

UZBEK PROVERBIAL STRUCTURES ON THE THEME OF WEALTH AND POVERTY

Mukhammadova Sabokhat Shavkatovna

National University of Uzbekistan

Tel: +998935435574

ABSTRACT

This article is dedicated to the specific structural aspects of Uzbek proverbs about wealth and poverty. The importance, historical value, cultural aspects of proverbs, and stylistic means of description were analyzed. At the same time, the opinions expressed by famous linguists and their work are shown.

Keywords: *Language, proverb, culture, tradition, stylistic devices, linguocultural features.*

АННОТАЦИЯ

Данная статья посвящена специфическим структурным аспектам узбекских пословиц о богатстве и бедности. Анализируются значение, историческая ценность, культурологические аспекты пословиц, стилистические средства описания. При этом показаны мнения, высказанные известными лингвистами, и их работы.

Ключевые слова: *Язык, пословица, культура, традиция, стилистические приемы, лигокультурные особенности.*

INTRODUCTION

A language reflects the particular culture of its nation, especially, proverbs' role in reflecting national features and culture of this nation is considerable. Not only traditions of the people and national notions, but also historical places, outstanding people and famous characters of the nation are expressed in proverbs.

A proverb is a popularly known, repeated and concrete saying with complete utterance; they express a truth, based on common sense or the practical experience of people.

MATERIALS AND METHODS

Prominent linguist W. Mieder gives a definition to a proverb in his book: "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memoizable form and

which is handed down from generation to generation”. [5;63] It is clear from the definition that proverbs are usually based on metaphor and have figurative meaning.

Ch. Doyle suggests investigating them as minimal folk poems in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways. [4;54]

Folklore and linguistics study proverbs as their objects, some scholars (Taylor, Seiler, Firth, Mieder, etc.) mentioned in their works that the main reason of studying proverbs in folklore is their traditionality. [6;48] No doubt that folklore units are traditional and recurring; as N. R. Norrick points they are “seen as authorless, sourceless and also as non-literary, non-learned”. [8;187] Proverbs own these features but not completely. However, they are also investigated as a folklore unit and differentiate from proverbial phrases, cliches, idioms, aphorisms, wellerisms, superstitions, maxims and slogans.

Scholar Z. Masharipova sees the semantic features of proverbs in the diversity of their content: gives valuable advice on matters of great and small warns ..., criticizes so as not to jump to conclusions in a hurry ... glorifies diligence ..., criticizes vicious vices that do not correspond to the ideals of the people.

RESULTS

Proverb is not a simple unit of a language, it is a ready-made sentence that gives metaphorical meaning with words of wisdom or traditional thoughts of people or nation. Besides, they have been created not only by an individual in a short period of time.

Kambag'al - piyoda,
Boy - tuyada. [3;145]

A proverb is a product of the definite nation as a folk saying during considerable long time. They are handed down through years and ages as frames or models of human life typical situations.

Yirtiq to'nni it qopar. [7;25]

When talking about the structural features of proverbs in English and Uzbek, we also analyzed the stylistic means of their composition, and examples of the most common stylistic devices in the structure of proverbs in these languages are shown below:

Yengi yo'qning tengi yo'q. [Alliteration] [7;78]

Borga – mumlik,

Yo'qqa – shumlik. [Antithesis] [3;12]

Yetimning yegani – zahar,

Kiygani – kafan. [Consonance] [3;96]

The use of any stylistic means in proverbs enhances its semantic impact and attractiveness, which may have an impact on the speed with which these proverbs become ingrained in human memory.

Proverbs often use place names, names of celebrities, historical and religious events and legends, and national concepts as components. The use of these names in proverbs strengthens the meaning of the proverb and makes it short, concise and bright.

Boy ham boyga,

Xudo ham boyga. [1]

Bek gapirsa, bekniki ma'qul,

Xon gapirsa – xonniki. [7;56]

A reader who does not know the national, historical, and religious concepts and names used in these proverbs will not be able to understand the original meaning of the proverb. To do this, of course, it is necessary to know more deeply the culture of the nation that owns that proverb.

DISCUSSION

Proverbs can represent the speech situation clearly. The study of proverbs has application in a number of fields. However, proverbs have their own study field – “paremiology”. A number of scientific investigations have been done in or linking with this field. Still there are many issues to be analyzed and defined by scholars. Comparing and contrasting proverbial stocks of different languages gives interesting and valuable scientific results. This chapter aims to investigate semantic and linguocultural features of proverbs in two languages: English and Uzbek, which do not belong to one language family. When it comes to the linguocultural features of proverbs, of course, we cannot help but talk about the specific national character and mentality of nations. Because folk proverbs, which concisely convey the culture, history and customs of the people, are at the forefront of expressing the mentality of the people. [1;65]

Proverbs are common language units in our oral speech, they reflect the social life, history, experience and culture of the people, and have both a prose and a poetic form. Some of these wise sayings are distinguished from others by their artistic coloring, while others consist of simple words in the vernacular and arise in the vernacular.

Proverbs take a long time to form, it takes a certain amount of time for them to include a new concept in the language and the words and sentences that express them. Therefore, changes in society and language appear in proverbs only after some time. Proverbs made up of several words enter the language as a stable compound and have an unchanging content. Proverbs are usually used in the speech process without changing their content.

Proverbs can also express an idea directly or logically. Each proverb can be used with a positive or negative approach to a situation or event. Due to these features, various stylistic devices are widely used in proverbs, and they are more common in speech than in other genres of folklore. Proverbs are actively used in the verbal form of the language, they can also be found in works of art and journalism, but proverbs are almost never used in newspapers, official documents, and scientific journals (there are exceptions, such as the use of scientific texts in the humanities and social sciences to enhance their content, or as an example of scientific authorship cases of use are examples of these).

CONCLUSION

When we look at proverbs in different languages, we see that they are a reflection of the historical, spiritual and material culture of the people who speak that language. Therefore, a comparative study of different language proverbs helps to reveal the specific cultural and national aspects of a nation, in other words, it reflects the mentality of that nation.

Therefore, despite the fact that the cultures we study, it would seem, are completely different, nevertheless, there are concepts in the framework of the paremiological series, which are equally interpreted in several linguocultural communities.

REFERENCES

1. Abdullaeva N. Ingliz va o'zbek xalq maqollaridagi graduonimik munosabatlarning lingvopragmatik xususiyatlari. Monografiya. – Toshkent: Nurafshon business. 2021.
2. Abdullaeva N. Dictionary of English and Uzbek proverbs. – A dictionary app for mobile phones and personal computers.
3. Berdiyev H., Rasulov R. O'zbek tilining paremiologik lug'ati. – Toshkent: O'qituvchi, 1984.

-
4. Gotthardt H.H., Varga M.A. (eds.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. - Berlin: De Gruyter, 2014.
 5. Mieder W. International Proverb Scholarship. - New York: Garland Publishing, 1993.
 6. Mieder W. Proverb: A Handbook. – London: Greenwood Press, 2004.
 7. Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari, - T., 2005.
 8. Norrik N. R. How proverbs Mean? Semantic Studies in English Proverbs. – Amsterdam: Mouton, – 1983.