

Proverbs as a Means of Showing People's Culture

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ABSTRACT

The article deals with the proverbs and sayings as an international way of displaying the life, culture and worldview of the people. The article studies how proverbs and sayings reflect the character of the people.

KEYWORDS: *proverbs and sayings, integral attribute of folklore, attribute of the culture, cultural activities, heritage, culture development, national character.*

Proverbs and sayings, being an integral attribute of folklore, and in turn, an attribute of the culture of a given people, are a reflection of the life of the nation to which they belong, this is the way of thinking and character of the people. The correct and appropriate use of proverbs and sayings gives speech a unique originality and special expressiveness.

They expressively, accurately and briefly convey philosophical thoughts and worldly rules. Proverbs and sayings abound with assonances, alliterations. They are usually rhymed. Most proverbs and sayings are formed with the help of such tropes as metaphors, epithets, comparisons, hyperbole, repetitions and parallelism. Proverbs are called "folk wisdom", a priceless pearl of word creation. It is not for nothing that the Kazakhs say about them: "A proverb is a leaven for words", "Proverbs are an adornment of thought", "Grandfather's edifications are wise words", etc.

As you know, language and culture are closely related. Language is one of the most important parts of culture. Not all cultural activities can be separated from language; language is one of the important forms of heritage and development of culture. Each language is a mirror of a culture with great spiritual richness. Proverbs and sayings are closely related to culture; are the accumulation of history and reflect a deep sense of national culture.

Proverbs and sayings are a reflection of the wisdom of many generations. For many years, these sayings were a set of laws of morality and norms of behavior and had a huge impact on the formation of the spirituality of the nation. Proverbs and sayings reflect the historical experience of the people, ideas related to work, life and culture of people.

Proverbs and sayings are good material for getting to know the peculiarities of the national character, as they bear the imprint of the originality of the figurative system. The study of proverbs and sayings in any language can contribute to understanding the mentality and national character of the native speaker of this language.

English speakers often use proverbs and sayings in everyday conversation, sometimes without even realizing it. Sayings can tell you more about the culture of the country whose language you are learning than any textbook. Such sayings clearly demonstrate what things or phenomena play a big role for a particular nation, and also help to understand what is considered good form and what is bad.

Moreover, proverbs sometimes tell about the place where they are often used in speech. For example, the sayings of the inhabitants of farming towns abound in agricultural language, and in fishing villages, you will hear popular expressions about the sea.

The English language is very rich in proverbs and sayings, which are constantly found in literature, films, radio and television programs, as well as in English communication. English idioms are quite difficult for English learners. Among the languages known to science, there are no languages in which there would be no idioms, phraseological turns, proverbs and sayings at all. But English bypassed everyone.

In English, with a higher activity in phrase formation than in Russian, the following holistic meanings prevail: caution, diligence, restraint in speech:

"It is ill to waken sleeping dogs. Let sleeping dogs lie" (You should not wake up sleeping dogs. Do not wake up dashingly while it is quiet);

"Put not your hand between the bark and the tree."

Anglo-Saxon culture is characterized by a disapproving attitude towards the unrestrained verbal flow of feelings:

"Pigs grunt about everything and nothing" (There is a reason, there is no reason - the pig grunts anyway. You cannot put a handkerchief on someone else's mouth. A tongue without bones: whatever it wants, it will mumble);

"First think, then speak".

Thus, we can say that the national character is a set of specific physical and spiritual qualities, norms of behavior and activities that are typical for a representative of a particular nation [2, p. 291].

Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better mutual understanding and rapprochement.

Review of the history of the study of folk proverbs. Forms of a scientific approach to Uzbek folk proverbs are found in the work of the scientist-encyclopedist Mahmud Koshgari "The Turk favors Devon". Our outstanding ancestor emphasizes in his work the place of folk proverbs in the way of life and worldview of the Turkic peoples in the sense of folklore samples. The scientist broadly and comprehensively describes the philological, ethnographic and historical features of the proverbs given in this scientific work.

Proverbs, which are a great and incomparable example of folk wisdom, are of particular importance in people's lives with the harmony of nature and society, in expressing their attitude to objective reality. Carefully, like the apple of an eye, they keep their people as a rare and priceless wealth in a series of ancient legends, legends and wise sayings and carry them from century to century, from generation to generation.

There is not a single conversation, not a single large or small work in which folk proverbs would not demonstrate their methodological power. It is not in vain that the people consider those who do not know and do not use proverbs in their everyday speech as narrow-minded people. The tradition of Mahmud Kashgari was continued and the general meaning of proverbs was studied in the field of folklore, cultural studies and ethnography without paying main attention to their lexical structure. After the second half of the last century, the study of the linguistic composition of proverbs, the participation of lexical units in them, interunit lexical, and semantic relations in the general content of proverbs began on the basis of linguistic approaches.

The syntactic nature of proverbs became the subject of research for Ph.D. thesis of the linguist Kh. Abdurakhmanov. Based on the results obtained and the accumulated experience on the issue of syntactic features of proverbs, the specified author carried out a scientific study of the features of the syntactic construction of samples of Uzbek oral folk art in general. These works, as well as subsequent studies devoted to the characterization of the grammatical features of proverbs and sayings, where the issues of language, speech and method were considered in detail, can be safely called an example of an integrated approach to the study of this problem.

