



THE HISTORY OF THE STUDY OF UZBEK FOLK PROVERBS

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Annotation: *This article discusses the study of Uzbek folk proverbs abroad. Interest in Uzbek folk proverbs and attempts to study them began a long time ago. There are two main reasons for the study of Uzbek proverbs abroad, namely, socio-political and scientific-humanitarian. This article examines these issues in detail.*

Keywords: *proverb, paremiology, world folkloristics, research, novelty, genre, international.*

In the folklore of the peoples of the world, proverbs have been cherished as a unique spiritual treasure, regarded as sparkling diamonds of artistic thought. Uzbek folk proverbs, which are distinguished by their brevity yet profound and broad meaning, reflect conclusions, judgments, experiences, and daily knowledge formed on the basis of human life, as well as the spiritual and emotional world of humankind. The collection, theoretical analysis, and scholarly study of Uzbek proverbs have been carried out not only within Uzbek folkloristics but also within world folkloristics on a rather wide scale. Identifying the reasons and factors behind the study of Uzbek folk proverbs in foreign countries is of great importance for strengthening the relations between world folkloristics and Uzbek folklore studies.

In world folkloristics, much attention has been paid to the language, semantics, and artistic structure of proverbs. However, comparative research of proverbs across nations and the study of proverbs specific to different peoples has not yet been sufficiently addressed. In addition, such issues as the genesis of proverbs as a universal folkloric phenomenon, the anthropological foundations of their formation, and the paradigmatic analysis of ethnolinguistic, ethnofolkloristic, and linguopoetic aspects—through which the spirit, identity, and worldview of each nation, including the Uzbek people, are artistically expressed—remain relevant.

It is therefore important not only to examine the creation and artistic development of proverbs in oral folklore but also to study Uzbek proverbs comparatively with those of other peoples, particularly in the context of their study abroad.

During the years of independence, growing attention has been paid to exploring the role of proverbs, which concisely and artistically express the lifestyle, rich history, and culture of the Uzbek people, as well as didactic conclusions and popular advice derived from their meanings. Indeed, “The priceless pearls of culture created by humanity are, above all, embodied in the folklore art of each nation... Folklore, so to speak, is the childhood song of humankind” [1]. Proverbs, which encompass all aspects of life and poetically express socio-economic, political, and cultural concepts, are considered among the most unique examples



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of folklore. Their ability to reflect cause-and-effect relations in people's lives across space and time, as well as their typological, historical, structural features, genesis, themes, artistry, and evolution, makes it possible to observe the development of national thought in its entirety.

Scientific research on proverbs and idioms has been conducted at leading centers and universities around the world, including Harvard University and Indiana University (USA); Mannheim, Greifswald, Bonn, Trier universities (Germany); Sorbonne University and Robert Publishing House (France); University of British Columbia (Canada); Academy of Korean Studies (Korea); Ege University (Turkey); University of Verona (Italy); University of London (UK); University of Graz (Austria); Academy of Sciences of the Czech Republic (Czechia); University of Santiago (Chile); Maxim Gorky Institute of World Literature, Moscow State University, St. Petersburg State University, Voronezh State University, Kazan State University (Russia); Vilnius University (Lithuania); Kyiv National University (Ukraine); Baku State University, Institute of Folklore of the Azerbaijan National Academy of Sciences (Azerbaijan); L.N. Gumilyov Eurasian National University (Kazakhstan); Kyrgyz National University (Kyrgyzstan); and the Institute of Uzbek Language, Literature and Folklore (Uzbekistan).

In science, several directions exist for the study of proverbs. Initially, they were examined as an object of folklore and linguistics [F.I. Buslayev, 1861; A. Potebnya, 1894; Yu. Sokolov, 1941; V.P. Anikin, 1957; V.P. Tkachenko, 1958; Ya. Kalontarov, 1965; B. Tilavov, 1975; Y. Efimov, 1978; E. Kokare, 1979; G. Permyakov, 1979]. Today, proverbs occupy a firm place within philosophy, culturology, and psychology [D. Gorhan, 1957; W. Mieder, 1978; R. Gibbs, 1990; O. Dubrovskaya, 2000; I. Privalova, 2001; Kallayeva, 2011; M. Kuusi, 1967]. In these areas, research has focused on paremiology, the specific features of proverbs and phraseological units.

Currently, a number of priority directions have been developed in the comparative study of proverbs and their study abroad, including: analysis of the functional aspects of proverbs in science; exploration of their content, language, imagery, and genre-related stylistic changes; classification of proverbs in collections by meaning, period of creation, initial letter, poetic or prose form, literal or figurative meaning; as well as their genesis, foundations, and use in both oral and written artistic discourse.

