



PROVERB AS AN OBJECT OF LINGUISTIC RESEARCH

Feruz Mirzaeva

Teacher of Termiz State Pedagogical Institute

Article history:

Received: 28th January 2024
Accepted: 20th March 2024

Abstract:

These proverbs are the object of constant study by linguists and historians, ethnographers from many fields of linguistics. Proverbs are an important studied object of text linguistics as a semantically and structurally complete text. Grammatically, proverbs are sentences that are considered a specific syntactic unit.

Keywords: proverb, linguistic, alliteration, assonance, rhythm, parallelism, revitalization.

What is a proverb? Many scholars have faced doubts and difficulties in giving a clear definition of this genre. Even some famous paremiological scholars, Taylor Whiting and Jones, have argued that it is impossible to define a proverb. According to Taylor, it is difficult, even impossible to define a proverb "incommunicable quality which tells us that whether sentence is a proverb and the other is not". Whiting believed that there is no need to define a proverb because we all know what a proverb is [1]. According to Jones, there is a real difficulty and impossibility in defining a proverb, and it is an expression we recognize as proverbial. It is an important object of study. Grammatically, proverbs are sentences that are considered a specific syntactic unit. It has been an important object of study by grammarians as a syntactic unit. Folk proverbs and their place in linguistics and literature.

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 people, in which 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 the observations over the centuries. We see a reflection of human thought experience. English and Uzbek folk proverbs have been collected and polished over thousands of years as a product of scientific and artistic thinking, spoken and studied among the people, and passed from generation to generation as one of the best spiritual heritages [2]. 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 are a valuable treasure of the spiritual wealth of every nation.

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 comparatively, 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 on the basis of a certain connection between the mother tongue and this language. These languages are united under certain categories [3]. 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. G.L. Permiakov thinks about it 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. Similarity can be found. Some Uzbek proverbs are functionally equivalent to English proverbs. For example, the alternative version of the proverb " **First think, then speak**" in Uzbek corresponds to the proverb " **Avval oyla - kevin soyla**", because this proverb has exactly the same meaning in both languages, and its grammatical system is also quite similar. Near [4] it is difficult to find the exact equivalent of proverbs in translations from one language to another. Then refer 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, if there is no exact copy of the proverb in English, this proverb can be given with its closest



equivalent. But if it is translated as **If speaker is 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.

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	The seed of Anko
Every dog is a lion at home	Everyone stay at home
All bread is not baked in one oven	Not five hands
No pleasure without pain	A flower cannot be without thorns

A rare, precious, unattainable thing is called "Pigeon's milk" by the English, Russians call it "Ptiche moloko", and Uzbeks call it "anko's seed" (legendary bird's egg). In the eyes of the British and Russians, representatives of noble society are considered "Blue blood" (blue mine), "Golubaya krov", but in the imagination of Uzbeks, they are "Ok Suyak". Russians use the proverb "SHila v meshke ne utonesh" to figuratively express the futility of hiding a well-known secret from people, while Uzbeks use the proverb "You can't cover the moon with a skirt ". The concept of "everyone is not the same" is figuratively expressed by the British as "All bread is not baked in one oven" , and the Uzbeks say it is "not equal to five hands".

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 reason 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 and proverbs of V.SHAKESPEARE's era also embody the concepts that the life of their time was formed based on the people's thinking.

EV 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 acceptance of new domestic and cultural relations, and the third group of scientists says that it is the result of historical development steps and They argue that there is a harmony of ideas[5].

The term "universality" is derived from the Latin word "universalis", which means "common", and it covers the characteristics of almost all languages. Universals come in two forms : deductive universals are language features that are found in all languages and are clearly expressed. These mainly include the use of different structural types of sentences; and inductive universals exist in almost all popular languages. In conclusion, he explains that the definition of proverbs should be suitable for all national cultures and satisfy them[6]. For example: **Love and cough cannot be hidden - Love and cough cannot be hidden and if you hide the sick, the fever will reveal** even though the proverbs are characteristic of different cultures, that is, one is a language related to the English national culture and the other to the Uzbek national culture. Although there are combinations, the logical content in them is almost the same, that is, **if you hide the patient, the fever will be revealed. The universality of** different languages and national cultures is clearly seen in the above proverbs[7].

