

8-1-2021

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Recommended Citation

Boykhanov, Shuhratjon and Mamadaliev, Abdumajit (2021) "COMPARATIVE ANALYSIS OF DEFINITIONS OF A POLYSEMANTIC WORD PROVERB IN THE REFERENCE BOOKS," *Mental Enlightenment Scientific-Methodological Journal*: Vol. 2021 : Iss. 4 , Article 4.

Available at: <https://uzjournals.edu.uz/tziuj/vol2021/iss4/4>

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COMPARATIVE ANALYSIS OF DEFINITIONS OF A POLYSEMANTIC WORD PROVERB IN THE REFERENCE BOOKS

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***Abstract.** In writing a research paper or learning a foreign language, it is normally used in reference books to provide a definition of a particular term. If the term is well explained and defined, there will be no question. However, all reference books do not always add even frequently used words and their multiple meanings to the word lists. Consequently, it will engender difficulty among language. Similar limitations were found in analysing the definition of the word proverb and its meanings and equivalents in Russian, and Uzbek Dictionaries. Qualitative analysis revealed that there were some gaps, such as limited word meaning of the word proverb and not completely explained meanings in Uzbek dictionaries. To fill these gaps, it was proposed necessary amendments to Uzbek dictionaries to develop Uzbek students' awareness of polysemic English word proverbs.*

***Key words:** bilingual dictionaries, Book of Proverbs, masal, monosemantic and polysemantic word, parable, pritcha, proverb*

INTRODUCTION

The word proverb and its meanings. Over the last centuries, the term proverb and its meanings have been frequently defined in many research papers and reference books. Surprisingly, when we looked up dictionaries we did not find different meanings of the word proverb in Uzbek dictionaries, and this problem motivated us to write this article.

We consider that “it is important for Uzbek students to know the different meanings of the word proverb and moral of the proverb itself as a language specialist (who are expected to be able to use for scientific, practical and professional purposes). In addition, as proficient language specialists, learners

should have the competencies to translate or interpret necessary information for other people who hardly understand a particular concept. This competence, the ability to explain a concept, that is, mediating a text, concept, and communication were noted in the 2020 edition of CEFR. (CEFR 2020, p.91)

Uzbek students have an idea of a proverb as “a short pithy sentence” in lexicology and literature courses and its functions are studied in stylistics and pragmatics. Although the concepts of “polysemic word” and “proverb” are widely understood by Uzbek students, they have less idea concerning the polysemic word “proverb”. This article, it is aimed to discuss the reasons for this problem and to investigate relevant solutions to it.

MATERIALS AND METHODS

Students, especially Russian-speaking students, whose specialty is Russian language and Literature can differentiate why two terms, a proverb and a parable convey the same concept as *pritcha* from the context, because, first, their mother tongue is Russian, and second, their religion is Christianity. However, Uzbek students may probably have limited idea (knows one meaning *maqol* in Uzbek, dictionary meaning which is only contained English-Uzbek dictionary. By this statement, we would not state that all Uzbek students have no idea at all about the polysemic word proverb, because they study some additional meaning of the proverb in literature, philosophy, or theology lessons. The problem is teachers themselves sometimes do not mention the origin of the terms to prevent a negative effect; consequently, it will appear a gap. It is essential that cultural element is embedded in the word proverb if it is written in a capital letter and in a plural form, that is the Proverbs, it means likeness; religious Book, words of wisdom in that sacred resource. Teaching language and culture have been more highly supported by many scholars (Samovar et al. (1981); Buttjes (1990); Stern's (1992)) since the late 20th. Samovar et al. (1981) (as cited in Purba 2011) particularly highlighted an important argument concerning language and culture “Culture...is the foundation of communication (p.3). Considering those researchers’ claims in terms of the importance of culture in language teaching we also believe that cultural materials should be well explained and incorporated into foreign language classes because it is vital for future language specialists to be familiar with both personal and professional perspectives.

