



A LOOK AT THE STUDY OF FOLK PROVERBS

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Annotation: In this article, the historical significance of Uzbek folk articles, Proverbs is an example of logical thinking, it contains an idea that combines etiquette and moral rules. Proverbs are of great educational importance.

The history of studying Uzbek folk proverbs goes back a long time. At a time when proverbs are being intensively researched, we cannot help but be interested in the history of their study. Proverbs have been studied at a high level by linguists of all nations to this day, and even today deep research is being conducted on this process. Creating news about Uzbek proverbs and searching for their unexplored areas is one of the tasks facing Uzbek linguistics today. Today, for linguists, especially young scientists conducting research on proverbs, deep knowledge of the history of the study of Uzbek proverbs to this day is the foundation of our dissertation work. For this reason, in this part of our dissertation, we want to dwell on the history of Uzbek proverbs and current research. The relationship between paremic genres has not been comprehensively studied. Proverbs were studied on the basis of linguistic achievements under the name of meaningful unity. In particular, M.Z. Sadriddinova's scientific research is devoted to the study of the lexicon of Uzbek proverbs and proverbs. Approaching proverbs as a linguistic unit, i.e., defining proverbs as stable combinations, has found its reflection in theses. Among such works is Bibish Jorayeva's "The Linguistic Status and Spiritual Methodical Use of Proverbs" candidate's thesis on the topic is of particular importance. In this study, the scientist tried to clarify the similarities and differences between proverbs and phrases, proverbs and words from the point of view of linguistics.

People have always expressed their conclusions and philosophical opinions through proverbs. Uzbek proverbs are distinguished from other folk proverbs by their variety of topics. At the same time, in terms of their creation, it is a product of the creativity of our ancestors who lived in very ancient times. Folk proverbs have been studied many times by linguists, literary scholars, and folklorists as examples of perfect artistic creativity. Proverbs and matal are close to each other in form and content, but proverbs are a relatively independent genre, and this independence is not evident in matal. Proverbs are a phenomenon between oral artistic creativity and philosophy, and no one can deny the judgment expressed in them. Because such a judgment, first of all, has been repeatedly tested and confirmed in life experience over the centuries, and then, due to the same characteristic, became the wisdom of history and acquired a motivational essence. That's why it has become normal for the listeners to accept the thoughts in the proverbs without objection, without any resistance or explanation. There is no room for argument because the logic in proverbs is

strong and the opinion is convincing. Therefore, proverbs can be used anywhere in speech, for any purpose. Nevertheless, proverbs, matals or riddles are always spoken and listened to in a serious tone compared to other genres of folklore. But in some cases, proverbs can be used in the sense of sarcasm, insult, irony, or sarcasm.

It is difficult to find their alternatives or similar equivalents for phraseology, proverbs and sayings in one language. Because these things do not immediately come to mind. The world of proverbs and idioms is a "fertile field" for the research of scientists who are specialists in various fields - linguists, literary scholars, paremiologists, folklorists, ethnographers. This is natural, because despite the fact that the proverb is compact and simple in form, it can be considered from different research points of view. Proverbs, as semantically and structurally complete texts, attract the attention of text linguistics, which is a very popular branch of linguistics about language. Different proverbs in the same language, even in closely related and completely unrelated languages, can belong to the same logical type and show the same symptom. Therefore, they are directly related to logical semantics and semiotics. The following examples prove our point:-

The good of a horse is known by its tracks, the good of a person is known by its words.
Goodness is at the top of the tree, Evil is at the feet.

One of the factors that express the national values and culture of the nation, which show the identity of the nation, is the oral creativity of the people. It has always been relevant to study proverbs, proverbs and sayings that have been living as an inseparable part of the rich spiritual heritage of peoples, to show the people's life and human feelings reflected in them. Proverbs, one of the current genres of folklore, is one of the important topics studied in linguistics and folklore. Studying and researching proverbs, which are one of the most important genres of folklore, and folk art in general, is of great importance today. Proverbs and sayings, aphorisms raise the consciousness of people, especially young people, teach them to be correct, honest, hardworking, courageous, brave, consistent and persistent, promote the most human qualities in a person. is enough. It also increases the vocabulary of writers, poets and orators, making their works artistically impressive. Folk proverbs, which arose as a unique phenomenon of language, philosophy and artistic creation, are a genre of folklore with a compact form, but deep content.

Each of these drops of art, which show the beauty of our language, the elegance of our speech, the intelligence and logic of our thinking with amazing power, are a wonderful mirror of our people's centuries-old life experiences and everyday life. His attitude to life, nature, man, family and society, social-political, spiritual-educational, moral-aesthetic and philosophical views were shown in this artistic mirror. That is why proverbs are very common and have been and are being used for centuries in lively conversation and mutual speech, in artistic, historical and scientific works, political and journalistic scientific-practical conferences. Between years and periods, new ones are being created, and the range of meaning of the old ones, existing in the language, has expanded or narrowed. Even some of them have been forgotten. Because such a huge folklore heritage of the Uzbek people was not collected and studied from a folkloristic point of view until the following centuries. We should not conclude from this that folk proverbs are completely out of the attention of writers, poets, and historians of the past. Interest in the proverb from a literary point of view, its use in order to increase the artistry of the work and ensure the fluency of the artistic language has always been the focus of attention of the word artists. If we carefully study the works of creators, we

will be sure that there are many proverbs in their composition, sometimes exactly, sometimes with changes. As proverbs express the conclusion of many centuries of life experiences and constant daily observations in the form of a complete thought in a strict polarity, they are dominated by the diversity of meaning of each word, the stability of expressions, and the stability of form. But depending on the place of use, their scope of meaning is constantly expanding. That is why you should pay special attention to every word in the proverb. They have words that historically had completely different meanings. Proverbs are small, concise, sharp, meaningful folk sayings that express a grammatically complete idea, are used figuratively or in their own sense. The ability to express thoughts clearly and concisely in proverbs is very useful in ensuring the effectiveness of the speech. Proverbs are also used to ensure the vernacularity and truthfulness of a work of art.

