts), Jews (Krymchaks and Karaites), Buddhists (Tuvinians, yellow Uighurs and part of the Salars), Burkhanists (Altai), Tengrians and shamanists (Khakass, Shors, Teleuts, Yakuts and Dolgans).

Modern Turkic-speaking peoples are widespread outside their historical range, the overwhelming majority of them live in Eurasia, in the territories of various states - from Central Asia (including China) and the Russian Far East, and to the west - in the Middle East, Caucasus, and South-Eastern Europe. There are also Turkic minorities in the countries of Western Europe, Australia, and North Africa. The largest settlement area is in Russia, and the largest population is in Turkey.

Since ancient times, about forty Turkic-speaking peoples have lived side by side. Therefore, there is harmony in their way of life, customs, rituals and traditions, as well as similarities in religious views, material and cultural wealth, literature and art. Such a community, associated with the beginning of the oral poetic creativity of the Turkic peoples, shows that the ethnogenetic history of these peoples dates back to ancient times.

In the process of changing and developing historical conditions and cultural environment, various differences also arose between the proverbs of peoples living side by side. At a time when the self-consciousness of each nation is being formed, a comparative study of the proverbs of the Turkic peoples plays an important role in strengthening cultural and socio-literary ties between these peoples.

The Turkic peoples passed on their centuries-old life experiences to future generations in the form of proverbs. This small genre of folklore reflects the unique nature of the people, their spiritual world, way of life, historical, social, ethnographic, ethnopedagogical, philosophical, religious and aesthetic views. Proverbs embody the logical conclusions of the masses about real events and various social relations between people, as well as wise conclusions that have emerged as a result of many years of life experience. For example, every nation has its own aesthetic approach to reality. This



attitude finds its artistic expression in myths, fairy tales, proverbs and, above all, in large-scale epic works – doston (an epic work in folklore or literature of the Near and Middle East, Southeast Asia) [1, 13].

Professor Q. Sodiqov says the following about the origin of ancient Turkic proverbs: “The period of creation of ancient Turkic proverbs is not clear. Although our famous scientists wrote them down thousand years ago, these proverbs are rooted in the mists of time. In some of them, we also feel traces of the created period. In particular, the proverb “One who does good deeds is like a Burkhan, and one who has no religion is like a copper coin” probably originated in the Buddhist environment. The Burkhan mentioned in the proverb is the Buddha in Buddhism. This proverb implies that "a person who does good deeds is equal to Buddha, and a person without religion is worthless." [2, 78].

The fact that folk proverbs arose from the distant past also explains why some examples are not easy to understand today. Sometimes there are proverbs in which it is difficult to understand. For example, let’s consider the Uzbek proverb: *Bir pul berib yiglatdim, ming pul berib yupatdim.* (English word by word translation: I made him/her cry by giving one coin, I consoled him/her by giving a thousand coins.) The essence of this proverb can only be deduced from the direction of thought and the method of contrast in the proverb. That is, in a general sense, it is a warning that a wrongful act or event may ultimately cause additional anxiety in a person. You need to act so that this action does not lead to bad consequences. But why to give a penny to make somebody cry and to give a thousand to console? We should go back to history to solve this problem. In ancient times, there were special people who cried during mourning. If a person dies in the house, the family members summons the mourner. For a fee she had to cry during mourning. But some were crying so hard that the owner of the corpse could not bear these words, this cry, this groan. Then he begged them not to cry. The mourners, on the other hand, deliberately intensified the cry. As a result, they were paid more to stop crying. The proverb described a case when a mourner was called for a small fee, but she was given large sums of money to keep her silent. The origin of this proverb goes back to more than hundred years.

The way of life, geographical location, ethnography of a certain people play an important role in the emergence of proverbs. Let’s consider another Turkic proverb: “*Olovga tegsang o’char, qo’shningga tegsang, ko’char*” [3. 252]. English word by word translation: If you touch the fire, it will go out, if you touch the neighbors, they will move. This proverb describes the nomadic lifestyle of the Turkic people in ancient times when they lit fire outside among the yurts and sit around it. At those times to move from one place to another was not difficult as people lived in yurts.

The earliest written forms of ancient Turkic proverbs can be found in the monuments found in the ruins of Turfan. These sources are now in the Brandenburg Museum in Berlin. A total of fourteen proverbs are given in the manuscript No. T.II.Y.19



[4, 272-275]. Some of them used Buddhist terms, and the period of their creation dates back to the Turkic-Buddhist environment.

Large written Turkic proverbs can be found in the “Devon lugat it-Turk of Mahmud Kashgari.

In ancient Turkic literature, the term "saw" and the word-combination "fathers' word" were used to denote the genre of proverbs. Linguist and ethnographer, traveler and folklorist Mahmud Kashgari in his "Devon lugotit Turk" describes the word [ساف] "saw" as "the word of fathers", and interpreted as "so say the fathers" [سافدا مئدغ تكلر]. According to Mahmud Kashgari, the fact that the word "saw" is used in Turkish in more than one sense can be understood from the following definitions:

- ساف "saw" – short story. To tell about ancient events.
- ساف "saw" – story. To tell a story.
- ساف "saw" – brochure, letter, booklet.
- ساف "saw" – word, speech.
- ساف "saw" – carrier of previous messages, news. [5, 168].

