

UZBEK ORAL TRADITIONS AND EXPRESSIONS

Ever since their inception, men have been trying to co-exist and interact with one another, because mutual cooperation has saved them from various natural disasters and shown ways to overcome the difficulties of life.

Folk heroes, such as Alpomish, Gorogli, Muqbil toshotar, Ozoda Chehra, became the heroes of folklore. Nowadays, Uzbeks are enjoying their favorite songs, fairy tales, askiyas, legends, riddles, myths and narratives and latifas, as well as genres of Uzbek folklore.

These spiritual values created by our people are a part of the cultural heritage and values of the whole Uzbek people.

Literature known as oral folklore is distinguished by a number of features in written literature. These features include:

- a) Tradition;
- b) oral and improvised;
- c) publicity;
- d) versatility;
- e) anonymity.

Folk tales, fairy tales, songs, proverbs, epics, *lof* and other genres differ from each other.

What are their characteristics as an immediate genre? Some of these features are common in the works of other genres. It is interesting for scientists to distinguish between the size and the content of a particular genre, the essentials of prose and verse fragmentation.

Consequently, it is not only a theoretical but also a practical matter to which genre the artistic work belongs. From the earliest times, prominent literary scholars have pointed out that the word 'art' is divided into three categories. In particular, these three genres are epic, lyric and drama. The oral folk art can be divided into three types based on this principle. The main characteristic of these species and genres can be defined as follows:

The "epos" in Greek means a story or a song. In the word art, a story reflects description of a vital story. One does not need to be surprised by the word song, because ancient Greek songs were played to describe events with poetry, in contrast to the songs in our imagination. Thus, the term "epos" refers to the artistic expression of a particular event.

Lyric poetry is the expression of the events that occurs in human life and in nature, as a result of emotionally influencing relationships. The lyric poetry is different from epic works, with the character of expressing their inner experiences. Because the main purpose of these works is not to describe a real life, but to express spiritual emotions expressed in the attitude toward that event. Therefore, in the lyrical compositions, the description of the event should be understood relatively.

Drama. It means action. Dramatic compositions will be related to the stage. The performers of these works come into the image with their intonations, facial expressions, head and hand movements, not just with words. As a result, there is a theatrical performance that attracts spectators. Genres that combine these features are dramatic genres. Folk drama and *askiya* genres in oral folk art can be considered as examples of such works.

Because in the public drama participants of the performance perform the role of a judge, a criminal, a victim, a poor mother,

an unhappy father, a clumsy child and think up different movements to make people laugh. In *Askiya*, the *askiya* performer participating in word competition attracts attention of the people coming to the wedding ceremony.

Myths, legends, stories, fairy tales, *naqls*, anecdotes, lyric poems, historical songs, *terma* and *dostons* in the Uzbek folklore can be called epic works. Also, such compositions as proverbs, puzzles, and other works are called the "special type" by Professor B. Sarimsokov. Indeed, they have certain signs of giving information on some epic life event.

At the same time, folk oral creation can be found in such works as they are in harmony with the activities of our courageous people, who are steadfast in their courage, bravery and heroism. In these works, the spirit of good will is also distinguished. Some of the poems belonging to *Alpomish* and the *Goroghli* series are included in this series.

ALLA (LULLABY)

Alla (**Lullaby**) is a song that is sung to infant babies by their mothers while lulling them to sleep. Its lyrics are created taking into consideration the mother's mood and condition in an impromptu manner. Mother enters into communication with her baby, who does not understand any word, with the means of words and music and tries to pacify the baby by expressing her dreams and expectations.

Lullaby is a means of communication which can spiritually connect the mother and the baby. Melodies that are used in the lullaby come from the mother's current mood and condition and they may be just appeared in the mother's mind at that very moment.

Almost all lullabies contain the word "allayo, alla", these words may appear after every line or at the end of every two lines.

Alla singing skills are inherited by young girls from their mothers in a natural way and as such do not require special training. Young girls while playing together with their peers and by imitating their mothers, try to sing these kinds of songs. They try to remember the words of alla songs sung by their mothers to them and by so doing gradually invent their own "alla songs".

You are my eyesight, allayo.
My lovely words allayo,
Alla my child, allayo.
My sweet soul allayo.

* * *

You are my little tulip
Alla my child, allayo.
When will you grow up?
Alla my child, allayo.