K.Y.Alibekov points out that nowadays proverbs are studied not only as examples of folklore , 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 the concepts of "health" and "hygiene" are a precious necessity in Russian culture, Uzbek and Kazakh in their languages, these concepts are equated with wealth. It can be seen from Bon that in the national culture of the three peoples, this concept means almost close to each other[8].

K.Tumanishvili says that 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 the national form and are located in harmony in the mind of the nation and based on the national thinking system. This naturally



shows the features of the ethnic group. And it is built as a result of genetic information, many studies have been conducted on the possession of universal and national characteristics of proverbs. If universal features are manifested in the structure, monosyllabicity and multisyllabicity, and themes of proverbs, the reason for this is the 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[9].

Proverbs to be alert, to distinguish a friend from an enemy, to be humane, kind, sweet words, to be loyal, to value parents, relatives and friends, to respect elders, to be kind to children teaches to be: "If you walk with good, you will be pleased, if you walk with bad, you will be ashamed", "If you respect, you will be respected." The proverbs that call people to cleanliness and health are short and simple words, but they have a deep, deep meaning and are aimed at the same goal: "If your eyes hurt, restrain your hand, if your stomach hurts, restrain your lust[10]." "A person is tougher than steel, thinner than a flower", "If you wish for health, don't say too much, if you wish for honor, don't say too much!" is one of our good spiritual heritages. Therefore, it is appropriate to decorate our conversations with proverbs containing wise thoughts so that they can be easily understood by students in order to inculcate the idea of national independence in the minds of young people and to raise them as a perfect generation.

It should be mentioned that many proverbs in different language forms, both in terms of form and meaning, or from the functions they perform in general Folk proverbs, which arose as a unique phenomenon of language, philosophy and artistic creation, are a genre of folklore with a compact form, but deep content. Each one of them shows the beauty of our language, the elegance of our speech, the intelligence and the logic of our thinking with amazing power, and such drops of artistry are a wonderful mirror of our people's centuries-old life experiences and everyday life. His attitude towards life, nature, man, family and society, social-political, spiritual-educational, moral-aesthetic and philosophical views were shown in this artistic mirror[11].

That is why proverbs are extremely widespread and have been and are being used continuously for centuries in lively conversation and mutual speech, in

artistic, historical and scientific works, in political and journalistic scientific and practical literature. Interest in the proverb from a literary point of view, its use in order to increase the artistry of the work and ensure the fluency of the artistic language has always been the focus of attention of the word artists. Yusuf Khos Hajib, Ahmad Yassavi, Rabguzi, Lutfi, Alisher Navoi, Babur, Abulghozi Bahadirkhan, Munis, Ogahi, Nadira, Muqimi, Furqat, Avaz, Hamza, Sadridin Ainiy, Fitrat, Cholpan, Abdullah Qadiri, Aibek, Gafur Ghulam and dozens of other artists' works, we are sure that there are many proverbs in their composition, sometimes exactly, sometimes with changes[12].

Below we will consider the functions of adverbs:

Proverbs are an important part of social norms.

This means that every nation and society has its own aesthetic culture and norms of behavior. Proverbs are a guide that keeps these cultural norms in place and passes them on to the next generation.

For example: "Teacher is as great as your father."

"Father is pleased - God is pleased."

Proverbs-consultant. One of the important qualities of proverbs is that they are good counselors. It reflects the conclusions of people's life experience of a hundred or a thousand years, warns of danger in advance, and sets them on the right path.

"Two heads cannot fit under one turban" or "Two rams' heads cannot be boiled in one pot".

The first mentioned version is a proverb created many years ago, during the Khanate period or even earlier, which we can understand from the "turban" - the headdress worn by men in ancient times. In both forms of the proverb, the same meaning is said, that is, two leaders, the head man will not work, it will be difficult to compromise[13].

