

DIFFERENTIATION OF PROVERBS AND SAYINGS

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ANNOTATION:

The article discusses the different types of vision on the problems of small genres of folk songs, proverbs, sayings. On the basis of analyzing the examples of Uzbek and Kirghiz proverbs and sayings the author tries to differentiate them.

Keywords: proverbs, sayings, differentiation, transformation.

INTRODUCTION:

We often see different discussions about the difference between a proverb and a saying. The main reason for this is the genetic, semantic, logical, poetic and formal connection between the two sub-genres, as well as the close relationship between them, and sometimes their mutual transformation. Therefore, the distinction between proverbs and sayings is controversial.

Early research on the similarities and differences between proverbs and sayings was conducted by Russian folklorist V.I. Dal, I.M.Snegirev, A.A.Potebnya, F.I.Buslayev. These authors have provided interesting ideas on how to differentiate between proverbs and sayings and to set strict criteria for distinguishing them.

Some researchers use content criteria as the basis for differentiating proverbs and sayings. I. M Snegirev argues that a proverb differs from a saying in its form and idea, secondly, in its content, that the proverb itself reflects the reality of life, and that the saying refers to a specific event.

V. I. Dal also distinguishes proverbs and sayings on the basis of their content: "A proverb is a short, figurative story. It is a popular satire, imbued with the spirit of discussion, judgment,

and exemplary populism. A proverb is a metaphorical, well-understood, well-accepted, well-publicized proverb that consists of two parts: a figurative meaning, an exhortation, an image, a general discussion, an appendix, an interpretation, and in some cases a second part of the proverb, the content refers to the ingenuity of the listener, so that the proverb is inseparable from the saying".

According to the folklorist, the saying is "a figurative expression, a unit of speech in a figurative sense, a simple different idea, a figurative expression, a way of expression, but without narration, discussion, and conclusion. The saying conveys a figurative meaning in a live speech, does not express a complete opinion, and sometimes does not say the name of an object or event, but only conditionally". V. I. Dal defined the features of proverbs in such a way that they are concise, figurative, possessive, and generalizing. Sayings, on the other hand, lack imagery, metaphor, and exhortation.

The saying is similar to a proverb in appearance, that is, it is a short sentence, in the form of a complete sentence, of an educational nature, and, unlike a proverb, and it is used in its own sense. There are specific types of proverbs and sayings, some of which are used in their own sense, while others are used in a figurative sense: "A bad day will be good one day, but a bad person is not good" (variant in the Uzbek language: "Yomon kun yaxshi bo'lar, yomon odam yaxshi bo'lmas").

The research of Uzbek folklorists T. Mirzaev, B. Sarimsakov, B. Soatov, O. Madaev also touched upon the issue of differentiation of proverbs and sayings.

B. Sarimsakov dwells on the expression of figurative meaning in proverbs and sayings, noting that sayings can be used only in the figurative sense, proverbs can be used in their own and figurative meanings. Another study argues that the use of proverbs in their own and figurative senses expands the thematic scope of the genre, so that the proverb is widespread among one or more peoples, and shows the most important distinguishing feature for proverbs: "Proverbs or other closed expressions have local application limits and are never encountered in international consumption".

Most scholars who have discussed the differentiation of proverbs and sayings emphasize that proverbs are used to make speech more attractive, that is, to enhance emotional expressiveness. They also focus on the transformation of sayings into proverbs and proverbs into proverbs.

O. Madaev comments on this: "It should be borne in mind that the complexity of the creation and application of proverbs in the process of live speech explains the phenomenon of their transformation into sayings. In such cases, when the proverb is taken out of context, it loses the ability to express an independent opinion". The scholar went on to conclude that the proverbs *"Good people speaks well to find, bad people speaks to fight"* (variant in the Uzbek language: *"Yaxshi topib gapirar, yomon qopib"*) and *"Snake is out of the nest with a good word"* (variant in the Uzbek language: *"Yaxshi gap bilan ilon inidan chiqar"*) are called sayings in the same way they are pronounced.

B. Soatov, who has studied the genre features and poetics of proverbs, makes a remarkable comment on the transformation of sayings: "... Sayings cannot express a complete polar judgment, because they always consist of one logical center. Therefore, the saying has an art form with two logical centers, and if it rises to the level of public consumption, it becomes a proverb.

