

COMPARATIVE ANALYSIS OF UZBEK AND KARAKALPAK PROVERBS



Linguistics

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Abstract

The given article deals with less investigated field of Uzbek and Karakalpak Folk genre as proverbs. Investigation was done in comparative approach. Hypothesis, views, and points by world folk scientists, Russian, Uzbek and Karakalpak scholars about folk were gathered and summarized by author it was presented about proverbs (parable) as one of the field of folk. Generally, proverbs are common genre for all Turkic Languages. The Uzbek and Karakalpak have enough ancient and rich history, moreover they emphasized as the nations which have wide variety of folk masterpieces. It is known that any nation in this world has its own lifestyle because of geographical position and continental conveniences. Of course, these might impact at least on their spirit, traditions, and culture. These conditions may influence either on other folk genres or proverbs. It was done typological analysis of proverb “Kari bilganni, Paribilmaydi” (Which knows the adult, doesn’t know the youth) and found that it has some variants in both languages in the Uzbek and Karakalpak folk materials. While analysis it was clarified some similarities and differences of these variants. Plot, motif, and characters of the proverbs were compared with the structure. Especially, actions of characters, plot development of the proverbs helped to find more similar and vary features of two compared folks.

Folk materials, which were created by the Uzbeks and Karakalpaks for many years, were covered major part of our national and traditional art. As each people have the high ideological principles, the Uzbek and Karakalpak have ancient history that was expressed in rich and colourful masterpieces of the folk materials and shows the value of this nation.

Moreover, the Uzbek and Karakalpak folk consist of myths, legends, proverbs, sayings, acclamations, blessings, riddles, songs, anecdotes, proverbs, sayings, fairy-tales and dastans (heroic epic poems), they were created the mass and their gifted representatives were polishing year by year so that at the present we have such enormous and rich wealth which came by inheritance. Folklorist scholar Jabbor Eshonkul holds, "What I understand is that all processes, ceremonies, lifestyles, consciousness, from birth to death, from sand under our legs to the air that we breathe, our thoughts, our language, our songs are all our spoken and unspoken folklore.

We are surrounded by folklore, our land and our sky is folklore. Universe and life are folklore itself. We just have to read it like the creators and singers. The world secular knowledge, literature, and art start from the awareness of this national treasure and enthusiasm to yourself, to accept it to your spirituality"[10, p. 8].

People with the same ethnic backgrounds will gather rich experience of the life by living under different circumstances, and the development of the language will have an effect on people's life. Russian scientist I.V Pukhov shows the reasons for the common features of the oral folk tales in two factors:

1. Commonality of ethnicity and culture of the people, as well as regional proximity;
2. The similarities between the forms of social development [8, p. 84].

Human beings always live in harmony with nature, especially in its seasons. This adjustment involves the mentality of people and also their lifestyle. As a consequence, all people of the world have created different types of labor, diverse traditions, depending on the geographical structure and climate of each region. The talent, outlook and world view of every nation grow and develop. It is reflected in the oral folklore of the people. Like other genres, proverbs also prove above-mentioned ideas.

Proverbs are one of the most common genres in the Uzbek and Karakalpak folklore. The genre of proverb in Uzbek and Karakalpak folklore is partly investigated and studied. However, there are still many unexplored aspects of this genre. Proverbs were fused with fairy tales. It is sure that proverbs are different from other genres of folklore, when they have a small, compact form of fairy tales, the content of which is based on vital fabrications and a certain educational mission.

We can see many samples of proverbs in the work of Mahmud Qashqari's "Devonulug'otit Turk" which is a famous book for the Turkic people. In his book he says: "I explained briefly the nature and use of each word of the tribe. In this case, I used the poems used, the words in the language of the Turkic wisdom spoken in the days of gladness and mourning, so that the users can convey them to the transmitters, and the transmitters to the speakers and listeners in that language. That is why I have collected all material in this book" [6, p. 23]. This author is not only a linguist, but also a writer, an ethnographer and a folklore writer of his time.

