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SEMANTIC STRUCTURE OF PROVERBS

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ABSTRACT

The proverbs are historical features of humanity. Most of the scientists agreed that the proverbs are folklore speech. Yes, of course, because the people established these proverbs. Where was not only the person's point of view but also general people's outlook is expressed. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech.

KEYWORDS: *Linguistic Features, Sayings, Pragmatics, Concept, Morphosyntactic Constructions.*

INTRODUCTION

Proverbs have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. As **learning process**, transfer supports the learner's selection and remodeling of input structures as he progresses in the development of his interlanguage knowledge. As **production process**, transfer is involved in the learner's retrieval of this knowledge and in his efforts to bridge linguistically those gaps in his knowledge which cannot be side-stepped by avoidance [2, 22].

Proverbs are morphosyntactic constructions of different kinds, structures and functions, with their unique grammatical peculiarities. Translator ought to know the rules of translation, furthermore the history, slang, life, customs and traditions of the people. Especially in proverbs, we can mention the semantic, syntactic, lexical and grammatical features. As we know, the proverb is a brief saying that presents a truth or some bit of useful wisdom. It is usually based on common sense or practical experience. Because we can say the proverbs from our own life, from difficulties.

Proverbs and sayings include some certain features of historical development and the culture of people. With learning of national proverbs, we can have information about this or that people habits, traditions, culture its status in society.

As a rule proverbs also have semantic, syntactic, grammatical categories. The semantic sphere of proverbs is very wide and we cannot limit them. The proverbs describe the every branch of people's life: the economical, psychological, cultural and etc. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. To prove they said above some examples:

A bird in hand is worth two in the bush.

Un tiens vaut mieux que deux tu'auras.

Un chien vivant vaut mieux qu'un lion mort.

Лучше синица в руках, чем журавль в небе.

Nasiya saryog'dan, naqd o'pka yaxshi.

Even if the form, the word structure and the stylistic structure of these proverbs are different they have the same meaning. The proverbs change their meaning and form very rare, they have long living features. The spreading of any proverb among people is implemented as slow as it is created. Proverbs are retest by geographic area which is going to admit it only after that the proverb can become its property. Many scholars tried to do the researches to show the differences between proverbs and sayings in order to point out their border of limit. One of the outstanding Russian scholars the author of "Dictionary of vivid Russian language" and "The proverbs of Russian nation" V.I. Dalwrote: "Saying is the bud and proverb is the fruit" [1, 183]. So from this point of view we can see that proverbs express the full finite meaning and saying is a phrase which expresses the figurative meaning. The sayings are considered to be the half part of the proverbs.

Proverbs and sayings are separate genres, which are different from each other. The meaning and explanation of these terms in Turkish language show that the semantically their meanings are various and this fact confirms our above given ideas. For example in the dictionary, "O'zbektiliningizohlilug'ati" there are given two meanings. The first meaning is that, it does not express complete meaning and it is emphatic phrase and wise words. This explanation can express the folk saying. Another meaning refers to Arab word "masal" that (in English means fable) was changed phonetically. The explanation can be used for emphatic phrase and incomplete meanings that is sayings [4].

There differences between proverbs and sayings:

- when there is tow logical counters became complete composition the brief summarizing thought appeared. That explains the lack of spare word or description.
- to express the idea straightly and logically proverbs are characterized by their features. Every proverb values or appreciates any event both positively and negatively. Such kind of features serves to make the proverbs popular among people.
- Proverbs express wise and complete idea and sayings express the description of something but do not give complete meanings. They consist of one compositional composition.
- Proverbs can be used in neutral figurative meaning. These features of proverbs widen the sphere of their usage thematically. That's why proverbs are famous among different nations and

people. Sayings are characterized by limited usage in one or two nations who are near to each other geographically and in non related languages. For example in Russian «заморитьчеловека» means to eat something has no equivalent or component in Uzbek or English languages and translated by analogy. The same way of translation is used while translating such sayings as “qovuntushurmoq”and etc.

- The sayings are the means of devices or pointing in speech the function of proverbs is to prove any event or situation.

We know that proverbs also have some functions in phraseology. Proverbs do not function as mere optical phrase mongering. As a rule, they are used for some practical, pragmatically purposes in various circumstances of everyday communication. With the aid of a proverb on poetic adornments of speech; neither are they used, normally, to meet man's needs for phi lose can aim to provide an endorsement to his statements and opinions, forecast something, express doubts, reproach someone with something, accuse someone of something, justify or excuse somebody, mock somebody, comfort somebody, jeer at somebody's misfortune, repent something, warn against something, advise something or interdict somebody from doing something, and so on, and so forth. It is unthinkable to consider the proverb apart from such pragmatic functions.

