

THE ROLE OF PROVERBS IN WESTERN AND EASTERN LINGUISTIC CULTURE

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Abstract:

This article is devoted to issues related to determining the similarities and differences of various national English and Uzbek folk proverbs and clarifying their uniqueness and similarity. A detailed study of lexicons in English and Uzbek folk proverbs serves to thoroughly research the specific characteristics of each unit. The author revealed axiological, lexical-semantic features of proverbs with examples.

Keywords: Method of observation, classification, comparative-comparison methods, morphological analysis, lexical analysis, etymological analysis, stylistic analysis, linguoculturalism, proverb.

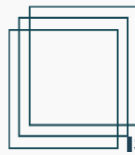
Introduction

Proverb is considered to be a genre of oral folk art. It is a wise adage, which is short, figurative and grammatically and logically completed, a phrase with a deep meaning. Proverbs having certain, steady and widely used rhythmic formula, emerged on the basis of people's centuries-long experience. In proverbs found its reflection people's life-related observations, their attitudes to the society, their history, spiritual state, ethical and aesthetic feelings with positive qualities. By having been preserved by the people throughout centuries, they acquired concise and simple poetic form.

Proverbs are part of every spoken language and are related to such other forms of folk literature as riddles and fables that have originated in oral tradition. Comparisons of proverbs found in various parts of the world show that the same core of wisdom may be gleaned under different cultural conditions and languages. The biblical proverb "An eye for an eye, a tooth for a tooth," for example, has an equivalent among the Nandi of East Africa: "A goat's hide buys a goat's hide, and a gourd, a gourd." Both form part of codes of behavior and represent the proverb's use for the transmission of tribal wisdom and rules of conduct. Often, the same proverb may be found in other variants. In Europe this may result from the international currency of Latin proverbs in the Middle Ages. The proverb known in English as "A bird in the hand is worth two in the bush" originated in medieval Latin, and variants of it are found in Romanian, Italian, Portuguese, Spanish, German, and Icelandic. A great deal of biblical proverbs have parallels in ancient Greece. A proverb (from Latin: proverbium) or an adage is a simple, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often used in metaphorical style and are an example

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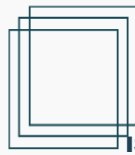
of formulaic language. A proverbial phrase or a proverbial expression is a type of a conventional saying similar to proverbs and transmitted by oral tradition. [John Ray, 1798] The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context. Collectively, they form a genre of folklore.

Lord John Russell observed poetically that a "proverb is the wit of one, and the wisdom of many." [Lord John Russell, 2009] But giving the word "proverb" the sort of definition theorists need has proven to be a difficult task, and although scholars often quote Archer Taylor's argument that formulating a scientific "definition of a proverb is too difficult to repay the undertaking... An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial," many students of proverbs have attempted to list their essential characteristics.

More constructively, Wolfgang Mieder has proposed the following definition, "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation". To distinguish proverbs from idioms, clichés, etc., Norrick created a table of distinctive features, an abstract tool originally developed for linguistics. Prahlad distinguishes proverbs from some other, closely related types of sayings, "True proverbs must further be distinguished from other types of proverbial speech, e.g. proverbial phrases, Wellerisms, maxims, quotations, and proverbial comparisons." Based on Persian proverbs, Zolfaghari and Ameri propose the following definition: "A proverb is a short sentence, which is well-known and at times rhythmic, including advice, sage themes and ethnic experiences, comprising simile, metaphor or irony which is well-known among people for its fluent wording, clarity of expression, simplicity, expansiveness and generality and is used either with or without change." [Hassan Zolfaghari & Hayat Ameri., 2012]

Examples of proverbs of Turkic people were provided for the first time in the work of Mahmud al-Kashgari called "Diwanu l-Lugat al-Turk". Many of these proverbs, which have a variety of versions, are still used among Uzbek people. For example the proverb, which is provided by Mahmud al-Kashgari, "Kishi olasi ichtin, qilqi olasi tashtin" ("Human's mischief is hidden inside, in animals – outside"), is nowadays used in the form of "Odam olasi ichida, mol olasi tashida". In Uzbek language to denote proverbs some other words are sometimes used. These are: "masal", "zarbulmasal", "naql", "hikmat", "hikmatli soz", "tanbeh", "mashoyikhlr sozi", "hikmatli maqol", "donishmandlar sozi", "otalar sozi", etc. In general, proverbs are of great socio-political and educational value.

There are numbers of sayings in English that are commonly referred to as "proverbs", such as weather sayings. Alan Dundes, however, rejects including such sayings among truly proverbs: "Are weather proverbs proverbs? I would say emphatically 'No!'" [Alan Dundes, 1984.] The definition of "proverb" has also changed over the years. For



example, the following was labeled "A Yorkshire proverb" in 1883, but would not be categorized as a proverb by most today, "as throng as Throp's wife when she hanged herself with a dish-cloth". The changing of the definition of "proverb" is also noted in Turkish.