* * *

Ordorous flowers through the
garden
Alla my lamb, alla
Mockingbirds are singing
Alla my lamb, alla

* * *

Alla, alla, allayey
My girl with golden curls.
Educated, smart girl
Alla my lamb, alla

* * *

Alla my lamb, take it my lamb
Apples are so tasty.
Figs are sweet as honey,
Alla my child, Alla



AFANDI'S ANECDOTES

"Afandi's Anecdotes" is a genre in Uzbek folklore which is connected with laughter and joking. Until the 90's of the last century, connecting anecdotes with the name of Afandi was a habit. Nowadays, such condition is observed rarely.

In Turk languages, the word 'Afandi' is used when addressing a respected men, whereas in the Uzbek language it is used when addressing a very humble, sociable and communicative unknown person, namely the legendary person who makes hilarious situations happen.

THAT'S ALL I HAVE BEEN LEFT WITH...

Once, Nasriddin's ears hurt and swelled. His neighbor, who several times became the victim of Nasriddin's jokes, said with humor:

– Wow, Mr. Nasriddin, where did you find such kind of ears from?

– Don't even ask, dear neighbor, replied Nasriddin, you have eaten the donkey's brain and that is all I have been left with...

NECESSARY CONDITION

– Doctor, — asked Nasriddin smiling, why did you ask me to show my tongue and you are not even looking at it?

– I wanted you to keep silence while I am writing you the prescription, replied the doctor also smiling

THE CURE IS EASY....

Nasriddin's wife was just about to give birth to a child but was not managing to do it.

– The cure is easy, said Nasriddin; I will find it in a second. Saying so, he went out of the house, bought some nuts and handled them to his relatives, who were sitting stressed, and said:

– Put them near my wife's legs, seeing the nuts, the baby will come out itself.

I LIKE IT

Nasriddin came to the doctor, asked him to check his pulse and added;

– Tell me then what kind of illness I have

– You are just hungry, — said the doctor, -now its lunch time, join me and be my guest. After having lunch together, while going back home Nasriddin said:

– You are a very nice doctor, you immediately treated me. There are some other people who have the same illness. I will send them to you too.



LEGENDS

Legend is one of the genres of folklore. Although it consists of imaginary stories, it is regarded as real by the speaker and the listener. Even the place and the time of the stories are indicated in the legend. Legends are constituted as the means of expression that was passed from mouth-to-mouth, people-to-people.

“TUMARIS” LEGEND

While the founder of Akhamoni State Kir II attacked Turan, Tumaris was governing massagets' tribe. As she was the wife of the Massagets' king, she governed the state after the death of her husband. At that time, massagets lived along Amudarya (Araks) and Kyzyl-Kum.

There were severe wars between conquerors from Iran and massagets. In the initial battle, massagets who were lead by Tumaris' son Sparangis achieved the victory. However, in the next battle, using unfair ways, the Persians jailed Sparangis and he committed a suicide, not tolerating the shame. Keeping her head after her son's death, Tumaris proposed Kir II to leave the country. Nevertheless, once Farsi King denied the proposal, there was a severe war between the two sides.

Ancient Greek historian Herodotus describes the details of the war between Persians and massagets as follows: “As far as I know, this war was much more devastating than the war between the Barbarians. Initially both armies shot each other from long distance. Once the arrows were over, they fought using spears and swords. The battle lasted for a very long time. Ultimately the massagets achieved the victory.



