

Classification of Proverbs used in Folklore

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Annotation: This article focuses on the study and analysis of proverbs used in folklore and their role.

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We all know that the study of fiction is called literature. The field of study of folklore is called folklore. Although folklore is an independent discipline in the field of literature, it has several general peculiarities due to the fact that the object of study is fiction. In particular, the issue of genres is important for both literature and folklore. Only in the field of literature, such as gazals, rubais, epics, nomas (classical literature) written by representatives of written literature; genre features of poetry, story, novel, drama, etc. (modern literature) are studied. In folklore, the peculiarities of such genres in folklore as proverbs, songs, fairy tales, epics are studied.

Of course, we see the use of many proverbs in the texts of legends, fairy tales and epics. Proverbs are, in fact, words of wisdom, consisting of artistic, figurative considerations that summarize the socio-historical, life and everyday experience of the people. The proverb is used in Uzbek as a proverb, in Tajik as zarbulmasal, in Russian as poslovitsa, in Arabic (in live speech) as a nakl. The term proverb is derived from the Arabic word [قَالَ] - qawlun - to speak, to say.

Thus, the term proverb is generally associated with the concept of "word". There is almost no genre in the oral tradition of all peoples of the world that is as close in form and content as proverbs. For example, the Russian "Шило в мешке не утаишь" (you can't hide your head in a bag) - the Uzbek "Oyni etak bilan yopib bo'lmas" in English "East and West, home is best" - Uzbek "O'z uying, o'lan to'shaging"; In Vietnam, "Рисовал дракона, получился червяк" (I worked on a picture of a dragon, turned out to be a worm) - in Uzbek ("Ajdar suratini ishlagandim, chuvalchang bo'lib chiqdi) - "Men dedim o'ttiz - Alloh dedi to'qqiz" In Russian, "Его в сени не пускают, а он лезет в комнату", "O'ziga yeng bo'lgaman, o'zgaga en bo'larmi"; in Russian "На чужой стране и весна не красна" (o'zga yurtda bahor go'zal emas) - in Uzbek it means "O'zga yurtda shoh bo'lguncha, o'z yurtningda gado bo'l"

In the epic "Alpomish": "The Sultan does not despise the bone" (Sulton suyagini xo'rlamas); "A sad slave has a thought to think" (G'amli qulning o'ylaydigan o'yi bor); "The dog is a tiger" (Kuchuk bosmas yo'lbars), "The mind knows the salt" (Esi bor biladi gapning tuzini); "Where do you go for treatment?" (O'zingdan chiqqan baloga, qayga borasan davoga); "Do not oppress a friend, despise enemies" (Do'stga zor aylama, dushmanlarga xor); "The woman who went to the sieve has fifty sayings" (Elakka borgan xotinning ellik og'iz gapi bor) - this kind of proverbs, sayings, sayings adorn the text of the work.

Uzbek people used various expressions and proverbs to make what they wanted to say more effective and beautiful, and to prove their point.

For example, in a hospitality ceremony, expressions such as "God is the guest of God," (Xudo bergan mehmon atoyi xudo); "Your guest is greater than your grandmother, and you should honor and respect her" (Mehmon degan momongizdan ulug'dir, uni yaxshi izzat qilib, siylab turinglar) were used to indicate the level of hospitality. Nowadays, it is used not as "greater than your grandmother" (momongizdan ulug'dir), but as "greater than your father" (otangdan ulug').

The epic Yusuf and Ahmad uses many phrases, proverbs, and even curses and applause. For example, when Bozoghlan Khan told the king that his nephews, who had been raised by orphans, were being betrayed, he lamented, "Hey, come on, the words of these ninety-two mashayiks are true. It is true that "the fat that feeds a lamb increases, and the blood that feeds an orphan increases" (Qo'zi boqqan moy oshaydi, etim boqqan qon oshaydi). "The last regret is your enemy," (So'nggi po'shaymon o'zingga dushman) he said, using two proverbs in his speech.

As Yusuf and Ahmadbek say goodbye, they use the popular saying, "A bad stallion runs to his mother" (Yomon ayg'ir enasiga chopadi). The young men say this so that people do not immediately say, "He fought with his uncle," so that friends and enemies do not blame him.

Proverbs can be found in both prose and poetry. For example, one of the poems says:

A good man is not despised in this world,

A good man does not have to worry about a piece of bread.

The great king rubbed his eyes,

Straight cross, crooked cross, crowd.

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(Yaxshi odam bu dunyoda xor bo'lmas,
Tubli odam parcha nonga zor bo'lmas.
Katta podsho ko'zlariga surtibdi,
To'g'ri o'zar, egri ozar, xaloyiq.)

It is obvious that every proverb and phrase used in the epic is skillfully and appropriately incorporated into the speech of the protagonists. Through them, the course of events, the situation, the mood of the heroes are revealed.

We can see many types of art in Uzbek and English folklore. Including,

1. Contradiction. According to scholars, one of the most common tools in Uzbek proverbs is tazod (contradiction). One of the main reasons for this is that one of the parties is either confirmed or denied by reflecting the contradiction in the nature of the event reflected in the article. Usually, the paradoxical method of proverbs contrasts the various properties of reality: size, color, height, length, distance.

For example: A friend speaks bitterly, an enemy laughs. (Do'st achitib gapirar, dushman kuldirib.)

Thus, since the art of contradiction (tazod) is widely used in folk proverbs, the thematic classification of proverbs takes into account the positive and negative aspects of each image equally.

For example: Good and evil, friendship and enmity, hard work and laziness.

2. Metaphor. Metaphor is one of the most common means of artistic expression in folk proverbs. It is also called a brief analogy in the literature. In proverbs, metaphorical passages play a leading semantic role.

For example, the words "flesh and nails" in "Flesh and nails are inseparable" (Et bilan tirnoqni ajratib bo'lmas) refer to the closeness between a close relative and a brother.

According to folklore scholars, the simplicity and conciseness of the nature of the proverb does not allow to elaborate on the main content of the proverb, to interpret its essence in detail. That is why metaphorical imagery is very useful in this genre. We can also find metaphors in English folklore. For example, in Beowulf, the immaculate sea is the whale-road, the playground of the winds; sharp sword "light of battle"; and beautiful women are combined with meaningful, beautiful, and dissimilar metaphors such as "peace-weaver" or "dwelling-ornament" (home decorations).

3. The art of rhetoric. The proverbs reinforce the noble ideals tested in the experience of the people, and exaggerate the qualities that do not correspond to the ideals of the people. In such cases, we see the use of rhetoric in proverbs. For example, "they die in a corrupt Eid" condemns greed and depravity, which do not correspond to the ideals of the people. This is not just a simple assessment, but an ideological and aesthetic assessment of the people. What is condemned in the ideal of the people should never live in social life.

Thus, in Uzbek folk proverbs, artistic expression and pictorial means are diverse, which allows them to realize the content of the work and fulfill the consistent ideological function of the proverb. We can see such diversity not only in the Uzbek folklore, but also in the English folklore literature. In other words, proverbs play an important role in all examples of folklore and serve to enhance the color of these works. That is why proverbs have a unique place in folklore.

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