Proverbs-decoration of speech. Proverbs serve as a decoration of oral and written speech. In written speech, it is used in works written in prose and poetry, giving an emotional color to the thought in the work, serving to convey the thought to the reader beautifully and impressively. In addition, proverbs are used as headlines in newspapers and magazines. In this way, the writer can quickly attract the attention of the readers. In oral speech, any type of person, whether he is a linguist or an ordinary person, uses proverbs in order to speak to the interlocutor in an interesting and impressive way or to express his conclusion briefly and concisely at the end of the conversation.

Another characteristic of proverbs is that they do not choose space and time. In other words, there is no concept of traditional or modern proverbs in the



vernacular. It may be written in the style or words of an old language, but it will never become a dead work. The words in the proverb may be replaced by synonyms, but the main meaning that remains in the hearts and memories of the people will not die.

The use of alliteration, rhythm, repetition of words or phrases in proverbs helps proverbs to be remembered quickly. In proverbs, the complete thought, conclusion is beautifully expressed using melodious words and rhyme. In other genres of literature, the reader, for example, reads a poem, a ghazal, a parable, or a whole story or novel, and makes a conclusion at the end. In proverbs, on the contrary, the complete conclusion is told to the reader or listener, and the event or the customs of a certain people, the way of life are embodied before the eyes of the listener. That's why in proverbs, preaching and didacticism is a priority, and these rhyming words sum up ten or one hundred years of life experience of a people living in a specific area. The creation of proverbs is not an easy process. It is created in a rhyming manner based on the conclusions drawn from the common life experiences of people living in a certain area. Another feature of the proverb is that it is impossible to change or replace the words in it. It is usually preserved in a fixed, fixed form. There are several linguistic features of English and Uzbek proverbs. These are alliteration, parallelism, rhythm and ellipsis. Alliteration is the repeated use of similar consonant sounds: *For example: Where there is a will, there is a way.* Alliteration is present in the words "will" and "way". *A highway to a large caravan. Can the repeated use of the sound "K" in the proverb be an example of alliteration? We can use the repeated use of the sound "K" in the proverb as an example of alliteration. Or the sound "q" in the proverb "Don't look for a quirk" is an alliteration.*

Assonance refers to the repetition of similar vowel sounds. In the proverb *"A stitch in time saves nine"*, the sound [ai] in the words "time" and "nine" is an assonance. The use of the vowel "o" in the proverb *"Olymagan okinar"* is called the art of assonance.

Rhythm is the use of rhyming words. An example of alliteration is the repeated use of the "K" sound in the proverb. Or the sound "q" in the proverb *"Don't look for a quirk"* is an alliteration. **Assonance** refers to the repetition of similar vowel sounds. In the proverb *"A stitch in time saves nine"*, the sound [ai] in the words "time" and "nine" is an assonance. The use of the vowel "o" in the proverb *"Olymagan okinar"* is called the art of assonance.

Rhythm is the use of rhyming words. For example: *"East or west, home is best"* The words "east

, west, best" in the proverb are rhythm. In the proverb *"Every work has a lamp, Every river has a boat"* the words "lamp and boat" are rhyming words. A common syntactic quality in English proverbs is "balance" or "parallelism". The quality of balance is created in English proverbs by using parallel simple sentences and two prepositional phrases. *For example: "A bird in the hand is worth two in the bush"* In Uzbek: *"A friend speaks bitterly, an enemy speaks with laughter."* **Repetition** is another form of parallelism and balance.

"Never say never". "Death's day is dooms day". In Uzbek, "Dost is a friend's window", "He who comes from Haram goes to Haram" **Ellipsis** is the omission of one of the elements in the sentence. *"Once bitten, twice shy" is the full version of the proverb - the ban has been omitted, "Once bitten man shy to bite once more again"* "Once bitten man shy to bite once more again" There are also proverbs with ellipsis in the Uzbek language, for example: *"Tole' yor to the aspired (person)"; "A sweet-tongued (person) is an enemy, a sweet-tongued (person) is a friend."* In addition, one of the unique features of English proverbs is the use of the art of "revitalization". For example: *"Hunger is the best cook."* And in Uzbek - *"Rust corrodes iron, sorrow corrodes man."*

