

CULTURAL FEATURES OF PROVERBS

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Abstract: The following article provides some findings about linguostatistic features of English and Uzbek proverbs. Proverbs, which are one of the genres of folklore, combine the life experiences, dreams and aspirations of ancestors, their attitude to the state and society, historical and spiritual state, philosophical, ethnic and aesthetic feelings. They have been polished over the millennium to form a concise poetic form. Linguistic statistics is a branch of linguistics that is used to study, analyze, and classify language sources using a statistical method. Among proverbs which we have discussed, we have found not only universal proverbs of both nations, but also proverbs that signify a national spirit that belong only to a certain nation. Linguostatistical research has revealed some similarities and stark differences between English and Uzbek folk proverbs.

Key words: proverb, language, national, universal, linguostatistics, linguistics, folklore, method, theme, frequency.

INTRODUCTION

Nowadays, the values of the peoples of the world are associated with their long historical roots. First of all, these values are reflected in folk oral literature and, like other genres of folk oral literature, are considered the national, literary and cultural wealth of each people. They fully express the national, cultural characteristics of the people and their bright sides, worldview, moral norms and principles, and the spiritual state of the nation. [1].

Proverbs and sayings as a direction of linguistics began to be studied in Paremiology at the end of the 20th century. Paremiology is derived from the Greek language and means “wise saying, parable”. The term “Paremiology” is defined as follows: “Paremies are complex signs or combinations of signs that are necessarily present in living spoken language and literature (mainly living speech). If paremia is unknown to the speaker, it cannot serve as a sign... Ordinary (free or variable) sentences are not included in the system of the language. These are not elements of the language, but units of speech.” [2]. From the following definition, it follows that paremia is a complex sign used in continuous speech. If paremia is unknown to speakers, then it cannot be a sign. Simple sentences, that is, independent or variable sentences, do not enter the language system. They are not language units, but speech units. Because simple independent sentences, when they arise from a certain language, are created a new every time. In contrast to simple independent sentences, clichéd paremias, despite their being in the form of sentences, are considered language units. Because they are used by language users in a ready-made form.

MAIN PART

One of the famous Western scholars, Wolfgang Mieder, has published more than 50 books on proverbs, and these scientific works have become a guide for other linguists. In his research, he considers the 16th and 17th centuries to be the golden age of proverb studies, since linguists

such as A. Krickmann and G. Wilson participated in compiling large collections of proverbs. In his book, W. Mieder defines proverbs as follows: “A proverb is a short, metaphorical expression of the wisdom of the people and national views, which is quickly remembered and passed down from generation to generation” [3]. The collection and comparison of proverbs in the English language began to receive great attention from the second half of the 20th century. We can cite a number of works in this regard as examples: Gvardzhalidze I. S., and others. 500 English proverbs and sayings. M.: IL, 1960. – 32p. Poslovitsy i povokrki na Russian, Latin, French, English and German. Kemerovo: MP RSFSR. Kemerov. Mr. ped. in-t, 1969. – 102 p. Gvardjalidze I. S. , Mchedlishvili D. I. Angliyskie poslovitsy i povokrki: Prakticheskoe posobie dlya lits, izuchayushchih angliyskiy yazyk. M.: Vysshaya shkola, 1971. – 77p. Arakin V. D. Comparative typology of English and Russian languages. L.: Prosveshchenie, 1979. – 259 p. Buranov Dj. Sravnitel'naya typology of English and Turkish languages. M.: Vysshaya shkola, 1983. – 267 p. One of the most significant works is the collection of 800 proverbs in English, Uzbek and Russian (Proverbs – Мақоллаp – Пословицы / Tashkent: Mehnat, – 400 p.) and alphabetically arranged (English Proverbs Explained by Ronald Ridout & Clifford Witting. London: Pan Books Ltd., 1969. – 224 p.) compiled by the compilers Karamatova K. M. and Karamatov H. S., which contains the meaning, history of origin and their interpretation.

Proverbs have been present in the speech of different peoples for a long time. Since the emergence of humanity, it has been thinking and drawing conclusions about the environment, society, politics, nature, economy and medicine. These thoughts, conclusions, and sentences with short and concise sentences pave the way for proverbs to be created, and these proverbs are accepted not by one person, but by a society and social group. American linguist A. Dundes gave 7 different definitions of language stages. In his opinion, proverbs:

1. Have simple and complex sentence forms.
2. The meaning does not depend on the given text.
3. Do not have aphorisms.
4. Proverbs are a brief solution to big problems.
5. They are a reflection of all human life experience.
6. They widely spread certain concepts of education and upbringing.
7. They have a brevity, conciseness, and metaphorical character. These definitions reveal the characteristics of proverbs in all respects [4]

Proverbs have been refined over the centuries, becoming concise, concise, and poetic in form. Proverbs are extremely rich and diverse in terms of subject matter: on topics such as homeland, labor, language and speech culture, love and affection, as well as on negative qualities, calling a person to nobility: “Well begun is half done”, “Good intentions are half a coin”, “Friends may meet, but mountains never”, “Mountains do not meet mountains, but people meet people”. Proverbs are sometimes also called by such names as parable, proverb, proverb, proverb, wisdom, wise words, rebuke, sayings of the wise [5].

Proverbs, as a product of verbal art, are also artistic phenomena. In them, one can find dozens of aspects of meaning, means of artistic depiction, and all examples of poetic movements of a word.

Proverbs are formed over a long period of time, reflecting the wisdom of the people passed down from ancestors to generations. Proverbs live in the people and are alive in the people.

V.I. Dal thinks about proverbs as follows: "...should be combined with folk wisdom and folk stupidity, mind with vulgarity, good with evil, truth with falsehood..."[6] ("Folk wisdom should be combined with ignorance, knowledge with vulgarity, goodness with evil, truth with falsehood, and other contradictory concepts should be combined with each other"). A.A. Potebnya divides them into two types in relation to the situation reflected in proverbs:

a) Expressing a specific state:

So many men, so many opinions

The word of a clear mind is clear

b) Expressing a general state:

Think first and speak after words

Speak the truth, abandon the lie.

Speaking of proverbs in the English language, it would be no exaggeration to say that their diversity of content covers every aspect of the English people. Among these gems, one inevitably comes across proverbs on the theme of the Motherland.

An Englishman's house is his castle.

Indeed, no matter how big or small, an Englishman's house is his castle. How well the castle is guarded, even if it is life-threatening.

CONCLUSION

In conclusion, it is worth noting that the semantic features of proverbs in the English language are distinguished from those of other nations by their uniqueness. This, of course, is greatly influenced by the geographical location of this nation, its politics in the international arena, religion, culture, traditions, social origin and lifestyle. Among the proverbs in the vernacular, some may be widely used in speech, while others may be reduced, or even disappear completely, giving way to new ones.

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