We found following three possible problems which encounter Uzbek students who use an educational tool such as English – Uzbek, Russian – Uzbek, and Uzbekistan National Encyclopedia:

1. not included multiple meanings of the word “proverb” in English-Uzbek dictionaries

2. incompletely defined the term word *pritch*a (the equivalent of English word proverb and parable) in Russian – Uzbek dictionary

3. Russian *pritch*a not included and not connected with the similar terms Greek “parabola” (parabolic, parable) in Uzbekistan National Encyclopedia

Based on the research problems it is aimed to discuss the following research question:

1. What are the inadequacies in Uzbek reference books in explaining the word proverb and its equivalents in Russian and Uzbek languages?

This article it is aimed to investigate gaps in the definitions of polysemic word proverb in English and its definitions in bilingual reference books of English-Russian dictionary, English-Uzbek dictionaries, Russian-Uzbek dictionaries, and Uzbekistan National Encyclopedia as well as to propose some recommendations by amending lexical entries. To conduct this investigation, it is utilized lexical-semantic and comparative content analyses of qualitative methods.

During the research the following five techniques of qualitative analysis were effectively employed:

1. Documentation of the data and the process of data collection
2. Organization/categorization of the data into concepts
3. Connection of the data to show how one concept may influence another
4. Corroboration/legitimization, by evaluating alternative explanations, disconfirming evidence, and searching for negative cases
5. Representing the account (reporting the findings) p325 (Rafael J. Engel, Russell K. Schutt 2010:p.325)

Procedure

This research is carried out in several steps. First, it is selected both monolingual and bilingual dictionaries. Second, the selected works were comparatively analysed to collect data. Third, the findings were coded with “word not added”, “one meaning with a short definition”, “multiple meanings with full definition and explanation”, and “multiple meanings with omissions in definition and explanation” to synthesise. Fourth, based on analysed data, some practical suggestions were proposed to modify some explanations of polysemantic word proverb and its Russian and Uzbek equivalents in Uzbek reference books.

Data collection

In this research, the following sources were reviewed for a comparative analysis of the data, including Russian-Uzbek Explanatory Dictionary of Literary Terms (Hotamov I and Sarimsakov B 1979); National encyclopedia of Uzbekistan(2000) an explanatory dictionary of the Uzbek language(2016-2018),

and bilingual dictionaries (English-Uzbek dictionaries, namely, Bo'ronov J. et al 2001; Butayev Sh et al 2013; Isaqov U et al 2018; and Nazarov S et al. 2018)

Data analysis

We analysed the definitions of proverbs total in 15 dictionaries (see Appendix A) in three languages out of which six monolingual and nine bilingual dictionaries:

MED1- Monolingual English Dictionary: Collins English Dictionary – Complete and Unabridged, 12th Edition 2014;

MRD1 – Monolingual Russian dictionary: Ojegov SI and Shvedova N.(1992).Tolkovyy slovar russkogo yazyka (A-Ya);

MRD2 – Monolingual Russian Dictionary: Bolshaya rossiyskaya encyclopedia (2015);

MUD1 – Monolingual Uzbek Dictionary: O‘zbek tilining izohli lug‘ati (2006 -2008).

MUD2 – Monolingual Uzbek Dictionary : O‘zbekiston milliy ensiklopediyasi (2000);

BERD1 – Bilingual English-Russian Dictionary: Bol’shoy Anglo-Russkiy Slovar’(2012);

BRUD1 – Bilingual Russian-Uzbek Dictionary: Ruscha-O‘zbekcha lug‘at(1984);

BRUD2 – Bilingual Russian-Uzbek Dictionary of Literary terms: Hotamov I and Sarimsoqov B (1979) Adabiyotshunoslik terminlarining ruscha-o‘zbekcha izohli lug‘ati;

BEUD1 – Bilingual English-Uzbek Dictionary: Bo'ronov J., Bo'tayev Sh., Insqulov M. va boshq. (2001).Inghzcha-o'zbekcha lug'at;

BEUD2 – Bilingual English-Uzbek Dictionary: Butayev Sh (2013) Inglizcha-o‘zbekcha lug‘at;

BEUD3 – Bilingual English-Uzbek Dictionary: Isaqov U., Rahimov M., Sobirov B., Temirov S., Isaqov Sh . Inglizcha-o‘zbekcha lug‘at 2016;

