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**LINGUISTIC FEATURES OF PROVERBS WITH THE BASIC CONCEPT  
OF THE WORLD IN THE RUSSIAN AND UZBEK LANGUAGES (ON THE  
MATERIAL OF COLLECTIONS OF PROVERBS).**

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**ABSTRACT**

The article uses the materials of the doctoral dissertation (PhD) on the philosophical sciences of Safronov Elbek Olegovich on the researched topic: "Semantic and stylistic-linguistic characteristics of proverbs with basic concepts of the world in Russian and Uzbek languages". Concrete analysis of the linguistic features of proverbs with the main concept of the world in the Russian and Uzbek languages (on the material of proverb collections) is described. This is a study that has no parallel in the world, so it's relevant not only to the scientific community, but to all of humanity.

**Keywords**

Worthy competition; outstanding thinkers; worldview; inextricably linked; extensive paremiological bibliography; linguistics and culturology.

Since ancient times, the paremiological fund has interested scientists. Aristotle (384-322) was the first to classify and systematize proverbs and maxims (proverbs). He noted that proverbs are elements of old philosophy that have survived due to their brevity.

Proverbs have always been the brightest and at the same time one of the most stable parts of national languages, making a worthy competition to the sayings and aphorisms of outstanding thinkers. Proverbs and sayings vividly express the image of the people's thinking, as well as the peculiarities of the national character. Proverbs and sayings - is a short but profound genre of folklore. They express the



worldview of many people through their social functions and reflect certain features of the historical development and culture of the respective people.

The world of proverbs and proverbs is fertile ground for research work by scientists of various specialties – paremiologists, linguists, literary scholars, folklorists, ethnographers and others. This is very appropriate, since a proverb, despite its small size, can be considered in various aspects of research. A proverb is of great interest as a holistic (semantically and structurally) text for text linguistics – a relatively young branch of language science. Since different proverbs in the same language, even related and unrelated languages, can belong to the same logical type and express the same situations, they are directly related to logical semantics and semiotics. Since a proverb is a certain syntactic unit – a sentence, the formal structure of a proverb should be studied using grammar.

In the second half of the XX century, comparative linguistics began to develop intensively with the involvement of Slavic languages (primarily Russian), on the one hand, and Turkic languages (Uzbek, Kazakh, Tatar, etc.). If in the recent past, books, magazines, and monographs were the primary means of updating modern linguistic trends, now television and Internet communications have taken their place.

The semantics of proverbs and sayings are very broad and practically unlimited, describing virtually all branches of human life. At the same time, proverbs and sayings may be similar in meaning, despite their diversity in form and language.

The use of proverbs in literature has a rich and venerable tradition. There is a certain consensus among scholars that proverbs and fiction are inextricably linked with antiquity. At the same time, there is less clear understanding of the cognitive and compositional motives that govern the use of proverbs in fiction and other socio-cultural fields: advertising, education, law, journalism, music, painting, politics, religion, etc. Since different fields are studied using different theoretical and methodological tools, it is quite difficult to define a common basis on which the study of proverbs is built. It is also argued that terms such as literary work and proverb are complex and difficult to define; and in different eras they mean different things. In the extensive paremiological bibliography, scientific debates about the functions of proverbs are conducted from different points of view, ranging from folklore and psychology to rhetoric, linguistics and culturology. The implementation of the classification of categorical meanings of time, the definition of the system of temporal markers of time relations in proverbs of the languages studied, is the analysis of their similarities and differences, the identification of their universal and national-cultural properties.



