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THE SEMANTICS OF PROVERBS AND SAYINGS AND THEIR PECULIARITIES

Abstract: The article is devoted to the specifications of the use of Uzbek proverbs and sayings, their semantics and comparative analysis of their meanings in different languages, the study of the interpretation of different peoples in the figurative meaning of animal names in proverbs and sayings.

Key words: proverbs, wise sayings, translation, originality, analogy, metaphor, translator skill, original meaning, portable meaning.

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Introduction

The proverb consists of short, often poetic, wise words, phrases with deep meaning, born on the basis of life experience, expressing the wisdom of people. This is one of the oldest poetic forms of folk oral art. On the other hand, aphorisms are words of deep, complete and laconic wisdom spoken by representatives of written literature and historical figures. Proverbs and aphorisms are genres that are very close to each other. Some researchers sometimes confuse them. In fact, they are not the same thing. The difference between an aphorism and a proverb is that it is said by a certain person, the presence of a certain author. So, a proverb is an example of folklore, an aphorism is an example of written literature.

Researcher Ziyodilla Toshpulatov divides aphorisms into two groups: the first group includes artists, and the second - proverbs told by famous philosophers and scientists. This work also emphasizes that the features of aphorisms are the expression of wise thought in a logical sequence, conciseness and consistency through intellectual contradiction.

A. V. Fedorov, a renowned translation theorist in the former Soviet Union, wrote his Introduction to

Translation Theory. Introduction to the theory of translation shows the following ways of translating proverbs and other phraseological units into Russian:

- Translation of proverbs and other phraseological units while maintaining the exact material meaning of words;
- Translation of the original content of proverbs and other phraseological units with some changes in the material content or form;
- Replacing the original proverb and other phraseological units with an alternative that actually exists in the language into which the work is translated.
- Replacing the original proverb and other phraseological units with an alternative that actually exists in the language into which the work is translated.

These techniques, recommended by A.V. Fedorov, correspond to the general rules for translating proverbs and other phraseological units. They cannot be used, in particular, specifically for translation from Turkic into German and English. Moreover, the complexity of this issue gives rise to problems that need to be solved not only when translating from one language to another, but also

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when translating the author's work into another language.

Proverbs and sayings that have passed from the past for centuries to our time, generations and ancestors, peoples and peoples, languages and hearts, are a short and beautiful artistic expression of the thinking of the people, the final thoughts of people's life experience. Each of them had a wide and deep meaning, a place of emotion that belonged to entire books. Therefore, it can be said without exaggeration that every wisdom word created and polished by people over the centuries is a complete mature work of art.

Proverbs and sayings, of course, have their own characteristics. The lexical meaning of the word "the wise" is that which is perfectly wise, pronounced wisely, and has a profound meaning that cannot be changed. This unique genre of folk art, both in oral and written literature, is called by different terms: proverb, parable, wise saying, wise phrase, interpretation, aphorism, generic word, words of wisdom, words of masters, the word of the ancients, the word of the sages, the words of the ancestors, the word of the good of the past, etc. are used most and often.

Colorful proverbs embodying wise thoughts, sharp truth, deep meaning, pearls of verbal art, are one of the most expressive (i.e. influential, evocative) means of our speech, the most influential, most memorable, most thought-provoking, the most thought-provoking, has an involuntary coercive power to drive. Since time immemorial, the sages of the world have repeatedly recognized the importance of their value to human society and the life of every person. Here are some ideas:

"The strength of everything from food, and the strength of the mind from wisdom" (Aristotle); "If you want to be wise, learn wisdom, because wisdom is perfected by wisdom" (Kaykovus); "The taste of words for centuries, thoughts for centuries" (N. M. Karamzin); "Short, sharp thoughts make life better in many ways." (Cicero); "I look at the masterpieces of wisdom left to us by the ancient sages; if we find something good in them, we will assimilate it and reap great fruits" (Socrates); "From time immemorial, people have wise and beautiful words of wisdom. We must learn from them" (Herodotus); "Every day you have to listen to one single clever song, see a good picture and, if possible, read some wise saying, collect various instructive stories and wise sayings - an incomparable state" (Goethe).