There are also language communities that combine proverbs and riddles in some sayings, leading some scholars to create the label "proverb riddles".

- Money doesn't grow on trees;
- He that has no money needs no purse;
- His money burns a hole in his pocket;
- A fool and his money are soon parted;
- Money is a good servant but a bad master;
- Money is a good servant but a bad master;
- Muck and money go together;
- Money spent on the brain is never spent in vain;
- Money makes the world go round;

Another similar construction is an idiomatic phrase. Sometimes it is rather difficult to draw a distinction between idiomatic phrase and proverbial expression. In both of them the meaning does not immediately follow from the phrase. The difference is that an idiomatic phrase involves figurative language in its components, while in a proverbial phrase the figurative meaning is the extension of its literal meaning. Some experts classify proverbs and proverbial phrases as types of idioms.

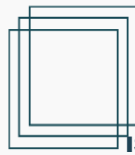
In grammatical field, proverbs in various languages are found with a wide variety of grammatical structures. In English, for example, we find the following structures

- Imperative, negative –Don't put off until tomorrow what can you do today.
- Imperative, positive –Cut your coat according to your cloth!
- Parallel phrases – No pain, no gain.
- Rhetorical question –Is rain wet?
- Declarative sentence -Honesty is the best policy.

However, people will often quote only a fraction of a proverb to invoke an entire proverb, e.g. "All is fair" instead of "All is fair in love and war", and "A rolling stone" for "A rolling stone gathers no moss." The grammar of proverbs is not always considered the typical grammar of the spoken language. Elements are often moved around, to achieve rhyme or focus.

Another type of grammatical construction is the wellerism, named after sayings of Sam Weller in Charles Dickens's novel, make fun of established cliches and proverbs by showing that they are wrong in certain situations, often when taken literally.[Lundin Leigh,2011] "The bride couldn't dance; she said, "The room floor isn't flat."

Proverbs are rich and diverse in terms of themes used. There are proverbs which are dedicated to such themes as motherland, labor, knowledge, skill, friendship, unity, wisdom, vigilance, language and speech culture, love, bad qualities, etc. Typical features



of proverbs are: a dialectic unity of content and form; sometimes they are rich in rhymes; sometimes they have many meanings; they are metaphorical.

Proverbs are often handed down through generations. Therefore, "many proverbs refer to old measurements, obscure professions, outdated weapons, unknown plants, animals, names, and various other traditional matters." Therefore, it is common that they preserve words that become less common and archaic in broader society. Archaic proverbs in solid form – such as murals, carvings, and glass – can be viewed even after the language of their form is no longer widely understood, such as an Anglo-French proverb in a stained glass window in York. [Lisa Reilly & Mary B. Shepard, 2016]

There are hundreds of proverbs—many of which are short and sweet. Here's a list of common English proverbs and their meanings:

1. All that glitters is not gold.

Meaning: Something that appears valuable or true may not be.

2. A picture is worth a thousand words.

Meaning: Artwork or images can convey meanings that go beyond verbal description.

3. A bird in the hand is worth two in the bush.

Meaning: What you already have in hand is better than what you might get.

4. Blood is thicker than water.

Meaning: Relationships between family members are the strongest of all.

5. Every cloud has a silver lining.

Meaning: No matter what difficult situation you're in, there is always a positive side to be seen.

6. A journey of a thousand miles begins with a single step.

Meaning: It is necessary to take the first step to achieve a long-term goal.

7. Necessity is the mother of invention.

Meaning: When you really need something, you find a way to make it happen.

8. Two wrongs don't make a right.

Meaning: Someone's wrongful conduct is not justification for acting in the same way.

9. Time waits for no one.

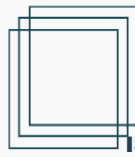
Meaning: Don't procrastinate or delay taking action, as we have no control over the passage of time.

10. When there's smoke, there's fire.

Meaning: If there are rumors or signs that something is true, it usually is.

Proverb can be used in a literal or figurative sense in oral and written speech. Some proverbs are only used in a figurative ("Qarg`a qarg`aning ko`zini cho`qimaydi" ("Crows do not pick crow's eyes"), "Quruq qoshiq og`iz yirtar" ("An empty hand is no lure for a hawk")), or literal sense ("Ona yurting omon bolsa, rangi-ro`ying somon bo`lmas" ("If your country prospers, you prosper")).

In a proverb often it is possible to find such a phenomenon as antithesis (for example, "Kattaga hurmatda bol, kichikka izzatda" ("Honor the older, respect the younger")).



Proverbs can also be prosaic and in verse forms. Although such proverbs as "Mehnat, mehnatning tagi rohat" ("Work is done, time for fun") are found in prose, it is still possible to feel poetic motifs in them. Also, much like in poems, there are inner motifs and rhymes in such proverbs as "Elga bersang goshingni, Erlar silar boshingni. Itga bersang oshingni, Itlar ghajir boshigni" ("Give your food to the people and they will pat your head. Give your food to the dogs, and they will gnaw your head").

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