<u>Русский вариант</u> <u>пословиц с базовым</u> <u>понятием «МИР».</u>	<u>“TINCHLIK” asosiy</u> <u>tushunchasi bilan</u> <u>maqollarning o‘zbekcha</u> <u>varianti.</u>	<u>Proverbs with the basic</u> <u>concept of "PEACE" translated into</u> <u>English.</u>
1. В мире жить – мирское и творить.	1. Dunyoda yashash dunyoviy va yaratishdir.	<b>1. To live in the world is to create the worldly.</b>
2. В мире жить – с миром жить.	2. Tinch yashamoq – tinch yashamoq.	<b>2. To live in the world is to live with the world.</b>
3. В мире не одни двери.	3. Dunyoda faqat eshiklardan ko'proq narsa bor.	<b>3. There are not only doors in the world.</b>
4. В мире такой уговор: кто похитил, тот и вор	4. Dunyoda shunday kelishuv bor: kim o'g'irlik qilsa, o'g'ri	<b>4. There is such a deal in the world: whoever steals is a thief.</b>
5. В мире, что в море.	5. Dengizdagi dunyoda.	<b>5. In the world, as in the sea.</b>
6. В миру всего много, как в море воды.	6. Dunyoda suv dengizi kabi hamma narsa juda ko'p.	<b>6. In the world there is a lot of everything, like water in the sea.</b>
7. В миру жить – миру служить.	7. Dunyoda yashash - bu dunyoga xizmat qilishdir.	<b>7. To live in the world is to serve the world.</b>

The above examples of proverbs express the deep semantic coloring of the concept of “life without war” - to live in harmony, stability and security of the entire globe.

As a basis, a proverb generalizes experience and draws conclusions about the past; as a scenario, it performs a moralistic and didactic function and thus looks to the future. There are certain patterns in the interaction of levels and sublevels. Proverbs that have only a direct (i.e. literal) meaning can be called proverb-proverbs. Proverbs with a figurative meaning are proverb-metaphors. Among them, proverbs with an allegorical metaphor stand out, which is characteristic, first of all, of proverbial linguistic signs. Proverbs can be considered as a variant of social context models that allow a person to navigate in various life situations: proverbs generalize certain situations and determine a behavior scenario. The second most important unit of the proverbial picture of the world is the cogniteme – a propositional unit of knowledge, smaller than a proverb. Cognitemes form a cognitive model of a proverb, cognitive structures that are correlated with groups of proverbs of different sizes, proverbial concepts and prototypes. The cognitive structure of proverbs is a scheme for representing knowledge related to a group of



proverbs or the entire corpus of proverbs. The cognitive structure is a “compressed” semantic space (cognitive space) with certain “condensations” in the form of repeating/frequent cognemes. The cognitive structure differs from the semantic field: the end result of describing the semantic field is the establishment of semantic relationships between linguistic units, the allocation of central and peripheral ones, while the linguistic shell of the existence of units of the semantic space determines the discreteness of its distribution. The semantics of the internal form of linguistic units is not taken into account when analyzing the semantic field. The result of the reconstruction of the cognitive structure is the construction of a semantic scheme, in which linguistic units - carriers of semantic material for the scheme - play a subordinate role, and the main thing is the definition of a set of cognitive elements.

Cultural heritage, national values of the people, the life of great thinkers, and today's achievements play an important role in shaping the sense of national pride, honor, and conscience of the future generation of the Republic of Uzbekistan

A treasury of wise thoughts - this is how you can call the proverbs and sayings of the Uzbek people. Of course, not everyone uses them, but it is impossible to imagine the Uzbek language without this integral part of folklore. Delving into the meaning of each one, you understand that you cannot say it better, proverbs hit the mark, ridiculing a person's actions, revealing his essence. They are like the instructions of elders, which are important to always follow.

"Proverbs are the decoration of communication," - this is what Uzbeks say when talking about proverbs. This is due to the fact that in the past, proverbs were effectively used in conversation. They serve to express thoughts and convey their content. In the Explanatory Dictionary of the Uzbek Language, a proverb is described as follows: "a genre of folklore; a short and capacious, figurative, grammatically and logically complete, wise statement, deeply meaningful speech. They are based on the centuries-old experience of mankind.

Proverbs embody life observations, attitudes towards society, history, state of mind, ethical and aesthetic feelings, positive qualities of our ancestors. They have been polished by the people for centuries and turned into a laconic and simple poetic form," says Nodir Makhmudov, a member of the Creative Union of Journalists of Uzbekistan.

