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## ORAL PEOPLE'S CREATIVITY IS THE GREAT HERITAGE OF THE PEOPLE

**Abstract:** This article analyzes the vocabulary as a genre of folklore. Each of us uses proverbs every day, often without even noticing it. These short sayings reflect the household reality of the people, the animal world, the nature of their native country, and the historical past. The Uzbek people, like other peoples, have a huge treasure trove of proverbs and sayings that make up the most important element of their spiritual cultures.

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### Introduction

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Language arose in ancient times in the process of joint work of people. He helped people understand each other, work together, share their experience and knowledge. As a means of communication, language is associated with the life of society, with the people who are the speakers of that language. A society cannot exist without a language, just like a language outside of society. Along with the development of society, language develops and changes. Changes in public life are reflected in the language. Language is closely connected with thinking, consciousness. The knowledge about the surrounding reality that people acquire in the process of labor is fixed in the language - in words, phrases and sentences.

Language is a spiritual treasury in which for centuries people have been investing their discoveries. Words of love, friendship, anger, science and culture, as well as smart sayings and aphorisms, sharp proverbs and funny jokes. And also poems sifting to the depths of their souls, wonderful songs and wise books. The language is a wizard! What joy you feel in a foreign land when you hear your native word! One long-awaited word is able to raise the spirit, turn life into a holiday! People use the language every day and

often do not appreciate it. They disgrace language in foreign words. At the same time, real treasures of centuries-old wisdom leave the treasury. Language carries the history of the people, its traditions, culture, community - all this is inextricably developed and improved with the help of the native language. It contains the experience of past years, generations, the wisdom of our ancestors, as well as a rich spiritual heritage. The whole conscious life of the people passes through it and leaves its mark. That is, language lives inextricably linked with the people who are its speakers. And we can draw the following conclusion: people and language are synonyms.

The ancient wisdom of the people fits perfectly into modernity, it reflects the folk philosophy that has been standing for centuries, national and universal historical experience. Each nation has its own special proverbs and sayings, and yet another nation necessarily has similar meanings, and sometimes they just coincide, although the peoples who created and use them live almost at geographically polar distances. This is explained by the commonality of historical experience and ideology at the same stages of social development, ethnic and linguistic kinship, economic and cultural contacts.

Folklore as an art of a word differs from literature in its genre forms. Proverbs and sayings -

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this is the genre of folklore that each of us uses daily, often without even noticing it. These short sayings reflect the everyday life of the people, the animal world, the nature of his native country, the social conditions in which he lives, and his historical past, his relations with neighbors, friends, and enemies. The Uzbek people, like other peoples, have a huge treasury of proverbs and sayings, which is an essential element of their spiritual culture.

Tales, songs, proverbs — sayings, street performances — these are all different genres of folklore, folklore, and poetry. A proverb is an extremely concise and deeply meaningful genre of oral creativity, evolving over many centuries on the basis of the socio-economic, political and cultural experience of the people. There is not a single country in the life of society that would not be reflected in this genre. Not everyone will tell a fairy tale or sing a song, but everyone will say a proverb or saying. It is not without reason that the proverb says that "a house cannot be built without corners; without a proverb, the speech did not say." The people say that "not every word is a proverb", that "naked speech is not a proverb."

Each nation has its own proverbs, which reflected the conditions of his life and life, history, work and social relations. However, if we look at the proverbs of different nations, we will see that many of them are similar and even coincide.

Great educational attention is paid to the rules of the game. They determine the whole direction of the game, regulate the behavior and attitudes of the participants, the interactions, help to cultivate the will and character. They also encourage active thinking, help expand consciousness, provide clarity of thoughts about the world around us, and help improve all mental processes.

