



UZBEK AND ENGLISH FOLK PROVERBS UNDER SCIENTIST RESEARCH

Saitxanova Dinara Ruslanovna

Tashkent University of Applied Sciences

Acting associate professor of the "Foreign language and literature"
department of the 4th faculty (PhD)

<https://doi.org/10.5281/zenodo.7996927>

Annotation: In this article, linguists make comments about the study of Uzbek and English folk proverbs in the scientific research process.

Key words: Linguistics, folk proverbs, folklore, comparative analysis, equivalence, scientific activity.

Uzbek folk proverbs, like those of other nations of the world, are diverse in terms of subject matter. Their content includes judgments about issues considered important in human life, such as homeland, people, work, family, and higher human qualities. That is why it is customary to equate these proverbs with the oral language of the people.

At the same time, they are the product of the creation of our ancestors who lived in very ancient times. Yusuf Khos Hajib, Ahmed Yassavi, Rabguzi, Lutfi, Alisher Navoi, Babur, Munis, Abulghozi Bahadirkhan, Ogahi, Nadira, Muqimi, Furqat, Avaz, Hamza, Sadridin Ainiy, Fitrat, Cholpan, Abdullah Qadiri, Aibek, Gafur Ghulam and dozens of other artists' poems, we can be sure that there are many proverbs in their composition, sometimes exactly, sometimes with changes. More than 300 proverbs are mentioned in the work "Zarbulmasal" by Muhammad Sharif Gulkhani, about 400 proverbs common among the Turkic peoples in the work "Devoni Lug'ati Turk" by the great linguist, folklorist and ethnographer Mahmud Koshghari of the 11th century and the presence of metals is a clear example of this. It is not wrong to say that Uzbek folklore is a nation rich in proverbs and sayings.

There are also similarities between English and Uzbek proverbs and expressions. Only a researcher who, in addition to studying the grammatical and lexical features of the English language, has also deeply studied and mastered the cultural life of the English people, can work without mistakes in finding the appropriate equivalent of English words, especially English folk proverbs in Uzbek. possible Lakoff and Turner proposed that the process of cognitive analysis of proverbs is carried out through the theory of The Great Chain Metaphor. This theory includes four tools of knowledge, and these approaches help to interpret proverbs in a whole context. These four approaches are: Generic is specific, The Great Chain of Being, The Nature of Things, The Principle of Verbal Economy All of them help to understand and analyze the concepts in proverbs. These two scientists said: "Together with these, after getting acquainted with proverbs in two languages, we will realize that they are related to people's life activities and activities."¹– they emphasized that. But there are also arguments against this theory, notably Honek and Temple 3 BZM (Great Chain Metaphor)² have emphasized that it is not perfect.

¹ Lakoff & Tyorner; 1989; - 175p.

² Honeck, R. A proverb in mind: the cognitive science of proverbial wit and wisdom. – USA.: Lawrence Erlbaum, 1997. – 277p.

We can meet many linguists who deal with the adequate relationship of Uzbek and English proverbs. Among them is the dictionary of proverbs created by Karamatov and Karamatova "Proverbs. Пословицы.Мақоллар"³ The book contains Russian and Uzbek versions of English proverbs. One of the factors that reflect the culture of the nation, the identity of the nation, and reflect its national values is the oral creativity of the nation, which is unique to this nation. Based on Persian proverbs, Zolfoghari and Ameri offer the following definition: "A proverb is a well-known, and sometimes rhythmic, simile that contains advice, wise themes, and ethnic experiences. , is a short sentence that contains a metaphor or irony. It is popular among people for its fluency, clarity of expression, simplicity, broadness and generality, and is used in both changed and unchanged cases.

When we translate English folk proverbs into Uzbek, we can see the similarities between the two nations.

"Posion the wells" – "Hiyla ham o'z o'rinida botirlikdir";

"I would not touch him with a pair of tongs" – "Ko'rmayin ham, kuymayin ham";

"A danger foreseen it half avoided" – "Oldingadagi ovni ko'rmasang ham, uzoqdagi yovni ko'ra bil";

"When it rains it rains on all alike" – "O'rmonga o't kelsa, ho'l-u quruq barovar yonadi";

"Lightly come, lightly go" – "Yengil topilgan , oson ketar".

"The bad news has wings" – "Yomon xabarning qanoti bor".