Structure of English proverbs. According to "Fair", some English proverbs have a special salting formula. Many developed the following formulas characteristic of proverbs. 1. *One X is worth a horse of Y.* That is, (X) is worth a lot (Y). - *One picture is worth ten thousand words*

-One volunteer is worth many pressed men. There are proverbs with a similar structure in the Uzbek language. 1. "He who has a great wrist, and his knowledge will knock down a thousand." 2. *Where X is, Y is there - Where there is a will, there is a way - Where there is smoke, there is fire.* And in Uzbek language: *- There is light, there is shadow. 3. Once X always Y - Once a lady, always a lady. -Once a thief, always a thief -Once a copper, always a copper. -Once a priest, always a priest* In Uzbek, "The mouth of a wolf is always blood", that is, whether a wolf eats or not, he always suspects that he has eaten blood. A person who commits theft is always suspected of theft. 4. *Like X Like Y, that is, about making X look like Y.*

- Like father, like son. In the Uzbek language, there are proverbs with the same meaning but without the word "like" in the structure: "A horse is replaced by a horse";

5. X is Y; that is, X is equal to Y. Time is money. Time is money; Health is the greatest wealth 6. No X without Y, that is, if there is no X, there will be no Y



either. No rose without thorn. If there is no wind, the tip of the tree will not move.

Every language has a masterpiece of folk wisdom, a source of advice and stories that are passed down from generation to generation. In science, they are called paremiological units (paremias). As an object of research, they have been attracting specialists for a long time, because these lexical units reflect the experience and worldview of the people. As a result of the scientific study of paremias, it is possible to find answers to many important questions related to the life of people and society[14].

Paremias exist in all languages of the world, in particular, Indo-European, Turkic, Ugric-Finnish, Tungus-Manchurian, Eskimo-Aleut, Nakh-Dagestan, Sino-Tibetan, Austro-Asiatic, Malay-Polynesian, Dravidian, Papuan, Afro-Asiatic, Semitic-Hamitic, Arabic, Persian and other languages are characterized by their richness and uniqueness.

According to scholars, paremiology is a field in which both literary scholars and linguists are engaged, that is, it is the field of research of philologists. "Paremiology" is a branch of philology that studies (paremias) and determines their classification[15]. There is also a separate science of "paremiography" aimed at the collection, preservation and processing of paremiological materials.

In "Uzbek national encyclopedia" **paremiology** and **paremia** terms are explained as follows:"

PAREMIOLOGY (Gr. paroimia - a word of wisdom, adverbial and ... *logic*) - 1) transmitted in a certain language from generation to generation in oral form, compact and simple, short and meaningful, a branch of science that studies wise expressions such as proverbs, sayings, aphorisms - paremias, which appeared as logical generalizations; 2) wise expressions such as proverbs, sayings, aphorisms, which exist in a certain language - a system of paremias. Paremias are the object of study of literary studies because they are passed down from generation to generation only orally, they are a product of the oral creativity of the people, because most of them often resemble a poetic form and in them A number of figurative tools are used, such as simile, antithesis, anaphora, alliteration, irony, pitch. At the same time, paremias are the object of study of linguistics, as they are made up of words and consist of sentences expressing a certain idea . <...> Collecting and studying paremias continues from the times of Mahmud Kashgari ("Devoni lug'oti-t-turk") and Gulkhani ("Zarbulmasal") to the present day.

In Uzbek, the field of science that studies the complex of aphoristic genres of oral folklore such as

proverbs, maxims, and riddles is called paremiology. The field of folkloristics, which studies aphoristic genres, is also called "paremiology".

N.Hotamov and B.Sarimsakov explained the term "paremiology" in their "Russian-Uzbek Dictionary of Literary Terms" as follows:

"1. A set of aphoristic genres such as proverbs, maxims, and riddles of folklore1 .

