



Proverbs and their Semantic Productions

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Abstract: *In this article it is about the proverb, in particular its binary structure, the juxtaposed structure, the double symmetry on the semantic and syntactic levels, the genericity, the principle of implication and some stylistic figures which would make it possible to advance further in the definition of the proverb.*

Key words: *rhyme, rhythm, archaism, brevity, genericity, implication, binary structure.*

Introduction

The history of the study of Uzbek folk proverbs in Uzbek folklore is very long and interesting. Intensive research is currently underway on proverbs. At the moment, we cannot but be interested in the history of their education. Proverbs have been studied and are being studied to this day with great desire by folklorists of all nations.

Methods

Our objective is to contribute to the research of the criteria allowing the explicit definition of the proverb, to indicate certain relevant methods like observation, descriptive, documentary.

Results

The people have always expressed their opinions, philosophical conclusions from life experience through proverbs. Folk proverbs are an excellent example of artistic creativity that linguists, literary critics and folklorists have taught many times.

Discussion

In this article we will summarize from the comparison made with the following 5 quoted proverbs:

1. "It is practice makes perfect" – "Usta ishlab o'rganadi".
2. "Life is a ladder, some go up, others go down" – "Borga – bor dunyo, yo'qqa – tor dunyo".

3. "You can't make omelettes without breaking the eggs" – "Jondan kechmasang, jonona qayda, toqqa chiqmasang, do'lona qayda?"
4. "Who follows the hens learns to scratch" – "Qozonga yaqin yursang, qorasi yuqadi".
5. "Better an egg today than an ox tomorrow" – "Bugungi tuxum ertangi tovuqdan yaxshi".

Their semantic analyses:

Proverb n°1:

If we take into consideration the meaning of the two words ("forgant" and "blacksmith"), linked to the handling of hot iron or metal, we will immediately have the idea of heavy work, or work which, certain way, requires a certain skill. Why take the notion of a demanding profession to say that you have to practice to be able to become skillful? Probably because the notion of requirement is linked to the notion of effort to be made. This proverb gives the idea of the time when there were not the machines we have today, which do work considered heavy to perform. If we analyze well, we can understand that this proverb means that by dint of practice, we can become skillful.

Thus, Jean, who before thought he was incapable of speaking French well, after research, reading, etc., now speaks like a real Frenchman.

Proverb n°2 :

This proverb illustrates a sad reality. Life in society is a kind of contrast between poor and rich. Being poor, other evils tend to appear which can aggravate the situation, while being rich, all doors will be opened for a more pleasant life. Undoubtedly, the poor represent those who descend, and the rich those who ascend. Unfortunately those who go down are much more than those who go up. It is for this reason that in poor countries there are many evils that strike people. In this case, the spirit of solidarity is essential in the fight to resolve this situation. Otherwise, we have to notice the metaphor that exists between life and scale.

Proverb n°3 :

In this proverb, we can first note the parallelism that there is between the omelette and the result to be achieved, and between the action of breaking the egg and the pain that it takes. The pain can be seen as an effort to be made. In some cases, when we want to achieve a goal, we have a lot of things to do. If, for example, someone wants to become an engineer, he will have to study, have a diploma, look for a job, etc. These steps are moments of sacrifice and they represent the pain. When the individual has finished his studies, passed his diploma and found his job, we can say that he is rewarded for his trouble by having his omelettes. In summary, the proverb means that if we have a set goal, it will take effort to achieve it. It's true that there are people who don't necessarily need to break their eggs to make their omelettes because they've already made them and they only have to eat, but those who you have to, then you have to fight.

Proverb n°4 :

Animals served as the image from which many proverbs were born. This proverb is proof of that. He warns us of danger. Sometimes, under the influence of others, we manage to do what we alone would not do. That is, if we associate with a person, we may adopt their habits or behaviors. Now, if his habits are positive things, so much the better. On the other hand, when it comes to negative things (alcohol, theft, etc.), we have bad company or bad company. If we imagine further, we can say that if the individual is born in an unfavorable environment where all these evils prevail, it is very likely that

this individual is influenced by these factors. That's why there are parents who seek to know who their son's friends are to see what kind of company he has. Sometimes there are conflicts when parents discover that their son is going to the wrong place or the wrong person and they are trying to get him to get away from it. So we need to know, or know the places and the people we frequent.

Proverb n°5 :

Note the opposition between the egg and the beef and the rhyme that exists between the two. Rhyme, as we have said, can serve as a pretext to keep the form of the sentence or to facilitate memorization. He warns us of the precaution that we must have about the present and the future. More concretely, he tells us to be sure of what we have today, and not to trust what we have tomorrow. Therefore, the protective character that the proverb can have is very present. We must note that the beef is much larger than an egg, but it is better the small one that we have in concrete in hand and not the big one that we will have but tomorrow. In summary, do not trust the Titanic of tomorrow, rather take your canoe of today. There is another proverb that says much the same thing, "It's better to have one in the hand than two to get".

Conclusion: Proverbs, bringing together formal beauty and semantic conciseness, constitute a wealth for any society. They go back to a very high antiquity and they continue to be used in a constant and very agile way. Uzbek proverbs occupy an important place and demonstrate their dynamism in the literary, media and everyday spheres. This present study also allowed us to discover the formal characteristics of Uzbek proverbs.

Uzbek proverbs are formally characterized in several dimensions: syntax, rhyme and rhythm. The study on the Uzbek proverbial syntax allowed us to conclude four proverbial molds which are, according to our corpus, the most productive. Uzbek proverbial features are related on the one hand to the peculiarity of the language, especially in the rhyme field due to the existence of tone and in the rhythmic field due to the correspondence one character – one syllable; on the other hand to the features specific to the proverbial form, such as archaism, brevity, genericity, implication etc.

Moreover, the proverbial Uzbek traits not only intersect within the same plane, for example, parallelism, asyndeton and binary structure; but also between shots, for example, repetition being a stylistic feature often appears at the same time with the binary structure which is a syntactic feature or with alliteration or assonance which are sound features on the phonetic level. The rhythmic feature corresponds to the semantic structure of the sentence and the rhythmic symmetry comes from the binary structure.

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