

INTENTIONAL USAGE OF UZBEK PROVERBS ABOUT WEALTH AND POVERTY

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Annotation: This article is about the purposeful use of proverbs on the topic of wealth and poverty in English and Uzbek and the use of proverbs based on the culture of each nation. The article analyzes the occurrence of English and Uzbek articles in the context and what they mean. Along with this, theoretical information is also provided. The facts that are analyzed are taken from the works and analyzed in context determines the relevance of the article.

Keywords: linguacultural, context, culture, poor, rich.

Аннотация: В данной статье речь идет о целенаправленном использовании пословиц на тему богатства и бедности на английском и узбекском языках, а также об использовании пословиц с учетом культуры каждого народа. В статье анализируется появление английских и узбекских артиклей в контексте и что они означают. Наряду с этим также предоставляется теоретическая информация. Тот факт, что анализы взяты из произведений и проанализированы в контексте, определяет актуальность статьи.

Ключевые слова: лингвокультурный, контекст, культура, бедные, богатые.

Nowadays, linguocultural studies are one of the main directions of linguistic research, which studies the national and cultural peculiarities of the structure of speech communication, arising from the psyche of the language, the specificity of the linguistic mentality. This direction explores the expression of the national spirit reflected in language. This field of linguistics is directly related to philosophy, national character, mentality. It represents the knowledge that has a national and cultural character, the structure of the complex of speech communication. In recent years, a new concept called “cultureme” or “linguocultureme” has emerged in science as an object of study of linguocultural studies. In particular, Professor A. E. Mamatov describes linguoculture as “a complex linguistic-material unit that expresses the material and spiritual culture of a particular people, nation, its whole existence in units of language and speech”

The lexical difference of culture is that it can be a word, a sentence, or a complete sentence that exists in a particular language and can express national, religious, social, and moral characteristics or a particular situation that is specific to the culture of the speakers of that language. Examples of cultures that reflect the ethnic identity of the English-speaking undertaker and the English breakfast, the Uzbek-style bridal salute, and the Uzbek-style salutation.

The emergence of linguocultural studies is associated with the development of philosophical and linguistic theories in the XIX-XX centuries. In the last decade, several studies in this area have emerged in Russia. In particular, V. Maslova’s book “Introduction to Linguoculturology” is one of the most popular manuals in this area. It describes the research areas of modern linguistics and describes in detail the methodological basis of this science.

Doctor of Philology, Professor U. Yusupov in his book “Contrastive linguistics of the English and Uzbek languages” a section.

Factors such as the occurrence of cultures in proverbs and the fact that proverbs themselves are cultures determine the linguocultural features of proverbs. The following is an example of proverbs about wealth and poverty in English and Uzbek. The semantic and linguocultural aspects of proverbs in these languages are narrowly analyzed.

Context interacts with the semantic content of an utterance in two fundamental ways: It is crucial in determining the proposition (or question, command, etc.) that a speaker intended to express by a particular utterance, and it is in turn updated with the information conveyed by each successive utterance. The first role – the context-dependence of interpretation – is most obvious when phenomena like anaphora, ellipsis, and deixis are involved. When these occur in an utterance, its semantic interpretation is essentially incomplete, and the intended truth conditions can only be determined on the basis of contextual clues. [Horn L. R. 2006: 199]

The phenomenon of context dependence can be conceived more broadly in terms of felicity. The aptness of an utterance depends on its expressing a proposition that one could take to be reasonable and relevant given the context. We thus have to look at the context to determine what was expressed, either because the utterance was incomplete, as with anaphora or ellipsis, or because its *prima facie* interpretation would appear to be irrelevant or otherwise infelicitous.

Below, some proverbs are analysed from the “Shaytanat”, which written by Tohir Malik. These examples are from 4th book, written in 1993.

