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## Research Article

# TOPIC GROUPS AND SEMANTICS OF UZBEK FOLK PROVERBS

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**Umida Fakhriddinovna Tadzhieva**

Arabic Language Teacher, Department Of "Oriental Languages", Oriental University, Uzbekistan

## ABSTRACT

Proverbs, proverbs, proverbs and sayings are samples of folk oral creativity that have been transferred from one language to another over the years and become the cultural heritage of the nation. These proverbs reflect not only the history, lifestyle, and worldview of the people, but also their sorrows, worries, and dreams. Proverbs are national-cultural units that allow a deeper understanding of people's outlook and mentality. This article shows the thematic groups, semantics and structure of Uzbek folk proverbs.

## KEYWORDS

proverb, matal, hadiths, proverbs with breadcrumbs, thematic topics, "Meanery of Meanings", etymology.

## INTRODUCTION

Uzbek folk proverbs are distinguished by their eloquence, simplicity, and brevity. The Uzbek people have always been simple, we can say that they are a Jaidari people. That's why proverbs, proverbs, puns, and rhymes, which are oral creations of the people, are written in an understandable language, free of unnecessary

decorations, but attract attention with the depth of their content. In Uzbek folk proverbs, the attitude of our people to life, nature, man, family and society, socio-political, spiritual-educational, moral-aesthetic and philosophical views are fully manifested. That is why proverbs are extremely widespread and have been used continuously for

centuries in lively conversation and mutual speech relations, in artistic, historical and scientific works, in political and journalistic literature.

The question of classification of Uzbek proverbs is a topic that is waiting for its solution today. In the two-volume academic collection "Uzbek folk proverbs", proverbs are listed in alphabetical order. "Alphabetically" is accepted as "Flying Words" in the collection. Compilers Sh.Shomaksudov and Sh.Shorakhmedov have arranged proverbs in alphabetical order in their "Meanings" collection. The collection includes 20,000 proverbs. It contains the etymology and alternatives of proverbs. In other collections, the subject-theme classification of proverbs is mainly used. For example, the collection of "Uzbek folk proverbs" presents a topic group of 30 subjects:

- 1) About the homeland and patriotism;
- 2) about work and diligence;
- 3) collectivism;
- 4) about friendship and disagreement;
- 5) about science and art;
- 6) about wisdom and ignorance;
- 7) about courage and humanity;
- 8) about courage and cowardice;
- 9) about vigilance and caution;
- 10) about family and relatives;
- 11) about love and loyalty;
- 12) about respecting elders;
- 13) about humility and education;
- 14) about dignity;
- 15) about guests and hospitality;
- 16) about good words and goodness;
- 17) about honesty and sincerity;

- 18) about prudence and negligence;
- 19) about savings;
- 20) about patience, contentment, perseverance;
- 21) about purity, purity;
- 22) about trust and despair;
- 23) about boasting and arrogance;
- 24) about greed;
- 25) about animals;
- 26) about advice;
- 27) figurative proverbs;
- 28) proverbs of advice;
- 29) poverty and need: proverbs about the historical past;
- 30) proverbs directed against injustice;

"Uzbek folk proverbs" [T. Mirzayev, Tashkent, 2005] collection of proverbs divided into 70 thematic topics: 1) Homeland and patriotism; 2) Community and selfishness; 3) Hard work and lack of enthusiasm; 4) honesty and generosity; 5) straightness and curvature; 6) good and evil; 7) good word and bad word; 8) justice, honesty and dishonesty; 9) friendship and enmity 10) peace and unrest; 11) cowardice and cowardice; 12) equality and inequality; 13) wisdom and ignorance; 14) knowledge, profession and ignorance; 15) bravery and cowardice; 16) education and habit; 17) decency and indecency; 18) guest and hospitality; 19) generosity and stinginess; 20) beauty and ugliness; 21) modesty and arrogance; 22) happiness, luck and bad luck; 23) dexterity and dexterity; 24) truth and lies; 25) patience and impatience; 26) kindness and lack of consequence; 27) dignity and worthlessness; 28) love and infidelity; 29) family and neighborhood; 30) nepotism and estrangement; 31) child and

childlessness; 32) experience and creativity; 33) greed and greed; 34) hope and despair; 35) trust and distrust; 36) freedom and lack of freedom; 37) stability and instability; 38) harmony and disharmony; 39) honor and dishonor; 40) pride and flattery; 41) sincerity and insincerity; 42) anxiety and anxiety; 43) prudence and lack of prudence; 44) cause, excuse and result; 45) efficiency and inefficiency; 46) sustenance and fortune; 47) thrift and extravagance; 48) cash and credit; 49) need and necessity; 50) plan and lack of plan; 51) normality and abnormality; 52) power and weakness; 53) profit and loss; 54) responsibility and irresponsibility; 55) fate and event; 56) value of time and opportunity; 57) possibility and impossibility; 58) prosperity and scarcity; 59) caution and carelessness; 60) satisfaction and regret; 61) cleanliness, health and illness; 62) agriculture and animal husbandry; 63) joy and sorrow; 64) wedding and mourning; 65) youth and old age; 66) road and companion; 67) animals and birds; 68) seasons and natural phenomena; 69) poverty and wealth; 70) officials and representatives of public religion.