Each nation has accumulated vast life experience over the centuries, which will be passed on to future generations in various ways. Proverbs and wise sayings are such a spiritual heritage. There is no nation in the world that would not create masterpieces of wisdom, would not keep them for centuries, like the apple of an eye, and would keep them in its heart and language. The Uzbek people are one of them. The

culture, wisdom and perfection of our people, cultivated by many great scientists and thinkers, such as Al Khorezmi, Abu Nasr Farabi, Abu Ali ibn Sino, Abu Raikhan Beruni, Mirzo Ulugbek, Alisher Navoi, Babur Mirzo for the development of world culture, have long been recognized by the world community.

Returning from a trip to our country in the second half of the 19th century, the famous European orientalist Hermann Vamberi wrote: "... The East has long been a land of poetic experiences ... Therefore, passion for there is more poetry in the meadows than in Paris and London. It should not surprise anyone that he is stronger ... In Central Asia, young lovers in love, priests and aristocrats - in a word, everyone is equally interested in poetry ... Meeting proverbs both in written and in living language, you can hear it in palaces of Kazakhs, and on the pastures of nomads ... The son of the Sahara always listens with attention to the words of such fathers, a serious expression on his face. No rational word, no convincing word that contradicts the meaning of the proverb, can influence his opinion, and the innate consolation in his nature can not be so strongly expressed in anything other than the firm conviction that the ancestors and the wisdom they left behind are wise, speak, not mispronounce. "

In general, the themes of human-created proverbs are wide and varied. Especially famous since ancient times for its poetry and didactics, it is thematically so rich, so wide, so diverse that it covers everything from the most complex problems of social life to the smallest customs of family life, from simple moral letters to details of people's lives to shortcomings, from philosophical worldview to the characteristics of the smallest creatures. In a word, there is no area of life in nature and society that is not reflected in proverbs.

The rich life experience of our people, accumulated over thousands of years, is summarized and reflected in numerous articles. In them, we feel the path traveled by our ancestors, their marriages, the joys and sufferings that they experienced.

Proverbs over time become more polished, mature and in-depth. On the other hand, in some cases, the listener and speaker may not understand the meaning they want to say for a specific purpose, or they may not remember what they heard, or they may use certain words instead of some words in a proverb to express a certain idea. As a result of misinterpretation of its content, many proverbs were misinterpreted among the next generation. I see this in a number of articles that are used by our people and are used in written literature, films and theatrical productions, in the press, on radio and television, and even included in some collections of gems of wisdom. For example, in some writings and collections of proverbs, there are passages where the proverb "Help the camel named Haight" is misinterpreted as "Help the camel named Hoi" or "Help the camel named Haha". Comparing the versions of proverbs available

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among our people and among the Turkic peoples, studying them textually, one can find the most accurate and complete versions. For example, we found that the second part of the article "Nude did not slip out of the water" was dropped. Full version: "He will not come back out of the water and will not slip out of the water." Usually they say: "The student who sees the master walks to every position." It is known that H. Vambery found the full version of this: Sometimes they say: "If I knew that my mother was dying, I would exchange a bag of bran." Research shows that the logical version of these proverbs has survived in the Turkmen language. They said, "If I knew that my father would die, I would change him with salt" (that is, if I knew that my father would die, I would exchange him for salt).

