

PROVERBS AS THE WAY EXPRESSING PEOPLE'S WISDOM AND LITERARY WORKS

Rakhmatullayeva Iroda Anvarovna,
Russian teacher at NavaiSPI, Uzbekistan

ABSTRACT

This article is discussed the role of proverbs in learning language. A psychological method of analysis has been developed and will be presented in order to show which psychological mechanisms the proverbs use to reach their goal of giving help for human action regulation and human action organization. Some examples will be given to show which psychological insight there is inside the proverbs.

Keywords: *proverbs, sayings, lexical meanings of proverbs.*

ANNOTATSIYA

Ushbu maqolada maqollarning til o'rganishdagi o'rni haqida so'z boradi. Tahlilning psixologik usuli ishlab chiqilgan, maqolada maqollar inson faoliyatini tartibga solish va tashkil etishda yordam berish maqsadiga erishish uchun qanday psixologik mexanizmlardan foydalanishini ko'rsatilgan. Maqollarda qanday psixologik tushuncha mavjudligini ko'rsatish uchun bir nechta misollar keltirilgan.

Kalit so'zlar: *maqollar, iboralar, maqollarning leksik ma'nolari.*

АННОТАЦИЯ

В данной статье рассматривается роль пословиц в изучении языка. Разработан и будет представлен психологический метод анализа, показывающий, какие психологические механизмы используют пословицы для достижения своей цели – оказания помощи в регуляции и организации человеческой деятельности. Приведем несколько примеров, чтобы показать, какая психологическая проницательность заключена в пословицах.

Ключевые слова: *Пословицы, поговорки, лексические значения пословиц.*

INTRODUCTION

Comer's theory of human action organization (e.g. Dorner, 1990, 1991) is used in this first analysis and compared with a lot of proverbs taken from Simrock, 1846. It can be shown that the proverbs have a much' differentiated "knowledge" about human action organization and errors people make while planning and acting; even in complex and uncertain situations. Proverbs are "Guides to Right Behavior". This also means that a lot of psychologists' ideas of action organization are already included in "wisdom", although the proverbs use (of course) a quite different language. Since psychologists have used proverbs mainly for testing and differentiating groups of

persons it will be very interesting to have an exchange between paremiologists and psychologists about the psychological significance of the wisdom in the proverbs.

Many people have loved proverbs for the wisdom embedded in them. Others have treasured proverbs for the vividness or earthiness of their imagery. But students of the subject are impressed by still another characteristic of the proverb:

its verbal economy. Proverbs are rarely wordy. The usual proverb is spare and austere in expression, and some are marvels of compactness.

"Wisdom" and "shortness" doubtlessly belong to the popular notion of what makes up a proverb. Even when a scholar such as Mario Pei wrote a short piece on "Parallel Proverbs" (1964) for the Saturday Review, he basically adhered to this general view of the proverb in his article dealing with national and international proverbs, their cynicism, philosophy and humor, their obvious misogyny and their contradictor) comments on life's experiences around the world: Proverbs are among the most ancient of human institutions. Criticism of life, in brief and pithy form, is characteristic of proverbs, while their popular philosophy is indeed, proverbial.

"Proverbs are the wisdom of peoples" goes an Italian saying. This is perhaps an exaggeration, but there is no doubt that much of a nation's folk-philosophy gets into proverbs, along with the spice of national customs and, above all, the peculiar flavor of the nation's language and phraseology... Proverbs are generalizations of human experience, condensations of oft-repeated occurrences of the trial-and-error variety. Above all, they are the fruit of observation and inductive reasoning, two of the great faculties of the human mind... A generalization... caught on, became popular, and was passed from mouth to mouth, from generation to generation.

DISCUSSION AND RESULTS

Ultimately it became an integral part of the folklore, and was repeated whenever the situation it described recurred. Every proverb tells a story and teaches a lesson.

This lengthy discussion of the nature of the proverb by Pei reads almost as an attempt of summarizing the common understanding of proverbs. Many of the 55 definitions stated above are similar to Pei's points, and it is amazing to notice how contents these definitions are to those defining attempts printed in magazines and newspapers. There certainly is much agreement in the non-scholarly world of what a proverb is even if scholars seem to be unable to agree on a reasonable definition at all.

A proverb is by definition a popular maxim. Proverbs are among the most ancient literary forms, and among the most universal. Enough if it the proverb holds its measure of truth [12, p.24]. Proverbs are anonymous wisdom-literature of the

common man in ages past. Matti Kuusi once defined proverbs simply as "monumental humanity", and this is exactly what they are to the general population.

Our survey of 55 non-academic definitions has shown that proverbs are thought to express human wisdom and basic truths in a short sentence. Popular articles in magazines and newspapers tend to share this view of the proverb. Altogether proverbs are still seen as useful generalizations about life, even if at times their value of appropriateness in certain situations might be questioned. We can poke fun at proverbs, we can ridicule them or we can parody them, but eventually we are all governed by their insights to some degree. Proverbs and the wisdom confront us' daily, and modern people seem to have a clear idea of what proverbs are, what they express and what they can do for us. Proverb scholars would do well to pay more attention to the present use of proverbs while obviously also continuing to tackle the frustrating question of whether a universal proverb definition can be found. But in their enduring search for such an erudite definition, they can take solace in the fact that the people using proverbs do know in their minds what makes a good proverb - an incommunicable quality tells them that a short and repeated statement of wisdom, truth and experience must be a proverb.

During the whole studying a student is taught by teachers to understand the sentence and then to translate it with the context's help. He chooses the necessary meaning intuitively. But the observing context types explains a lot, for example the choice of the necessary meaning. Sometimes you don't know all the meanings of translated word, and you guess by context. Context is the minimal stretch of speech necessary to find out individual meanings. Linguistic contexts comprise lexical and grammatical contexts and are contrasted to extra-linguistic contexts. In extra-linguistic contexts the meaning of the experiment is determined not only by linguistic factor but also by the actual situation in which the word is used most interesting moment is the development of new meanings of polysemantic words, the causes and the process meaning incurs to alter in the course of the historical development of language. Changes of lexical meaning may be viewed by a diachronic semantic analysis of many commonly used English words the origins of semantic altering one may distill on the factors bringing about this change and try to discover why the word altered its meaning.

Analyzing the nature of semantic change, one may search for to clarify the process of this change and describe how diversified changes of meaning were brought about is certainly not an anomaly.

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