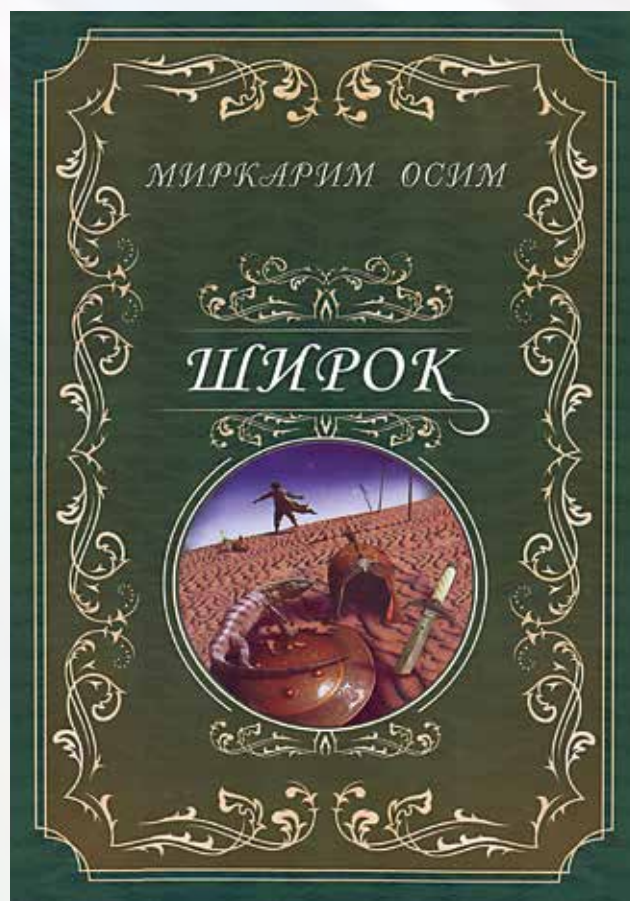
THE ART OF DOSTON NARRATION (POEMS)

Poems are one of the biggest genres of the folklore. As they were created among people, the author expresses his hopes, senses and aspirations through poems. Poems are usually created by individual authors, however, over centuries of passing from mouth to mouth their first performers were forgotten and a poem became the creation of people.

The art of doston narration came into existence while tribal system was eroding. It appeared as a result of urgent necessity of description of the reality in epic genre and

unfitness of stories to the genres of fairytales, lyric poems and story.

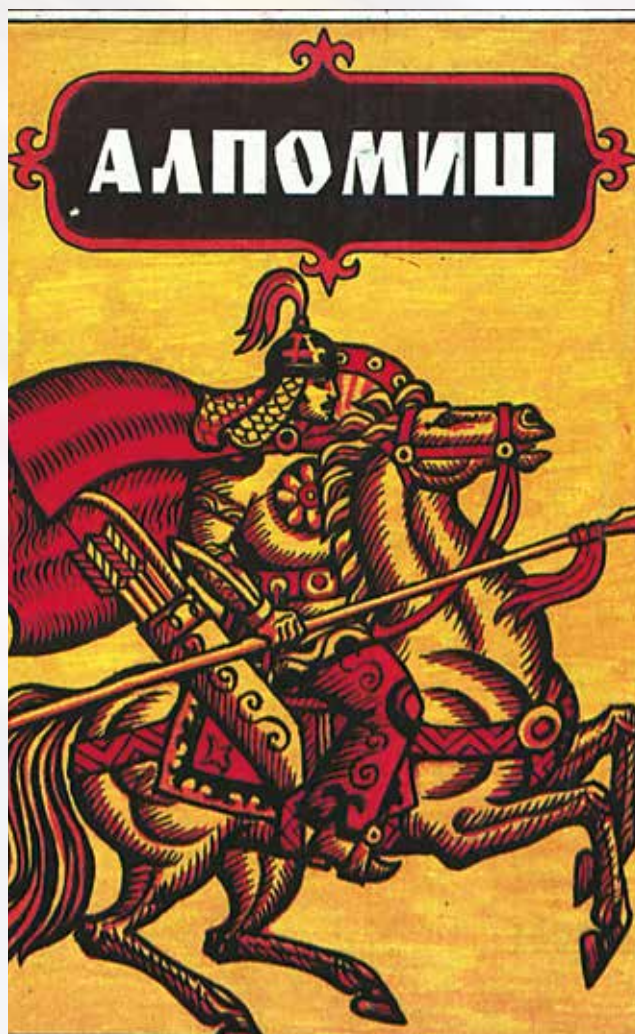
Poem's heroes (Alp Tegin, Alp Arslon, Alp Basmi, Alpomish) are described as strong, brave and fearless. In poems heroes are likened to lion, tiger and leopard. Bravery of the majority of the heroes is shown during their youthfulness. Alpomish goes to kalmik's land for Barchin at the age of 14. Gurugli kills Badgir when he was 6; with nine-year-old Nuraligoes to rescue his father Avaz. According to the thematic and ideological content, the art of doston narration can be divided into the following types:



1. Bravery poems ("Alpomish")
2. Romantic poems («Ravshan» and the poems inside the cycle Goroghli).
3. Historical poems. ("Shayboniyxon", "Tulgonoy")
4. Book-based poems, "Bakhrom and Gulandom", "Lover Garib and Shohsanam" and others

While performing Bakhshi (the bard) finds appropriate words to every single image and shows suitable actions. As the listeners'

interest increases, he also approaches culmination. Talented Bakhshis can sing poems two-three nights and even months non-stop. The tradition of doston narration is continuing until nowadays.



