



Journal Website:

<https://theusajournals.com/index.php/ajsshr>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

TYOLOGIZATION OF PROVERBS AND SAYINGS

Submission Date: April 10, 2023, Accepted Date: April 15, 2023,

Published Date: April 20, 2023

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume03Issue04-05>

Akmalova Mokhinurakhon Firdavs Qizi

2nd Year Master Student Of SAMSIFL, Uzbekistan

ABSTRACT

The article discusses the different types of vision on the problems of small genres of folk songs, proverbs, sayings. On the basis of analyzing the examples of Uzbek proverbs and sayings the author tries to differentiate them.

KEYWORDS

Proverbs, sayings, differentiation, transformation.

INTRODUCTION

We often see different discussions about the difference between a proverb and a saying. The main reason for this is the genetic, semantic, logical, poetic and formal connection between the two sub-genres, as well as the close relationship between them, and sometimes their mutual transformation. Therefore, the distinction between proverbs and sayings is controversial.

MATERIALS AND METHODS

Early research on the similarities and differences between proverbs and sayings was conducted by

Russian folklorist V.I. Dal, I.M. Snegirev, A.A. Potebnya, F.I. Buslayev. These authors have provided interesting ideas on how to differentiate between proverbs and sayings and to set strict criteria for distinguishing them. Some researchers use content criteria as the basis for differentiating proverbs and sayings. I. M. Snegirev argues that a proverb differs from a saying in its form and idea, secondly, in its

content, that the proverb itself reflects the reality of life, and that the saying refers to a specific event.

RESULTS AND DISCUSSION

V. I. Dal also distinguishes proverbs and sayings on the basis of their content: “A proverb is a short, figurative story. It is a popular satire, imbued with the spirit of discussion, judgment, and exemplary populism. A proverb is a metaphorical, well-understood, well-accepted, well-publicized proverb that consists of two parts: a figurative meaning, an exhortation, an image, a general discussion, an appendix, an interpretation, and in some cases a second part of the proverb, the content refers to the ingenuity of the listener, so that the proverb is inseparable from the saying”.

According to the folklorist, the saying is “a figurative expression, a unit of speech in a figurative sense, a simple different idea, a figurative expression, a way of expression, but without narration, discussion, and conclusion. The saying conveys a figurative meaning in a live speech, does not express a complete opinion, and sometimes does not say the name of an object or event, but only conditionally”.

I. Dal defined the features of proverbs in such a way that they are concise, figurative, possessive, and generalizing. Sayings, on the other hand, lack imagery, metaphor, and exhortation.

The saying is similar to a proverb in appearance, that is, it is a short sentence, in the form of a complete sentence, of an educational nature, and, unlike a proverb, and it is used in its own sense. There are specific types of proverbs and sayings, some of which are used in their own sense, while others are used in a figurative sense: “A bad day will be good one day, but a bad person is not good” (variant in the Uzbek language: “Yomon kun yaxshi bo’lar, yomon odam yaxshi bo’lmas”).

The research of Uzbek folklorists T. Mirzaev, B. Sarimsakov, B. Soatov, O. Madaev also touched upon the issue of differentiation of proverbs and sayings. B. Sarimsakov dwells on the expression of figurative meaning in proverbs and sayings, noting that sayings can be used only in the figurative sense, proverbs can be used in their own and figurative meanings. Another study argues that the use of proverbs in their own and figurative senses expands the thematic scope of the genre, so that the proverb is widespread among one or more peoples, and shows the most important distinguishing feature for proverbs: “Proverbs or other closed expressions have local application limits and are never encountered in international consumption” [1].

Most scholars who have discussed the differentiation of proverbs and sayings emphasize that proverbs are used to make speech more attractive, that is, to enhance emotional expressiveness. They also focus on

the transformation of sayings into proverbs and proverbs into proverbs.

O. Madaev comments on this: "It should be borne in mind that the complexity of the creation and application of proverbs in the process of live speech explains the phenomenon of their transformation into sayings. In such cases, when the proverb is taken out of context, it loses the ability to express an independent opinion". The scholar went on to conclude that the proverbs "Good people speaks well to find, bad people speaks to fight" (variant in the Uzbek language: "Yaxshi topib gapirar, yomon qopib") and "Snake is out of the nest with a good word" (variant in the Uzbek language: "Yaxshi gap bilan ilon inidan chiqar") are called sayings in the same way they are pronounced.

B. Soatov, who has studied the genre features and poetics of proverbs, makes a remarkable comment on the transformation of sayings: "... Sayings cannot express a complete polar judgment, because they always consist of one logical center. Therefore, the saying has an art form with two logical centers, and if it rises to the level of public consumption, it becomes a proverb.

Subgenre genres of folklore, such as proverbs, sayings, riddles, aphorisms, and wise sayings, are semantically and logically close to each other, often intertwined. In particular, J. Eshonkulov writes that there are cases

when some dreams have become a riddle, and in the example of "If you see in a dream you are protect yourself, if you see in the right you beat it" (variant in the Uzbek language: "Tushda ko'rsang ganj, O'ngda ko'rsang yanch"), there is an element of a riddle and a proverb.

