

Linguoculturological Characteristics of Components in Proverbs

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ABSTRACT

The article deals with the issues based on linguoculturological characteristics of components in proverbs. Modern trends in the development of linguistic science have necessitated a comprehensive study of linguistic phenomena. One of the urgent problems is the study of linguistic units from the point of view of their ethnocultural specifics, the definition and description of universal, interlingual relations. It is no coincidence that most domestic and foreign studies are currently focused not on the mechanical identification of parallel structures in different languages, but on the disclosure of internal connections and interdependence of the studied linguistic phenomena. As we know, proverbs and sayings are the pearls of folk art, which reflect the experience honed over the centuries and passed on by word of mouth, from generation to generation. In the Uzbek book and literary tradition, proverbs are covered with special authority.

Keywords: *proverbs, linguoculturological characteristics, linguistics, labor.*

INTRODUCTION

The path of one nation along the historical ladder is not similar to the movement of another nation in the same time period. Even close (kindred) peoples at a certain stage of their history take different steps in development, moving away from each other, acquiring new experience that gives rise to a different philosophy, different values and dissimilar views on natural phenomena and social processes in society.

This is especially evident in the languages, which serves to convey the values acquired by the people, identify the individual as a unit of a particular ethnic group, and ultimately forms the mentality of the people.

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Folklore allows us to look at the very beginning of the path of peoples, to establish the basic values that formed the basis of the mentality of nations. At the same time, proverbs, as one of the types of folklore genre, most vividly and concisely describe the living conditions of the people, their moral values, the life and psychology of both one person and the social stratum, ethical norms and social imperatives.

Let us turn to proverbs that reflect the attitude to work as one of the main aspects of human activity. A number of authors point out in their works that work in Russia brings neither status, nor independence, nor wealth. In Western folklore, labor is presented as a traditional, “routine” action, devoid of any romantic flair. Based on the analysis of a number of proverbs, they conclude that “in Uzbek proverbs, labor appears as a more exhausting and difficult task than in English ones. They implement the idea that there is no need to work too hard and rush to get the job done; in English proverbs and sayings, on the contrary, one must work in order to get something, laziness leads to poverty and hunger, the worker is judged by work” [5]. But this is not true; both in Uzbek and in English there are many proverbs that characterize labor as the basis of human life.

DISCUSSIONS

A comparative analysis of the considered proverbs allows us to trace the attitude of a person to work in different cultures, the desire of a person to show physical and intellectual strength, to use his knowledge and experience to achieve certain results. English, Russian and Uzbek proverbs developed in various historical conditions, social organizations, beliefs and systems of action, conditions of socio-economic development.

Subgroup includes "Industriousness" or "Positive attitude to labor". In this subgroup, it is understood that the attitude is expressed in the best qualities and traits of a person. The main aspect of this subgroup is the love of work. An example is the following proverb in English: *He works best who knows his trade* and a proverb in the Uzbek language: *Ish ustasidan qo'rqadi*. This proverb reflects such character traits as conscientiousness, skill, the need not just to do the work, but to do it in the best possible way. Here we see a person's attitude to his work, his love for work, respect and diligence in work. You can also notice that proverbs in Uzbek and English differ in their construction of words, but they have the same meaning. In this subgroup, proverbs

reflect such a quality in a person as the ability to positively relate to the process of labor activity, showing activity, initiative, conscientiousness, enthusiasm and satisfaction with the labor process itself: *Measure the cloth ten times, thou canst cut it but once* (*Measure the fabric ten times before cutting off*), *Yetti o'lchab bir kes* (*Measure seven times, cut once.*) *Spring spills water in the river, the price of a person- Daryo suvini bahor toshirar, odam kadrini mehnat oshirar*. It can be seen here that some proverbs in both cultures can be found an analogue, but there are proverbs to which there are no analogues, due to the fact that the characteristics of cultures are different and it is not always possible to find analogues of proverbs in different languages. This is due to the historical development of countries, their cultural values, as well as their various origins and areas of their use in the future. Subgroup "Negative attitude to labor" This subgroup can also be called an indifferent attitude, it can include such character traits as laziness, negligence, which are expressed in a negligent attitude to work, in the formal performance of tasks Analog in Uzbek: *There is honey - climb into the hive*, which prove that the result can be achieved only if you make certain efforts and sometimes even sacrifice something, in Uzbek *ishlamagan tishlamaydi*. This proverb, which appeared somewhere in the moors of England, the birthplace of heather honey, reflects the simplest causal relationship between labor and remuneration for it. So a person can achieve a lot if he is patient and puts some effort into the matter. In the Uzbek people, patience is associated with embroidery, which is done by every woman. Proverbs about labor occupy a significant place in the cultural heritage of the English and Uzbek languages. An analysis of proverbs shows that labor is positively evaluated in both societies. Idleness and laziness are used only in the negative meaning of proverbs. An analysis of Uzbek proverbs shows that labor is one of the main components of the Uzbek people.