Proverbs and sayings are a kind of linguistic and speech situation in the context of literary, dialectological, historical and modern interpretations. The variability and lexical originality of variability characteristic of territorial, dialectological, historical types of proverbs were studied and analyzed in the studies of the linguist M. Sadridinova. With the development of linguistics, with an in-depth study of the issues of speech specificity of linguistic capabilities in research, as well as as a result of the formation of the methodology of the Uzbek language as a separate linguistic direction, special studies began on the methodological originality of folk proverbs, as well as the functional capabilities and features of proverbs that are characteristic and close to individual idiolects of Uzbek writers.

In this area, the work of linguists has served as a significant contribution to the treasury of studies of Uzbek folk proverbs. First of all, in literary criticism and ethnography, later in linguistics, then in a private area - methodology, where proverbs were studied on an analytical basis, a large amount of work appeared to introduce the latter in a number of languages and literature. Just as in world linguistics, so in Uzbek linguistics, there are numerous works devoted to the relationship of proverbs and sayings. Individual researchers, applying versatile approaches to the distinctive aspects of these two national phenomena, come to completely different conclusions, which is very valuable in clarifying the general conceptual aspect of proverbs and sayings, as well as in generalizing their differences. Linguist B. Zhuraeva, dwelling on the issue of the relationship between proverbs and sayings, gives the following classification of differences:

1. In the event that the informative value of the saying is a priority ("He who is afraid of dangers will never achieve his goal"), then the actual meaning of the proverb is great: 1. "He who is afraid of a sparrow does not sow millet." 2. "He who is afraid of a thief of valuables does not keep in the house." 3. "He who is afraid of a spark will not become a blacksmith." 4. "He who is afraid of a snake bite will not cross through a motley rope." 2. If the proverb is relatively constant in its

form, then the proverbs are relatively changeable and highly variable. ("Two swords cannot be in one scabbard", "Two sheep's heads cannot be boiled in one cauldron"). 3. If proverbs have an allegorical, passing meaning, sayings are applied directly, according to their own meaning.

Based on this, the indicated author evaluates the proverb as a non-idiomatic one, and the saying as an idiomatic unit [1]. Each researcher who has studied issues in this area emphasizes the absolute impossibility of distinguishing between folk proverbs and sayings. In particular, in the textbook "Practical stylistics of the Uzbek language" by Professor E. Kilichev, proverbs and sayings are given on the same topic. According to the author, who cites the expression "He who sold the land is not a man" under the theme of the proverb. "There is money - and the lower back is strong, the head is crowned." "The name of the fearful is a coward." "The month of Hamal has come - the crops have grown" do not fit the category of delimitation of proverbs and sayings.

It is clear that Uzbek philologists could not draw a clear line between proverbs and sayings. This circumstance, in turn, conditioned the task of considering the latter as a single system due to the lack of clear principles for their differentiation, and, if necessary, considering the expressions of proverbs and sayings as synonymous units.

If you pay attention, then from the point of view of literary criticism and linguistics, two features of proverbs are noted, namely:

1. Proverb - the smallest genre of oral folk art;
2. A proverb is a deeply thought sentence. In the Uzbek language, proverbs are considered as a stable language unit, in the sources there are combinations of them together with expressions and sayings. For example, in the opinions of some authors, such as "words that are similar in meaning to each other, phraseological units, proverbs can serve as an antithesis in the text, which gives a strong emotional connotation to speech", where there is a desire to consider proverbs as language units [2].

Proverbs are the smallest genre. The nature of the proverb and, above all, its genre nature indicates that it is a speech situation. Speech situations are characterized by instability. However, a consensus cannot serve as a basis for the conclusion that all these parts of the speech taking place are unstable. For example, if folk songs, legends, tales, and in general all examples of artistic creativity, which are excellent examples of speech, they acquire the stability of real speech. This stability does not lead to considering them as a linguistic case. This means that it would be wrong to understand the term "stability" only in the sense of "indestructibility". Proverbs, together with the property of material reality, also have the feature of "materialized possession". In this respect, it would be more correct to consider them as a speech situation. Since proverbs have the form of a sentence, this does not prevent them from being called a full sentence.

In general, proverbs, being traditional sentences, are formed on the basis of certain samples - models. For example, "*The eye is a coward, the hand is a hero*" ("*The work of the master is afraid*"): subject - predicate. "*The calf runs to the feeder*": definition - subject - predicate.

Therefore, it is logical that proverbs have many features of speech derivative word formations, the presence in them of

shades of public and signs of repeatability / non-repetition should be understood in the same way as with respect to speech sounds, words, attachments. Since every event that takes place in speech is an axiom, this shows the eloquence of proverbs. Of course, from the point of view of creating criteria for formal models of natural languages, the question of considering / not considering proverbs as ready-made syntactic structures is determined by the use / non-use without grammatical changes in each speech act. For this reason, when modeling for an artificial language, a peculiar approach to folk proverbs is required, since structuralist linguists prefer an exclusive alternative approach when determining their relationship to linguistics and speech.

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