

HISTORY OF THE STUDY OF PROVERBS IN ENGLISH LINGUISTICS

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АННОТАЦИЯ

Ушбу мақолада инглиз тилшунослигида паремиологик бирлик ҳисобланган мақолларнинг ўрганилиш тарихи, уларнинг шаклланиши, ушбу тил бирлигига тилшунос олимлар томонидан берилган таърифлар таҳлил қилинган.

Калит сўзлар: мақол, паремиологик бирлик, мақолнинг тарихи, табиат лексемали мақоллар.

ABSTRACT

This article analyzes the history of the study of proverbs, which are considered a paremiological unit in English linguistics, their formation, and the definitions given to this linguistic unit by linguists.

Keywords: proverb, paremiological unit, proverb history, proverbs with nature lexemes.

Proverbs express the unique way of life of each people, they are the "code" of the people. The different expression of proverbs in all languages is characterized by the fact that they are representatives of different religions, geographical location and historical processes.

When referring to folk proverbs, it is necessary to take into account their historicity. Because most of the proverbs used today are created in the past and express the limitations and contradictions of the people's psychology and worldview.

Therefore, it is necessary to collect folk proverbs and study their layers characteristic of different periods in nature from the point of view of consistent classification. As a result of the development of religious views in England in the 10th-11th centuries, the need for didactic works increased, and a number of didactic works appeared. One such work is the Proverbs of Alfred, considered the oldest written collection of English proverbs¹.

This work was created between 1150 and 1180 and contains religious and moral

¹Dundes A. On the structure of the Proverb, in Mieder, W. & A. Dundes. The Wisdom of many: Essays of the Proverb. Madison, Wisconsin: University of Wisconsin Press. 1994. –P. 45 - 52.



instructions.

Another source is "The book of proverbs" collection "Proverbs of Solomon which the scribe of Hezekiah king of Judah copied" (ep. 700 years), "Wisdom of Amenemope" (er. X-VI centuries) based on his works².

In England, interest in paremiological units increased in the Middle English period (XVI-XVII centuries), that is, in the "golden age of proverbial wisdom".

By this time, English society, which had been using various unwritten languages, had learned the secret of book publishing. The wisdom accumulated over many years officially took the status of teaching and became a didactic tool of public administration. Proverbs were recognized as a literary genre and began to be reflected in various works. During this period, church officials used proverbs more. They regularly used quotations from the Bible and the "philosopher's collection of proverbs" in their prayers..

Later, it was decided to collect such wise sayings and publish them as a collection. The interest in mastering proverbs, using them for various purposes required their scientific study. Scholars and orators used them effectively in their speeches because proverbs were short and succinct, easy to remember and able to influence others. Since there was no scientific direction in the study of proverbs in England during this period, scholars were limited to determining their number and sources of origin.

By the 15th and 16th centuries, there were about 12,000 proverbs and proverb-like expressions in England. They were regularly used by the people in oral and written speech. By the 15th century, it became a tradition in England to create a collection of wise sayings, and they were even given a Latin translation. One of the notable works of that time was considered to be Erasmus's collection "Textiles".

It contains 4251 wise sayings of Latin and Greek authors, and was published several times between 1500 and 1536. After that, several other collections of wise sayings appeared in England. They have a cumulative character, and proverbs and sayings are taken from the studies of Erasmus. One interesting collection containing Erasmus' research is Thomas Bartlett's *Dicta Sapientum* (1527).

Another scholar John Heywood's collection "The dialogue of proverbs" (1546) included 1267 proverbs and sayings. Later, in 1670, John Ray's "A collection of English proverbs", in 1855, Bonn's "Proverbs" book, and in 1870, Hatslitt's collections entitled "English proverbs and proverbial phrases" were published.

²English Proverbs Explained//Ridout R. Witting C. – London and Sidney: Pan Books, 1969. – 224 p.

It is clear from this that English folk proverbs also have a very long history, and are being studied by many scholars in various forms even today.

Joseph Raymond explains proverbs as follows: Proverbs are not only melodic and witty, possessed with rhythm and imagery; proverbs also reflect "patterns of thought. That is, proverbs are compact and rhythmically structured, which not only express wisdom, but also reflect human thoughts.

In the textbook "Proverbs: A Handbook" by the English scientist W. Meider, the proverb is analyzed linguistically, the paremas are defined, and they are divided into thematic groups and analyzed. Also, the role of paremiological units in English and world language culture is revealed on the basis of factual examples³.

American linguist A. Dundes defined the stages of language as follows. In his view, proverbs:

1. Has simple and complex sentence forms.
2. Does not have author(s).
3. Proverbs are brief solutions to big issues.
4. It is a reflection of all life experience of people.
5. Widely disseminates certain concepts of education and upbringing⁴.

The well-known paremiologist Archer Taylor defines aphorism as a type of proverb. The author divides proverbs into literary and folk types, and studies aphorisms as literary proverbs (proverbs that are recognized by the nation, the people, and are reflected in dictionaries and collections are literary proverbs)⁵.

Noted paremiologist Alan Dundis observes: "Given all the attention the proverb has consistently attracted, it is absolutely fascinating that it has never been more accurately described⁶".

B. D. Whiting said: "It is almost impossible to propose a rule of proverbs that is short and therefore convenient for work, especially covering all proverbial expressions." In addition, such a rule is not really necessary, he says: "Fortunately, a rule is not really necessary, because we all know what the proverb"⁷.

D. B. Hassel in his work "Folk Genres" emphasizes that aphorisms do not go directly to proverbs, but rather through wise words⁸.

³Proverbs:A Handbook.W.Meider. London:Greenwood Press, 2004. – 321 p.

⁴Dundes A. On the structure of the Proverb, in Mieder, W. & A. Dundes. The Wisdom of many: Essays of the Proverb. Madison, Wisconsin: University of Wisconsin Press. 1994. – C.52.

⁵TaylorA. Selected Writings on proverbs. Helsinki: Suomalainen Tiedeakatemia, 1975.– P.130.

⁶Дандис А. О структуре пословицы // Паремииологический сборник. – М.: Наука, 1978. – С. 13–34.

⁷Ҳавола куйидаги манбадан олинди: Рахимов.О.М. Инглиз ва ўзбек мақолларида миллий дунё тасвирининг акс этиши . Магистрлик даражасин олиш учун ёзилган диссертация. Тошкент. 2015. – Б. 59.

⁸HasselJ.B.FolkGenrs. – London: Greenwood Press, 1998. – P.193.

It can be seen that proverbs are a heritage of national values, a masterpiece of folk art. They are created by the people, that is, they are passed orally from generation to generation. So, proverbs can be defined as the "gem" of folk oral creativity that shows the wisdom of the people, the spirit of the nation, and its culture.

In general, proverbs have been one of the unique masterpieces of people for centuries and have emerged as a phenomenon of language and artistic creativity with a deep meaning. They are the people's spirituality, culture, wisdom, heritage of national values and a mirror of the nation.

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