Subgenre genres of folklore, such as proverbs, sayings, riddles, aphorisms, and wise sayings, are semantically and logically close to each other, often intertwined. In particular, J. Eshonkulov writes that there are cases when some dreams have become a riddle, and in the example of *"If you see in a dream you are protect yourself, if you see in the right you beat it"* (variant in the Uzbek language: *"Tushda ko'rsang ganj, O'ngda ko'rsang yanch"*), there is an element of a riddle and a proverb.

The existence of two logical centers in the proverbs, and the fact that these centers are either similar, or compared, or contradictory in content, was noted in B. Sarimsakov's theoretical views. VP Anikin, who analyzed the differential changes in proverbs and sayings, made the following comments: "A proverb is a short, poetic thought that is used in the process of speech, absorbs educational content, has a rhythmic structure, in which a nation has generalized its socio-historical experience over the centuries". The definition focuses on the form features, rhythmic structure, educational nature, and completeness of the sentence. He describes the saying as follows: "A saying is a widely used figurative expression, a clear expression of a life event. Although sayings are close in form to proverbs, they do not have a generalized educational content and are limited in their imagery. "This means that the saying does not have a generalizing character, and this is natural. Only the proverb generalizes, summarizes, the proverb generalizes, clarifies.

In distinguishing between proverbs and sayings, researchers pay less attention to the plan of expression. V. P. Zhukov tried to show the difference between phrases and proverbs: "The difference between proverbs and sayings is due to the structural-grammatical relationship: they (that is to say proverbs and sayings) are in the form of a complete sentence". T. Z. Cherdanseva, who showed the similarity of structural and semantic features of proverbs

and sayings, said that proverbs “have an open structure, unlike proverbs, that is, the introduction of the infinitive form of the verb, and in this case it is not in the form of a sentence, but in the structure of the phrase. The scholar points out the differences in meaning, saying that the proverb is “devoid of figurative meaning, and often uses words in their own sense. Sayings usually do not have an instructive, instructive meaning, but they do interpret and evaluate what is happening”.

Apparently, these definitions analyze the structural and poetic features of proverbs and sayings, as well as their distinctive features, such as their use in speech.

B. Kerimjanova, one of the Kyrgyz folklorists, said: "A proverb is often said in a short, sometimes exaggerated way, expressing a certain idea, and a saying is often said to leave something as an education, depending on the external beauty of the word", S. Musaev know that: "... proverbs are the sum of most life experiences, but they appear as a result of constant repetition and proof of several things or events in life. A saying is the result of a specific action or event". Continuing his opinion, S.Musaev emphasizes that the formal structure, utterance and conclusion of a proverb are very similar, and shows their differences as follows: In the proverb, however, only the human opinion is expressed, no conclusion is drawn, and it is left unsaid. The person who uses or listens to the proverbs must draw his own conclusions about the work or event to which the proverb is dedicated. Therefore, the proverb is often used as a metaphor with the help of words such as "say", "do not be", "do not look like" and suffixes "gan", "day" (these suffixes aren't in the English language).

In Kyrgyz folklore, the terms proverb and saying are always combined in the form of "proverbs" ("makal-lakaptar", as in Russian "пословицы и поговорки"). the Kyrgyz paremiologist Saparbek Zakirov wrote that: "A

saying (lakap) is a short, figurative statement based on a story or a description of people's behavior, which is clearly, figuratively, based on reality, often in the sense of irony, and in the context".

For example, in the Kyrgyz people there is a proverb "Ola baytal (variegated horse), if you have a mind, take it to the water".The story of Ola Baytal is common among the Kyrgyz people, but depending on the geographical location of each region, the phrase "take it to the water" is used in one place and "take it to the hand" in another. The content of this saying is based on the following story: A foolish man named Momuqul goes to the field to harvest reeds (in another version he comes to the lake). As the horse loaded the cane into the cart and set off, the fat, playful Ola baytal began to shudder at the rustling of the reed leaves. Without thinking for a moment, Momuqul set fire to the reeds, trying to get rid of the rustling sound. Fearing for his life, Ola baytal run away him. In a daze, Momukul shouted, "Ola baytal, if you have a mind, take me to the water." At the heart of this saying is humor, which can be sharpened or weakened depending on the conditions of using. This saying is widely used in the Kyrgyz people's discourse against those who teach wisdom to others, without thinking about the consequences of any action.

There is another Kyrgyz saying, "I am Maanake ..." which has its own history: there was a man named Maanake with a long beard. He is a gentleman, but a good-natured, funny man, especially a childish playwright who plays like his peers (some sources say he is a braggart, a liar). The children sometimes take Maanake's cloak, sometimes ride the red ox and run away, and behave differently. One day Maanake rides a red ox and goes to the firewood. The kids follow Maanake to make fun of him. Maanake took two bundles of firewood, grabbed the ox's rope and fell asleep. The walking children cut off Maanake's beard. One day, Maanake wakes up

and tries to stroke his beard, but he does not. He was surprised and said, "I am Maanake, if I am Maanake, where is my beard? If I say I am not Maanake, here is my red ox".

