

CLASSIFICATION AND FUNCTIONS OF PROVERBS

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ABSTRACT

The research studies the humanistic and specific proverbs in English, Russian, and analyzes the structure of semantic and linguistic cultural aspects of these proverbs and analyzes their similarities and differences. Universal proverbs - on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. While investigating on the given qualification theme we have analyzed proverbs on the semantic point of view.

KEYWORDS: *Specific Proverbs, Semantic, Linguistic, Cultural Proverbs.*

INTRODUCTION

Different categorizations of proverbs have been proposed by different scholars. For the purpose of the present article two main categorizations will be presented. The first categorizations is one outlined by Norrick, who analyzed a sample of the proverbs from the oxford dictionary of English Proverbs. He developed a more empirically oriented and less grandiose schematization that categorizes proverbs according to the type of figuration they use. He distinguished five types of figurative proverbs: synecdoche, metaphoric, metonymic, hyperbolic and paradoxical. It must be mentioned that in Norrick's words figurative proverbs have figurative meanings that differ from their literal meaning. These types will be explored on briefly:

Discussion and result. Synecdoche Proverbs. The proverbs in which the literal reading and standard proverbial interpretation or SPI " stand in a relation of macrocosm to microcosm". These includes examples such as the early bird catches the worm, make hay while the sun shines, and Fair words break no bones. In these proverbs, the literal meaning is quite different from the figurative meaning.

“Единственное число вместо множественного: Всё спит — и человек, и зверь, и птица” (Gogol).

A synecdoche may use part of something to represent the whole. It's actually very common in the English language for part of something to reference the whole.

- The phrase "hired hands" can be used to refer to workers. (The farmer needed to bring on some hired hands.)

- The word "head" can refer to counting cattle or people. (What's the headcount for next week's party?)
- The word "bread" can be used to represent food. (I'm looking forward to breaking bread with you.)
- The word "wheels" refers to a vehicle. (Let's take my new wheels out for a spin.)
- The word "boots" refers to soldiers. (We need to get boots on the ground to help with the recovery effort.)
- The word "bubbly" refers to champagne, though bubbles are only one aspect of the beverage. (Pour me a glass of bubbly).

Metaphoric Proverbs. In metaphoric proverbs, a nominal becomes metaphoric due to its interaction with another proverb constituent, or the nominal symbolize some characteristic attribute. An example of the first is, Favor will as surely perish as life and of the second, Fair play is a jewel.

"Поговорка - цветок, пословица - ягодка.

"A saying is a flower, a proverb is a berry."

Thus a *saying* may be any widely used metaphor, simile or the like which aptly describes a specific occurrence or concept and which is admired for its charm, while a *proverb* is something that can, as it were, be eaten and digested"

-Peter Mertvago

- Труд человека кормит, а лень — портит.
 - Translation: A job feeds a man, laziness spoils him.
- Ты ближе к делу, а он про козú бéлу.
 - Translation: You get on with business, though he [keeps telling you] about a white goat.
 - Meaning: Stop beating around the bush.

Мужик глуп, как свинья, а хитёр, как чёрт.

Metonymic Proverbs. This type of proverb is based on association between something literally named and the thing intended. One example of a metonymic proverb is "who has a fair wife needs more than two eyes" in which the eye stands metonymically for the "sight".

The author refers to an object or concept not by its own name, but by something associated with that thing or concept. For example: **Я три тарелки съел** – here, food is implied, although the author never actually says "three plates of food."

Hyperbolic Proverbs. According to Norrick "hyperbole has traditionally been considered a rhetorical figure along with, if not quite of the same importance of synecdoche, metaphor and metonymy". In fact hyperbole counts as amplification. Amplification says more than necessary. For example the proverb "faint heart never won fair lady" is a hyperbolic proverb due to the existence of never in it.