The names of Uzbek folk games are classified according to their characteristics as follows:

- Hunting (Gang, Jambil, Lappak, Oshiq, Xappak, Chirgizak);
- Shepherd games (Tuptash, Kotarma stone, Goat moon, Shepherd and jackal, Step stick, Chillik, Podachi, Chanta, Chuv-chuv, etc.);
- Craft-related games (Dandarak, Charkhpalak, Besh Torcham, Pakillak, Lanka, Chigirik, Ring Soldier, Varrak, Barber, Eye Gardens, etc.);
- agricultural-related games (Palaxmon, John Burgam, Straw Sprinkle, Bear Moon, Peach Shaker, Hunter, etc.);
- Imitation games (Khola-Khola, Topalak, Kim aldi-yo, Ayik ayin, Khorezm ortashtirish, Aksok turna, Bosari, Asalari, Gezlar, etc.);
- Action games (Chunka wormwood, Chim throwing, Kim tex, Hurkach, Tufalak, Chori chamber, Cat-mouse, Wood tax, Durra alish, Halinchak, etc.);
- Word games (Who is smart, Balcony-balcony, Batman-batman, Couple-odd, White rabbit sign, White poplar, blue poplar, Pyrrh, etc.);

- Games played in the union (Gap-gashtak, Topik ayin, Podsho-vazir, Podsho-ogri, Arshi alo, etc.);

- Folk wrestling and related games (National wrestling, Wrestling, Shoulder wrestling, Admission wrestling, etc.);

Riders games (Chavgon, Capricorn, Pedestrian Race, Golden Pump, Shovel, Girl Chase, Donkey Ride, etc.).

Onomastics (Greek onomasticsé - the art of naming) is a branch of linguistics that deals with any relevant names [1]. In the narrow sense, onomastics are different types of proper nouns, the combination of onomastic words being onomastic (onymic) phrases.

Thus, the theme of the study of onomastic names in folk games serves to distinguish the object he named among these other objects.

The classification of onomastic names of folk games is based on two characters - ethnic and calendar. The ethnic status of the onomastic names of the games is determined by ritual and semiotic features. The calendar status of the games is determined by the national holidays on which they are held. And that means they're radically different in their sports names. The program of names of folk games is organized according to the calendar and ethnic circumstances.

The practice of naming folk games is based on the principles of customary law - historically developed methods of results based on traditional criteria. In contrast, the so-called onomastic naming of folk games has procedural aspects, which are expressed in modern laws in the specificity of the onomastic naming of the rival process.

In the context of the theory of onomastic naming, the typology of traditional games is built on ethnic orientation. In addition, to facilitate integration into the existing classification of folk games, the typology is also built on the types of competitions in which nomenclature is provided by category.

Often naming traditional games is done through a complex process. Universal practice and common understanding of its ethnic composition suggest that the naming of traditional games should be conducted in full conformity with folk customs.

The naming of folk games is aimed at the development of folk games, as well as in order to expand the general cultural and professional competence of specialists of municipal, regional and state authorities and agencies in the field of culture, sports, education and international relations. The program of the course "Onomastic naming of games" has been developed. It is being held in a number of parts of the country with the participation of folk games.

This is explained by the fact that similar conditions of reality lead to the same conclusions, sometimes by the fact that proverbs are borrowed by

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one people from another, often through writing. Like proverbs of other nations, Uzbek proverbs are inseparable from the life of the people. Their national originality and universal character are manifested in the thematic range, the manner in which reality is displayed, and the artistic form in the language.

Proverbs are the richest treasury people, one of the main sources of literary enrichment language.

On the sayings, proverbs and sayings studied and educated more than one generation of people, moreover, some proverbs became the motto in the life of great people. Of great interest is the attitude of the

people to sayings and proverbs as a source of knowledge.

Popular aphorisms do not just express this or that educational idea, they are created, polished, have, as it were, a certain educational task, didactic goals.

Thus, in the very construction of aphorisms, their pedagogical expediency is visible, calculated not only on the assimilation of truths, but also on the fact that they become unwritten laws of life, have a direct impact on the upbringing and formation of personality.

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