We will explore the features of Uzbek proverbs using animal names and their meanings using the following ideas. To determine the figurative meaning of a particular proverb, it is necessary to correctly understand the essence of the images given in the proverb. In many genres of folklore, including proverbs, various objects (animals, plants, their fruits, bodies, household items, clothing, tools, labor) that correspond to their characteristics in nature in order to express social relations, situations and events in a simpler form ... and in a more understandable way. products, etc.) are used figuratively. Each of these things is embodied, whereby the image of people with certain qualities (both positive and negative) is embodied. For example, our people:

- lion - to brave, brave heroes;
- camel - to strong, patient, contented people;
- sheep - to people of soft nature;
- donkeys and oxen - ignorant, stupid, lazy;
- goats - people of light nature;
- lamb, mare - to children;
- The dog is sometimes loyal to people, and sometimes to greedy;
- wolf - butcher, oppressors;
- fox - cunning, hypocritical;
- rabbit - to cowards;
- Sparrows, locusts, rats - free, pests;
- ants - to workers, oppressed;
- frog - greedy, lazy;
- eagles, falcons and falcons - brave, courageous, brave, agile;
- ravens, ravens - hard-hearted, evil people;

We can see the relative use. It has been established that there are about 75 proverbs in the Uzbek language, in which only one "dog" is involved. Including:

There is a saying: "If the dog barks, the door is open for the thief." It means: If a dog tied to the door to guard the house a thief who comes up to it throws something at him and gets bored, he can easily enter the house, take what he takes, and leave. This is the true meaning of the proverb. For example: "If the gatekeeper (or the place guard) set up to guard the city

gates is a bribe-giver, the enemy will easily take over the city (or a thief, a traitor, will easily achieve his goal by spending a small amount). Therefore, it is necessary to appoint honest, loyal people to the goalkeeper and protector." There is a proverb close to the meaning of the above article: "A stupid dog eats during the day," which says: "A stupid dog eats during the day, that is, when the owner and other people are awake, when there is no need to warn of danger, when everyone is asleep at night. He lies in silence, he does not warn about thieves," in the sense of lazy, careless goalkeepers, guards, hated guards. In the Uzbek language there are more than 10 proverbs with the word "snake". For example, there is a saying: "Even if the head of a snake is crushed, its tail will move." Here are some of his variations: "When the snake is cut into three parts, a state of movement arises"; "Beware of the wounded snake", "The dead bee also holds poison in its spear", "Even if the snake dies, its poison remains in its teeth", "Even if the snake peels off its skin, it is a snake." This is a metaphor: "Even if the enemy takes on a different appearance and paints himself in different colors, he will still be hostile."

With these proverbs: "Do not walk calmly, because you defeated the enemy, I hit him, always watch him, do not lose your vigilance and caution!" in the sense that they exhort.

There is a proverb: "From snake to snake, from scorpion to scorpion." This proverb is used in the sense that "Evil is passed from evil to evil even from generation to generation." He also has the following options: "The child of the snake is the snake, the child of the scorpion is the scorpion"; "A pig does not give birth to a beetle"; "From horse to horse, from donkey to donkey"; "A foal is a horse"; A real man's son becomes a real man"; "Beauty comes from beauty, and running comes from running"; "The lion cub will be the lion"; "A child of a wolf is also a wolf"; "The dog learns to growl from the mother"; "The donkey teaches the donkey nothing, except the donkey"; "The donkey learns to throw garbage out of the donkey."

In conclusion, we can say that the East, including our country, has long been rich in proverbs and sayings. This is explained, firstly, by the fact that the tribes that inhabited the region, and then from among the people and the nation, received education and produced many sages, and wisdom was traditionally passed on from ancestors to generations in the people themselves. The rich life experience of our people, accumulated over thousands of years, is summarized and reflected in numerous articles. In them, we feel the path traveled by our ancestors, their marriages, the joys and sufferings that they experienced. It is important to study the composition of zoomorphic proverbs and sayings, phraseological units, the names of which are composed with the names of different animals. This aspect can have different symbolic meanings for different peoples. The proverbs and sayings of the peoples of Central Asia attracted special

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attention of Western orientalists and Turkologists, who conducted many studies. Comparative study of their work in this area is one of the most actual problems facing translation science.

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