"Better late than never" – "Hechdan ko'ra kech".

"Mind your own business" – "O'zingni bil , o'zgani qo'y"

"Wait and see" – "Sabrning tagi sariq oltin".

If we think about each of the proverbs mentioned above, we can see how similar the English and Uzbek peoples are. But there are some proverbs and proverbs, the translation of which is a little strange and incomprehensible. For example, the English proverb "Oaks may fall when reeds stand the storm" is translated into Uzbek as "If the camel is blown by the wind, see the goat in the sky." When using the literal translation, it is translated as follows: "When the reeds withstand the storm, see how the oaks grow", as well as, which does not need special explanation, "The thick is stretched, the thin is cut." " corresponds to the words. It should be noted that in Uzbek and English proverbs and sayings, different images are used to express one similar (or the same) thing or idea; these images reflect the different social standards and lifestyles of the two nations.

For example, the proverb "The best fish swim near the bottom" is literally translated as "the best fish swims near the bottom". But there is no such proverb in the Uzbek language. This partially corresponds to the Uzbek proverb "A good horse ran away" and is embodied in the minds of people. One thing to keep in mind is that even if you understand the semantic and grammatical meaning of each word, there are words and expressions in every language that cannot be taken literally. In this case, the idea of a proverb or a word seems incomprehensible and strange. Attempts to translate these proverbs or sayings literally can lead to unexpected and often strange results. For example, "It is better to have loved and lost, than to never have loved at all" is an English phrase (verbatim "hech qachon sevmagandan ko'ra, sevgan va yo'qotgan afzal") equivalent in Uzbek "Ming marta eshitgandan ko'ra, bir marta ko'rgan afzal" corresponds to the saying. When choosing an equivalent for English

³ Karamatova K.M., Karamatov H.S. Proverbs–Maqollar– Пословицы. – Т.: Mehnat, –2000. –398 b.

expressions, phraseological units, proverbs and proverbs, we should try to find grammatical or semantic matches in both expressions.

All the points mentioned above are absolutely correct. Proverbs, one of the most important genres of folklore, are examples of wisdom accumulated by people over the years. No matter what language or nation we collect proverbs from, we find similarities because proverbs and proverbs are written mainly based on the events that happened during people's lives.

Dozens of collections of proverbs were published in the last century. "O'zbekcha otalar so'zi" (1924), "Maqollar va hikmatli so'zlar" (1939), "O'talar so'zi — aqlning ko'zi" (1947), "O'zbek xalq maqollari" (1978), «O'zbek xalq maqollari" (2 jildlik, 1987— 1988) such as these are among them. First, Hodi Zarifov, Buyuk Karimov, Ghazi Olim Yunusov, Ghulam Zafari were involved in collecting, preparing for publication, and researching them; later, such scientists as Mansur Afzalov, Okhunjon Sobirov, Zubayda Husainova, Gani Jahongirov, Rajab Jumaniyazov, Tora Mirzaev, Bahadir Sarimsakov, Malik Murodov, Ibrahim Hakkulov, Askar Musakulov, R. Zarifov made a worthy contribution.

The publication of such collections in different periods and years has become of great importance to collect folk proverbs and give them a certain order. The factual material in these collections repeats each other. Nevertheless, they differ from each other in the size, selection, and division of the material into topics. For example, in the next edition of the collection prepared under the leadership of M. Afzalov, more than 2,500 proverbs were divided into 34 topics, while in the last edition of the collection of R. Jumaniozov, 1,047 proverbs were collected under 22 topics. Or to the collection of B. Rahmonov 564, Sh. Only 711 proverbs are included in Jorayev's collection.

Undoubtedly, a great achievement in the collection and study of Uzbek folk proverbs was the preparation of their scientific and academic publication. This collection, published in two volumes in 1987-1988, contains about thirteen thousand folk proverbs⁴.

Later, it was developed by Tora Mirzayev, Askar Musoqulov and Bahadir Sarimsakov in 2005 in a much more perfect form compared to the previous collections. The book contains proverbs on more than 70 topics in alphabetical order. Usually, the proverbs of nations with the same language and culture are close to each other. The so-called book of proverbs "Bible" has a great place in the folklore of English and all Western European countries and in the spread of proverbs. The book contains English folk proverbs, and the proverbs spoken by ancestors in ancient times are given.