At the same time, it is worth mentioning such issues as hospitality, respect for loved ones, respect for bread, attitude to salt, which are unique aspects of the Uzbek people:

For example, several proverbs such as "Look at the person who don't eat bread!", "The cake will burn until the bread is cooked" or "The little tokoch will burn until the big tokoch is cooked" are true and figurative, that is, they have a literal meaning. Tokoch means a loaf of bread. The

original meaning of this paremia is "The large loaf of bread closed in the oven will be fried until it gets hot, and the small bread will be burnt until the large bread is browned." Scholars interpret the metaphorical meaning of this proverb as "... before the brother gets married, the sister rushes before the brother or sister touches the ground. In such cases, they use this proverb in the form of irony and humor," they explained. In our opinion, its figurative meaning is wider: it refers to the delay of the second task until the primary, main task is completed. In proverbs and sayings such as "Bread is in the baker, the key is in the sky", "Bread is in my bosom: the dog is behind me", "Bread knows the value of bread, the value of clothes is naked" and the difficulty of finding bread is emphasized with folk comparisons, calling a person to hard work and honesty. observed: "If you want to eat bread, don't get rid of woodworking!", "If you sweat, you will eat grain, if you eat grain, you will eat bread", "If you have a skill, you will find bread on your way", "No skill - a bread beggar", "The artisan's bread is whole", Like "a man's bread is whole."

The abundance of proverbs and sayings related to bread in the Uzbek language is the result of national values related to the appreciation of bread as the most precious, the most sacred, the greatest, the most priceless blessing among the Uzbeks as well as other peoples. It is also worth noting that our people express a lot of high human feelings by means of proverbs, referring to such great blessings and comparing them.

Also, Uzbek folk proverbs contain proverbs based on the names of animals or as a result of religious



ceremonies. Uzbek folk proverbs formed within the framework of animal names are usually based on the nature, character, appearance, movement, sound, manner of movement, and biological characteristics of animals. This once again proves that proverbs, which are a product of oral creativity, are closely related to the life and lifestyle of that people. The reality of the life of the Uzbek people and the basis of proverbs formed within the framework of professions are usually the products created by each profession, the basis of proverbs formed within the profession, the products created by each profession, events related to the lifestyle of that profession. For example, he works tirelessly to meet the needs of others, but does not have time to do his own work: "The boot of the cobbler is torn", the carpenter: "The cobbler does not wear a belt", the potter: "The potter drinks water in the pot" and so on., formed in the style. Gradually, the proverb that appeared within a profession became philosophical and applied to general situations. The basis of proverbs formed within the framework of religious concepts is religious ceremony, religious terms and names of religious persons. Proverbs formed within the framework of household concepts appeared on the basis of the names of household items and products. A group of proverbs appeared on the basis of the names of time, in which the names of the day, week, month, year, constellation, and season representing time served as a formative basis.

Proverbs formed on the basis of plant names refer to the taste and usefulness of fruits in fruit trees, the hard work associated with picking and

harvesting them, etc.; and in the case of fruitless trees, it is based on their appearance, degree of endurance, etc. In proverbs formed on the basis of the general lexeme "tree", attention is mainly focused on the plant aspect of the tree.

Hadiths also had a certain influence on the emergence and development of proverbs, more precisely, hadiths were processed in the process of live conversation, became more concise, and became more actively used in the form of various proverbs. For example, there is a hadith narrated from Abdullah ibn Umar: "Allah's pleasure depends on the father's pleasure, and his anger depends on the father's anger." He wrote dozens of sayings such as "Father is pleased - God is pleased, Father is displeased - God is displeased", "Don't beat your father, don't stop your manners", "Don't cross before your father, don't cross before your manners", "If you are a son of your father, honor your father's name". motivated the creation of my article.

In short, the thematic groups of Uzbek folk proverbs, as well as their structure and semantics, are extremely diverse. Here, research on proverbs serves to further enrich and strengthen the cultural heritage of the people.

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