(6). Худаяров О. Национальный и социальный состав населения Узбекистана. Диссертация…, Т., 2020, с. 3–20.
(7). Ата-Мирзаев О., Тухлиев Н. Узбекистан: природа, население, экономика. Национальная энциклопедия Узбекистана. 2009, с. 4–242.
(8). Саидова З.А. Рождаемость против Узбекистана (1890–1990). Демографическая устойчивость исторический опыт. 15.01.2024, с. 1–8.
(9). Население СССР. Справочник. Ташкент, «Узбекистан», 1984, с. 160.
(10). Моминов Д.Г. Основы географии населения и демографии. Т., 2000, с. 4–146.
(11). Бориева М.Р. Демография семьи в Узбекистане. Т., «Университет», 1997, с. 170.
(12). Узбекская Советская Социалистическая Республика. Т., 1981, с. 64–65.
(13). Асанов Г.Р. Население Узбекской ССР. Т., «Узбекистан», 1987, с. 38.
(14). Ташбаева Т.Х., Савуров М.Д., Новое и традиционное в быту сельской семьи Узбеков. Т., «Наука», 1989, с. 2–170.
(15). Демографический ежегодник СССР 1990. М., “Финансы и статистика”, 1990, с. 41.

Alidjanova Nodira Murodilloyevna (Teacher of Samarkand State Institute of Foreign Languages; alidjanovanodira@gmail.com)

SCHOLARLY PERSPECTIVES ON THE DEFINITION OF PROVERBS

Annotation. *This study explores the concept, structure, and functions of proverbs through the analysis of theoretical literature in the field of paremiology. Proverbs are considered an important element of linguistic and cultural heritage because they contain collective wisdom, moral values, and traditional knowledge transmitted from generation to generation. The research applies a qualitative descriptive approach based on the analysis of scholarly works by prominent researchers in proverb studies.*

Keywords: *proverb, paremiology, metaphor, linguistic structure, folk wisdom, culture.*

Alidjanova Nodira Murodilloyevna (Samarqand davlat Chet tillar instituti o‘qituvchisi; alidjanovanodira@gmail.com)

MAQOLLARNING TUSHUNCHASI, TUZILISHI VA FUNKSIYALARI

Annotatsiya. *Ushbu tadqiqot paremiologiya sohasidagi nazariy adabiyotlarni tahlil qilish asosida maqollarning tushunchasi, tuzilishi va funksiyalarini o‘rganishga bag‘ishlangan. Maqollar til va madaniyat merosining muhim elementi hisoblanadi, chunki ular avloddan avlodga o‘tib kelayotgan xalq donnishmandligi, axloqiy qadriyatlar va an’anaviy bilimlarni o‘zida mujassam etadi. Tadqiqotda maqollarni o‘rganish bo‘yicha mashhur olimlarning ilmiy ishlarini tahlil qilishga asoslangan sifatli tavsifiy usul qo‘llanildi.*

Kalit so‘zlar: *maqol, paremiologiya, metafora, til tuzilishi, xalq donishmandligi, madaniyat.*

Алиджанова Нодира Муродиллоевна (преподаватель Самаркандского Государственного Института Иностранных языков; alidjanovanodira@gmail.com)

ПОНЯТИЕ, СТРУКТУРА И ФУНКЦИИ ПОСЛОВИЦ

Аннотация. *Данное исследование посвящено изучению понятия, структуры и функций пословиц на основе анализа теоретической литературы в области паремиологии. Пословицы рассматриваются как важный элемент языкового и культурного наследия, поскольку они содержат коллективную мудрость, нравственные ценности и традиционные знания, передаваемые из поколения в поколение. В исследовании используется качественный описательный метод, основанный на анализе научных работ известных исследователей пословиц.*

Ключевые слова: *пословица, паремиология, метафора, языковая структура, народная мудрость, культура.*

Kirish (Introduction). Proverbs are considered to be a wealth of semantic, linguistic, and rhetorical devices, so they should be analyzed before analyzing them according to literary, pragmatic, or linguistic cultural aspects, and for this reason proper definition and clarification is very important. Many authors have tried to give a definition of proverb. There are various definitions of proverb which told and proved by scholars and scientists of different countries. Some of them are similar to each other, while the others are opposite to them.

Literature Review. The study of proverbs has attracted considerable attention from scholars in linguistics, folklore, and cultural studies. Researchers have attempted to define the concept of a proverb, analyze its structure, and explain its social and communicative functions.