BEUD4 – Bilingual English-Uzbek Dictionary: Mo‘yidinov B (2015) Inglizcha-O‘zbekcha lug‘at: Izohli lug‘at;

BEUD5 – Bilingual English-Uzbek Dictionary: Jo‘rayev L 2014 Inglizcha-O‘zbekcha lug‘at,

BEUD6 – Bilingual English-Uzbek Dictionary: Raxmonov G' 2014 English-uzbek dictionary=Inglizcha-o'zbekcha lug'at;

BEUD7 – Bilingual English-Uzbek Dictionary: Zangori kema. Uzbek - English dictionary (on-line).

The definitions in the reference books were coded as “word not added”, “one meaning with a short definition”, “multiple meanings with full definition and explanation”, and “multiple meanings with omissions in definition and explanation”:

1. “word not added” - MUD1, MUD2;
2. “one meaning with a short definition” - BEUD2, BEUD3, BEUD4, BEUD5, BEUD6;
3. “multiple meanings with full definition and explanation” - MED1, MRD1, MRD2, BERD1;
4. “multiple meanings with omissions in definition and explanation” - MUD1, MRD2 BRUD1 BRUD2, and BEUD7.

“Word not added”

It was identified that the Russian equivalent of the proverb *pritcha* was not added to Unabridged Explanatory of Uzbek language and National Encyclopedia of Uzbekistan (MUD1, MUD2);

“One meaning with a short definition”

It was identified that multiple meanings of the word “proverb” and its Uzbek equivalents were not added to English – Uzbek dictionaries.(BEUD2, BEUD3, BEUD4, BEUD5, BEUD6) except *maqol* and *matal*.

“Multiple meanings with full definition and explanation”

Results showed that the word proverb was well defined in monolingual Russian and bilingual Russian reference books (MRD1, MRD2, BERD1).

“Multiple meanings with omissions in definition and explanation”

It was stated that Uzbek equivalents of the proverb were well defined (MUD1); however, it was not completely explained and its discourse was not mentioned (MUD1, MRD2 BRUD1 BRUD2, and BEUD7)

Results revealed that the omissions and limitations were found in mainly Uzbek reference books. Hence in this article, it was proposed some recommendations by making amendments to those educational resources.

RESULTS AND DISCUSSIONS

To start the detailed analysis of the theme, it is reasonable to state that Russian language is a second language in Uzbekistan, and in some cases, important scientific facts can mostly be found in Russian or translated Uzbek versions. For this reason, Uzbek learners use monolingual (English explanatory dictionary) and bilingual dictionaries (English-Uzbek, English-Russian, and Russian-Uzbek dictionary) in learning foreign languages. Because our investigation related to English proverbs, we searched for some other meanings of the word proverb from Russian and Uzbek reference books. Although it was found multiple meanings and

their substantially good definitions in monolingual and bilingual Russian reference books, however, similar results were not found in some Uzbek dictionaries, and moreover, noticed inadequacies in Uzbek equivalents of that term in some Uzbek reference books. More exactly speaking, even though BEUD3 contains *rivoyat* Uzbek which means parable, however, lexeme proverb does not contain other meanings of the lexeme proverb such as the name of the book, words of wisdom in general, parable, and likeness, resemblance). Additionally, other bilingual dictionaries, which are additional educational tools for language learners, do not contain some information in the definition of this word. In the next section, it is comparatively analysed some dictionaries in English, Russian and Uzbek languages and proposed some suggestions.

The proverb as a monosemantic and polysemantic word

Although the term proverb is a monosemantic word in literature and in linguistics, it is considered as a polysemantic word as part of the general vocabulary of the language. The problem with the word Proverbs is that the word proverb means *pritcha* (parable) in Russian and the term *pritcha* is translated into Uzbek as a *masal, hikoya, ramzli hikoya* (fable, short story, and symbolic story) in the Russian-Uzbek dictionary (1984). In fact, few fables, and several short stories, and symbolic stories were used in the Bible. (it will be discussed in the next paragraphs) and that is actually clear. On the other hand, equivalents of Proverbs has been in use on internet resources, which is not titled *Rivoyatlar*(parables) as it was mentioned in Uzbek dictionaries, but *Hikmatlar*(Proverbs) (<https://www.kitobook.com/category/book/muqaddas-kitob-injil/20/1/>) and *o'g'itlar*.

