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STUDYING APPROPRIATE USAGE OF PROVERBS IN ABDULLA KAHHAR'S STORIES USING SEMANTIC METHOD

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ABSTRACT

This article studies the appropriate usage of proverbs in the works, especially stories of Abdulla Kahhar, one of the great creators of Uzbek literature and storyteller. The purposes and tasks of using them in the story are considered and their importance is discussed using semantic analysis method. Ideas are clearly proven by giving examples from several stories of writer. In this article, the reader will increase the interest of young people in the work of Abdulla Kahhar and help them to develop their translation skills.

Keywords: *proverbs, a genre of folklore, epigraphs, effectiveness of the speech, phrase, moral lessons, cultural values.*

INTRODUCTION

Proverb is a genre of folklore that has a deep meaning and a wise expression. Life experiences, history, mental state, culture and positive qualities of a certain nation are reflected in this genre, which is passed down from generation to generation. As for the dictionary meaning of the term proverb, it is derived from the Arabic language and means "**small work**", "**word**" or "**speech**". Usually, proverbs and wise words are used to increase the expressiveness and effectiveness of the speech. Referring to proverbs not only in everyday life, but also in works of various genres, makes the work more understandable.

There is no nation in the world that does not have its own proverbs. Because each people leave their life experiences accumulated over the centuries to generations through proverbs. Proverbs and sayings are universal which used a lot in the languages.

From ancient times, thoughts on human education were expressed in lexicological units, folk proverbs, texts, it is expressed in wise words, stable phrases, legends, epics. They depict courage, hard work, honesty, patriotism, respect for parents. In the famous Indian parable "Kalila and Dimna", Kaikovus's "Kabusnoma", Nasir Khisrav's "Saodatnoma", Yusuf Khos Hajib's "Kutadgu bilig", Mahmud Koshgari's "Devon-u lugotit Turk", Ahmad Yassavi's "Devon Hikmat", Ahmad Yugnaki's "Hibbatul-haqayiq" and many of Alisher Navoi's works it can be seen that proverbs are used and interpreted appropriately.

As a writer, Abdulla Kahhar, a bright manifestation of Uzbek literature, a writer with a sharp pen, is a writer who can use a lot of proverbs and wise words in his works, especially in his stories. He is sensitive to the Uzbek language and a penman who skillfully used its abilities in his prose works. He gave excellent examples using of the limitless possibilities of the native language in his comedies and made a great contribution to the Uzbek literary language and its development with his creativity.

Abdulla Kahhar found his truths both in life and in artistic creation. He is an artist who fought tirelessly for the truth. These truths tormented him deeply, in his heart there was a heavy vibration and arguments. But he has a conscious life and talent devoted his energy to these truths. To these truths that brightened his heart leaning on it, Abdulla Kahhar grew up, and these truths inspired by immortality. It was created by Abdulla Kahhar's hard work and every work has the stamp of eternal truth. Creative personality of Abdulla Kahhar extravagantly rich and extraordinarily generous. Therefore, the Russian scientist I. Barolina correctly notes that "Interest in Abdullah Kahhar's work is interest in his personality, human essence directly connected with his personal qualities - way of thinking, character, enthusiasm. His spiritual world is so vividly reflected in his works that his personality appears to be inextricably linked." It doesn't belong to everyone and it is not a characteristic that can be demanded from every writer. [Kochkar, 1998]

In the stories of Abdulla Kahhar, various defects in life and human nature criticized. As long as mankind exists, stinginess, ignorance, greed, pride, arrogance, etc other defects, of course, live. Some people may have less of these defects, but that's it vices lower a person's dignity, prevent him from being truly perfect. The writer's stories can easily and quickly enter the heart with their conciseness and fluency. The reason is that most of the writers are natural and very understandable. A. Kahhar loves the national language he knew well, valued and approached him with responsibility. In his works, the openness of a single word was not felt, with the meaning of the images made up of concise expressions, it acquires more content than desired. In the episodes

and films taken from people's lives, as to see and feel deeply the tragic essence of the plot, the character and fate of the characters. Showing them through the expression of their spirit through vivid artistic details in Kahhar's works are the most important aspects of the art of storytelling.

The writer did not limit himself to using proverbs as words confirming his opinion or conclusions in his stories, but also used them appropriately in the titles and epigraphs of the works. In this article, research is conducted on the appropriate use of proverbs in the stories of Abdulla Kahhar, and several stories are studied through examples.

