



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01212.X

PROVERBS AND THEIR MORPHOLOGICAL SYSTEM

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ABSTRACT

This article discusses the proverbs as paremic units, their features, differences from related phenomena, the study of Uzbek folk proverbs and morphological system. The environment is a complex object of perception for human beings. A nation's way of life cannot understand the diversity of the surrounding reality throughout its life, adapt to it, and develop acceptable ways of living. So at this time wisdom was used in its own sense, it was considered a parable. Over time, as a result of idiomization, it became a proverb. Therefore, "some parables will be changed into a proverb when time goes"(B.Saatov) [15: 7]. Although both mosquitoes and ants are insects, we can see that there is a positive evaluation of ants and a negative evaluation of mosquitoes.

KEYWORDS: *Paremic Units, Proverb, Parable (Saying), Phrase, Lexical System, Conversion, Valence*

INTRODUCTION

Proverbs that have been attracting the attention of scholars for many years have been studied as the object of study of folklore and ethnography, in linguistics by scientists such as Sh.Rahmatullaev [1], Ya.Pinkhasov [2], G.Salomov [3], Q.Samadov [4], Sh.Shorahmedov [5], H.Abdurahmonov [6], M.Sadriddinova [7]. H. Abdurahmanov's doctoral dissertation is aimed at covering the syntactic structure, morphological and some spiritual and methodological features of proverbs and sayings in the Uzbek language [8:20]. The lexical features of folk proverbs and

sayings have been studied comparatively by M. Sadriddinova in the lexical scope of literary languages and dialects.

MATERIALS AND METHODS

Recently, folk proverbs have been widely covered in many works on the language and style of the works of writers and poets in Uzbek linguistics. In this regard, the scholars such as A.Rustamov, H.Sulaymon, Sh.Shomaksudov, Sh.Shorahmedov, H.Berdiyev, R.Rasulov, M.Abdurahimov, R.Jumaniyozov, A.Kholmukhamedov [9], V.Abdullaev, H.Doniyorov, S. Mirzaev [10: 122], S.Askarov [11: 19-22], A.Jurahanov [12: 52-55], M.Tuychiev [13: 84-87], M.Hakimov [14: 176] can be mentioned.

A synonymous dictionary of folk proverbs in Uzbek linguistics was compiled by B. Juraeva [15]. This dictionary was compiled on the basis of synonyms of ordered paremic units, can be considered as a prelude to lexicographic works to be created in this direction.

The environment is a complex object of perception for human beings. A nation's way of life cannot understand the diversity of the surrounding reality throughout its life, adapt to it, and develop acceptable ways of living. Proverbs, which convey all the achievements of man and nature, the relationship between man and society, as well as a unique means of self-understanding, culturally define, summarize, and record all the information necessary for human life.

In the Uzbek language, wise sayings are generally called proverbs [16: 5], however, more than a dozen terms are used to express this concept such as: “*maqol, matal, masal, naql, hikmat, tanbeh, Zarbulmasal, hikmatli maqol, xalq iborasi, xalq so'zi, donishmandlar so'zi, donolar so'zi, yaxshilar so'zi, burungilar so'zi, ulusning so'zi, avomunnos masali, hikmatli so'z*” which convey the meaning of proverb, parable or sayings [17: 6]. Folk wisdom is part of a system that is completely dependent on man, his choices and his values, what man considers being the norm for himself [18: 180].

The terms proverb and proverb are almost indistinguishable in the scientific literature. Even though in some sources they are distinguished as types of paremas, it is possible to find places where the interpretation of proverbial and proverbial terms is confused [17:12]. In classical literature, the term “*maqol*” (proverb) refers to the concepts of word, speech, [19: 234], and the term “*masal*” (parable) is used to express the concept of proverb [19: 237]. For example, in a text that uses proverbs in classical poetry, combinations such as *masaldurkim, masalkim, masal budur* mean proverb. In his famous work *Zarbulmasal* of Gulkhani used the term “*masal*” (parable) in the sense of a proverb, so historically the term parable can be understood as the equivalent of a proverb.