Interestingly, *rivoyatlar* and *o'g'itlar* were not included as additional meanings of the word proverb in the English-Uzbek dictionaries. There is also no explanation in Russian-Uzbek dictionaries in the definition of the term *pritcha*, (for example, in Uzbek the word *masal* is used both in literary and religious discourse; but in the dictionaries, there is no additional comment like “rel. religious”); another example is Uzbek word polysemic “*kinoya, kinoyaviy*” in the explanation of the term *pritcha* lead to interference because the word *kinoya* in Uzbek language is usually used for more negative sense as “irony and sarcasm”. It is important to note that in the Russian explanatory dictionary, *pritcha* was explained as allegorical or metaphorical speech; however, this information was missed in bilingual Russian-Uzbek Dictionary.

We claim that the word *kinoya* does not correspond to the religious text because it has a negative connotation in Uzbek discourse. Therefore, we consider that it is less confusing if two terms, *allegorik* [allegorical] and *majoziy* [figurative]

are used to define both parable (Greek) or *pritcha*(Russian) in Uzbek resources. Moreover, *pritcha* in the Russian-Uzbek dictionary is defined as a symbolic story. Actually, this is not a problem, but it would be better given in the Uzbek language as *pritcha* itself because this term has already been known among Uzbek linguists, literaturologists, and theologians. Hence foreign word *pritcha* and then Uzbek equivalent (*diniy*) *rivoyat* should be included in the definition. The word *rivoyat* was not included in the Russian-Uzbek dictionary definition, even though the word *rivoyat*(parable) has been frequently used in both literary and religious contexts in the Uzbek language. We do not consider it is appropriate to use the descriptive term *ramziy hikoya* in all contexts.

It has been stated that some differences and inadequacies were detected in Russian and Uzbek resources. More detailed discussion will be provided below.

In BRUD1, *pritcha* is defined as:

“*Pritch / a zh 1 masal, hikoyat, ramzli hikoya; yevangel'skiye ~ i inzhildagi ramzli hikoyalar; 2 peren. razg. kiyin (anglab bilmaydigan) narsa; muammo; chto za ~ a? bu kanday muammo?; * ~ a vo yazytsekh shutl. hammaning ogzida; hamma yok, da duv-duv gap*” (*Russian-Uzbek Dictionary:page 228*)

Although it can be guessed the discourse by the example “*yevangel'skiye ~ i inzhil*”, it would be better to give an explanation in a parenthesis. On the one hand, it should be admitted the fact that a Russian-Uzbek dictionary is not an explanatory dictionary; on the other hand, the word *pritcha* is a foreign word and it needs to be provided some information such as “*religiozniy, literaturniy*”.

It was mentioned on <https://biblehub.com/topical/f/fable.htm> fable was less used in the Bible. In International Standard Bible Encyclopedia gave definitions for three types of fables, the first, such as short story with an animal or plant character, the second as an allegorical expression which was found in the Old Testament In Judges 9:7-15 and in 2 Kings 14:9; and third, as “the translation of muthos (“myth”) which means a (religious) story that has no connection with reality-contrasted with the knowledge of an eyewitness in 2 Peter 1:16.” It was stated that the second and the third meaning of fable in the International Standard Bible Encyclopedia are equal to religious parables rather than a fictitious short story with animal or plant characters. [Fable <https://biblehub.com/topical/f/fable.htm>]

During the analysis, it was identified that the definition of *pritcha* had been taken and translated from a Russian explanatory dictionary. It is known that the "Introduction" section of the Russian-Uzbek dictionary mentions several Russian dictionaries and encyclopedias, including Ojegov Sergei Ivanovich's Dictionary of the Russian Language (1973) while compiling the dictionary. [Russian-Uzbek