Together with the Uzbek, Turkic tribes such as Kazakh, Kyrgyz, Turkmen and Karakalpak that are living in Central Asia have their own fond of proverbial treasure. It should be noted that during the analysis of certain transitional forms, it is understood the genetic features of this genre, its distribution and living traditions are revealed by identifying typology of Turkic folklore in general.

Exploring of proverb genre in the Uzbek folklore became special genre of the 80s in 20th century. In the works of K. Imomov, [13, p. 54] B. Sarimsakov, [12, p. 73] S. Kholmirezayeva [3, p. 3], there is theoretical knowledge about the specific features of the transcription of genre.

In Karakalpak folklore S. Akhmetov, S. Bakhadirova [4, p. 75] Q. Ayimbetov [2, p. 3] A. Pakhraddinov [7, p. 3] summarize brief information in their scientific works and explain this term.

"The people of Karakalpakstan enlarged their materials in culture, history by interacting with other many nations. It enhances culture and literature through friendship and solidarity. By learning samples of folklore of other nations they added new genres to their oral folklore. In these ways, different genres of Karakalpak oral poetry have developed. The relationship of Central Asian tribes covers so many years" [1, p. 13]. It proves that the interaction between Uzbek and Karakalpak goes back to the ancient past.

Numerous works reflecting the people's spirit, tradition, religious beliefs and ethnographic phenomena are the essential elements of the history of the ancient Turkic people, their outlook, and in particular the history of folklore. Identifying the history and nature of the genre of proverb is based on the purpose of identifying the common and different aspects of the Uzbek and Karakalpak folklore. "One of the most important tasks of folklore is to study the structure and structure of this or that work" [9, p. 20]. In this sense, the purpose of this study was to investigate and analyze the Uzbek and Karakalpak proverbs and explore information of their origin, source and features.

Historical records of ancient tourists and historians on various customs and rituals, their first ideas about folklore play an important role in the history of folklore.

Turkic nations of Central Asia: Uzbeks, Kazakhs, Kyrgyzs, Karakalpaks and Turkmen have their long time period and during that time they were connected with each other deeply. The nomadic Turkic tribes lived together in different periods in Central Asia. "[5, p. 186]

Based on these ideas, it should be noted that V. Jirmunsky's research plays an important role in the comparative-typological study of folklore. According to him, "... a similarly meaningful work of folklore shows the historical, psychological and the national ideals of the people and their national appearance. The method of investigating them in a comparative way allows them to deeply identify the historical foundations of that

national identity"[5, p. 186]. In order to achieve this goal, we try to analyze comparatively the proverb "Қарибилганнипарибилмас"/(*what knows the adult, doesn't know the young*).

The peculiarities of this proverb in Uzbek and Karakalpak versions are reflected in the following cases: In order to avoid the repetition in the next places, we present the Uzbek variant-I [11, p. 481], the Karakalpak version-II [15, p. 337]. Here we can see similarities of these proverbs.

First of all, the common aspects of both options are:

- The King goes on a journey;

Variant I – *In the past, there was a king in Khorezm. He always took 13-14 year old young men with him to the journey.*

Variant II – *One day The King said : "I will go to the Kazina mountain and I will bring gold from there. So my nation should move to that mountain. I will kill anyone who refuses my order".*

-The men take their father in the chest;

Variant I - *One guy did not know what to do and he had to take his father in the chest with him.*

Variant II – *There was one boy whose name was Berik. He hides his father in the chest.*

-Drought in the journey;

Variant I – *On the way they were at the great desert and out of water. Because of dry and hot weather even horses were exhausted.*

Variant II – *Distance between Kazina mountain and village was 40-day. Even horses started dying from drought.*

-Overcoming difficulties by the help of the old people;

Variant II – *The guys did not know what to do. Then the young man asked advice from his father.*

Variant II – *By the help of father's advice I could save lives of many people from death.*

-Entering to a cave by the help of camels;

Variant II – *They found one camel. At the entrance they left the child and entered to the cave.*

Variant II – *You should ride a camel with its child but left the child at the entrance of cave and continue the way.*

In both versions, different aspects of the life are shown in the following way.

