

THE ROLE OF PROVERBS IN HUMAN LIFE AND THEIR NATIONAL-CULTURAL CHARACTERISTICS

Ziyada Amangeldi kizi Jumanazarova

ESP teacher of Foreign Languages Department, Tashkent State University of Law

ABSTRACT

This article examines the national-cultural and universal characteristics of English and Uzbek proverbs in both languages and their role in people's lives. In this article, the conclusions of famous writers and scientists in their work on proverbs and the role and importance of proverbs in human life are mentioned. When we compared proverbs in different languages, we found differences and similarities between them.

Keywords: proverbs, translation, culture, lexical resource, nation

INTRODUCTION

The whole of the spiritual culture created by the people is definitely the proverbs of that people. Let's take the oral or personal memory of each nation, in it we will see the myths and legends that are vividly preserved in the memory of mankind, the primitive ideas and concepts from the depths of long history, the cream of life wisdom derived from observations over the centuries - the reflection of the experience of human thought. English and Uzbek folk proverbs have been collected and refined over thousands of years as a product of scientific and artistic thinking, spoken and studied among the people, and passed down from generation to generation as one of the best spiritual heritages. The best proverbs created and used in the past, as examples of folk wisdom, are still of great educational value. Such proverbs and wise words constitute a valuable treasure of the spiritual wealth of every nation.

LITERATURE REVIEW

Poets and writers such as Alisher Navoi, Babir, Muqimi, Furqat, Zavqi, Lutfiy used folk art effectively to make it easier for people to understand. The writer M. Gorky also gave a high assessment to the sayings: "The greatest wisdom is in the simplicity of words." Proverbs and songs are always short. They will have thoughts and feelings equal to the contents of all the books."

Deeper analysis of proverbs and their reflection of national-cultural and universal values in different languages is an urgent problem of modern linguistics. If we study in comparison, we can



see that all the languages of the world have their own characteristics, and it is this phenomenon that separates different languages from each other. But it is known that language learners acquire a foreign language based on a certain connection between the mother tongue and this language. These languages are united under certain categories. These categories include grammatical categories, lexical-semantic categories, linguistic signs similar to functional categories. Thus, generalizing categories provide universality in languages. At the same time, proverbs are a unique linguistic unit found in every language, and they also have something in common. About this G. L. Permiakov thinks as follows: the feature of generalizing situations, that is, combining the same or similar situations, is found in proverbs of different peoples. This uniformity in proverbs provides universality, and in many cases they have a special logical meaning. It follows that the proverbial world is related to world civilization, it is completely wrong to say that it belongs to only one nation. Universality in proverbs is the main edge of paremiology, which summarizes similar and identical situations in proverbs and occurs even in unrelated languages, regardless of their history, ethnicity [3, 47].

DISCUSSION AND RESULTS

It should be mentioned that many proverbs can be found similar in form and meaning or in their general functions in different language forms. Some Uzbek proverbs are functionally equivalent to English proverbs. For example, the alternative version of the proverb "First think, then speak" in the Uzbek language corresponds to the proverb "Avval o'yla - keyin so'yla", because this proverb has exactly the same meaning in both languages, and its grammatical system is also very close.

At the same time, it is difficult to find the exact equivalent of proverbs in translations from one language to another. Then reference is made to comments or a second adequate option. It is very difficult to find an alternative version of Uzbek proverbs in English or English proverbs in Uzbek, in this regard, commenting on proverbs when appropriate does not harm the translation, but rather complements and enriches it.

If the speaker is ignorant, let the listener be wise, as there is no exact English version of the proverb, this proverb can be given with its closest equivalent. However, if it is translated as 'If speaker is a fool listener should be wise', its Uzbek quality will be preserved and it will be understandable to everyone. The same words should be applied to the proverb The butcher grieves for bacon, and the goat - for its life. If the proverb "Who has a daughter that has a whim" is translated into English, an English student who is



not familiar with the traditions of the peoples of Central Asia, especially the Uzbeks, may not understand it completely. There is no other way to translate it into English as Parents of the bride may be capricious (they can expose their own terms). Another way: we believe that it is necessary to find another proverb that gives the meaning of this proverb.

They correspond to each other in terms of meaning and stylistic function, rarely match in word order, rarely differ in number, alternative options that differ in terms of lexical content. Most of them are national in form and international in content. If they confirm their belonging to a certain national language with their form, they show that they are a product of world culture and civilization with their content.

Pigeon's milk	Анқонинг уруғи
Every dog is a lion at home	Хўроз катагида қичқиради
All bread is not baked in one oven	Беш қўл баравар эмас
No pleasure without pain	Гул тиконсиз бўлмас

A rare, precious, unattainable thing is called "pigeon's milk" by Englishmen, Russians call it «Птичье молоко», Uzbeks call it "анқонинг уруғи" (legendary bird's egg).

It is known that every nation has its own beliefs, national characteristics, its own fantastic images, and examples of various district mobile manoli combinations.

The above aspects are also expressed in proverbs and poems in the works of V. Shakespeare. The basis for the possibility of translation from one language to another is that, although the peoples of the world speak different regional languages, their laws of thought are the same.

The proverbs and sayings of V. Shakespeare's era also embody the concepts that the life of his time was formed based on the people's thinking.

E. V. Kukhareva conducted research on Arabic and Russian proverbs and concluded that most proverbs have a common theme and situation. Paremiologists base this commonality in different ways: one group of scientists bases the similarity in proverbs on ethnic origin and kinship, other scientists say that it is the introduction and adoption of new domestic and cultural relations, and the third group of scientists says that it is the result of the steps of historical development and the harmony of ideas.

K. Y. Alibekov emphasizes that nowadays proverbs are studied not only as an example of folk art, but as a unit of linguistic culture. By comparing the concepts of "health" and "hygiene" in Russian, Uzbek and Kazakh languages, he comes to the conclusion that while in Russian culture the concepts of "health" and "hygiene" are precious necessities, in Uzbek and Kazakh



languages these concepts are equated with wealth. It can be seen from the above that in the national culture of the three nations, this concept has almost similar meanings.

K. Tumanishvili, proverbs are the result of the historical thoughts of the nation, and he calls them the "autobiographical" memory of a certain group. Proverbs are examples of national forms, and are located in harmony in the mind of the nation and on the basis of the national system of thought. This naturally shows the features of the ethnic group. And it is built as a result of genetic information.

CONCLUSION

Therefore, many studies have been conducted on the possession of universal and national characteristics of proverbs. If the universal characteristics are manifested in the structure, monosyllabicity and multisyllabicity of proverbs, as well as their themes, the reason for this is historical development, the strengthening of international relations and the growth of universal values. National characteristics are a reflection of national character, national spirit, and are characteristics of a specific ethnic group. It is absolutely impossible to understand the essence and meaning of a certain ethnos without knowing the necessary aspects such as its place of residence, history and nationality.

Therefore, in order to inculcate the idea of national independence in the minds of young people, to educate them as a perfect generation, it is appropriate to decorate our conversations with proverbs containing wise thoughts so that they are easy to understand.

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