



Semantic Classification Of Proverbs Of The Russian And Uzbek Languages

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ABSTRACT

This article examines the semantic classification of proverbs into thematic groups in the Russian and Uzbek languages. As a result of the study, it was established that the characterized moral qualities, relationships between people, position in society, life experience, attitude to work, behavior, appearance, etc.

Keywords:

Proverb, comparative analysis, semantic classification, Russian, Uzbek, language.

Proverbs and sayings were created in ancient times based on the life experiences of social groups, passed down from generation to generation. Proverbs accompany people in all aspects of their lifestyle, as a stable and dominant phraseological unit that has the meaning of certainty and specificity in decisions. In proverbs, mainly folk wisdom, the beauty of speech forms linguistic units with a vital and interesting figurative structure in the sense of advice, a practical solution or proposal. N.M. Snegirev believed that a proverb differs from a saying not only in the completeness of form and thought, but also in content. The scientist wrote: "A proverb contains a truth important for life, while a saying creates an allusion, likening, comparison, and a commonly used turn of phrase" [1].

Proverbs are an interesting genre of folklore, characterized by short figurative sentences containing the full meaning of the word in a condensed form.

"Proverbs of any language are a product of linguistic folk consciousness - the materialization of the experience of generations and individual representatives of a particular people. The mentality of peoples is a special set

of values, attitudes, beliefs and psychological characteristics that determine the unique characteristics and behavioral tendencies of each ethnic group.

One of the ways to study and analyze the national mentality is to study proverbs, since they are a reflection of folk wisdom and experience." [2].

By semantics we understand the meaning of linguistic expressions in the specific conditions of their use. The proverb is a generalization of the everyday and socio-historical experience of the people. In this regard, the semantics of proverbs in any language has national and cultural characteristics. The word serves as building material for a proverb, which has both lexical and grammatical meaning in its semantic content. The content of proverbs consists of semantic information with a direct-subject-shaped (surface) structure and a figurative-logical-semiotic (deep) structure, encoded with the analysis of life events and stories.

Semantic classification of proverbs in Russian and Uzbek languages can be carried out on the basis of several criteria. One of these criteria is the theme of proverbs. For example, proverbs about intelligence and stupidity, about

friendship, about family and parents, etc. Within each topic, semantic subcategories can be distinguished.

By comparing proverbs about primacy or two people vying for the position of chief, students are convinced that they coincide semantically and sometimes lexically. For example, when two strong people do not combine thoughts and worldviews or relationships between people, when they do not understand each other, they say in Russian: "Two bears do not live in the same den." The full equivalent of the same proverb in the Uzbek language is "Ikki kŷchkorning kalasi bir kozonda kainamaidi." The semantic meaning of these proverbs is that only a mother bear and her cubs can spend the winter in the same den. Adult bears each hibernate in their own den. This proverb should be understood as follows: there cannot be two masters in one house and two bosses in one business. They say this in cases where two people are trying to command at once.

Different peoples have common concepts in relation to work. People praise you when you work conscientiously, treat your work fairly and cooperate with each other: There is a Russian proverb on the topic of work: "Don't put off today's work until tomorrow" and the Uzbek version "Bugungi isni ertag kuyma" or "Without labor you can't take a fish out of the pond", "To rake in the heat with someone else's hands." The Uzbek proverb "Jon chekmasang zhonona kaida, tokka chikmasang dulana kaida" also stands in this row. It must be understood this way: you cannot achieve success without effort, without applying your own strength.

However, despite the apparent similarities and such common features as variability, synonymy, nationality, brevity, precision, aphorism, these are completely different terms that need to be differentiated. One of such criteria in determining the boundaries between sayings and proverbs is the presence of metaphorical imagery, i.e. complete or partial rethinking, inconsistency with the sum of the literal meanings of the components [3].

Another criterion is the semantic content of the proverb. For example, proverbs expressing advice, warnings, moral standards and principles. As an example, there are several

proverbs: "The grave will correct the hunchback," the literal equivalent in Uzbek is "Bukrini gur tuzatadi." The meaning of the proverb is simple: people, unfortunately, do not change. For example, you shouldn't expect a person who constantly lies to become honest and decent, or a coward to turn into a desperate brave man and hero. Or "Better is a bird in the hand than a pie in the sky" with the Uzbek analogue "Uzoqdagi kuirukdan oldingdagi ŷpka yakhshi". The meaning is about the advantage of something mediocre, but already accessible, available, over something worthy, beautiful, but difficult to achieve. Proverbs "My tongue is my enemy" or "It prowls before the mind, seeks trouble." They mean this: some people don't think about what they are talking about and this proverb is about them. First you should think about what you want to say, and not say something without thinking about it. The Uzbek translation is "Sanamay sakkiz dema" or "Til yugugi boshga." Proverbs with the meaning of advice are found very often, for example, "Measure seven times, cut once" in the Uzbek language, "Etti ulchab, bir kes" means that before doing anything, you need to think carefully about everything. as well as proverbs with the meaning of advice "Without asking for, do not poke your nose into the water" has an exact translation in the Uzbek language "Suv kurmai etik echma". Without sufficient knowledge and experience, you should not undertake anything, because due to your ignorance you can fail or even get into trouble.