In the first variant, the elderly is eighty yearold. In a subordinate village, eighty-year-old poor man lived with his only son.

In the second variant, the elderly is sixty-five year old. He hides his father in the chest.

One of the interesting aspects of the proverb is that greybeard offer different kind of advices from each other to solve the problem that connected with the drought.

Variant I – *“My son, tell the king to kill a horse, and beewill come to the horse meat. Bee feelsthrifty and will fly to the water. If you follow after bee, you will find water,-”said the old man.*

Variant II – *“My son, release hold all cattle, they will graze some time and after filing thirsty they will stop. If you dig that place you will find water”,- said old man.*

It turns out that in one of them there is a bee-seeker, and in the other is a cow-seeker.

In both versions, the cave is depicted. Interestingly, in one of these caves, there is gold and the second is curative water.

Variant I – *The King knows that there is a healing water in the cave. He ordered the young men to go into the cave and bring from the healing water.*

Variant II – *The King ordered to his people to go into the cave and bring golden.*

In both of these proverbs The Kings reached their goals. Who wanted healing water got the water and who wanted golden got it.

One different feature of first is that there is a lamp to help to overpass the difficulties on the way.

Variant I – *On the other side of the river there was a beautiful lamp. The king commanded the young men to take this lamp.*

One thing to note is that the lamp is not mentioned in the Karakalpak version.

When he asked advice from his father, he said the following.

Variant II – *“Son, tell the king to find one man and to order to him to look at the lamp and the lamp will fall down”,- said the old man.*

It should be noted that in daily life we often hear that some people have sharp glance. Even about it was mentioned in our Holy Book Kuran: "My sons! Do not enter together; you should enter through different gates. I cannot repel any of you from Allah. Judgment belongs only to Allah. I trust only him. I am afraid if you enter from the gate together people will look at you with their sharp glance and it is somehow bad for you. From this passage we can see that idea about sharp glance we have from ancient times"[14, p. 243].

Variant II – *The king gave order to find a man with sharp glance. They found two people. When one of them looked at lamp it fell down the river and at that time another one looked at first man and said: “Your glance is really sharp”. After that first man’s eyes flooded.*

Indeed, this is reflected in this proverb. In both versions the proverb is summarized as follows.

Variant I – *“I used to live with my old father in the village. When I had to go, I do not want to leave my old father alone, but I put him in a box and carry it with me. This was my father's advice,- ”said the young man....The King thanked him and invited him to sit near him.*

In the Uzbekversion The King invites his father to sit near his throne. In the Karakalpak version The King desires the young man and his father to die. He then promised not to kill the elderly. In Karakalpak version the young man's name is Berik. The Uzbek variant is called Yigit only.

Variant II – *After bringing gold to the King guy asked him not to kill the elderly and the King promised to save their lives.*

In conclusion, we can see that the specific and common aspects of the comparative-typologically analyzed proverbs of the two nations are evident. Traditions, customs, culture, history and national traditions, socio-political, legal, philosophical and religious views of our ancestors have been reflected in these passages, which are treasured by the high treasure and eternal wisdom.

"People's creative work is a constant change in the true sense of art. That is, the samples of folklore are continuously updated, changed and perfected, constantly preserving the traditions. That is why samples of people's creatures have many versions. This is one of the most important features that ensure the uniqueness of the folk oratory"[10, p. 8]. These ideas can be clearly seen in the proverbs of both nations folklore.

The works of the people serve as a source of knowledge of the beliefs and outlook of the ancient Uzbek and Karakalpak people.

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