Many English scholars give the following comments to the proverb. The famous English folklorist Professor Mayder explains the proverb as follows:

"Proverbs are used in a wide range of situations and no limits to the use of the proverb. They can be used to: "strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations"⁵. M. Mousavi says that there have always been many arguments in the study of proverbs, and it is impossible to give a single explanation for proverbs. He agrees that all the definitions and explanations given by scientists about the proverb are correct. Rowland quotes the proverbs as follows: "stick in the

⁴Safarov O. O'zbek xalq og'zaki ijodi T.: 2000.—156 b

⁵ Meider, W. Dundes, A. The Wisdom of Many: Essays on the Proverb. - NewYork: Garland, 1995. —340 p.

mind", "build up vocabulary", "illustrate admirably the phraseology and idiomatic expressions of the foreign tongue", "contribute gradually to a surer feeling for the foreign tongue" and proverbs "consume very little time"⁶.

Joseph Raymond explains the proverbs as follows: "Proverbs are not only melodic and witty, possessed with rhythm and imagery; proverbs also reflect "patterns of thought"⁷. That is, proverbs are concise and rhythmically structured, not only expressing wisdom, but also a reflection of human thoughts.

Shirley L. Arora in her work "The Perception of Proverbiality" cites proverbs as symbols that have come down from the ancient vernacular and show the traditional traditions of the people to the generations. He agrees with the opinion of scientists and cites the views of Taylor and Seytel about proverbs in his work. "Most definitions, to be sure, reflect the scholar's concern for proverbs as an analytical category; they are attempts to answer the question, as Seitel puts it, "How does one recognize that which he is going to study?" Even in Archer Taylor's often-quoted-and sometimes criticized-statement to the effect that "an incommunicable quality tells us this sentence is proverbial and that one is not", the "us" is, by implication, the community of proverb scholars, for Taylor goes on to remark that "those who do not speak a language can never recognize all its proverbs, and similarly much that is truly proverbial escapes us in Elizabethan and older English. Still, traditionality - whether considered in terms of age or currency - tends to be central to the delineation of the proverb as an ethnic genre also"⁸.

From the above points, it can be understood that proverbs are a genre that expresses the wisdom of the people and is always passed down from generation to generation. As there are no authors of proverbs, it is not clear when and when they appeared. Archer Taylor in one of his works, i.e. in the chapter called "The Origins of the Proverb", gave such thoughts: "The acceptance or rejection by tradition which follows immediately upon the creation of the proverb is a factor in its making quite as important as the first act of invention". "The acceptance or rejection by the hearer," for it is with the individual hearer that "tradition" begins and - with each successive performance - will be either extended or cut short.

By exploring in greater detail the mechanisms underlying the perception of proverbiality, we will be enlarging our understanding of an aspect of the proverb that is indeed "quite as important as the first act of invention"⁹. Various features of proverbs have been considered by English scholars and suggestions have been made. We can mention Norrik as one of the scientists who conducted a lot of research on proverbs. One of the best things he did about proverbs was to collect the opinions of different scholars, compare them with each other, and come to more accurate conclusions. While he dwells on the specific features of proverbs, he mentions that it is necessary to come to a more precise understanding of them. These are as follows: Proverbs are self-contained. Seiler emphasizes the independent and unique structure of proverbs. According to him, proverbs have a grammatically invariable structure, and words in proverbs cannot be interchanged¹⁰. Norrik agrees with these thoughts:

⁶ Norrick, N.R. How Proverbs Mean? Semantic Studies in English Proverbs. - Amsterdam: Mouton, 1985.-232 p.

⁷ Raymond Murphy. English Grammar in Use. Second Edition. Cambr. Univ. Press. 1995. - 350 p.

⁸ Arora, S. The Perception of Proverbiality. De Proverbio. 1984.- 244p.

⁹ Taylor A. The Proverb. -Harvard University Press, 1985. -234 p.

¹⁰ Siedl J., McMordie W. English Idioms and How to Use them. - M., 1983. 265-p.

“Seiler introduces this definitional criterion solely to distinguish proverbs from proverbial phrases”¹¹.

Thus, Norik, agreeing with Seiler, concludes that proverbs have a strict grammatical structure, as exemplified by the expressions used in them.



¹¹ Norrick, N.R. How Proverbs Mean? Semantic Studies in English Proverbs. - Amsterdam: Mouton, 1985.–232 p.

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