2. The field of folklore that studies aphoristic genres".

There are opinions that paremiology is a branch of phraseology. Y.P.Kuznesova said that "the main task of paremiology is to express traditional values and views based on the life experience of a group, people, etc. in a short image verbal (oral) - aphorism, motto, short riddle and is a branch of phraseology dedicated to the study and classification of superstitious symbols, maxims, sayings, proverbs and anti-proverbs (zidmaqol), proverbial expressions, slogans and folk wisdom" and paremiology problems A.Taylor (A.Taylor), V.Mieder (W.Mieder), A.Dandis (A.Dandes), B.J.Also studied by British and American paremiologists such as Whiting (BJWhiting).

British and American researchers focus on comparing and contrasting paremiology of different languages. The study of paremiology was carried out from the point of view of psychology, literary studies, linguistics, history, folkloristics and anthropology. American researchers have studied the history, structural and semiotic properties of paremias, the analysis of their origin, their use in literary works or psychological tests, and in the mass media.

REFERENCES:

1. Мирзаева, Ф. С. (2019). РОЛЬ ГРАММАТИКИ, ЕЁ МЕСТО СРЕДИ АСПЕКТОВ ЯЗЫКА. *Гуманитарный трактат*, (72), 38-39.
2. Мирзаева, Ф. С. (2021). НАУЧНО-ТЕХНОЛОГИЧЕСКИЕ ИННОВАЦИИ ПРЕПОДАВАНИЯ АНГЛИЙСКОГО ЯЗЫКА. *Academic research in educational sciences*, 2(10), 694-698.
3. Samixdjonovna, M. F. The Importance of Modern Educational Technologies. *Journal/IX*, 311-314.
4. Mirzaeva, F. (2022). USE OF POLITICAL WORDS IN TRANSLATION. *Science and innovation*, 1(B8), 1921-1924.
5. Raxmonovna, M. L., & Samixdjonovna, M. F. (2023). THE CONCEPT "COUNTRY" IN ENGLISH AND UZBEK PROVERBS AND SAYINGS. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(4), 3-6.



6. Умбетова, Н. (2023). Межкультурная коммуникация в литературе Востока и Запада. *Innovations in technology and science education*, 2(16), 7-11.
7. Умбетова, Н. Ж. (2022). ТЮРКОЯЗЫЧНАЯ ЛЕКСИКА КАК ПРОЯВЛЕНИЕ ПАТРИОТИЗМА В ПРОИЗВЕДЕНИЯХ ОО СУЛЕЙМЕНОВА И ЧТ АЙТМАТОВА.
8. Умбетова, Н. Ж. (2022). Казахская душа в русском поэтическом тексте ОО Сулейменова. Русский язык в поликультурной среде. *ББК 812Р Р-88*, 277.
9. Умбетова, Н. Ж. (2022). Лингвостатистические свойства глагольной лексики в поэзии ОО Сулейменова. *Educational Research in Universal Sciences*, 1(3), 19-25.
10. УМБЕТОВА, Н. Ж. (2020). ПОЭТИЧЕСКИЙ ТЕКСТ, РОЖДЁННЫЙ ХУДОЖНИКОМ СЛОВАБИЛИНГВОМ (НА МАТЕРИАЛЕ ПОЭЗИИ ОО СУЛЕЙМЕНОВА). *Иностранные языки в Узбекистане*, (6), 61-74.
11. Умбетова, Н. Ж. (2013). Стилистические особенности глагола в творчестве ОО Сулейменова. *SCIENCE AND WORLD*, 22.
12. Умбетова, Н. (2023). Проблемы литературных связей и взаимовлияние культур. *Традиции и инновации в исследовании и преподавании языков*, 1(1), 697-701.
13. Умбетова, Н. Ж. (2022). СЕМАНТИЧЕСКИЙ АСПЕКТ ГЛАГОЛЬНОЙ ЛЕКСИКИ В ПОЭЗИИ ОО СУЛЕЙМЕНОВА. *ББК 83.3 р М 34*, 334.
14. Feruza, M. (2023). IMPROVE LANGUAGE SKILLS USING AUTHENTIC WORKS. *European International Journal of Multidisciplinary Research and Management Studies*, 3(05), 163-167.
15. Samixdjonovna, M. F. (2023). PEDAGOGIKADA TERMINALOGIYA. *Новости образования: исследование в XXI веке*, 1(9), 1226-1228.