Dictionary Page 6] We did not search for the definition of the word *pritcha* in Ojegov's 1973 edition but in his 1992 edition. However, the definitions and examples in the Uzbek-Russian dictionary are exactly the same as Ojegova's dictionary. S.I. Ojegov's Russian dictionary defines the term *pritcha* as:

*“pritcha, -i, zh. 1. V religioznoj i staroj didakticheskoy literature: kratkij inoskazatel'nyj pouchitel'nyj rasskaz. Evangel'skaja p. P. o bludnom syne. 2. peren. O neponjatnom, trudnoob"jasnimom javlenii, sobytii (razg.). Chto za p.? * Pritchа vo jazyceh (knizhn., obychno iron.) - predmet obshhih razgovorov. || pril. pritchevyj, -aja, -oe (spec.).”*

Apparently, the words in the Russian definition of parables such as *religioznoj* [religious], was omitted from the Russian-Uzbek dictionary, and the word interpreted as "*masal, hikoyat, and ramzli hikoya.*" The second meaning of the word *pritcha* is ironical which is used in the colloquial, not religious or literary context.

A similar omission can be seen in BRUD2. In BRUD2, the original term *pritcha* is first given in Uzbek, and then an additional definition of its nature. On the one hand, the term *pritcha* is called by the same name in the Uzbek language has allowed Uzbek readers to have a perception; on the other hand, the absence of the word "religious" limited the reader from knowing specific information. Perhaps the reason for not including this word is it is a "literary dictionary".

Pritchа–pritchа, ramzli hikoja. Shaklan masalga jaqin turadigan ahloqij-didaktik nasihatlardan iborat kichik hikoja. Masaldagi ko‘p ma"noli bajondan farqli o‘laroq, pritchada doim ma"lum ahloqij didaktik g‘oja muzhassamlashgan bo‘ladi. (Khotamov&Sarimsakov, 1979:243)

[“Pritchа - pritchа, symbolic story. The form is a short story consisting of moral-didactic exhortations that are close to the *masal*(fable). In contrast to the ambiguous statement in the *masal*, the *Pritchа* always contains a certain moral and didactic idea.”] Translated by the author.

We have found another gap in MUD1 and in MUD2 where the term *pritchа* was not contained although this term is familiar among religious, language, literature, and philosophy specialists. However, a similar term *masal* derived from the Arabic language was well explained and defined in MUD1.

Masal /a. — **namuna, andoza; o‘xshashlik; ramzli hikoya**] 1 *Kishilarga o‘git bo‘ladigan, xulosali, kichik majoziy hikoya. Krilov masallari .*

2 esk. kt. Matal; maqol. | a. - sample, resemblance; symbolic story] 1 A short, figurative story that instructs people. Krylov's fables. Uzbek folk tales. 2 in old books. saying; proverb

Masal was borrowed from Arabic to Uzbek language which means sample, resemblance; and symbolic story. In Uzbek Explanatory dictionary, it was given two meanings. The first meaning is a short, figurative story that instructs people and the second meaning is a saying and a proverb.

In MUD2, it can be seen more comprehensive definition to *masal* and how it was different from the **symbolic story** as in the following:

*Masal arabcha so'zdan olingan bo'lib, namuna, misol degan ma'noni bildiradi. Mazmuni majoz asosiga qurilladi. Uning hikoya qismi hayvonlar haqidagi ertaklarga yaqin bo'lib, xotimasi, ta'limiy xulosasi maqol, hikmatli so'z va iboralar tarzida bo'ladi. Ramzli hikoyadan farqli ravishda masalning an'anaviy hayvonlar, o'simliklar, qushlar, kabi motivlar bo'ladi.*²⁶⁴

[The masal (fable) is derived from the Arabic word which means sample. The content is based on metaphor. The part of the story is close to the fairy tales about animals, in which educational conclusions are in the form of proverbs, wise sayings and phrases. Unlike a symbolic story, the masal (fable) has traditional motifs such as animals, plants, and birds.²⁶⁴] Translated by the Author

What is significant is, although religious discourse of *masal* was not mentioned in both MUD1 and MUD2, it was found relevant data related to the word *masal* which means 'sample, resemblance in Arabic language'.