Я говорил это тысячу раз or, looking at a large meal, saying that “**нам еды на полгода хватает**”. “We have enough food for half a year”

E. Paradoxical Proverbs

Proverbs in which there is a contradiction or whose interpretation entails a logical contradiction are considered as paradoxical proverbs. In fact paradoxical proverbs have a “second interpretation”. An example of paradoxical proverb is “fair is not fair, but that which please”. The first clause of this proverb asserts a clear logical contradiction. The proverb “a man’s house is heaven and hell as well” is a paradoxical proverb as well. [21]

There are also several types of proverbs describe below:

Universal proverbs - on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

Regional proverbs – in culturally related regions – on the pattern of loan-words – many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region’s past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs – in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character.

The proverbs and sayings the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

The semantic sphere of proverb is very wide and cannot limit them. The proverbs describe the every branch of people’s life. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. While investigating on the given qualification theme we have analyzed proverbs on the semantic point of view. We have come across on the following noticeable themes, such as Motherland, Time, Knowledge, Beauty, Health, Work and a lot other different subjects. We have classified some example on the given topics:

Alliteration is repeating the same or similar sounds, usually at the beginning or in the middle of multiple words. Alliteration is used largely in poetry, **proverbs, sayings and tongue-twisters**.

For example:

Выходила к ним горилла,

Им горилла говорила

Говорила им горилла,

Приговаривала.

(A gorilla went to them, The gorilla told them, The gorilla told them, Repeated.) – K. Chukovsky, Barmalei

Functions of proverbs. All or virtually all cultures possess a repertoire of formulations and use them mainly as rhetorically effective means of transmitting accumulated knowledge and experience. Proverbs are speech entities that can be used in every aspect of discussions such as poetry, wise saying, and contemplative argument as well as daily lives of all cultures to address situations or just in leisurely discourse. Mieder mentions that "proverbs are found in many parts of the world, but some areas seem to have richer stores of proverbs than others (such as West Africa), while others have hardly any (North and South America). As far as the functions of proverbs are concerned, Honeck has proposed the following functions for the proverbs:

A. Literary Function

Proverbs are used in prose, poetry and song. The reasons vary with the genre. Poetry and song tend to follow certain rhythmic structures, so the poetic and balanced syntactic structure of some proverbs can be appealing. In addition, they pack a great deal of information into a short statement and poets and song writer often have verbal economy as a goal. For writers of prose and some poetry, the goals may be different, with a shift in a focus to the rhetorical, sometimes indirect, distant style that typifies proverbs. Perhaps the most fundamental reason why proverbs appear in literary sources is that they pack an emotional and aesthetic punch. This effect can be traced not only to their frequent use of poetic devices, but to their common omnitemporal form and their arousal of affect-laden universal ideas about human affairs.

Writers such as Shakespeare, Emily Dickinson and Bernard Shaw have applied proverbs in their works. Then, Honeck makes this hint that "one can ask whether there is anything unique about the proverbs genre that makes for its use in literature. One hypothesis is that proverbs are detachable from their original context of use, but nevertheless can remind a reader of the social norms they embody that is, the proverbs can retain its general significance in spite of its being resituated in some text".[16]

B. Practical Function

The other function which Honeck clarifies for the proverbs is their use in practical situations. Proverbs have characteristic properties that make them useful for everyday purposes. They are relatively short, poetic, typically concrete, and used as indirect comments. They have the power and wisdom of many people behind them, and they perform categorization and pragmatic functions. These properties strongly suggest that they can be used to facilitate memory, teach and persuade. Of course, these properties are precisely why many proverbs develop in cultures in the first place. Regarding the practicality of proverbs he adds "the proverbs are also used for treatment for sociopsychological problems such as substance abuse, psychotherapy, tests of mental status, as a way of teaching children to think more abstractly, as an imaginary mnemonic

by the elderly, as a means of assessing workers' attitudes about work and life, and even as tests of a defendant's competency to stand trial.[3]

Conclusion and recommendation

According to Moosavi proverbs might be used for either of these functions;

1. Proverbs are used as a title of a book or title of a literary work on the whole (e.g. Shakespeare's measure for measure whose Persian equivalent is "kolukh andaz raa paadaash sang ast")
2. In press, hot news is circulated through a proverb in the heading or text of it which reflect news topic.
3. Statesmen and government authorities use proverbs in their speech in different occasions.

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