



THE EXPRESSION OF HIDDEN INFORMATION THROUGH PROVERBS

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Abstract

In this article, proverbs used in various types of texts in the Uzbek language are pragmatically analyzed. During the analysis, the contextual explicit and implicit meanings of proverbs within texts are examined, and both hidden and open expressions of the information conveyed through proverbs are identified.

Keywords: Presupposition, hidden information, explicit information, communicative purpose, implication.

Introduction

Proverbs are complex units that require multifaceted research. Studying proverbs from a scientific perspective necessitates referencing numerous disciplines [1,11]. Proverbs are unmatched artistic expressions that reflect the wisdom and traditions of any culture. The values, customs, and general views of a particular nation are reflected in its proverbs. These expressions carry within them the life, worldview, and customs of the people who created them over centuries.

Therefore, uncovering the historical roots and ideological-thematic content of proverbs demands persistent research and long-term, patient work [2,8]. In communication, speakers effectively utilize proverbs to fulfill their communicative goals. This can be observed in texts of various natures. Through proverbs, speakers may implicitly express their intentions, which necessitates a pragmatic analysis of such expressions.

Regarding the conveyance of information through context, M. Hakimov states:

“Information that is evident in the semantic structure of an expression and known to everyone is considered explicit (or expository) meaning. In logical terminology, this is called a proposition. Moreover, there is also presuppositional information that does not have an overt statement within the expression” [3,74].

This shows that alongside the explicit content of an utterance, there may also be implicit information within its semantic structure. Such information may be conveyed to the listener using various lexical, phonetic, morphological, and syntactic means. The semantic structure of the words skillfully used in proverbs allows them to convey presuppositional information within different contexts.



2. Research Methods and Literature Review

The data for the study were selected from texts of various styles in the Uzbek language. To analyze the hidden information in proverbs, the collections and works of linguists such as K.M. Karomatova and H.S. Karomatov, Sh. Shomaqsudov, Sh. Shorahmedov, T. Mirzayev, A. Musoqulov, and B. Sarimsoqov were used.

Additionally, global and Uzbek linguistic studies on presupposition and its in-depth analysis were considered.

Linguist M. Hakimov, in his book *“Foundations of Uzbek Pragmalinguistics”*, states:

“In general, since the forms of expressing hidden meaning are diverse, they can initially be divided into two groups:

1. General implicit meanings
2. Specific implicit meanings” [3,89].

According to M. Hakimov, proverbs can be classified as specific texts that produce general implicit meanings [3,90]. Such meanings are characterized by being familiar to any participant in a conversation because the emergence of a proverb is closely related to the lifestyle of a particular people.

As W. Mieder notes:

“Proverbs are short, concise, meaningful sayings that reflect wisdom, truth, morals, and traditional views. They are metaphorical, easy to remember, and passed down through generations” [4,17].

Thus, as a paremiological unit, a proverb carries a concise expression, though its meaning is not always explicit. Such units often contain implicit meaning, enriched with figurativeness, emotional impact, and underlying messages.

3. Results and Discussion

In verbal communication, speakers realize their communicative intent based on various texts. Proverbs—being a part of daily speech—play a major role in this. Through proverbs, information can be conveyed to the listener in a more persuasive and implicit manner.

For instance:

- *“If you don’t have it yourself, it’s not in the world either”* [5,467] implies: *“Essential things are never found when most needed.”*
- *“A crow won’t peck out another crow’s eye”* [5,484] implies: *“People of the same group or profession won’t betray each other.”*
- *“Let the covered pot remain covered”* [5,130] implies: *“Don’t tell this secret to anyone.”*

Implicit meanings in proverbs are found not only in Uzbek but in other languages as well. For example, in English:

- *“Barking dogs seldom bite”* [6,18] means *“Silent people can be more dangerous.”*
- *“After a storm comes a calm”* [7,21] corresponds to the Uzbek idea: *“Everything will eventually settle down.”*

Implicit meanings of proverbs are also evident in literary texts. Consider the following example:

“The village chief confidently claimed the ox would be found as soon as he stepped outside. If he’s done so much shouting, surely he deserves something. No cat goes out in the sun for nothing. This man spent a lot of money to become chief. It is known that he gave seven hundred stacks of alfalfa and a colt to the district head.” (A. Qahhor)



The proverb “*No cat goes out in the sun for nothing*” functions here as the logical continuation of the phrase “*If he's done so much shouting, surely he deserves something*”, implying “*Nothing is done without self-interest.*”

Another example:

Bashorat: “What harm comes from your own child—where can I find a cure? Good or bad, I am my mother's child. A beetle calls its offspring beautiful; a hedgehog calls its baby soft. Everyone values their own; the moon seems bright only to their eyes.”

Farmon: “Too many words are a burden for a donkey.”

Sotti: “Next!” (Said Ahmad)

This excerpt is built entirely on proverbs with underlying meanings:

- “*What harm comes from your own child*” implies: “*If your close one doesn't value you, no one else will.*”
- “*Everyone values their own*” implies: “*Everyone adores their child, regardless of flaws.*”
- “*Too many words are a burden for a donkey*” implies: “*Speak only what is necessary.*”

These examples demonstrate that a speaker does not always explicitly express their communicative intent. The use of hidden meanings is directly related to the speaker's emotional state and their attitude toward the listener. In literary texts, such proverbs also help reveal the character's emotional and psychological state.

4. Conclusion

Proverbs, formed through the wisdom of the people, are paremiological units that contain concise and rich meaning. As seen in the examples, the information conveyed is not only succinct but often carries general implicit meaning. Proverbs contain cultural, linguistic, and cognitive features specific to a people, while also expressing hidden subtextual information in context.

The implicit conveyance of information through proverbs suggests the need for further pragmatic research into these speech units. In doing so, factors such as the stylistic features of the text, the human element, and the communicative situation must be considered.

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