The term *pritcha* was defined in MRD2 and provided additional information and discourse [Unabridged Russian Encyclopedia], as "*pritcha malyj jepicheskiy zhanr, nazidatel'nyj rasskaz v inoskazatel'noj forme. Pritchka blizka basne, odnako obrashhaetsya k belee universal'nym voprosam religioznogo ili moral'nogo haraktera.*" [*pritcha*(a parable) is a small epic genre, an edifying story in an allegorical form. A parable is close to a fable, but it addresses more universal issues of a religious or moral nature. Translated by the author)

It is now obvious that parable is a (religious) symbolic story, which is in an allegorical form. This information is adapted from Russian encyclopedia originally in Russian "in inoskazatel'noy forme" (Bolshaya rossiyskaya encyclopedia). In the next paragraphs it will be discussed the different meanings of word in the original texts.

In one of the explanations of Jewish Bible in English, the word "proverb" is explained:

"Proverb" is derived from the Hebrew word *mashal*, meaning "resemblance." The verb *nifal*, which is related to this word, means "likeness". For example, "As is the mother, so is her daughter" (Young's Literal Translation, <https://biblehub.com/ezekiel/16-44.htm>). It can be seen that it is a simile, not a metaphor.

In this context, it is useful to mention familiar terms such as Παροιμίας, Paroimíai (<http://www.imgap.gr/file1/AG-Pateres/AG%20KeimenoMetafrasi/PD/26.%20Paroimies.htm>) in Greek and Proverbia in Latin (<https://jesusfellowship.uk/bible/Latin+Vulgate/20/31>) are translations of Hebrew book, Míshlê, which was translated into English, Book of Proverbs that consists of riddle proverbs, sayings, and parables.

In addition, some scholars studied the Bible parables, categorized them and claimed in terms of meaning of “resemblance” in the Bible.

Gauler David (1958) noted that Adolph Jülicher first studied parables scientifically in 1886, and provided the following valuable information about them. (David 1958: pp.4-5) According to David, Adolph Jülicher collected historical parables of Jesus. The reason is that Jesus acknowledged that metaphors and allegories were used in various interpretations, and Jesus used similes, not metaphors. It was stated that A. Jülicher based this opinion on Aristotle's idea of metaphor and simile, that is, "metaphor is indirect, and simile is direct speech." As Adolph Jülicher pointed out, there were three forms of simile in Jesus' parables, such as similitude (gleichnis), parable (parabel), and sample story (erziählung). Below we will present a short description of each of those three types. . (Jülicher A 1910)

It is essentially important that Uzbek learners are provided adequate and complete explanations of foreign words in Uzbek bilingual dictionaries and other reference books. Because Uzbek students who cannot find relevant information from Uzbek reference books and are not proficient in English, have to seek necessary words via Russian reference books. It is an axiom that using a second resource may lead to interference.

CONCLUSION

In this article, some omissions in explaining the word proverb and its different meanings in Uzbek dictionaries, particularly bilingual dictionaries such as English-Uzbek dictionaries, Russian-Uzbek dictionaries and Uzbekistan National Encyclopedia were discussed. By thoroughly analysing limitations concerning polysemic word proverb in Uzbek reference books, some practical suggestions were proposed, namely:

1. Adding four more meanings of the word proverb and their Uzbek equivalents to English-Uzbek dictionaries: 1) *proverb* / *pravzʼb*] *n maqol* 2) *Proverbs (dinga oid). Book of Proverbs va Proverbs of Solomon bir hil tushunchani anglatib, proverb soʻzi bosh harf bilan yozilganda bibliyaning uchinchi kitobining nomi Maktublar kitobi tushuniladi) – Hikmatlar, Sulaymon shoh Hikmatlari, Sulaymon shoh Oʻgʻitlari;* 3) *Proverbs – dinga oid.*

Hikmatlar.Oyatlar. bu - Bibliyada(Ibroniyy va xristiyan dinining muqaddas kitoblarning yig'indisi) ishlatilgan maqol, pritcha(rivoyat) va ramziy hikoyalarning umumiy nomi) 4) proverb – ramz, timsol, o‘xshashlik. proverb – Othello is a proverb for jealousy – Otello - rashk timsolidir.

