TRANSFER OF MEANING IN PUBLIC PROVERBS

Xolmatova Odina Uktamovna
Senior Teacher at Fergana State Technical University, (PhD)

Abstract: This article discusses the semantic features of Uzbek folk proverbs, the phenomena of semantic transfer in them. It also suggests that the use of proverbs in classical poetry serves to emphasize and confirm the idea of   the previous verse, that proverbs are mainly used to justify or justify the idea expressed in the ghazal verse, and are considered an important stylistic tool for simple and fluent reading of verses, as well as for achieving rhetorical effectiveness.
Key words: proverb, formal, journalistic style, substantial analysis, synecdoche, metonymy, lexicon, metaphor, functionalism.

Folk proverbs are a reflection of human speech, and their concise volume and meaning are the product of folk spirituality and intelligence. Proverbs are an important methodological tool for enriching speech content, achieving expressiveness of thought, as well as demonstrating the beauty of language, ensuring that speech is close to the folk language. The use of proverbs in poetry, compared to prose, requires a certain skill, knowledge and extensive experience from the creator in reducing it to the rhythm and form of poetry, processing it without damaging its content.

In classical poetry, the use of proverbs serves to emphasize and confirm the idea of   the previous verse. Proverbs are mainly used to justify or justify the idea expressed in the ghazal verse, and are considered an important stylistic tool in the simple and fluent reading of the verses, as well as in achieving rhetorical effectiveness.

Proverbs used in classical prose are used to reveal the author's creative intention and purpose, as a conclusion at the end of stories, as part of the characters' dialogues, and to reveal their human qualities. They are often expressed through special expressions such as "aymishlar" and "ma'lum bo'dlikim".

In recent years, when expressing the positions of traditional and systemic linguistics representatives on formal and substantial analysis, there have been instances where they have expressed their attitude to the opinions of opposition linguists through proverbs used in scientific texts. This situation indicates that the scope of application of proverbs has expanded towards the scientific method, and proverbs have a number of features as an important way of expressing the author's speech intention and communicative purpose not only in the artistic and journalistic style, but also in the scientific style. We can observe these features more at the lexical level of the language. Because all changes in the development of society are expressed, first of all, in the vocabulary of the language, in its lexicon. The development of lexicon is interconnected with the growth and rise of a people's lifestyle, language and society.

We believe that it is important to distinguish and separate the types of metaphors in the study of proverbs and in understanding their meanings. The use of metaphors for the purpose of conciseness of the proverb, expressing the thought that is intended through them, requires both a deep scientific and moral knowledge of the younger generation in order to know how wise our people are and to understand the thought that they convey.

According to the basis on which the transfer of meaning occurs, it is divided into such types as metaphor, metonymy, synecdoche, and simile. The least common of these is synecdoche. Synecdoche (Greek synekdoche - to mean together, to think together) is one of the forms of

metonymy. Although the transfer of meaning in it is based on similarity and connection, the quantitative sign between the objects of transfer dominates here, such as calling the name of the whole by the name of the part, and the name of the part by the name of the whole, using the singular word instead of the plural word or vice versa, and sometimes using words in the gender-species relationship instead of each other. For example, in "tirnoqqa zor bo'lmoq" nail (qism) baby (butun), in "besh qo'l barobar emas" hand (butun) finger (qism) is used.[1]

S. Karimov says that the use of metonymy and synecdoche in the language of fiction fully complies with the laws of linguistic economy and artistic aesthetic requirements[2]. In our opinion, there is a law of economy in the phenomenon of metonymy, but synecdoche is devoid of this. Because in metonymy, a word is omitted in the text and its meaning is assigned to another word. In synecdoche, a word is not omitted, but the meaning of the word is expressed by another word. There are many examples of types of Uzbek folk proverbs formed on the basis of synecdoche. In them, more often the part of human limbs expresses the whole meaning. In the following examples, the whole concept is expressed through the lexemes of hoof and mouth. These words are equivalent to the concept of "odam" in the text.

Tulpordan tuyoq qolar,Shunqordan qiyoq qolar.
Yanglishmaydigan og`iz yo'q, qoqilmaydigan – tuyoq.
Yegan og`iz uyalar.
Ko'p og`iz bir bo'lsa, Bir og`iz uyalar.

Yosh yigitning ko'zi bilan qiz olma in the proverb, the lexeme eye creates a synecdoche. In this case, it is meant that acting on the advice, advice, and inexperience of a young man will not lead to good. The word eye is also used as a synecdoche in the following proverb. The eye trusts itself, the ear trusts others. In this proverb, it is taught that one should trust what one sees with one's own eyes, and that what one hears is not something certain.

The word "hand" in folk proverbs can also be a synecdoche.

B*esh qo'lim past-u baland,*
Beshovi asal-u qand;
Besh panja og`iz yirtar;
Tilak bo'lsa, bilak chidaydi;
Quruq qo'lga qush qo'nmas;
Bel bilan bilak biriksa, ish bitar;

Proverbs formed on the basis of synecdoche occupy a position after metaphorical transference. As examples of proverbs expressing a partonymic relationship, selected on the basis of the book "O'zbek xalq maqollari", the above-analyzed and the following paremic units can be cited.:

Ko'rginki osh, ko'tarma bosh.
Bir bosh - balo bosh, ikki bosh – mardona bosh.
Ko'rganga ko'z, eshitganga quloq bo'lma.
Xushomad so'zlagan til yalab-yalab yara etar.
 Eshitmas quloq elni buzar.
Ochiq og`iz och qolmas.
Shuvoq bor joyda tuyoq bor.
Qo'li tekkanin og`zi tegar.
Besh qo'l og`izga sig`mas.
Yig`lagan ko'zga – yosh, tilagan og`izga – osh.[3]

---

[1] https://uz.m.wikipediya.org

[2] Каримов С.А.Ўзбек тилининг бадиий услуби.Фил.фан.док.дисс.автореф. –Т.,1993.Б.36

[3] Mirzayev T.,Musoqulov A.,Sarimsoqov B. O`zbek xalq maqollari. "Sharq" – T.,2005

Studying the formation of meaning transfer in proverbs will motivate not only researchers and students, but also secondary school students to improve their theoretical knowledge, preserve national values, and understand the folk wisdom and eloquence contained in them.

Reference

1.   1.Karimov S.A. Uzbek language services. Phil. fan. doc. diss. author. – T., 1993 – B.36

2.   2. Mirzayev T., Musoqulov A., Sarimsakov B. Uzbek folk proverbs. "Sharq" - T., 2005.

3.   https://uz.m.wikipediya.org