PROVERBS

Proverb — is one of the genres of the folklore which consists of phrases, that are short, brief figurative and which has grammatically and logically completed meaning. It is trimmed through the centuries and brought into compact and simple poetic form. It has a certain rhythm and contains life experience of ancestors, their attitude to the society, history, their emotional state, epic and aesthetic feelings and positive qualities.

Uzbek proverbs are very rich in meaning and diversified in topics.

Samples of Uzbek proverbs are initially provided in Koshgariy's composition "Devonu lug'ot-t-turk"

Following samples can be provided on Proverbs about friendship:

A tree is kept by its roots,

A person-by his friends.

An enemy sometimes makes you laugh,
But kills you as soon as finds an opportunity.

Dying in a friend's house

Is better than living in an enemy's house

Do not go if an enemy calls you

Do not decline if a friend calls you

Instead of knocking on the door of an enemy,

It is better to stumble over at your friend's home

Even if you give your soul to the enemy,

Never give your secret to him.

A friend's cut straw is much better than an enemy's grain

A friend speaks hard truth,

An enemy speaks what is pleasant for you to hear

Thousand friends are not enough,

One enemy is too many.

A friend speaks in front of you,

An enemy speaks from behind

It's easy to become an enemy for your friend,

But it's hard to become a friend for an enemy

Respect the one who has many friends,

Tell your secrets to the one who has few friends

The one who has a wise enemy

Is much better than the one who has a stupid friend

I know what to do with my enemies,

Save me from betrayal of my friends

Becoming enemies is easy

Becoming friends is difficult

Bad friend is the shadow of the black cloud

A stone in the uplands, is better than bad friend

From cloth, the new one is more preferable,

As regards a friend, the old one is better.

Instead of having thousand sums, have one true friend.

Envy friend is worse than the enemy who is far from you.

Never revile your mother with your father and your friend with your enemy.

Narrow place will be wide with friends,

Wide place will be a jail with enemy.

The new one has ignorance,

An old one has value

A good friend is better than hundred relatives

Let your enemy to cut a melon

Let your friend to cut meat.

Do not tell your sorrow to your friend, he will stress about it

Neither tell it to your enemy, he will rejoice for it.

You may confuse on your count, but never get confused choosing a friend.

Friends with count are inseparable

FOLK TALE

It is narrated that, one day Khazrat Amir said to Khoja Bakhouddin: "Oh, Bakhouddin, if you go now, you will not be able to find us again". After this Khoja Bakhouddin replied: "Well, if it is so, I will go. I will serve to another land, to another master", after this Khoja Bakhouddin left his house. After walking for some time he told to himself: "there exists such saying, if they exile you from the door, find a way from a hole. Now I express my apologies to the master, and continue serving him" and he came back to Khoja Amir's threshold.

Observing the situation, Khoja Amir became enraged and said: "Do not step on this threshold again, your wish will not be fulfilled" Khoja Bakhouddin said: "Now I will go away and will never come back again here".

While going away Khoja Bakhouddin accidentally came across with gambling house. There were two people gambling, the person who lost the game and all of his property was offering to play again. At that moment the winner asked: "you have nothing left, what are you going to offer?" the loser replied "my soul, I am going to offer my sweet soul!"

Khoja was very impressed by the gambler's such answer and said to himself: "Oh Bakhouddin, had not you have such patience and magnanimity on this way, as this gambler has? Just for saying go away, you left that sacred threshold! Return back, put your face to that threshold and smear its soil to your eyes!"

Khoja Bakhouddin used to prepare water for the master's ritually wash before prayer and used to heat it by hugging it. This time he did the same, prepared the water and put his head to the threshold and fell asleep. At that night it snowed, everywhere was covered with snow and it was very cold. As a result, Khoja became invisible staying under the snow. Early in the morning master Amir stepping the threshold put his foot on Khoja's head. Observing the situation the master said: "Oh, my child Bakhouddin, stand up, this morning I stepped on your head. Hopefully, heads of all the people will be under your feet".