2. Adding Russian word *pritcha* (which is the equivalent of English word proverb and parable) to Uzbek explanation, because this was related to religion and old Russian literature;

3. Using the word *diniy* (religious) as a discourse index before adding the words *rivoyat*, and *Hikmatlar* to Uzbek definition of the word in Russian – Uzbek dictionary(1984);

4. Using word *diniy* (religious) in the definition of the word *pritcha* in Uzbek Explanatory Literary dictionaries;

5. Adding the word the *pritcha* to Uzbekistan National Encyclopedia and connecting it with similar term *parabola* in Uzbekistan National Encyclopedia.

Discussing more than one meaning of the word proverb in English and its Russian and Uzbek equivalents and designing related activity are “small things” in this article, however, those small things have not been studied yet, so understanding and differentiating those “small things that make big differences” is vitally important to future language specialists who are learning English using both monolingual and bilingual dictionaries.

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Appendix A

Table 3 Comparative content analysis of the polysemic word proverb definitions in three languages (English, Russian, and Uzbek)

Type of dictionary	Language	Lexical entry	Title of References	Condition	Definition of proverb in three languages(English, Russian and Uzbek)
Monolingual	English	proverb	Collins English Dictionary – Complete and Unabridged, 12th Edition 2014	MED1 “multiple meanings with full definition and explanation”	<p>1. (Literary & Literary Critical Terms) a short, memorable, and often highly condensed saying embodying, esp with bold imagery, some commonplace fact or experience</p> <p>2. a person or thing exemplary in respect of a characteristic: <i>Antarctica is a proverb for extreme cold.</i></p> <p>3. (Ecclesiastical Terms) <i>ecclesiast</i> a wise saying or admonition providing guidance</p>
	Russian	pritcha	Ojegov S. I.& Shvedova N. Y.(1992).Tolkovy slovar russkogo	MRD1 “multiple meanings with full definition	<p>“pritcha, -i, zh. 1. V religioznoj i staroj didakticheskoj literature: kratkij inoskazatel'nyj pouchitel'nyj rasskaz. Evangel'skaja p. P. o bludnom syne. 2. peren. O neponjatnom, trudnoob"jasnimom javlenii, sobytii (razg.). Chto za p.? * Pritcha vo jazyceh (knizhn., obychno iron.) - predmet obshhih</p>

			yazyka (A-Ya)	and explanation ”	razgovorov. pril. pritchevyj, -aja, -oe (spec.).”
			Bolshaya rossiyskaya encyclopedia. (2015).	MRD2 “multiple meanings with full definition and explanation ”	pritcha malyj jepicheskiy zhanr, nazidatel'nyj rasskaz v inoskazatel'noj forme . Pritcha blizka basne, odnako obrashhaetsja k belee universal'nym voprosam religioznogo ili moral'nogo haraktera.
Uzbek	Pritcha	O‘zbek tilining izohli lug‘ati (2006 -2008)	MUD1 “word not added”	No definition	
		O‘zbekiston milliy ensiklopediyasi (2000)	MUD2 “word not added”	No definition	