Examples of proverbs of the Turkic peoples were first given in “Devon Lugotit Turk” by Mahmud Kashgari. Created in the 11th century, it is the first Turkic encyclopedia of a philological nature; in it, Kashgari revealed the lexical features of the ancient Turkic (Uzbek) language in both practical and theoretical terms. Some of the proverbs, and there are more than four hundred of them, as well as sayings



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and oral sayings in the "Dictionary of Turkic Dialects", are still used in various versions among the Uzbek people.

The scope of application of folk proverbs covers various areas of human life. Since the events in a person's life are not limited, it is impossible to measure the boundaries of the content of proverbs, they are used in their works by famous Uzbek poets and writers. This is especially true for Alisher Navoi, Mukimi, Chulpon, Utkir Khoshimov. The titles of some great works consist only of proverbs: (Alisher Navoi), ("Only the dead sleep eternally"), "The death of a horse is a holiday for a dog" (Abdulla Kahhor). In Uzbekistan, the older generation, unlike modern youth, almost always decorates their speech with proverbs and sayings. In rural areas, you can often hear a mother-in-law scolding her daughter-in-law with a well-aimed, but harmless proverb, a grandfather admonishing his grandchildren, and a father expressing his attitude to his son with it. Each of them laconically and accurately formulates a thought, reflects feelings, mood, joy or sadness. A state with a great future should first of all take care of the culture, education and spirituality of its citizens, future generations. Due to its geographical location, being at the crossroads of the Great Silk Road, Uzbek culture has passed through various civilizations that survived numerous conquests of the ancients. Persians, Greeks, Chinese, Arabs, nomadic Turkic tribes, Mongols and later Russians were also included in various periods of the history of Uzbekistan, which made a significant contribution to the culture and way of life of the Uzbeks. Uzbek culture is dances and songs, literature and painting, cuisine and clothing, applied arts and language. The Uzbek language is rich in vocabulary, diverse, lively and one of the developing languages, carefully preserving folk traditions, dances, songs, proverbs, sayings are a key element of the national mentality. "The national language is the history and future of cultural heritage, a mediator between them, a national treasure and an example of their own identity. From a linguistic point of view, proverbs of each nation are guided by its worldview, objective phenomena as the basis of its values and national mentality. Basically, its content is reflected in the life, traditions, history and culture of the people. Proverbs reflect the originality of thinking, way of thinking, spiritual world, morality, principles of education, attitude to customs, beliefs and superstitions of the people.

Oral folklore is rich in small genres, but the proverb occupies a special place due to its brevity. It generally confirms the properties, characteristics, upbringing of people or phenomena, evaluates them or establishes an indisputable course of action. Proverbs as sources of culture reflect the originality, geographical location, life, traditions and customs of ethnic groups.

For Uzbeks, a proverb has a double meaning. It is both a timely wise word and a measure of common sense in comparison with a specific life situation, action or



statement. A proverb is a popular folk genre in Uzbekistan. Uzbek proverbs are specific figurative formulas and metaphors of certain fragments of life experience. In the process of studying proverbs, we can see that most proverbs have a subtle rhyme, like a charming song, and the situations expressed reflect the appearance through deep images and impressive rhythmic lines.

When studying proverbs of a foreign language, first of all, it is necessary to take into account the common features and differences characteristic of the proverbs of the compared languages. In folklore and linguistics, by analyzing the cultural and national characteristics of two languages, the national uniqueness of proverbs is revealed in their language or in the process of comparing them. We see that these folk aphorisms are pure and perfectly understandable in the language

In the process of comparing proverbs, you can use another proverb that has an alternative form and is compatible with the meaning of the translated language. However, it is difficult to translate words about national characteristics, terms related to age, family relationships and profession, elements of social life, which originate from the national mentality and have long belonged to only one people.

The study of theoretical and experimental sources devoted to the translation of proverbs allows us to generalize that adequate reproduction of proverbs and sayings is a special translation problem. There are several ways to reproduce proverbs and sayings from one language to another. A proverb is translated as a full correspondence (equivalent) when in the target language there is a correspondence that is equivalent in meaning, function and stylistic characteristics of the original proverb and coincides with it completely or basically in its figurative content. Partial correspondence is used when the proverb of the target language is equivalent to the proverb of the language in meaning, function and stylistic coloring, but differs in its figurative content.

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