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Methods of Categorization and Classification of Proverbs

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ANNOTATION

Systematization and classification of language units and linguistic structures has been known since ancient times, and this tradition is still preserved today. In world linguistics, there are different opinions of linguists regarding the description of the language system and its division into groups, and the methods of classification have been proposed in different ways. This article discusses the ideas and research on grouping proverbs.

KEYWORDS: Classification, interpretation, lexicographer, proverbial-figurative meaning, intercultural differences, logical-semiotic categorization.

INTRODUCTION

The act of systematizing and classifying language units and linguistic phenomena has been known since ancient times and has become a tradition. Scientists have expressed different opinions about the description of the language system and its classification into classification groups, and the methods of classification have been proposed in different ways. However, as Uzbek linguist M.I. Rasulova pointed out: "At the current stage of development of linguistics, there is a need to completely revise the basis of classification of language elements, and without this, it is not possible to form a theory of linguistics that corresponds to the essence of the research object. After all, it is necessary to classify the material before description and analysis."

THEORETICAL BASIS

Classification is the focus of theoretical and practical linguistics because it is a characteristic of all levels of language. In particular, great importance is attached to clarifying the principles of classification and categorization in the studies aimed at revealing the nature of the linguistic landscape of the world, which is currently being studied on a large scale. The use of the concept of category, which means "categorization", in linguistics is related to the philosophical interpretation of this concept. As noted by D. Bakhronova, in scientific philosophy, the concept of category is understood as a concept that "systematizes mutual relations from existence, describes the life of the material world, which is in mutual relation in terms of content, and requires each other as a whole."

This philosophical interpretation of the category indicates that it can serve as a general methodological basis for all sciences. Including, categorization is one of the main and extensive processes for language, and it

covers all aspects of linguistic activity. Of course, the level of paremiology is not an exception. It should be said that the practice of categorizing and classifying proverbial units began with the practice of their accumulation and publication of special collections.

This practice is mainly done by religious patrons and politicians, so when interpreting and classifying proverbs, they are based on ideas and concepts specific to their fields. For example, the American missionary William Skarbosoff tried to classify the Chinese folk proverbs he collected in the 19th century from the point of view of Christianity.

But it is a well-known fact that the content of proverbs has a national and cultural character. As described by the English proverb N. Norrick: "Permanent semantic features of proverbs can serve as a template for distinguishing their main semantic types because this template is familiar to representatives of a certain culture."

Russian lexicographer V. Dal was one of the first to use classification based on semantic-logical signs. In his work entitled "Poslovitsy russkogo naroda", the scientist presented Russian folk proverbs divided into thematic categories. Noticing the interrelationship of categories, the scientist combines the theme of "reprimand, punishment" with the themes of "obedience, submission". In the same order, collections of proverbs were compiled by Uzbek paremiologists. For example, R. Jumaniyozov divided Uzbek proverbs into 22 topics and later A. Kholmukhammedov divided them into 56 topics. T. Mirzaev and his co-authors collected more than 8000 Uzbek folk proverbs and classified them into 70 topics

It is possible to believe that the thematic classification is also useful in the study of paremiological units. However, it should not be forgotten that the categories specific to a certain linguistic culture can affect the interpretation and classification of proverbs that are examples of another culture. For example, if we take the collection of fifteen language alternatives of Turkish proverbs, the topics are listed in alphabetical order. In this work, the topic of "patience, endurance" is followed by proverbs on the topics of "enemy", "jealousy" and "equality". It is interesting that the subject of "enjoyment or use" is not mentioned in this line. Maybe the reason for this is that there are no proverbs on this topic in the Turkish language?!

However, such problems will inevitably arise in the cross-classification of proverbs. Because detailing the classification and dividing it into small groups is problematic. After all, we have to take into account intercultural differences along with recording universal phenomena. Of course, it cannot be denied that there are subjective situations in classification and systematization, but the fact that the researcher's task is to avoid subjectivism as much as possible is a requirement of scientific methodology.

ANALYSIS

The first proposals for the systematic classification of paremiological units were made by G.L. Permyakov. In his work on the theory of linguistic clichés, the scientist interprets proverbs as "artistic miniatures expressing everyday life events in an expressive form" and suggests considering them as a separate type of logical-semiotic structures. According to the folklorist, structures that exhibit the possibility of ready reuse are formed under certain rules. Therefore, they should be described from a grammatical, poetic and rhetorical point of view.

In the direction of analysis proposed by G.L. Permyakov, the concept of "situation" occupies a central place. In his view, proverbs are not only a linguistic (semiotic) sign, but also a model of various typical situations. Accordingly, when describing proverbs in terms of meaning structure, it is necessary to refer to the method of

classification of situations. Here, "situation" refers to "real-life contexts" in which folklore texts are formed and used. The proverbial-figurative meaning, which has the appearance of a cliché, allows one to categorize new situations that were unknown before it.