Unfortunately, paremiologists have so far only some vague ideas of the functions of proverbs. Moreover, the proverb lies just somewhere on the borderlands between language and folklore, and shares its functions with both of them, and one cannot say there is a notable agreement between the conceptionaries of different authors on the functions of language or folklore, neither is there a notable unity in the terminology used by different authors who have written on these matters. We accept here a simpler and widespread scale, namely the set of three degrees:

Statement→evaluation→prescription

We suppose, however, this scale should fit in with the nature of the proverb, and it has, incidentally, the virtues that it operates with concepts general enough, and allows to consider the set of its sub functions (or functional aspects) as a unified system. The functional aspects mentioned are in certain relationship with grammatical moods of the sentence. Hence the illusion may arise that proverbs can be classified functionally straight on the ground of their “superficial” grammatical moods, so that the proverbs with stating (designative, informative) function were represented with indicative sentences, and those with normative (prescriptive, evocative) function, respectively, with imperative sentences. This illusion, however, would be immediately shattered against two complications. Proverbs often have scatological and abusive references, reflecting the crude and uncouth pattern of life.

The proverbs in this sense function as important social documents. What is mirrored in these proverbs show how poor the common people were who these poor vulgar people were, how they struggled to survive in tough circumstances, and what their philosophy of life was. These are random selections from Korean proverbs which typically portray the life of the common people. They show a picture of a poor man, who does not like rich men, and who hates the noble, ruling' class. Although he is always victimized, he is secretly longing for the days when he can have his revenge. Meanwhile he has to be quiet and careful not to make mistakes. All he can do is to help educate his children for a future opportunity. As we mentioned that English proper nouns include

people's names (Mary, Tony, Lucy), geographical names (Egypt, the Amu-Darya), names of institutions (the United Nations; the Art gallery), places in the city (Big Ben; Tenth Avenue), historical and other events (the French Revolution; the Jazz Festival), nationalities (Chinese; Uzbek), weekdays (Thursday), months (March) and other notions, objects or places that are capitalized and used as names. These examples show how to differentiate the semantic category of phraseological units. But in history to show the time, place, addition we can use the proper nouns. As we know, proverb is a figurative saying, devoted on the level of conceptual thinking in the consciousness of the language collective and it is expressed in a stereotyped formula. By these notions we can mentioned the history or culture of this or that country. By the knowledge embedded in proverbs is the resource of the rational of a given ethnos, its ethno psychic basis, we can learn the physiological inner-world of the irrational form. That is why we can have difficulties to gain a deep insight into proverbs of a foreign language, to identify or to guess the main characteristic features or the relevant boundaries of the generalized meaning (sphere of use). This apparently shows to the specificity of the proverb structure and its structurally difficult semantic mechanism. If we analysis the semantic structure of a proverb it should be considered in the synthesis of three basic dimensions. They are: **logical**, **verbal** and **conceptual** thinking. **The logical thinking**, because there would be logical relations between objects and phenomena existing in the universe and in the **verbal**, a communicative unit, there is connection and is essentially linked with speech; and **conceptual**, the reasoning and conclusion given in it are based on conceptual operation.

The great linguist S. Levinson, defined goals and objectives of the theory of pragmatics, regards study of the nature of metaphor as he thought prerogative and object of research of a pragmatist. In his view, a pragmatist should find out how a metaphorical expression is constructed and recognized, whereas the task of psycholinguistics and psychology is the creation of an analogy-based theory of thinking. Because by the proverbs we can notice such an approach, in his opinion, will facilitate the approximation of the linguistic and extra linguistic spheres [3]. Here is example:

Every bird couples with the same species.

Every pot has its lid"

Every Jack has his Jill.

Everyone finds his/her match

Let analyze the proverb as is clear, in order to create a similar semantic model ("*everyone finds his/her match*"), both ethnics offer identical as well as different metaphorical images. The information given on the surface level in each unit is the basis of the generalized meaning embedded on their deep level. It sometimes shows the result of the experience gained such as the observation (on the laws of nature, everyday objects, etc.) in the process of the cognition of the world, and in some cases - on the recording of proper names (sometimes historical persons). Each proverb united in the given semantic model, upon the actualization in a relevant context, expresses the identical concept coded in them, the wide meaning, by a different semantic coloring. In other words, the similar underlying meaning recorded in each on the implicit level has a different connotation (sometimes positive as well as negative, in other cases unequivocally positive or negative).

One of the ways of enriching English phraseology is the formation of new phraseological units from the existing ones, when a new phraseological unit arises in the language as a result of the isolation of the components of the existing phraseological unit. Proverbs being phraseological units serve as a source of phraseological derivation, i.e. they give birth to new phraseological units. The number of the phraseological units formed from proverbs is rather large. We can prove our theory with examples: formation of new phraseological units by means of isolation of the final components of the proverb: “a silver lining” from the proverb “every cloud has a silver lining”; “wait for dead men's shoes” from the proverb “he goes long barefoot who waits for dead men's shoes”; “stand on one's own” from the proverb “every tub must stand on its own bottom”.

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