The word "saw" in the ancient Turkic language is a polysemantic lexeme used in several senses, which also means a proverb.

The name of the genre of proverbs shows common features among the Turkic peoples. It should be noted that many peoples use proverbs in the sense of "the father's word". A study comparing Turkic peoples' proverbs explains that the Chuvash call the proverb "vattisen samakhe" - the advice of ancestors, the opinion of ancestors (especially the elderly), and the Turks (Ottoman Turks) say “atalar sozi” – “the fathers' word”. The cultural experience of the Turkic peoples, accumulated over the centuries, was condensed in the archetypal image of an old man, symbolizing spiritual and paternal wisdom, and generally, the male principle dominating in Turkic culture, localized in the image of the Cultural Hero.

Thus, the term “father's word”, used as a term to describe the genre of proverbs, is actively used in the Turkic languages.

Many proverbs have analogues among all Turkic-speaking peoples. This is due to the commonality of their spiritual culture, identical living conditions of everyday life, economy, historical conditions. There is much in common in the aphoristic poetry of language-related Turkic-speaking peoples, especially Uzbeks, Kazakhs, Kyrgyz, Khakass, Tuvinians. For example, the English proverb "Do not spit in the well, it will be useful to drink water" is available among the Altai: "Arzhaan suuga tukurbe - suu icherge keliger". It is also common among Kazakhs, Khakassians, Tuvinians and others. The proverb "A raven will not pick out a crow's eyes" among the Altai and Kirghiz sounds the same: "Kuskun kuskunnyn 'kozin chokubas'" (Alt.), "Karga karganyn 'kozun chokubayt'" (Kirg.).



The only difference is in the name of the bird. For some it is a raven, for others it is a hawk or a kite.

The proverb "A mountain does not converge with a mountain, a person will meet with a person (will converge)" has also become national and even universal. It is common among almost all Turkic-speaking peoples: Uzbeks, Tatars, Bashkirs, Altai, Kyrgyz, Khakass, etc. Among the Kirghiz it sounds like "Eki too koshulbayt, eki kishi korunit"; among Altai people "Kyr kyrla duuktashpas, kizhi kizhile duuktazhar". An Altai proverb with a social sound, "When the cattle is sick, the dog grows fat, when people are sick, the shaman grows fat" is common among the Kazakhs, Kyrgyz, Tuvinians, and Khakass. There are many other examples of common proverbs.

The adequacy of some proverbs of different peoples, as we noted, is not a direct borrowing, but the result of independent creativity of the people, caused by the same living conditions, the same stages of social development, common historical experience and ideology. In other words, this community is explained by the historical and genetic kinship of peoples, as well as by spiritual ties, interpenetration by the mutual influence of poetic culture.

The horse played an important role in the life of the nomadic Turks. Among the 70 themes of the collection "Uzbek Folk Proverbs" [6] compiled by T. Mirzaev, A. Musakulov, and B. Sarimsakov, we can find many proverbs associated with the image of a horse. The book "Devonu lugotit-Turk" of Mahmud Kashgari also contains more than 10 proverbs about horses.

In the dictionary of common Turkic paremias, compiled by Ö. Çobanoglu [7] [Çobanoglu, 2004], analogs from 40 languages of different Turkic ethnic groups are given to 995 Turkic proverbs. In this book you can find the proverbs of different Turkic nations about horses. For example:

ttü. At alirsan binip al, kiz alirsan bilip al.

oğzt. Ulu gözile kiz al, ergen gözüle at al.

osml. Ergen göztüyle kiz alma, yorgun gözüyle at alma.

ahsk. Ulu gözi ile giz al, ergen gözi ile at al.

başk. At alhañ tişine kara, kiz alhan äsähinä kara.

çuvş. Uta şalne pahsa ilesse, here kusran pahsa ilesse.

haks. At alzañ alnina, ipçi alzañ arhazina kör.

kary. At alsan minip al, kiz alsan bilip al.

kirm. At alsañ, minip al, kiz alsan körip al.

krz. At alsañ minip al, ayal alsañ süyüp al.

nogy. At alsañ bas minen tüs al, katin alsañ köz minen kas al.

özbk. At alsañ minib al, hatin alsañ körib al.

tatr. At alsañ, tüş bilen baş al, hati alsañ, küz bilen kaş al.



trkm. Al alsañ, yorga bilen yöriş al, ayal alsañ, akil bilen huş al. [8, 96].

In English: If you take a horse - first take a detour, and if you take a wife - first take a closer look.

These coincidences in the proverbs of the Turkic nations show that all Turkic people had nomadic lifestyle before. Moreover the presence of common Turkic proverbs indirectly testifies to the kinship of the linguistic and folklore cultures of the Western and Eastern Turkic ethnic groups.

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