One of the early influential studies on proverbs was conducted by Archer Taylor, who argued that providing a precise definition of a proverb is extremely difficult. According to Taylor, a proverb possesses an “incommunicable quality” that allows speakers to recognize it as proverbial, even though it is hard to explain this quality formally [11;223 p.). His work laid the foundation for modern paremiological studies.

Another significant contribution was made by Bartlett Jere Whiting, who examined various definitions of proverbs and attempted to synthesize them into a comprehensive description. Whiting emphasized that proverbs originate from the people and usually express fundamental truths in simple language. He also noted that many proverbs include stylistic devices such as rhyme and alliteration, which contribute to their memorability and popularity [12;273-307 p.].

A widely accepted modern definition of proverbs was proposed by Wolfgang Mieder. He describes proverbs as short, generally known sentences that express wisdom, truth, moral values, and traditional views in a metaphorical and memorable form passed down from generation to generation [9, 304-p]. Mieder's works are considered fundamental in contemporary paremiology.

Scholars have also explored the structural characteristics of proverbs. Alan Dundes analyzed proverbs from a structural perspective and argued that they usually contain at least one descriptive element consisting of a topic and a comment. According to Dundes, proverbs may contain one or more descriptive elements and may appear in either oppositional or non-oppositional forms [4, 961-p].

In addition to structural aspects, researchers have examined the stylistic features of proverbs. Shirley L. Arora identified several stylistic markers that contribute to the perception of proverbiality. These include alliteration, parallelism, rhyme, and ellipsis, which make proverbs more memorable and rhetorically effective [1,38-p]. Such stylistic devices play an important role in preserving proverbs in oral tradition.

Another important area of research concerns the communicative and social functions of proverbs. Kenneth Burke suggested that proverbs function as strategies for dealing with recurring social situations. They provide individuals with ready-made expressions that help interpret and respond to everyday experiences [3;357 p.].

Similarly, Peter Seitel emphasized that the meaning of proverbs is closely related to their social context. According to Seitel, proverbs are often used metaphorically to comment on social behavior and interpersonal relations [10;143 p.].

The semantic complexity of proverbs has also been highlighted in paremiological research. Arvo Krikmann introduced the concept of semantic indefiniteness, explaining that proverbs often have multiple meanings depending on the context in which they are used. This polysemantic nature allows proverbs to be applied in various social and communicative situations [7;47 p.].

Overall, previous studies demonstrate that proverbs represent an important form of traditional wisdom and linguistic expression. Scholars agree that proverbs are characterized by brevity, metaphorical meaning, stylistic features, and cultural significance. However, despite extensive research, the exact definition and interpretation of proverbs remain complex and continue to be explored in modern linguistic and folkloristic studies.

Research Methodology. This study employs a qualitative descriptive research design to investigate the concept, structure, and functions of proverbs based on existing scholarly literature. The research focuses on theoretical interpretations of proverbs presented by prominent scholars in the field of paremiology and folklore studies.

The research is based on a literature analysis approach, which involves reviewing, comparing, and interpreting academic works related to proverbs. The theoretical framework relies on studies conducted by scholars such as Archer Taylor, Bartlett Jere Whiting, Wolfgang Mieder, Alan Dundes, and Arvo Krikmann, whose works significantly contributed to the study of proverbs.

The collected data were analyzed using comparative and descriptive methods. First, different definitions and interpretations of proverbs proposed by scholars were examined. Second, the stylistic, structural, and semantic features of proverbs were identified and compared across various theoretical perspectives. Finally, the communicative and cultural roles of proverbs were interpreted in relation to their use in social contexts.

Analysis and Results. The analysis of the selected scholarly literature reveals several important characteristics of proverbs regarding their definition, structure, stylistic features, and communicative functions. By examining the viewpoints of different researchers, several common patterns can be identified.

One of the main findings of the analysis is that scholars agree on several core features of proverbs, although their definitions vary. According to Archer Taylor, defining a proverb precisely is difficult because its proverbial nature cannot always be explained through strict linguistic criteria. Taylor argues that an intuitive recognition of a statement as a proverb often plays a role in identifying it [11;223 p.].

Similarly, Bartlett Jere Whiting emphasizes that proverbs originate from the collective experience of people and usually express fundamental truths in simple and memorable language [12, 307]. This view highlights the traditional and communal character of proverbs.