Bilingual	English - Russian	proverb – poslovi-tsa, pritcha, o-lisetvoren-ie	Big English-Russian dictionary Bol'shoy Anglo-Russkiy Slovar'.2012	BERD 1 multiple meanings with full definition and explanation ”	1) a) poslovica Syn : adage , aphorism, epigram, epigraph, epitaph, maxim, motto, saying b) bibl. pritcha the Book of Proverbs bibl. ≈ Kniga pritchej Solomonovyh 2) mn. igra v poslovicy3) a) pogovorka, krylatoe vyrazhenie (soderzhashhee kakuju-libo metkuj harakteristiku) Syn : byword b) pritcha vo jazyceh, olicetvoren-ie (obraza iz kakoj-libo pogovorki) He should take care not to be made a proverb. ≈ Emu nuzhno byt' ostorozhnym, a to okazhetsja mishen'ju dlja kakoj-nibud' pogovorki. · to a proverb
	Russian - Uzbek	pritcha, rivoyat, hikmat	Ruscha-O'zbekcha lug'at,1984:228)	BRUD1 “multiple meanings with omissions in definition and explanation ”	«Pritch / a zh 1 masal, hikoyat, ramzli hikoya; yevangel"skiye ~ i inzhildagi ramzli hikoyalar; 2 peren. razg. kiyin (anglab bülmaydigan) narsa; muammo; chto za ~ a? bu kanday muammo?; * ~ a vo yazytsekh shutl. hammaning o'g'zida; hamma yok, da duv-duv gap ».
			Hotamov I.&Sarimsoqov B.(1979). Adabiyotshuno	BRUD2 “multiple meanings with	<i>Pritch</i> – <u><i>pritcha</i></u> , ramzli hikoja. Shaklan <i>masalga jaq in turadigan ahloq ij-didaktik nasihatlardan iborat kichik hikoja. Masaldagi ko'p ma"noli bajondan farqli o'laroq , pritchada doim ma"lum ahloq</i>

			klik terminlarining ruscha-o'zbekcha izohli lug'ati.	omissions in definition and explanation ”	<i>ij-didaktik g' oja muzhassamlashgan bo'ladi.</i> (Khotamov&Sarimsakov, 1979:243)
English - Uzbek	proverb maqol, pritcha, rivoyat, hikmat	Bo'ronov J., Bo'tayev Sh., Insqulov M. va boshq. (2001).Inghzcha-o'zbekcha lug'at: 25000ga yaqin so'z.	BEUD1 “one meaning with a short definition”	proverb pravz-b] n maqol.	
English - Uzbek	proverb maqol, pritcha, rivoyat, hikmat	Butayev Sh. (2013). Inglizcha-o'zbekcha lug'at p.381	BEUD2 “one meaning with a short definition”	proverb pravz-b] n maqol.	

		t			
English - Uzbek	proverb maqol, pritcha, rivoyat, hikmat	Isaqov U., Rahimov M., Sobirov B., Temirov S., Isaqov Sh . «Inglizcha- o‘zbekcha lug‘at. English- uzbek dictionary». «Yangi asr avlodi», 20 000 so‘z va felli birikmalar2016 :359	BEUD3 “one meaning with a short definition”	[‘pravəb] n. C maqol.	
English - Uzbek	proverb maqol, pritcha,	Mo‘yidinov, Bekzod (2015) Inglizcha- O‘zbekcha lug‘at: Izohli	BEUD74 “one meaning with a short definition”	proverb [‘pra ,vəb] n. C (<i>aphorism. saying</i>) maqol, naql	

		rivoya t, hikma t	lug‘at. 100 000 ta so‘z va iboralar. Toshkent: Akademnashr. 616 b.:426		
English - Uzbek	prover b maqol, pritch a, rivoya t, hikma t	Jo‘rayev L.2014 Inglizcha- O‘zbekcha lug‘at. 25 000 so‘z va iboralar. “O‘zbekiston” nashryoti:p.258	BEUD5 “one meaning with a short definition”		proverb [‘pra ,vɜːb] <i>n.</i> maqol, matal
English - Uzbek	prover b maqol, pritch a, rivoya t,	Raxmonov G'. 2014 English- uzbek dictionary=Ingl izcha- o'zbekcha lug'at : 15000	BEUD6 “one meaning with a short definition”		proverb [‘pra ,vɜːb] <i>n.</i> [C] maqol

		hikmat	so'z Toshkent : Talqin, 360 b.P.222		
	English - Uzbek	proverb maqol, pritcha, rivoyat, hikmat	Zangori kema. Uzbek English dictionary (online)	BEUD7 “multiple meanings with omissions in definition and explanation ”	Proverb, parable - masal (Arabic) saying, proverb, parable - matal (Arabic) saying proverb maqol (Arabic) wise elders of ages past, originators of proverbs.- mashoyix

Note: MED1 is Monolingual English Dictionary one