METHODOLOGY

Using proverbs and sayings increases the vocabulary of every penman, makes his speech sharp and effective, serves to form a unique "voice". In particular, the proverbs used in the works of Abdulla Kahhar are a clear proof of the artist's individual skills. The artist uses proverbs correctly in the process of describing the inner world and feelings of his characters. The proverbs used as epigraphs of Abdulla Kahhar's stories in some works served to clearly express the idea and purpose of the work. For instance, for the story "**Bemor**" "*The sky is far, the earth is hard*" ("Osmon – yiroq, yer – qattiq"), for "**O'g'ri**" "*The death of the horse is the celebration of the dog*" ("O'tning o'limi – itning bayrami"), for "**To'yda aza**" "*Struggling in vain breaks the back*" ("Behuda chiranish belni sindiradi") are used as epigraphs.

Now, using semantic method, we tend to analyze several stories of writer which are used famous proverbs of Uzbek in order to increase the content of the work and make them an integral part of the composition of the stories. Kanade (2022) states that semantic analysis refers to a process of understanding natural language by extracting insightful information such as context, emotions, and sentiments from unstructured data. It gives computers and systems the ability to understand, interpret, and derive meanings from sentences, paragraphs, reports or any document of a similar kind. [Kanade, 2022]

The process of semantic analysis begins by studying and analyzing the dictionary definitions and meanings of individual words, also referred to as linguistic units. At the moment, in the tables which are given below, the relationship between words in Uzbek and English in the proverbs is examined to provide clear and appropriate understanding of the context. Proverbs in each work are investigated on the basis of a separate table.

Table 1. All the proverbs in this table are taken from the story “O‘g‘ri” by the writer.

	Proverbs in Uzbek	Translations of proverbs in English
1.	Tekinga mushuk oftobga chiqmaydi.	Without reason no cat comes out
2.	Quruq qoshiq og‘iz yirtadi	A dry reed can cut the mouth.
3.	Berganga bitta ham ko‘p, olganga o‘nta ham oz.	One is too much to give, ten is too little to receive
4.	O‘ynashmagil arbob bilan - seni urar har bob bilan	If you don’t dance with the skilled, you will be kicked by everyone.
5.	Begim deguncha kishining beli sinar ekan.	As long as the river flows, a person’s waist remains wrapped

Table 2. The proverbs which are given in Table 2 used in the story “Xotinlar”

	Proverbs in Uzbek	Translations of proverbs in English
1.	Oltin o‘tda bilinadi	Gold is recognized in fire
2.	Bo‘ydoqning aqli ikki ko‘zida bo‘ladi	The intelligence of a camel lies in its two eyes
3.	Ishi yo‘q it sug‘oradi	Idle hands are the devil’s workshop
4.	Suv ketar tosh qolar, O‘sma ketar, qosh qolar.	After the water recedes, the stones remain; After the storm passes, the grass grows

Abdulla Kahhar has been able to show unique examples of Uzbek proverbs appropriately in the different stories. In the Table 3, the proverbs are taken from a variety of small stories.

Table 3.

	Proverbs in Uzbek	Translations of proverbs in English	The name of story
1.	Suvsizlikni tuya ko‘taradi.	Waterlessness reveals its value	“Maston”
2.	Yo‘g‘on uziladi, ingichka cho‘ziladi	A lie gets tangled up, but the truth unfolds smoothly	“Bemor”
3.	Yer tepganni, el tepadi	What the earth kicks, the hand kicks	“So‘nggi vulqon”
4.	Ola qarg‘a qag‘ etadi, O‘z vaqtini chog‘ etadi	A crow picks up what it can carry, but it wastes its own time	“Bashorat”
5.	Mashqda qiynalsang, urushda qiynalmaysan.	If you endure hardship in training, you won’t suffer in battle	“Sep”
6.	Har kimniki o‘ziga, Oy ko‘rinar ko‘ziga	Each person sees the moon with their own eyes	“Muhayyo”

DISCUSSION

Abdulla Kahhar was storyteller known for his folk tales and fables. When analyzing his stories according to semantic method, I can observe the usage of proverbs and the purpose of utilizing them in narratives. The proverbs serve various functions within the stories, such as conveying moral lessons, emphasizing cultural values, or adding depth to the characters and plot. They often convey wisdom or teach a moral lesson to the readers or listeners. By incorporating proverbs, Abdulla Kahhar aims to educate and impart traditional knowledge and values to the audience.

In terms of their syntactic aspect, the proverbs used in the stories may undergo some modifications or adaptations. This alteration could be done to fit the narrative structure, maintain coherence, or emphasize a particular point. Such modifications ensure that the proverbs seamlessly integrate into the storytelling and effectively convey the intended meaning.

Now, we analyze the utilization of the proverbs which are given in the tables in order to know the purpose of using these proverbs, how they fulfill their role in the narrative, and the modifications made to them syntactically.

1. *The centurion put the ox in great cash – as if he went out into the street – the ox would be found. After doing so much, something has to give. **Without reason no cat comes out.*** (Ellikboshi ho‘kizni naqd qilib qo‘ydi – go‘yo u ko‘chaga chiqsa bas – ho‘kiz topiladi. Shunchalik qilgandan keyin bir nima berish lozimda. **Tekinga mushuk oftobga chiqmaydi**). [A. Kahhar, “Dumli odamlar”, 2018, p 44] .