A widely accepted modern interpretation is provided by Wolfgang Mieder, who defines proverbs as short, well-known folk sayings that express wisdom, truth, moral values, and traditional beliefs in metaphorical and fixed forms passed down through generations [8;288 p.].

The analysis also shows that proverbs have distinctive structural features. According to Alan Dundes, proverbs usually contain at least one descriptive element consisting of a topic and a comment. In some cases, proverbs include two or more elements that may create contrast or opposition within the statement [4, 973-p]. This structural organization helps make proverbs concise and meaningful.

The analysis also indicates that proverbs perform important semantic and communicative functions. Many proverbs are metaphorical and allow speakers to express ideas indirectly. For example, a proverb may summarize a complex life situation in a short and figurative statement.

According to Kenneth Burke, proverbs act as symbolic strategies for dealing with recurring social situations. They help people interpret experiences and provide culturally accepted advice or guidance [3, 357-p].

Furthermore, Peter Seitel points out that the meaning of proverbs is closely connected to their social context. Proverbs often function as comments on human behavior and social relationships [10;161 p.].

Another important observation is related to the semantic flexibility of proverbs. Arvo Krikmann introduces the concept of semantic indefiniteness, which explains that proverbs may have multiple meanings depending on the context in which they are used [7;91 p.].

Conclusion. The present study examined the concept, structure, and functions of proverbs based on the analysis of scholarly literature in the field of paremiology. The findings demonstrate that proverbs represent an important form of traditional wisdom and linguistic expression that reflects the cultural values and collective experience of a society.

Proverbs are not only linguistic expressions but also valuable cultural artifacts that preserve the collective knowledge, beliefs, and experiences of a community. Their brevity, metaphorical nature, and stylistic richness make them an essential component of both oral and written communication.

The list of used literature:

(1). Arora S.L. The Perception of Proverbiality. *Proverbium: Yearbook of International Proverb Scholarship.* 1984, vol. 1, p. 1–38.

(2). Blehr O. The Analysis of Proverbs. *Proverbium.* 1974, № 23, p. 243–246.

(3). Burke K. *The Philosophy of Literary Form: Studies in Symbolic Action.* Berkeley, University of California Press, 1957, 357 p.

(4). Dundes A. On the Structure of the Proverb. *Proverbium.* 1975, № 25, p. 961–973.

(5). Grzybek P. Foundations of Semiotic Proverb Study. *Proverbium: Yearbook of International Proverb Scholarship.* 1987, vol. 4, p. 39–85.

(6). Hasan-Rokem G. The Contextual Study of Proverbs. *Proverbium.* 1982, vol. 1, p. 105–116.

(7). Krikmann A. On the Semantic Indefiniteness of Proverbs. *Proverbium.* 1974, № 23, p. 47–91.

(8). Mieder W. *Proverbs Are Never Out of Season: Popular Wisdom in the Modern Age.* New York, Oxford University Press, 1993, 288 p.

(9). Mieder W. *Proverbs: A Handbook.* Westport, Greenwood Press, 2004, 304 p.

(10). Seitel P. Proverbs. A Social Use of Metaphor. *Genre.* 1969, vol. 2, № 2, p. 143–161.

(11). Taylor A. *The Proverb*. Cambridge, MA, Harvard University Press, 1931, 223 p.

(12). Whiting B.J. The Nature of the Proverb. *Harvard Studies and Notes in Philology and Literature.* 1932, vol. 14, p. 273–307.

(13). Zholkovsky A. Semiotics and Structure of Proverbs. *Semiotica.* 1983, vol. 45, № 3–4, p. 309–322.

Bobojonova Dilfuza Shukhrat kizi (Master's Student, Urgench State University named after Abu Rayhon Biruni, Uzbekistan; E-mail: dilfuza.bobojonova00@gmail.com)

A LINGUISTIC ANALYSIS OF LORD BYRON'S "THE CORSAIR" AND ITS UZBEK TRANSLATION

Annotation. *This article presents a linguistic and stylistic analysis of Lord Byron's narrative poem The Corsair (1814), examining its lexical, syntactic, and phonological features alongside its semantic depth. Special attention is devoted to the poem's translation into Uzbek, with an analysis of the strategies employed to render Byron's complex poetic devices across linguistic and cultural boundaries. Through a comparative study of the source text and its Uzbek version, this research identifies the central challenges of translating Romantic poetry – namely, preserving the original tone, emotional resonance, and the Byronic hero archetype. The study concludes by reflecting on the poetic richness of The Corsair and its broader significance for cross-cultural literary translation.*