In linguistics, it is expedient to limit proverbs and sayings by meaning, as they differ from each other in the nature of the expression of the message conveyed.

If the medium of communication in speech is a proverb, then the parable is used as a means of conveying this information in vivid symbols, proving it. The different situations are described figuratively and their didactic nature goes unnoticed in proverbs. Proverbs, on the other hand,

have an educational aspect, and most such units differ from proverbs in that they express the content of advice, commands, and insights. For example:

Maqol (proverb): *"yirtiq uyni el topar, yolg'on so'zni chin topar" yoki "maddohning va'ziga ishonma, g'olibning – so'ziga"*.

Matal (parable): *"uyida chaksa uni yo'q, tom boshida qo'sh tandir"*.

Proverbs are short, concise folk sayings that are used in a sharp, figurative sense, expressing a grammatically complete idea. Parables, on the other hand, are short, concise folk sayings that express a grammatically complete idea, used only in its own sense - in the true sense. The main difference between proverbs and parables is that proverbs have an idiomatic figurative meaning, and parables do not have this feature, but are used only in the correct sense [15].

RESULTS AND DISCUSSIONS

As in society, when several units are used side by side, as in language, they can be in interaction with each other, and as a result of this attitude, one can observe silks towards each other. In the Explanatory Dictionary of Uzbek folk proverbs define the proverb *"qarg'a qarg'aning ko'zini cho'qimaydi"*, which was presented in the F.Makrobiy's "Grammar": *"qarg'a-quzg'unlar odamning yo biror hayvonning ochiq erda qolib ketgan murdasini qo'rib qolsa, avval uning ko'zini cho'qib erkan–da, keyin go'shtini eya boshlar ekan. Ammo tirik qarg'a va quzg'un o'lik qarg'a va quzg'unning ko'zini cho'qimas ekan"* (meaning: If the crow or raven sees a died body of a man, or an animal, which has remained in the open ground, they first drown his eyes, and then begin to eat his meat. But, when the crow or the raven is dead, and the eyes of the crow or the raven's is not be crowned" [20:321]. So at this time wisdom was used in its own sense, it was considered a parable. Over time, as a result of idiomization, it became a proverb. Therefore, "some parables will be changed into a proverb when time goes"(B.Saatov) [15: 7]. Another situation is that some proverbs have changed lexical composition and new variants have appeared. For instance, the proverb *"mushk isi yashursa bo'lmas"* used in the works of Navoi, has used now as *"kasalni yashirsang, isitmasi oshkor qiladi" shaklida qo'llanadi"* [21:20].

The language units called proverbial-type paremas also exist separately, reflecting the characteristics of proverbs and parables. The features of such expressions are that some of them are used in their own sense, while the other part has a figurative meaning: *"Oltinning yaxshisi – yantoq, xotinning yaxshisi – qalmoq"*.

In proverbs, *oq, qora, ola, qizil, sariq, ko'k*, (white, black, purple, red, yellow, blue) which represent the color; *keng, tor, uzoq, yaqin, olis, engil, og'ir* (broad, narrow, long, close, distant, light, heavy) to represent size and character; *aqlli, dono, ahmoq, nodon, epchil, chaqqon, chiroyli, xunuk, do'st, dushman, xom, semiz, oriq, baxil, saxiy, bemor, kasal, sog'* (smart, wise, foolish, ignorant, agile, agile, beautiful, ugly, friend, foe, raw, fat, thin, stingy, generous, sick, sick, healthy) to represent size and character; lexical units such as *"kar, ko'r, kal, soqov"* (deaf, blind, deaf, dumb) were used to represent physical defect of the category of quality. For example: *"Kal o'zini ovutar, qo'ltig'ini sovutar"*.