Proverbs are widely used in order to enrich the characters' speech and achieve emotional expressiveness. In explaining the formation of proverbs, the analysis of associations in the emergence and use of proverbs is of great importance. Proverbs have a social character, just like formulas, calculations based on formulas and use of proverbs in speech in accordance with a specific situation are carried out on the basis of associations. The purpose of proverbs is multifaceted and polyphonic in nature, and it can be divided into the following types and types: 1. Methodological task in ensuring the validity of the opinion. 2. The role of imagery in ensuring expressiveness of thought. 3. The task of intensity in ensuring the effectiveness of the idea. 4. Euphemistic task in ensuring "softness" of thought. 5. Psychological task in making the characters' views, mental state brighter. 6. Structural task in ensuring the unity of the text. 7. Aesthetic task in affecting the feelings of the reader; 8. Positive task in receiving the idea clearly and concisely. 9. Cognitive task in explaining reality with a proverb. 10. Linguistic and cultural task in ensuring harmony of language and thinking, etc. Proverbs, which have been attracting the attention of scientists, were studied as objects of folklore and ethnography. In this regard, scientists such as H. Rakhmatullayev, YA. Pinkhasov, G. Salomov, Q. Samadov, Sh. Shorahmedov, H. Abdurahmonov, M. Sadriddinova have made great contributions. In addition, Mulla Bekjon Rahmon son, B. Karimov, Sh. Rizo, O'. Azimov, O'. Kholmatov, H. Zarif, M. Afzalov, S. Ibrohimov, S. Khudoyberganov, R. Jumaniyozov, M. Uzbek folklorists such as Ahmadboyeva, E. Siddikov, T. Mirzayev, K. Imomov, R. Jahongirov, S. Kasimov, Z. Husainova, B. Sarimsokov, M. Jorayev have studied the theoretical issues of proverbs. The work of putting Uzbek folk proverbs in a certain order and putting them into collections and creating special collections from them began in the second half of the 19th century. For example, 112 proverbs, along with some examples of Uzbek folklore and literature, were included in the "Chigatoy language textbook" published in Leipzig in 1967 by the Hungarian scientist H. Vambery, and their translation into German was also given. After that, folklorists such as N. Ostroumov (1895), B. Rahmonov (1924), O'. Zaripov (1939-1947), T. Mirzayev, B. Sarimsakov, A. Musogulov (1989), science and collections of proverbs of different nature and size compiled by cultural workers were published. Collections of scientists such as M. Abdurahimov, H. Abdurakhmonov, M. Sodikova in the field of linguistics and translation studies were created. Also, with the work of translators such as Ye. Chernyavsky, V. Rozimatov (1959), N. Gatsunayev (1983, 1988), A. Naumov (1985), Uzbek folk proverbs were published in Russian as individual collections.

came out In the Uzbek language, wise sayings are generally called proverbs, but more than ten terms are used to express this concept: proverb, matal, masal,

naql, hikmat, reprimand, zarbulmasal, wise saying, folk saying, folk saying, the word of the wise, the word of the wise, the word of the good, the word of the ancients, the word of the nation, the parable of the avomunnos, the wise word, etc. In scientific literature, the terms proverb and matal are almost indistinguishable.

Even in some sources, despite the fact that they are distinguished as types of paremas, it is possible to find places where the interpretation of the terms proverb and matal is confused. In classical literature, the term proverb means the concepts of word, speech, sentence, and the term proverb is used to express the concept of proverb. For example, in classical poetry, the words masaldurkim, masalkim, masal buur in the text where the proverb is used mean the meaning of the proverb. A proverb is a genre found in the oral creativity of every nation. A proverb is an example of logical thinking, in which there is an idea that combines etiquette and moral rules. Proverbs are of great educational value, they warn people, give advice, criticize, glorify work, make people laugh. Although proverbs are similar to proverbs in some aspects, each of them has its own place and characteristics. Such proverbs as "Solomon is dead, the giants are freed", "Is the head a hard stone", "Hearing is not the same as seeing" and these proverbs mean a partial sign and increase the effectiveness of the speech, and proverbs have a deep and wide meaning. , has a complete idea. If a proverb is a means of providing information in a speech, then a proverb is used as a means of conveying this information in living symbols, proving it, and proving it. In this respect, it should not be forgotten that proverbs are close to expressions. In the articles, various situations are depicted figuratively, and their didactic nature is not noticeable. The educational aspects of proverbs are noticeable, and most such units differ from matals in that they express the content of advice, command, and information.

Over time, proverbs become more and more refined, ripened, and their meaning deepens. In some cases, on the contrary, the listeners and re-pronouncers do not understand the meaning they want to say for a specific purpose, or they can't remember what they heard, they repeat it on their own, or they hear a proverb to express a certain idea. As a result of deliberately using other words instead of certain words and turning the original meaning and content to the other side, many proverbs are used in an incorrect and illogical way among the next generations. the rest We can see this situation in a number of proverbs used among our people and in written literature, movies and theater performances, working in the press, radio and television, and even included in some collections of wisdom masterpieces. The text of the proverb is short, concise, and requires clear thinking and clear expression, so it is suitable for the creator.

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