According to G.L. Permyakov, the classification signs of proverbs are based on certain types of contrasts: own-other's; near and far; like good or bad. In most cases, only one of these symbols is present in a proverb, and the other one finds a figurative expression. The logical-semiotic invariants distinguished by the scientist model the relations between the objects and their properties along with the realization of the relations between certain objects.

Logical-semiotic categorization is usually supplemented by subject classification. For example, in English (a) No smoke without fire; (b) No rose without a thorn; (c) No river without bank is expressed in all three proverbs that one thing cannot exist without another. However, the meaning of these proverbs is fundamentally different: the first expresses the fact that an object cannot be referred to without its existence, while the second (v) is about the absence of good without bad. Finally, the last one is a philosophical idea that points to the fact that the whole cannot exist without the parts. It turns out that the meaning of the proverb has a two-level referent. First, it belongs to a certain logical category, and second, it occurs within a thematic pair.

It seems that the logico-semiotic classification proposed by Permyakov is largely based on structuralist approaches, but in some cases, it is distinguished by its universality. According to scientist, more than 64 semantic-logical contrasts (good-bad, causal, cold-hot, male-female, etc.) make it possible to divide the stock of proverbs belonging to any culture into semiotic groups.

The method of logical-semiotic analysis was applied to the classification of the proverb system of several languages. But over time, several disadvantages of this method become apparent. These shortcomings are not only related to the complexity of the system proposed by G. Permyakov but also to the fact that it overlooks some essential features that appear in the everyday use of proverbs.

The classification system proposed by Matti Kuusi, who was a professor at the University of Helsinki at the time, looks more perfect than G.A. Permyakov's and is distinguished by its practical importance. The most important feature of this classification method is its universal character. M. Kuusi, the first editor-in-chief of the international magazine *Proverbium*, in contact with scientists from different countries, tried to determine the international indicators of proverbs. According to him, a single content expression can be different in different languages and within a single language. This quality variability is one of the main indicators of the system of proverbs. For example, in the 97 cultures compared by the scientist, more than 3000 variants of weather-related proverbs were found. The scientist, who first started with a comparative study of proverbs in Finnish and European languages, later turned to the folklore system of languages belonging to other families. As a result of the conducted research, a unique method of classifying proverbs has been developed, and this method is based on the substantive invariance of proverb structures.

The topics proposed by M. Kuusi for the classification of proverbs in different languages are as follows:

- A. The practical knowledge of nature;
- B. The basic observations on socio-logic;
- C. The world and human life;
- D. Sense of proportion;

- E. Concepts of morality;
- F. Social life (social life);
- G. Social interaction;
- H. Communication;
- I. Social position;
- G. Agreements and norms;
- K. Coping and learning;
- L. Time and sense of time.

Thus, it is clear that G. Permyakov's logical-semiotic categorization and M. Kuusi's approaches to the type system have commonalities and some differences. Both of them agree on the grouping of proverbs around pairs of opposites in content, and we can see this in the naming of the groups being distinguished.

It is known that the concept of classification is borrowed from the Arabic language in the sense of "sorting", and "arrangement", and is used in the sense of dividing objects into a group with a clear and permanent place.

For the classification to have a scientific basis, it must be based on the following principles:

1. The size of the classified pieces should be equal to the size of the whole being classified.
2. Classification is carried out on a single basis.
3. Classification (classified) groups negate each other.
4. The classification should be continuous, that is, there should be no "jumps".

The listed principles, in our opinion, apply to the practice of classifying all types of linguistic units. Of course, it is important to choose the basis of classification when performing classification operations. It is known to everyone that folk proverbs are a unique system, and the scientific basis of the classification of this system creates the need to take into account the socio-spiritual and national-cultural characteristics of linguistic phenomena. This need becomes even stronger when linguistic cultures are studied cross-culturally.

In this context, we decided to classify Uzbek and English proverbs formed with the participation of somatisms, based on the principles proposed by M. Kuusi and others, to separate the thematic groups in which they participate. This type of classification is based on conceptual-semantic distinguishing features of proverbial concepts.

1. Social relations.
2. Concepts of morality.
2. Social position and norms.
3. Friendship and hostility.
4. Human values.
5. Poverty and wealth.
6. Economy and prodigality.

7. Diligence and laziness.

CONCLUSION

Proverbs, like other language units, have the characteristics of readiness and generality, so there is a possibility of their systematization and classification. Scholars have expressed different opinions about the classification of proverbs, and the methods of classification have been proposed in different ways.

When classifying Uzbek and English proverbs formed with the participation of somatisms, it is appropriate to divide them into thematic groups from the semantic point of view, relying on the principles proposed by M. Kuusi and others. Such a classification is based on conceptual-semantic distinguishing features of proverbial concepts.

Cognition specific to different languages not only provides different forms of reflection of the same elements of reality but also expresses the worldview of the people to which that language belongs as elements of nation and culture.

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