

## STUDY AND CLASSIFICATION OF PROVERBS

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**Annotation:** In the article, it is given the studying of proverbs, collected definitions of linguists, literary critics, philosophers and poets to them. Assumed examples which analysed proverbs by several scientists. There are several types of explanation: proverbs that clear lexical composition and meaning; clear lexical composition, but incomprehensible meaning; proverbs that have two or more meanings; incomprehensive proverbs according to their lexical base

**Keywords:** proverbs, idioms, expressions, Uzbek proverbs, dictionary, explanation, explanatory dictionary, meaning, connotational meaning, denotational meaning.

**Annotatsiya:** Maqolada maqollarni o'rganish, ularga tilshunoslar, adabiyotshunoslar, faylasuflar va shoirlarning ta'riflari to'plangan. Bir qancha olimlar tomonidan maqollarni tahlil qilgan faraziy misollar. Izohning bir necha turlari mavjud: leksik tarkibi va ma'nosini aniqlovchi maqollar; aniq leksik tarkib, lekin tushunarsiz ma'no; ikki yoki undan ortiq ma'noli maqollar; leksik bazasiga ko'ra tushunarsiz maqollar

**Kalit so'zlar:** maqollar, idiomalar, iboralar, o'zbek maqollari, lug'at, tushuntirish, izohli lug'at, ma'no, konnotatsion ma'no, denotatsion ma'no.

**Аннотация:** в статье дается изучение пословиц, сборников определений к ним лингвистов, литературоведов, философов и поэтов. Предполагаемые примеры, на которых анализируются пословицы нескольких ученых. Существует несколько видов объяснения: пословицы, уточняющие лексический состав и смысл; ясный лексический состав, но непонятный смысл; пословицы, имеющие два и более значений; непонятные пословицы по своей лексической основе

**Ключевые слова:** пословицы, идиомы, выражения, узбекские пословицы, словарь, объяснение, толковый словарь, значение, коннотационное значение, денотационное значение.

Paremiology is the scientific sphere which proverbs are specifically studied. Initially, the study of the proverbs began with the Greek philosopher Aristotle. National work – proverbs are appeared as phenomena language, philosophy and artistic work. Moreover, the manuscripts are a compact form of folklore but a genre which has deeply meaning. Proverbs can be used in their denotational as well as connotational and in both ways as a product of the word arts, in their sense, portable, and in both ways (Mirzayev T, 2013). Proverbs and aphorisms are the voices of the century for us, with a long historian everlasting call to create a sense of unity, a bridge across time. ... (they are) unknown poet's heartbeats, ray of folk talent that does not know the distance, justice of edge which

are stuck into breast of oppression, hostility and injustice. ... a decree that does not proclaim any king, a law is never attached a seal by any president, constitution which is not written by any state (Erkin Vohidov) (Shomaqsudov Sh., 1990). Proverbs can be said, as "The Constitution of Life," the oral encyclopedia, some specific artistic historical annals.

Now, our definitive description of the proverbs belongs to Norrick, who offers the following definition: "Proverbs are traditional, actively used in verbal, didactic genre which has common meaning, in speech freely used, often reflects the connotational meaning" (Norrick, N.R., 1985).

Different scientists in the field of Paramiology offer a different classification of proverbs. Hence, we find, it is permissible to summarize all opinions and describe proverbs as follows. The proverb is composition which maker is unknown, polished throughout centuries, perfect, compact, meaningful, melodious, often poetically, sometimes expressed prosaic, can be used either denotational or connotational meaning, or simultaneously used both meanings, express terminated idea and a work of expression in a deductive spirit.

Scientists who have studied proverbs in terms of linguistics have their own science. In their research, they formulated a series of analytical classifications. Below we would like to add to Norrick's ideas who is influential scientist. Norrick, summarized the properties proposed by various scientists, worked out suggestions that help us differentiate proverbs from similar types (Norrick, N.R., 1985). According to him, the proverbs equal with sentence that can be elucidated in the following example. If "the apple of your eye" is an idiom, "honey is sweet, but the bee stings" is a proverb. According to Norrick, the proverbs are sentence that complete grammatically but the idioms are possible to continue and modify (person and number and tense). In addition, the authors, such as Taylor, Abrahams, Holneck, and Meider have also come to the conclusion that it was required the expressions should be equal to sentence in order to say as a proverb.

Another theoretical scholar, Trench (Trench, C.R., 1985), examined another aspect of the proverbs. In his interpretation, the persistence of proverb depends on three qualities: shortness, sense, and salt. These features are luminous and clear:

1. Shortness: according to the Trench, "the word must be concise; it should be brief and pronounced in a moment." He argues that a good proverb is really clear that at the same time the shortness come with absolute precision, and it will be able to convey the thought and the point of view accurately.

2. Sense: According to Trench, the meaning sometimes leads to rhyming.

3. Salt: Trench's sequence states "a proverb must have salt, that is, besides its good sense it must in its manner and outward form being pointed and pungent, having a sting in it, a barb which shall not suffer it to drop lightly from the memory".

Different scientists have been proposed for different categories of proverbs. In this article, we will examine the two main categories. The first of these is Arora's point of

views, in his article he looks into the following methodological features of the proverbs. We want to give Uzbek proverbs according to this criteria:

**Alliteration** - Forgive and forget

Uzbek: Тотли томоқ тамуққа тушурап, Узум тилаганга узиб-узиб бер.