QUICK SAYING

Quick Saying — is one of the kinds of Uzbek folklore. Sentences used in quick sayings are constructed of the rhymed words that a person can easily be confused while pronouncing. In it certain sounds, especially voiced consonants are repeated and words are said quickly with rhythm and stress. For instance,

“Besh mis barkash, besh mis barkashning ichida besh ming barkash”

In quick sayings every single sound should be pronounced correctly and smoothly. The party who has confused while pronouncing the sounds loses the game. In the past the elderly people had cultural rest by competing in quick sayings in weddings and gatherings. Subsequently, it took place from children’s repertoire. Quick sayings serve for the enhancement of children’s thinking ability and to make clear their speech.

- Ali, Vali, Gani, Sayfi qani?
- Bir burun ko’rdim burunnan burun, eshikdan chiqdi burunnan burun.
- Bir juft cho’p ko’pmi, qo’sh juft cho’p ko’pmi?
- Bir tup tut, bir tup tutning tagida tagida bir tup turp. Bir tup tutuning tomiri bir tup turning tomirini turtib turibti.
- Gani gildirakni gizillatib gildiratti, gildiraknio Gani gildiratib gizillatti.
- Ikki ayiq qayiqqa qaradi, oq ayiq oldin qaradimi, qora ayiq oldin qaradimi?
- Javlonbek jajji Jorabek bilan jo’ra, jajji jo’rabek, javlonbek bilan jo’ra.
- Samarqand soyida sasigan sabzini sotgan savdogarga sakkiz ming sakkiz yuz saxon sakkiz som soliq solinsin.
- Shamol shovullab shovqin soldi, shalpangquloq qo’rqqanidan shataloq otib qoldi.
- Shovotli Shukurjonning sho’r sho’rvasi Shoiraning sho’r sho’rvasidan ham sho’r.
- Togning tagida Turgunning traktori tirillap tirillab turibti.
- Yugurik yumronqoziq yulg’undan-yulg’unga yumalab-yumalab yugurdi.

RIDDLES

Riddle — is a genre of folklore that is dedicated for children, and it serves to teach children to think logically and make them resourceful.

The chest is full of pistachios and almonds
Open it if you are educated.
Full of meaning like the world
Pick it up all the time
(A book)

* * *

I have a watermelon without seeds
Cannot be cut with knife
Even if it is cut
Cannot be eaten with joy
(A ball)

* * *

Looks like my younger sister,
But she never closes her eyes
(A doll)

* * *

I have a horse that doesn't snort
Neither works in summertime
(A sledge)

* * *

At night comes their mother
Who has thousand children
They hide from fear
When their father comes
(The moon, stars, the sun)

* * *

Has neither a leg nor hands
Always in a hurry to flow
From the heart of enormous land
Brings us its greetings
(Spring, well)

* * *

Its head is covered with white hair
Its tears become river
(A mountain, covered with snow)

* * *

A child comes, a child comes
Brings initial mercy

Rubs and respects the trees
Puts a necklace from the flowers
(Spring)

* * *

The light of the heaven
Turned on and immediately off
(Thunderstorm)

* * *

Twists at the sky
Dances on the earth and everywhere.
(Thunderstorm, rain)

Has no bucket, pours water
Pours as if shaking out mulberries
(Cloud, rain)

* * *

Makes silt if falls down
Makes peasants rich
(Rain)

* * *

Big bucket is pierced
Much water poured from it
(Rain)

* * *

Has a variegated path
Comes along the sky
(Rainbow)

* * *

Laying its silver carpet
Sieves sugar in the cold
Makes Fruit-drops without juice
Can you find what it is?
(Snow)

* * *

January Grandad sold me a candy
While taking my hands froze.
(Ice)

WISE SAYINGS

Wise sayings — are the opinions that agitate people to conduct good deeds. They are usually said by the people with high moral and are used to identify how to act when some situation happens.

It is said that: "Do not be close to the people of the right side, but be close to the right person himself"

* * *

It is said that: "According to the great people, alive cat is more preferable than dead lion".