The meaning of the proverb with the meaning of advice, which is based on the centuries-old practice of people "don't dig a hole for others, you yourself will fall into it" with the Uzbek exact and literal translation "Birovga choh qazisang, uzing yikilasan" have survived to this day: there is no need to do evil to others, for it will definitely turn against the one who plots it.

The antiquity of proverbs determines the similarity of the thoughts and judgments contained in them among different peoples. Therefore, "proverbs and sayings of different peoples, modeling the same or similar situations, are very close to each other, despite all their ethnic, geographical, historical specificity" [4].

You can also classify according to the semantic connotation of the proverb. For example, proverbs expressing fear, age, homeland, etc. Speakers of Russian and Uzbek languages consider fear to be a negative emotion. Fear is an emotion or feeling that arises from a sense of danger. At the same time, it is necessary to note the following: the analysis of linguistic material at the lexical level shows that Russian and Uzbek proverbs have the same interpretation of fear. They are compared to the behavior of animals in the wild. For example: "A frightened crow is afraid of a bush" and "A coward like a hare is afraid of his own shadow." translated into Uzbek language "Kuyon ŷz kulankasidan xam qŷrkar." Another proverb about fear "If you are afraid of wolves, do not go into the forest" with a translation into Uzbek language "Chumchukdan qŷrkkan tarik ekmaydi" This phrase means that you cannot stop fulfilling your duties because of your fears. If you are afraid of wolves, you still need to bring firewood from the forest.

In the "Dictionary of Linguistic Terms" we find the following definition: "Equivalent is a unit of speech capable of performing the same function as another speech unit" [5].

Different laws of nature and society have led to the same thinking about the behavior of people and animals in this world. As a result of conclusions from life practice, adequate proverbs appear and the semantic variants of words coincide. The equivalent of a proverb is when one proverb is equivalent to another, corresponding in meaning or serving as its expression.

According to traditions, people are required to treat elderly and elderly people with respect. Usually, long-livers become wise, they have seen a lot in life, but their strength leaves them. The young people just don't have practice, but they have enough strength. And they go to consult the elderly, for example: "The young for service, the old for advice." "Yosh kelsa - ishga, Kari kelsa - oshga.", "In my youth with desire, and in old age with dandruff." "Yoshlikda istak bilan, keksayganda kerak bilan", "Old age will come - fun will not come to mind." "Neither a fine fellow from a young age, nor an old man from an old age" and "An old horse will not spoil the furrow" has an Uzbek version of "Karilikni donolik bezar,

Yoshlikni - kamtarlik" and "Kari bilganni, pari bilmas"

These proverbs are differentiated on a semantic basis, which consists in varying degrees of generalization of their meanings. Proverbs reflect in their meanings the most general patterns of reality; they convey in figurative form the words "old age", "star" are the exact equivalent in the Uzbek language "keksalik" and "karilik".

For every nation, the concept of homeland is symbolized by love for the native land and small homeland. Proverbs about the Motherland convey capacious and colorful feelings and respect aptly and laconically in short sayings.

Semantic content of the proverb "Native side is mother, Alien side is stepmother." It is conveyed as no one, even the most exemplary stepmother, will ever become a natural mother. One's own mother is always considered dearer. So is the homeland. The native land is better than any foreign country! The meaning of linguistic expressions in the Uzbek language is interpreted as "She is erning tuprogi - she is sutudan aziz." In Uzbek folklore, as well as in Russian, the word "motherland" is associated with mother: motherland - ona-zamin, ona vatan.

Proverbs about the Motherland reflect sincerity and affection for the corner where a person was born, awakening respect, love and reverent attitude towards his native country. From a semantic point of view, the meanings of some proverbs coincide completely: "Houses and walls help" in Uzbek are absolutely identical in terms of content to the saying "Oz uying ulan tushaging". The word "house" in the proverb denotes not only a home, but also a broad concept - "Motherland". A proverb that in a family, among close friends, in a small homeland, a person can fully realize his plans and capabilities. Being in a familiar environment makes us feel more confident, comfortable and protected. Where a person grew up and where people have known him since childhood, everything goes well.

This is just a small example of the classification of proverbs, their semantic classes and thematic categorization for the Russian and Uzbek languages. In fact, they can be classified

according to many other characteristics and criteria.

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