This proverb suggests that after putting in significant effort or taking specific actions, there may be further need for additional measures. It metaphorically emphasizes that the one whose ox was stolen should pursue a course of action that may be enough for the centurion.

2. *In the evening Kobil bobo went to visit Amin. A dry reed can cut the mouth, how much money can be taken? **One is too much to give, ten is too little to receive.*** The old man and the old woman agreed and came to a decision. (Kechqurun Qobil bobo aminning oldiga boradigan bo‘ldi. **Quruq qoshiq og‘iz yirtadi**, aminga qancha pul olib borsa bo‘ladi? **Berganga bitta ham ko‘p, olganga o‘nta ham oz.** Chol-kampir kelishib, qarorga kelishdi). [A. Kahhar, “Dumli odamlar”, 2018, p 44]

These proverbs serve as a cautionary reminder about potential consequences of dealing with something fragile or delicate. Just as a dry reed can cause harm or injury to one’s mouth, it suggests that interacting with fragile things can lead to unexpected

outcomes. It emphasizes the importance of being careful and think deeply to avoid undesirable consequences.

3. - *Gold is recognized in fire, said Sabirahkan, - the war will be over, and when we gather for entertainment, these days will remain like a fairy tale... After the water recedes, the stones remain; After the storm passes, the grass grows* (- **Oltin o'tda bilinadi**, - dedi Sobiraxon, urush ham tamom bo'lar o'yin-kulgi uchun to'planganimizda bu kunlar ertakday bo'lib ham qolar... **Suv ketar, tosh qolar, o'sma ketar, qosh qolar**). [A. Kahhar, "O'tmishdan ertaklar", 2019, p 384]

The former conveys the idea that one's true nature becomes evident during challenging or testing situations. Just as the purity of gold is tested in fire, a person's true character are often showcased during times of difficulty. The latter highlights the resilience and endurance of certain certain elements in the face of adversity. It suggests that even when difficult times or obstacles pass, some things, like stones or grass, remain unaffected or even flourish.

4. *If you ask me, I'm in a military camp right now... I'm living up to the slogan "If you endure hardship in training, you won't suffer in battle", I've become a machine gun enthusiast.* (Meni so'rasangiz, hozir harbiy lagerdaman... "Mashqda qiynalsang, urushda qiynalmaysan" degan shiorni ortig'i bilan bajarmoqdaman, pulemyotga ishqiboz bo'lib qoldim). [A. Kahhar, Asarlar: 5 jildlik, 1-jild, "Sarob : Roman va hikoyalar", p 334]

This proverb emphasizes the importance of preparation and hard work. It suggests that putting in effort and enduring difficulties during practice or training will ultimately lead to better performance and success in actual challenges or real-life situations. It highlights the idea that investing time and effort in preparation can help to minimize difficulties or setbacks in the future.

In general, it can be seen that Abdulla Kahhar used Uzbek proverbs in his stories in a fully expressive and appropriate way. Proverbs used as a clear proof of the ideas expressed by the characters ensured the effectiveness of the works and their comprehensibility to the reader.

CONCLUSION

In conclusion, the use of proverbs and sayings in the speech increases the effectiveness of the speech. That's why proverbs are very common in everyday conversation, in artistic and historical works, they have been used continuously in journalism and this process continues even now.

Abdulla Kahhar is a famous and brilliant writer of Uzbek, with a sharp pen. In the stories by Abdulla Kahhar, there are many folk proverbs which are used effectively

and depict skillfully the political system of his time, the daily life of the people, the nation, who are living with difficulty. Also, in most cases, the proverb is original does not change its structure and uses a lot of words with opposite meanings, they can be used according to any part of the story. In general, proverbs are used for the purposes of enhancing meaning and exposing the situation of the story. The reader who reads the proverb before reading it will understand the meaning of the entire story. Proverbs and such as those contained in the works of Abdulla Kahhar, are centuries old in literature, developing without separation and preserving its form among other genres.

Abdulla Kahhar has his own style and voice in Uzbek literature, our literature is one of our great writers who made a significant positive contribution to its development. His brilliant work as a large art school, it has always been in the center of attention of artists. It is almost impossible to find artists who did not repeatedly refer to his works, could not benefit from his stylistic skill until recently, did not consider him as teacher. The process of literary education is full of content and enlightenment with the works of Abdulla Kahhar.

A great representative of our literature and Uzbek professional prose writer Abdulla Kahhar, who worked tirelessly for decades, has been part of our nation occupying his mind. There is no doubt that his thoughts, his artistically perfect and irrevocable stories, novels and poems, where the interpretation of characters is located, aphorisms which have not been touched will remain an object of reflection for many generations.

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