* * *

It is said that: "Being Moslem is obeying to the decrees as much as possible, adhering to conviction, striving for fulfilling duties and being far from idleness and by doing so reaching satisfaction, pleasure and gratefulness. Sacred people's degree and refuge is gained by caring for above mentioned qualities".

* * *

It is said that: "If you slightly estrange from courteousness, everything you do from that moment seems as unbefitting".

* * *

It is said that: "If you concentrate on your friend's fault, you will not have any friend, as no one in this world is guiltless.

* * *

It is said that: "Be like a candle, grant everyone brightness, but stay in the dark.

* * *

It is said that: "We do not seek communication for wealth, we do it for some acquaintances, we seek for the ways of entering to this way".

* * *

A person's courteousness is better than his wealth.

* * *

The next world's requital is better than current world's pleasure.

* * *

The better of the friends are those who lead you to the good deeds.

* * *

Little education is better than much worship, smart enemy is better than stupid friend.

* * *

Bad friend is devil.

* * *

Communication with good people keeps you from evil deed.

* * *

The person who leads you to an evil deed is your enemy.

* * *

The person who hurts one's soul with wicked words, he will be punctured with like a poisoned stringer.

* * *

Gentle word makes enemies-friends, magician makes a snake to go out of it's nestle with the help of tune.

FAIRY TALES

Fairytales are called “metal” among Uzbeks of Samarkand and Fergana, around Bukhara “ushuk”, in Khorezm “varsaqi”, in Tashkent city and around it they are called “chupchak”.

A HUNGRY WOLF

Once upon a time there was a hungry wolf. One day he met a cock and bit from its wing. The cock asked:

- What are you going to do with me?
- I am going to eat you,-replied the wolf.
- Once you want to eat me, enjoy my taste by eating with parsley and onion.

The wolf replied:

- Where will I find parsley and onion from?

The cock replied:

- You will find it from the village nearby and I will be right here waiting for you.

When the wolf brought parsley and onion, the cock was not there. Not being able to find the cock, the wolf unwillingly continued its path. He saw pasturing lamb on its way and caught it.

The lamb asked:

- What are you going to do with me?
- I am going to eat you,-replied the wolf
- My meat is especially tasty if eaten with pit salt, — said the lamb.

While the wolf went to bring the salt, the lamb went away.

Not being able to find the lamb, the wolf again continued its way.

On its way he saw a horse and the wolf caught the horse from its snout with adroitness.

The horse said:

- Hey wolf, what are you going to do with me?
- I want to eat you, — replied the horse
- In this case go to my back side, before its death my father wrote me an admonition. Read it to me please, and then you may eat me, I agree. Releasing its snout, the wolf went to the horse’s back side. He was just about to read the letter, the horse kicked to the wolf’s mouth with its all power.

From the horse’s kick the wolf’s the entire tooth poured down and the wolf swallowed them all.

After returning its consciousness, the wolf said the followings to himself:

Once you see a cock, do not even think about parsley and onion,

Once you see a lamb, do not even think about pit salt.

Once you see a horse, immediately eat it up, if you decide to read the letter of admonition, do not even think that you may become a scholar. Saying so, slightly raving about, the wolf died.

YOR-YOR

Yor-yor is one of the folk songs. It is mainly sung by women during wedding ceremonies while sending bride to the groom's house. The main four lines are sung solo by a woman and other women joined to its chorus. For example:

The main four lines:

A colt neighs on the roof

Says I became a horse from now on

A bride cries at home

Saying I am a stranger from today

Chorus:

Yor-yora, I am a stranger from today

The text of yor-yor consists of mainly 4 lines and a chorus, and in majority of cases they are made up by the performers themselves. The text of yor-yor comprises the topics mainly about the future lives of the bride



and groom, about the bride's life in a stranger family, about reaching happiness, about faith or unfaithfulness of their beloved ones.

Yor-yor's melodies differ from each other. Some of them are performed in a sad tune (the ones sung while sending the bride to the groom's house) and others in a very merry tune, for example the one sung while accompanying a bride to the groom's house.

In some cases, there will be special yor-yor songs peculiar to each village. It was identified that some mountainous villages of Bostonliq district (Khondoyliq, Soyliq, Chimboyliq and others) of Tashkent region have their own yor-yor songs.

Professional singers sang yor-yors which are very close to folk yor-yors by theme and music.