**Parallelism** - Nothing ventured, nothing gained

Uzbek: Душманнинг донидан, Дўстнинг сомони яхши.

**Rhythm** - When the cat is away, the mice will play

Uzbek: Эшшак эти гўшт бўлмас, Савдогар ҳеч дўст бўлмас..

**ellipsis** - Once bitten, twice shy

Uzbek: Ишга-нўноқ, ошга-ўртоқ.

She also suggested some internal structures of proverbs which are as follow:

**Hyperbola** - All is fair in love and war

Uzbek: Ифвогарга оқ сут ҳам қора.

**Paradox** - For there should be peace

Uzbek: Мулла ҳолвани кўрса, Қуръонни унитар.

**Personification** - Hunger is the best cook

Uzbek: Камбағаллик асар қилди, Зиғир ёғи касал қилди.

The second classification is described by Norik (Honeck, R., 1997) who analyzed some samples from the Oxford Dictionary of English Proverbs. Based on his own experience it was developed a smaller scheme. The classification of proverbs are sorted according to figuration of their use. It's five different distinguished figurative terms: synecdoche, metaphor, metonymy, hyperbola and paradox. It should be noted that, according to Norik, meaningful proverbs also have their own figurative meanings.

We, in our own research, comment on the proverbs in our own interpretation. The level of clarity of proverbs is divided into several types:

1. Lexical and semantical meanings are the same - these types of proverbs the lexemes and the general meaning of the content describe the common meaning.

For example, *Балиқ сув билан тирик, Одам – эл билан* (the fish are alive with water, person is with people.) *Қимиз ичган қаримас, Қариса ҳам дард кўрмас* (a man does not be old who drinks koumiss, even be old never be ill). Weighs and melodies in this type of proverbs are preserved and they are understood directly.

2. The lexical content is understandable, but the general meaning is incomprehensible - all statements in the proverb are understandable, but the general meaning express only portable meaning.

For example, *Ерга ошатсанг ош битар, Ошатмасанг тош* – The proverb was widely used by farmers. the lexeme – *Ошмоқ* (have a pilav) in the Uzbek language dictionary is as follows (Madvaliyev M., 2008): 1. Getting food manually. 2. Overall the meaning of eating. But in the proverb it has absolutely new meaning fertilizers, watering. The meaning of the lexeme *osh* broader than “any meal, dining”, but get new meaning as “harvest”. The lexeme - *Tou* (stone) gains new sense as “inexpedient to consumption”, chosen to preserve melody of proverb. The purpose of the proverb is to provide watering

and fertilizing properties of the ground well fruits and berries are harvested; otherwise, the fruit is not waterless and frustrated.

*Чиқмаган бугдойга ўтмаган ўроқ* (sickle is blunt to wheat does not go out) – a proverb is evidence of the people worked with tillage. It is used in order to say you cannot see the consequences of a job until starting. However, that's the point of the proverb is not come from the words contained in this text or the explanation of words, but it is understood as entirely transferred meaning.

3. Proverbs which have two or more meanings - in this proverbs are also understandable both the words used and the general meaning. Since the proverb is also used in a connotational sense, it is often the case the meaning is understood by the speaker's speech.

For instance, *Янги қўза суви тоза, Эски қўза бўйни синиқ* (new jug has fresh water, old jug is neck broken). The first meaning is the direct meaning that the new jug clean, free all kinds of sediment and long-lasting cracks; old one even the neck will be broken. Second, it is a pleasant, aesthetic pleasure to use a new utensil will give; old pot - a pitcher, and perhaps any other tool - is outdated it makes the user feel bored. The third meaning is used directly to people. Normally it is used to compare elder and new bride that new one keeps silent and does not break others speech.

4. Unclear proverbs based on the dictionary – this types of proverbs need the definition because of a definite word, or an obsolete word in it.

Misinterpreted proverbs duo to its content are understood in general and widely used today. In turn, we were divided them into two:

4.1. proverbs that has been created in the proverbs. Here are some examples.

*Буюрса қўйруқ, буюрмаса юмруқ* (destiny get fat, if not get gopher) - the proverb shows that our ancestors were engaged in hunting. Gopher – shapes the form of rhyme and melodicism;

*Бир қорин мойни бир қумалоқ бузар* – (A fuzzy bust of an abdomen fat) the word "abdomen" in the proverb, which refers to the 6th meaning of the Uzbek literary language "such as jug, pitcher, kettle, vessel; a large, brighter part of the container" (Madvaliyev M., 2008), which is packed out, in other word, and come as "container".

4.2. Existing proverb with an obsolete word. The general meaning is understood, but in the literal sense, obsolete lexeme is uncertain.

*Аллоп ун ялар, қассоб қон* – (Allop licks flour, butcher licks blood). Allop, has the following meaning in the Uzbek language dictionary: “allof old word. seller or trader of wheat and flour” (Madvaliyev M., 2008). The article is only used in connotational meaning.

*Кўкдан арпа ёғса ҳам, эшакнинг еми нимча* – (barley will fell from sky, the donkey's forage nimcha) - in the explanatory dictionary of the Uzbek language is explained in the second meaning of the word: nimcha old word: approximately 400 grams weighing (Madvaliyev M., 2008). Actually, nimcha in modern Uzbek means sleeveless blouse.



Put the last nail, we are convinced that proverbs can be the brilliant star in complicated circumstances in order not to mislead people by knowing the brilliant and perfect example of folk wisdom.

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