Table 1

Proverbs with positive to labor

| English proverb | Literal translation | Uzbek proverb with a similar meaning |
|------------------------------------|--|--|
| A cat in gloves catches no mice. | <i>Qo'lqopli mushuk sichqon tutolmaydi.</i> | Xovuzdagi baliqchani ham mexnatsiz tutib bo'lmaydi |
| Diligence is the mother of success | <i>Mehnatsevarlik - muvaffaqiyatning onasi (omad).</i> | Mehnat- mehnatning tagi rohat. |

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| (good luck). | | Iqbolni mehnat ochar |
| He that would eat the fruit must climb the tree. | <i>Meva yegisi kelgan darahtga chiqishi lozim</i> | Non yemoqchi bo‘lsang, o‘tin tashishdan erinma |

As can be seen from the above examples, both peoples have a positive attitude both to work and to labor activity itself.

In the process of the analysis, both in English and Uzbek folklore, proverbs were identified that express a negative attitude towards work, they are not as diverse as in the Uzbek language, but are not limited to a few expressions, as a number of authors are trying to present.

Table 2

Proverbs with Negative meaning about labor

| English proverb | Literal translation | Uzbek proverb with a similar meaning |
|---|---|--|
| <i>All lay load on the willing horse.</i> | Vijdonli otga barcha yuk yuklanadi. | <i>Barcha yukni ko‘targan tuya cho‘michni ham ko‘tarar</i> |
| <i>One beats the bush, and another catches the bird</i> | Biri butani ura ikkinchisi qushni tutadi. | <i>Bir ezma topadi, bir kezma</i> |

As mentioned above, English proverbs reflect the worldview of an individual, and Uzbek proverbs reflect the picture of the world of a social group or people as a whole. It should also be noted that the stylistic or emotional coloring of the original and translated proverbs may not always coincide [3]. Due to the fact that proverbs as unique units live in the minds of the people for centuries, they reflect the peculiarities of the mentality of this ethnic group. The need to study proverbs in the linguoculturological aspect, i.e. in inseparable unity with the thinking and culture of the peoples speaking these languages, allows us to identify typical situations denoted by proverbs that have received their symbolic expression, conventionally fixed in speech use and reveal the history, worldview of the people who created them, its traditions, customs and mores. Linguistic and cultural characteristics of proverbs are closely related to such concepts as "linguistic picture of the world" [5], "linguistic model of the world", "cultural picture of the

world", "national character", and can be interpreted in line with the existence of some generalized knowledge that fixes the result of objectification. knowledge of a particular community (native speakers). This generalized knowledge, embedded in the typical situations of proverbs, not only clarifies the possible nature of conceptual representations that have found their linguistic embodiment, but also passes through the prism of the concept of "value", being a marker of entities that play a significant role in the life of the people, acting as an impulse to more or less typical action and identifying, ultimately, the traits of a national character that distinguish representatives of one ethnic group from another.

In the process of comparing languages and cultures, significant similarities and differences are found, while the same values are perceived by people of different cultures, therefore, a set of the most significant and insignificant values is revealed; additional, and sometimes completely different attitudes are found that were not previously included in the list of features of a certain people and did not constitute its type.

CONCLUSION

A proverb can be considered an ideal tool for translating the worldview of an entire nation. Proverbs as unique language units, characterized by the monotony of grammatical and semantic material, help to explore and understand both linguocultural and national-ethnic features of the people [2]. Thus, both in English and in the Uzbek language there are a number of unique proverbs and proverbs characteristic of only one of the languages. Their presence, in our opinion, is due to the socio-historical and cultural specifics of the English or Uzbek peoples, who are carriers of the compared languages..

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