This Maanake's word has a characteristic of the anecdote genre. He not only portrays the situation sharply, but also makes people laugh. The above sayings are widely used in speech, and their history is not always told, because the history of these sayings is almost familiar to most people. If we look at the reasons for their creation, it is clear that most of them are based on the above good anecdotes.

The saying does not have a complete idea, it only performs a definite function in a particular speech situation, that is, in a context. Sayings are needed to describe a situation, a person, or a person's behavior. It sounds like a replica of a dialogue, and the irony even conveys the content of humor. Another important sign is that these proverbs are not found among other folk proverbs.

All the results of the multifaceted lessons of human life, the conclusions drawn by the wise men who spoke to them among the people and their figurative expressions serve to give rise to proverbs and sayings. Such proverbs and sayings will not be sustainable if they are not accepted through the minds and feelings of the people.

Unlike a sayings, a proverb expresses the whole idea in the status of a rule. For example, in the Uzbek and Kyrgyz peoples, "*Seek a friend, the enemy will be found*" (variant in the Uzbek language: "*Do'st izla, dushman o'zi topiladi*") "*Dos izde, dushman o'zy tabylat*". Let us take the article. In this article, the idea is complete, instructive, and in this case, independent of the context. This proverb has been tested in life experience in both nations, has been repeatedly confirmed in many events throughout human life, is popular among the people, and no one can deny it.

The generalization content of the article is high, it expresses the laws of life, serves as a source of advice, and can be recommended to everyone. The law in the proverb applies to everyone. This law does not apply to a specific event, but to the existence of humanity. It is an important task commanded by the people, and it must be carried out by all people. This is a firm conclusion about the reality of life, that is, this proverb can be found not only in the Uzbek and Kyrgyz peoples, but also in all the peoples of the world in an exact or analogous way.

Thus, the main distinguishing feature is the existence of a generalized and universal content in the article, as well as the fact that this content is accepted as a rule by certain peoples, which are not specific to the proverb. When it comes to use in its own and figurative sense, it is not always correct to take it as a distinctive feature. Because there are some proverbs that can be used both literally and figuratively. For example, the Uzbek proverb "*If you want the fire in the hearth not to go out, act in the presence of fire*" (variant in the Uzbek language: "*O'choqdagi o'ting o'chmasin desang, Qo'ri borida harakat qil*") is used in a literal and figurative sense.

When used in a figurative sense, the proverb has a universal educational content, and there is no denying that it is true. The saying "*See who eats bread without pain in the back*" (variant in the Uzbek language: "*Beli og'rimaganning non yeyishini ko'r*") is short, figurative, ironic, and can only be understood in a figurative sense. It has no instructional or educational content, but it interprets, points to, and evaluates what is happening.

In our opinion, based on the above considerations, it is possible to list similarities and differences between proverbs and sayings. Similarities:

- 1) coming in a figurative sense;
- 2) possession of a prose structure;
- 3) possession of a poetic structure;
- 4) the presence of images in both;

- 5) be on different topics;
- 6) application according to the speech situation;
- 7) has its own language features.

DIFFERENCES:

- 1) a proverb has logic at all times, even when separated from the context, and the logic of a proverb is understood in context or in the process of application (only when referring to a specific situation that has taken place);
- 2) the article has a conclusion, but the proverb has no conclusion;
- 3) the proverb has its own and figurative meanings, and the proverb is used only in the figurative sense;
- 4) proverbs have advice, wise thoughts, educational content, proverbs have no educational content;
- 5) The proverb has the character of generalization, but in the proverb it does not have this feature, it has the character of generalization, clarification.

Proverbs and sayings - history, the truth of life, the image of the past, a copy of life, people's reflection on each other, the environment, their attitude to the world, nature, life, thoughts, hopes, traditions, behavior, conclusions.

Many folk sayings have been studied and collections have been published. Collections of sayings are not published separately. If only we could put together the proverbs of the peoples of the world in one book, we would have interesting information. Just as human life is multifaceted, it is only natural that different events take place in the life of each nation, and that various proverbs about them are created among the people. This will require the unification of scholars from all over the world, who will research the subject, collect their own folk tales, and provide good information about their content and history. We believe that this is possible in today's globalization process.

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