

SUPERSTATION-SAYINGS GENRE AS FOLK SAYINGS

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ANNOTATION

This article deals with the relationship between proverbs, parables, riddles, fortune-telling, curses, applause, insults, spells, myths, etc., which are neither epic, nor lyrical, nor dramatic literary genres. scientifically approached.

KEYWORDS: *Oral creation, ethnopoetics, peremiology, myth, saying, epic genre, lyric, tradition, ritual*

In today's development of world folklore, the number of scientific studies devoted to the study of ethnopoetics of genres of collective oral art is growing. The collection of ethnopoetically rich folklore works and the careful study of their characteristics as an element of ethnic culture in the process of globalization have begun to play a significant role in strengthening tolerance and mutual cultural cooperation between different peoples. In this regard, the role and importance of paremic genres, which are distinguished by their superiority in terms of information transmission, especially over other examples of oral art, is fragmentary. The most interesting thing is that the sayings created by the peoples of the world, while having a common content, also have aspects that logically contradict each other for national character, region of residence, and other reasons. Therefore, in the peremiology of non-fraternal peoples, for example, the causes and consequences of a single natural phenomenon may have found a completely different interpretation. This is because the universal and unique assessments and conclusions of peoples (ethnocultural societies) living far from each other in terms of territory will be stamped on the microtext specific to parema or folklore.

Chris Van Stalssen, a well-known professor at the University of Gothenburg in Germany who discovered nanofilters for molecularly purifying aviation fuel, has been working with fourteen students and graduate students for two years, despite the laughter of his colleagues. engaged in collecting five hundred European impressions that the cat (mostly black cats) crossed his path. His report on the survey and analysis was published in the prestigious scientific journal of the university "Contemporary science and the surprising discoveries" ("The wonders of nature and the amazing results of their study"). K.V. Stalssen also read the report to the university's academic council, much to the surprise of many scholars. According to the report, the survey found that ninety percent of the population's superstitions about the consequences of cats crossing the road were consistent. Hence, the traditional sayings of all peoples form a significant part of national peremiology, and interest in them has not yet died down.

Consequently, our people have carefully monitored various natural phenomena, sought ways to predict climate change based on local characteristics, estimated natural or man-made phenomena, droughts, or crop failures that may occur in the near or long term, depending on the condition of animals, plants, and celestial bodies. Determined the actions and destinies of people based on their body and facial expressions, actions, or dreams. As they observed the practical results of such knowledge, the next generation felt a natural need for it and learned it.

There is no special genre in Uzbek folklore called "aytim-sayings". Therefore, this term is a sayings, proverb, parable, riddle, fortune-telling, curse, applause, curse, enchantment, etc., which our people have been saying every day for many centuries and which are neither epic, nor lyrical, nor dramatic in terms of their function. has a generalizing meaning to genres.

E. G. Pavlova from the scientists of the twentieth century, in her article "From the Experience of Classifying Folk Sayings," states that we consider the parems ("primetas") to be pre-determined, predicted. It differs from all other non-prognostic paremas in this respect,"he wrote. According to B. Khristoforova, "events that occur or are seen in a dream are fixed expressions adapted by believers to their purpose." V.K. Kharchenko clarifies the nature of some and writes: "Folk sayings are vague predictions of various events and things that have been experienced many times over from generation to generation."

At this point, it is necessary to address the issue of the ancient beliefs of our people and the relationship between the saying. Beliefs are free expressions of sayings or motifs or short plots that uniquely express the remnants of ancient customs and rituals.

The question arises as to why there should not be a genre of Uzbek folklore in our daily speech, for example, which is more actively used in our everyday speech, when there are genres of Uzbek folklore, such as saying-applause, saying- pray, crying-saying, saying-song, which have served as objects for various studies. There are many examples of this genre, which is a manifestation of traditional Uzbek sayings:

1. The days get hot when the cranes form a circle in the sky and come into play.2. If a nail is removed in the evening, someone from his family will die.3. If the pot is filled with water after dinner, it begs the owner for food.4. If the girls hit the cauldron in the pot while cooking, the mother-in-law will be crushed. 5. If he sits on a pillow, he has a headache.6. When the key is on the table, a fight ensues.7. If the cow's tail is long, it will be wet.

This means that the idioms we are studying as a small genre of Uzbek folklore have been actively consumed for thousands of years and have a number of features that are similar and different from other paremic genres.

In short, our people have not forgotten the myths. Irim sayings are being learned by the new generation from the speeches of grandparents, and the root causes of why they are said are being questioned. Many young people are amazed by the fact that the centuries-old values of our people are figuratively and impressively reflected in them. These, among other paremiological genres, are the social reasons for the need for a careful study of superstitions. Therefore, it is necessary to elaborate on the characteristics of Uzbek folk myths as a paremic genre, to identify the socio-domestic causes of the people's tendency to narrative psyche, to reveal the nature of poetic elements in structural narratives, to define the system of images and artistic detail in Uzbek folk tales. and the analysis of influential means, the identification of commonalities and differences between traditional Uzbek sayings with the Uzbek folk applause, insults, tears, spells, curses, and other paremic genres, remains relevant.

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