The study of Uzbek folk proverbs, both locally and abroad, has been carried out on two main bases:

1. Purely linguistic and folkloristic scholarly research of Uzbek proverbs;
2. Comparative research of Uzbek proverbs with those of other languages.

The classification of Uzbek folk proverbs, their inclusion in anthologies and chrestomathies, and the preparation of special collections began in the second half of the 19th century. The first collection of proverbs was compiled in 1924 by Mulla Bekjon Rahmon o'g'li. In 1926, a second collection was prepared by Sherali Ro'zi.

With the establishment of Uzbek folkloristics, the specialized scientific study of proverbs began. Hodi Zarifov argued that proverbs should be classified by their meaning and



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provided the first theoretical insights into the terminological meaning and genre features of the proverb. Later, the prefaces of various proverb collections published in different years offered valuable information about the scope, uniqueness, and study of proverbs. In 1965, M. Hakimov conducted the first research on the role of proverbs in written literature and on the attitude of writers toward folk proverbs. Articles by K. Imomov and B. Sarimsoqov provided significant folkloristic perspectives on the genre-specific nature of proverbs, their difference from other oral genres, factors of formation, and classification. Similarly, H. Sharafiddinov, B. Soatov, D. Rakhimbayeva, and H. Abdullayev examined proverbs from a folkloristic perspective. The linguistic aspects of Uzbek proverbs were studied by scholars such as Sh. Rahmatullayev, H. Abdurahmonov, M. Sadriddinova, and B. Jo'rayeva. Articles were also published on the use of folk proverbs by Uzbek writers and poets.

Furthermore, I. Mirzaaliyev's study "The Semantics and Stylistics of Ancient Turkic Proverbs" based on Mahmud Kashgari's "Devonu lug'at at-turk" deserves special mention, as it examines the place of proverbs in the history of ancient poetic thought and their significance in the formation and development of Turkic artistic style.

In general, although a number of studies have been conducted on Uzbek folk proverbs, the history, genesis, and evolutionary development of their study abroad have not yet been comprehensively explored in monographic form. We have therefore undertaken the task of studying the issue of the first research of Uzbek folk proverbs abroad.

Accordingly, the study of Uzbek folk proverbs can be divided into two stages:

1. The collection of Uzbek folk proverbs, the preparation of prefaces, and their publication both in Uzbekistan and abroad;
2. The study of Uzbek proverbs abroad, with attention to their themes, ideas, and linguopoetic aspects.

The first collection and recognition of proverbs as a distinct form of oral folklore was initiated by the encyclopedic scholar Mahmud Kashgari in the 11th century. From the 11th to the early 20th centuries, folk proverbs were not collected separately but were included in written sources. Many proverbs are found in Yusuf Khos Khajib's "Qutadghu Bilig" and Ahmad Yugnaki's "Hibat al-Haq'iq". Although they appear less frequently in the works of Rabghuzi and Yassawi, they are widely employed as artistic devices in the poetry of Lutfiy and Alisher Navoi. In the 18th–19th centuries, literary works based on proverbs also emerged, which later played a significant role in their scholarly study. Based on these sources, the collection and publication of proverbs began.

Thus, the classification of Uzbek folk proverbs, their inclusion in anthologies, and the preparation of special collections started in the second half of the 19th century. The first collection was compiled in 1924 by Mulla Bekjon Rahmon o'g'li, and in 1926 Sherahli Ro'zi prepared the second collection.

With the development of Uzbek folkloristics, the specialized scholarly study of proverbs began. In this regard, Hodi Zarifov's contributions were particularly noteworthy. He argued for the classification of proverbs according to their meaning and provided the first



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theoretical information about their terminological meaning and genre features. Subsequently, prefaces to proverb collections offered valuable insights into their scope, uniqueness, and study.

In 1965, M. Hakimov carried out the first research on the role of proverbs in written literature and on the attitude of writers and creators towards folk proverbs. The works of K. Imomov and B. Sarimsoqov on the genre-specific nature of proverbs, their distinctive features compared to other genres of oral folk creativity, their formation factors, and classifications can be regarded as substantial contributions from a folkloristic perspective. In the studies of X. Sharafiddinov, B. Soatov, D. Rakhimbayeva, and H. Abdullayev, proverbs were analyzed from a folklore standpoint, while Sh. Rahmatullaev, X. Abdurahmonov, M. Sadriddinova, and B. Jo'rayeva focused on the linguistic characteristics of Uzbek proverbs.

In addition, several articles have been published on the mastery of Uzbek writers and poets in employing folk proverbs.

In conclusion, it can be stated that although Uzbek folk proverbs have been extensively studied from the perspectives of folklore and linguistics, the issues related to the study of Uzbek proverbs abroad have not yet been fully addressed. If these issues are resolved, a new chapter will be opened in the field of Uzbek paremiology.

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