Qualitative lexemes as a person, animal, plant, status sign specify the meaning of the noun lexeme: *zo'r, qimmat, bilimli, bilimsiz, yaxshi, yomon, to'g'ri, olim, zolim, mehnatsiz, ilmsiz*,

ilmi, bedov, kuchli, tekin, bop, tikansiz, mashaqqatsiz, ulug', olchi, yalangoyoq, quruq, jafoli, vafoli, xor, hunarli, do'st, dushman. (excellent, expensive, knowledgeable, ignorant, good, bad, right, scientist, tyrant, hardworking, ignorant, knowledgeable, strong, free, bop, thornless, effortless, great, cherry, barefoot, dry, cruel, faithful, crafty, friend, enemy).

In proverbs composed with the adjectives, character-traits and signs of physical defect appear as basic lexemes. This feature occurs in exchange for most conversions. For example: *Kalning nimasi bor – temir tarog'i, ko'rning nimasi bor – eski tayog'i.*

The following words can be used as the most commonly used verbs in proverbs: *yemoq, kelmoq, qaramoq, yo'rg'alamoq, yurmoq, o'tirmoq, bermoq, olmoq, tortmoq, ko'rinmoq, ko'rmoq(harakat fe'llari); o'ylamoq, bilmoq, bilmoq, o'rganmoq (tafakkur fe'llari); yig'lamoq, sasimoq, yog'moq, o'lmoq(holat fe'llari); so'ylamoq, so'ramoq, maqtamoq, demoq, o'qimoq(nutq fe'llari); bosmoq, ekmoq, sug'ormoq, o'rmoq, tutmoq, eshitmoq, ayamoq,saqlamoq, siylamoq, yuvmoq, cho'zmoq, o'lchamoq, yashamoq (mashg'ullik fe'llari.* Masalan: *nomard yovga yalinar,mard kuchiga suyanar.*

The grammatical basis of a sentence is a set of verbs in folk proverbs. In this case, the verbs serve to syntactically form the sentence. In proverbs, verbs are mainly devoted to the cut function. Adjective and action noun forms adapt the verb to the syntactic function of other word groups. The relative forms of the verb, on the other hand, are very few.

The use of numbers, rhymes, and pronouns in proverbs is quite limited. A number leads in proverbs. This remains due to the polysemantic nature of a number. One and two lexemes serve to form proverbs in the context of comparison. In proverbs where one number is used, the numbers such as “*uch, etti, qirq, yuz, ming, tuman*” (three, seven, forty, one hundred, thousand, much) are also used. There are also examples where some proverb components are selected only from a number of word groups. In this case, the phenomenon of conversion can be observed: *Birniki – mingga, mingniki – tumanga.*

The proverb “*bir pashshag'a olamda etkurma zarar hargiz*” (meaning: *Never harm a fly in the universe*) from Navoi's byte has been transformed in Mashrab's work. Let's compare... “*Bas kishiga tekmasun xayfu xatar, mo'rg'a ozor bermas yaxshilar*”.(Meaning: *So it's better not to hurt anyone, not to hurt*)

If we semantically compare the proverbs used by both poets, both variants of folk wisdom differ according to the shades of meaning. Although both mosquitoes and ants are insects, we can see that there is a positive evaluation of ants and a negative evaluation of mosquitoes. If we analyze it from the point of view of this relationship, it is not difficult to see that the byte, which is the product of Navoi's, has a significant role, as it should not offend not only the harmless, but also the mosquito. This shows that we can achieve the disclosure of the semantic aspects of a literary text through the most delicate linguistic analysis.

The proverb “*Qizni kim sevmas, qimizni kim ichmas; kelin ketag'on bo'ldi, ovul kezag'on bo'ldi*” has long been considered the beauty of language, as an example of folk wisdom, such as the bride was gone, the village was gone.

CONCLUSION

The compact size and meaning is a product of the people's spirituality and intelligence. The use of proverbs in speech, first of all, leads to the enrichment of content, increasing the impact, and on the other hand, ensures the popularity of speech.

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