



Community Creation, Oral Creation And Originality In Folklore

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<i>Article History</i>	<i>Abstract.</i>
Received: Revised: Accepted:	<i>In this article, the colorful folklore heritage of the Uzbek people, the diversity of their ethnic composition and the path of historical development are discussed.</i>
CC License CC-BY-NC-SA 4.0	Key words: <i>folklore, civilization, creativity, storyteller, singer, storyteller.</i>

The rich and colorful folklore heritage of the Uzbek people is closely related to the diversity of its ethnic composition and the fact that the path of historical development passed between two rivers in Central Asia, which is the center of world civilization. The term "folklore" was first used by the 19th century researcher William Thomas in 1846. "Folk" (folk) - "folk", "lore" - "knowledge", "wisdom", "wisdom", meaning "folk knowledge", "folk wisdom", "folk wisdom" means bread.

The term "folklore" became an international term and began to be used in different countries. Because the area between Amudarya and Syrdarya has been a crossroad for great migrations of peoples and ups and downs in various political, cultural and economic relations since ancient times. In this regard, it is enough to remember that the Great Silk Road almost completely crossed this region. It is natural that the economic, political and cultural development processes took place in the place where the trade routes passed. The entire world history of the history of the Central Asian region, including the ethnos and states that appeared between the two rivers. and its important place in development is determined by the fact that this area is located in favorable conditions in all respects. The Uzbek people are composed of three large ethnic groups: these are associations of the Qarluq, Kipchak and Oghz tribes. The nucleus of today's Uzbek people appeared as a result of the union of these tribes. It is known that these three tribal associations played an important role in the formation and composition of the Turkic people in other regions. The same processes are also evident in the folk oral poetic creation is thrown to z. In particular, folk oral artistic creativity (folklore) of traditional material and non-material culture, folk music, This situation is more evident in folk theater (performance art), folk games (dance), folk pictorial and practical decoration, folk architecture and similar types of creativity. they have close relations with their relatives and neighbors who live next to each other and have many common aspects. The Uzbek ethnic group literally created a rich cultural heritage. In particular, its folklore deserves special attention for its volume and artistry. The importance of educating the future generation from an ideological and aesthetic point of view is incomparable. "Uzbek folk art is a product of collective creativity that has been created for centuries and passed down from mouth to mouth, from generation to generation, from teacher to student. Because folklore works are not created by one person, but based on the creative experience of a whole team and are performed by the team. Some folklore works were created by talented artists and told about the customs, beliefs, dreams, and rich relationships of their tribe and umgiari with nature. These works, which were liked by the members of the tribe and clan, passed from mouth to mouth and became the creation of the community. The works thus improved among the community and became public property. A folk singer (a storyteller, a singer, a storyteller, a storyteller) takes a creative approach to the work created by the team, rather than performing it verbatim. That is why the work he performs is always recognized as "the people's". No matter how talented an individual artist was, he obeyed the traditions of collective creativity and tried to adapt to the people's life, people's taste and demand. In a word, they are examples of creativity that are sung and

created within the framework of folklore traditions and are passed down from generation to generation. At the initial stage of Uzbek folklore studies, the term "oral literature" was used in relation to the folk art for no reason. In it, one of the main characteristics of folklore is based on orality, because folklore is created orally, performed and lived orally. Folk poetic creativity was created before the appearance of writing. Its creation and spread among people is connected with a living oral tradition. The oral feature distinguishes it from other types of folk art, for example: music, dance, handicrafts. Oral creation and oral performance of folklore works for many centuries does not remain without influence on its form and content.

Some sources of oral traditions of the peoples of Central Asia from the most ancient times have survived to us. These sources include history books, scientific works, written records, etc. Ancient historians Herodotus, Ctesius, Polyenus, Hares Mytilensky and others have narrated the contents of some works of folk art. Also, the works of medieval historians Hamza Isfakhani, Tabari, Masudi, Beruni and others have written about oral literature. There are valuable materials and information about. There are some examples of oral literature in written monuments such as "Avesta", "Bekhustun", "Bundakhishi", "Denkard". The annals of ancient Chinese historians have preserved valuable information about the life of our country, traditions, music, dances and songs of our peoples. Mahmud Koshgari in his famous linguistic "Devonu lug'otit Turk" gives various examples of ancient songs, lyrical poems and proverbs. As a result, the works of scholars are changed, mixed, and interpreted. That is why historical events and events are not exactly reflected in folklore. Sometimes in epics existing poetic fragments can be forgotten, this genre can be created in the form of a fairy tale or, on the contrary, it can turn a fairy tale into an epic such events that occur in folklore do not reduce its ideological, artistic, aesthetic value. Traditionalism is a characteristic of collective creativity. It has its historical sources. The first examples of folklore works were created during primitive society. For this reason, the plots and symbols of the folklore works are a reflection of primitive living conditions, traditions and worldviews. Oral creation and oral performance of folklore works created their unchanging and stable forms - tradition. For example, heroic tales and epics have a traditional artistic style, although there is a slight difference in genres. In both of them (a fairy tale and an epic), the composition is a traditional beginning, a plot consists of statement and conclusion. The main character and events are described in an exaggerated form. The work is kept textually stable. The main plots, symbols and means of artistic representation in Foldor's works become traditions and In the process of word-of-mouth, generation-to-generation transmission, it partially changes, some details are added, but the main source remains rich in tradition. As a result of historical development, some works may change their original form. Folklore works are characterized by traditionality as well as creative variability. Every time the works are sung and performed, something changes, something is added. However, all these changes are thorough and solid traditions. Traditionality is one of the main criteria for the existence and spread of folklore as a verbal art.

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