



THE LINGUISTIC SPECIFICITY OF UZBEK AND ENGLISH PAREMIAS IN A COMPARATIVE ASPECT

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Annotatsiya. Ushbu maqolada ingliz va o'zbek tillarining qarindoshlik munosabatlari tizimidagi paremiyalarning semantik, miqdoriy va lingvokulturologik tahlili keltirilgan bo'lib, bu turli tilshunosliklardagi obrazlarning xulq-atvori, aqliy va hissiy xususiyatlaridagi farqlarni tushuntirishga imkon beradi. Ushbu izlanish tadqiqotning ilmiy yangiligini hisobga olgan holda ikki xil tuzilgan bir-biriga bog'liq bo'lmagan tillardan paroemiya materiallari asosida stereotiplarning madaniy-milliy xususiyatlarini aniqlash va tavsiflashga qaratilgan birinchi urinishni anglatadi.

Kalit soʻzlar: paremiya, maqol, etnolingvistika, xususiyatlar, madaniyat, leksemalar, lingvokulturologik.

Annotation. The proposed article presents a semantic, quantitative and linguocultural analysis of paroemias in the system of kinship relations of the English and Uzbek languages, which allows us to explain the differences in behavior, mental and emotional characteristics of images in different linguistic cultures. For the first time, the study attempts to detect and describe the cultural and national specifics of stereotypes based on the material of the paroemias of two different-structured unrelated languages, which constitutes the scientific novelty of the study.

Keywords: paremia, proverb, saying, ethnolinguistics, characteristics, culture, lexemes. linguoculturological.

Аннотация. В предлагаемой статье представлен семантический, количественный и лингвокультурологический анализ паремий в системе родственных отношений английского и узбекского языков, что позволяет объяснить различия в поведении, ментальных и эмоциональных характеристиках образов в разных лингвокультурах. В исследовании впервые предпринята попытка обнаружения и описания культурно-национальной специфики стереотипов на материале паремий двух разноструктурных неродственных языков, что составляет научную новизну исследования.

Ключевые слова: паремия, пословица, поговорка, этнолингвистика, характеристики, культура, лексемы, лингвокультурология.

The relevance of the research topic is related to the identification of the national and cultural specifics of parodies about women based on the material of two unrelated languages. This topic is not completely new to research in the field of phraseology and paremiology. The beginning of the study of proverbs and sayings was laid back in the XIX century. The relevance of this study is also related to the fact that there are still controversial issues and unresolved problems in the theory of phraseology and paremiology. Thus, the descriptions of the paroemias as an important fragment of the linguistic picture of the world of the two languages studied by us in linguocultural terms have not been fulfilled.

Over the past 40 years, a kind of "paremiological boom" has been observed in linguistics [1], caused by the dynamization of modern society, which stimulated the activation of national consciousness, and with it interest in proverbs and sayings and their functioning in the language.

Any national language has a wide arsenal of proverbs and sayings, these pearls of folk wisdom, which carefully preserve the cultural and linguistic traditions of peoples.

Following V. I. Dahl, we call a proverb "a short parable", "judgment, sentence, teaching, expressed in a roundabout way and put into circulation, under the coinage of the nationality", a saying – "a roundabout expression, figurative speech, a simple allegory, a roundabout way of expression, but without a parable, without judgment, conclusion ... this is one first half of the proverb". A paremia (from the Greek. παροιμία — a saying, proverb, parable) is a stable phraseological unit that represents an integral sentence of didactic content. Paroemias include proverbs that are complete sentences and sayings that are fragments of sentences. Paroemias are speech clichés that are close in imagery and aphorism to winged words, however, unlike the latter, they are anonymous sayings.[2]

In Semiotic terms paremiias are linguistic signs of a metaphorical nature used by native speakers of national languages and cultures to denote typical situations and relationships that take place in nature and in human society. Studied from the standpoint of etymology and ethnolinguistics, units of this genre can provide rich and diverse material for understanding the traditional culture of any nation [3].



Ethnolinguistics (from Greek. *ἔθνος* - people, tribe and linguistics), a field in linguistics that studies language in its relation to culture, the interaction of linguistic, ethnocultural and ethnopsychological factors in the functioning and evolution of language. In a broader sense, Ethnolinguistics is considered as a complex discipline that explores with the help of linguistic methods the "content plan" of culture, nar. psychology and mythology, regardless of the ways of their formal representation (word, object, ritual, etc.).[3]

A broader understanding of the subject and tasks of Ethnolinguistics contributed to the revival of research in the field of folklore studies since the 1970s and 80s, where new aspects of the interrelationships of language and culture are revealed.

Within the framework of sociolinguistics, psycholinguistics, and ethnology, tasks are also set to describe the history of specific languages (families of languages) in close combination with the ethnic history of their speakers; to create ethnolinguistics. atlases (development of ethnolinguogeography); research within the framework of the problem of the correlation of language and culture of conceptual constants that manifest themselves differently in language and culture, but have one essence (meaning) - the concepts of norm and normalization, the concepts of territorial and social dialects in language and language culture, language family and cultural group (family), proto-language and prakulture, etc.; tasks of studying the borderline spheres of linguistics and mythology based on a unified view of these phenomena as semiotic sign systems.[4]

Lexemes are interesting for our research because they are included as components in the paroemias of both English and Uzbek languages, for example: Between the upper and nether millstone. – Ikki xotin olibsan, bir baloga qolibsan; Much law, but little justice. – Haqiqat- osmonda, narvoni- hamyonda; Better late than never. – Hech bo`lmagandan kech bo`lgani yaxshi; Wisdom is the wealth of the wise. – Dono – durdan a`lo; It makes two to make a quarrel. – Qars ikki qo`ldan chiqar, qizg`anch – yo`ldan; Greedy as a wolf. – Bo`rining o`zi to`ysa ham, ko`zi to`ymas; Youth will serve. – Yosh kelsa – ishga, qari kelsa – oshga; Zeal without knowledge is fire without light. – Bilmaganning bilagi tolmas; Words are but wind. – Gap bilguncha ish bil; A word in season. – Vaqtida ogohlantirmoq – do`stning ishi; So goes the world. – Umr o`zar, husn to`zar; Set the wolf to keep the sheep. – Bo`rib bor bo`lsin desang, qo`y but bo`lmas; Grease the wheels. – Moysiz arava o`q yer; Wedlock is a padlock. – Vafosizga berilma, vafolidan ayrilma.

In general, proverbs represent "a powerful source of interpretation, since they are traditionally passed down from generation to generation, the language of an everyday culture that has been formed for centuries, in which all the criteria and attitudes of this native—speaking people are reflected in a sentential form." [5]

It is proved that the paroemias that verbalize typical situations and representations of different peoples begin to play the role of standards or stereotypes of culture, which allows not only to understand the mentality of another ethnic group, but also to compare its inherent understanding of a particular phenomenon, process, behavior with how it is verbalized in another language. As a result of the study, the mechanisms of reflecting the linguistic picture of the world in the compared languages were revealed and similarities and differences in the use of these lexemes in the paremiological fund of both languages were established.

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