The existence of two logical centers in the proverbs, and the fact that these centers are either similar, or compared, or contradictory in content, was noted in B. Sarimsakov's theoretical views. VP Anikin, who analyzed the differential changes in proverbs and sayings, made the following comments: "A proverb is a short, poetic thought that is used in the process of speech, absorbs educational content, has a rhythmic structure, in which a nation has generalized its socio-historical experience over the centuries". The definition focuses on the form features, rhythmic structure, educational nature, and completeness of the sentence. He describes the saying as follows: "A saying is a widely used figurative expression, a clear expression of a life event. Although sayings are close in form to proverbs, they do not have a generalized educational content and are limited in their imagery. "This means that the saying does not have a generalizing character, and this is natural. Only the proverb generalizes, summarizes, the proverb generalizes, clarifies.

In distinguishing between proverbs and sayings, researchers pay less attention to the plan of

expression. V. P. Zhukov tried to show the difference between phrases and proverbs: "The difference between proverbs and sayings is due to the structural-grammatical relationship: they (that is to say proverbs and sayings) are in the form of a complete sentence".

T. Z. Cherdansea, who showed the similarity of structural and semantic features of proverbs and sayings, said that proverbs "have an open structure, unlike proverbs, that is, the introduction of the infinitive form of the verb, and in this case it is not in the form of a sentence, but in the structure of the phrase. The scholar points out the differences in meaning, saying that the proverb is "devoid of figurative meaning, and often uses words in their own sense. Sayings usually do not have an instructive, instructive meaning, but they do interpret and evaluate what is happening".

All the results of the multifaceted lessons of human life, the conclusions drawn by the wise men who spoke to them among the people and their figurative expressions serve to give rise to proverbs and sayings. Such proverbs and sayings will not be sustainable if they are not accepted through the minds and feelings of the people.

Unlike a sayings, a proverb expresses the whole idea in the status of a rule. For example, in the Uzbek people, "Seek a friend, the enemy will be found" (variant in the Uzbek language: "Do'st izla, dushman o'zi topiladi").

Let us take the article. In this article, the idea is complete, instructive, and in this case, independent of the context. This proverb has been tested in life experience in both nations, has been repeatedly confirmed in many events throughout human life, is popular among the people, and no one can deny it.

The generalization content of the article is high, it expresses the laws of life, serves as a source of advice, and can be recommended to everyone. The law in the proverb applies to everyone. This law does not apply to a specific event, but to the existence of humanity. It is an important task commanded by the people, and it must be carried out by all people. This is a firm conclusion about the reality of life, that is, this proverb can be found not only in the Uzbek people, but also in all the peoples of the world in an exact or analogous way.

Thus, the main distinguishing feature is the existence of a generalized and universal content in the article, as well as the fact that this content is accepted as a rule by certain peoples, which are not specific to the proverb. When it comes to use in its own and figurative sense, it is not always correct to take it as a distinctive feature. Because there are some proverbs that can be used both literally and figuratively. For example, the Uzbek proverb "If you want the fire in the hearth not to go out, act in the presence of fire" (variant in the Uzbek language: "O'choqdagi o'ting o'chmasin

desang, Qo'ri borida harakat qil") is used in a literal and figurative sense [2].

CONCLUSION

When used in a figurative sense, the proverb has a universal educational content, and there is no denying that it is true. The saying "See who eats bread without pain in the back" (variant in the Uzbek language: "Beli og'rimaganning non yeyishini ko'r") is short, figurative, ironic, and can only be understood in a figurative sense. It has no instructional or educational content, but it interprets, points to, and evaluates what is happening.

In our opinion, based on the above considerations, it is possible to list similarities and differences between proverbs and sayings. Similarities:

- 1) coming in a figurative sense;
- 2) possession of a prose structure;
- 3) possession of a poetic structure;
- 4) the presence of images in both;
- 5) be on different topics.

REFERENCES

1. Imomov K., Mirzayev T., Sarimsakov B., Safarov O. Uzbek folk poetic creativity. - T: Teacher, 2010.
2. Madayev O. In the world of proverbs.-T.: Uzbekistan, 2014.
3. Soatov B. Genre characteristics and poetics of Uzbek folk proverbs. -T., 2014.

4. Jabbar Eshanqul. Dream and its artistic interpretation in Uzbek folklore. - T.: Fan, 2011.
5. Рашидов, Д. (2022). НОГИРОНЛИГИ БЎЛГАН ШАХСЛАР ЖАМИЯТЛАРИ ТАСАРРУФИДАГИ КОРХОНАЛАР ФАОЛИЯТИНИ ТАКОМИЛЛАШТИРИШ ИМКОНИЯТЛАРИ. Scienceweb academic papers collection.
6. Anikin V.P. Russian folk proverbs, sayings, riddles and children's folklore. - M., 2017

OSCAR
PUBLISHING SERVICES