“Asadbekning ishtahasi bo‘lmasa ham o‘rtog‘ining zo‘ri bilan sho‘rvani xo‘rillatib ichib oldi-yu, peshonasidan ter chiqib, tanasi yayradi. Ikki piyola choyni ketma-ket ichib olgach, Jalil lo‘labolishga yonboshladi:

– Kambag‘alning to‘ygani – chala boy bo‘lgani, – dedi u kekirib. – Senga qo‘shilib men ham boy bo‘ldim, xudoga shukr.” [Tohir Malik. 1993: 102]

While analyzing this example, we must first find out what the proverb itself means. This proverb is about the life of a poor person, about how important it is for a poor person to feel happy, even if he just eats. Because such people live mainly to feed their stomachs, and satiety is equal to wealth for them. In the play, we know that the protagonist is Asadbek, and he is rich, but his friend Jalil is just a simple man. That’s why he jokes with his friend and uses this proverb. At the same time, we can see a little exaggeration here.

“Nomusning toptalishini eng so‘nggi chora deb bildi. “Gadoning dushmani gado bo‘ladi”, deganlaridek, Moskvada Xongirey yakka hokim emas, uning payiga tushadiganlar ham topiladi. Asadbek hozir chora izlab ulardan birining huzuriga bormog‘i mumkin edi.” [Tohir Malik. 1993: 254]

This proverb is also used mainly for the poor. Because if a person is poor, a rich person is not hostile to him, it is useless. Only those like him can be hostile to him. As for the use of the proverb in the play, one of Asadbek’s biggest enemies is Khongirey. When he attacks Asadbek, he also wants to respond accordingly. However, due to some problems, it is not strong enough. Then he wants to get help from the enemies of another Khongirey in Moscow, where Khongirey lives. Because, of course, there were those who were enemies of Khongirey. That is why he applies this proverb to his enemy and his enemies. No one is divided into rich and poor. It is simply said that everyone is hostile to those who are like him.

This example is from 1st book, written in 1989.

“Yorug‘ dunyoda birov boy, birov kambag‘al yashagani bilan, o‘lim topganidan so‘ng tenglashadi, deyishadi. Darhaqiqat, boyga ham, kambag‘alga ham o‘sha yer, o‘sha kafan tegadi. Unisi ham, bunisi ham tuproqqa qoriladi.” [Tohir Malik. 1989: 96]

It can be said that this article is used in its context. Because the work covers the lives of rich and poor people, it is said that no matter who they are, they will be equal after death. Therefore, it means not to strive for wealth in this world.

This example is from 2nd book, written in 1991.

“O’sha falonchi esa boshini guvalaga qo’yib jimgina yotaveradi, umr bo’yi to’plagan boyligi esa bu dunyoda qolaveradi. Boyning boshiga par yosti, kambag’alnikiga tosh qo’yilganini hech eshitganmisiz? Boylikni olib ketish imkoni bo’lganida edi Olloh taborak va taolo bandalariga murojaat qilib, “dunyoga aldanmanglar”, demas edi.” [Tohir Malik. 1991: 158]

This proverb is similar to the above, only in different texts and in different forms. But the meaning is almost the same. It also points to the equality of people after death, the inability of the rich to have a special blessing. Therefore, it is important to think about the Hereafter without being deceived by the adornments of this world.

The next example is from the book “Qo’sh ustunimning biri” which was written by Abdunabi Haydarov in 2014.

*“Chiroqning xira nurida yuzimga sinchkov tikiladi. Ertakni mijja qoqmay, berilib tinglayotganimga ishonch hosil qilgach, yana tilga – Afsus, ming afsus, **kambag’alni tuyaning ustidayam it qopishi haqqi rost ekan.** Ittifoqo, kech kuzning yog’inli-sochinli kunlaridan birida qishloqqa egniga qora rangli uzun charm kamzul, oyog’iga nag’al poshnali xrom etik kiygan, beliga timqora g’ilofli nagan taqqan badqovoq, nigohlari o’ta sovuq odam kirib kelibdi.* [Haydarov A. 2016]

This proverb mainly refers to the inequality of the poor. Because it has long been said that a poor person always suffers and is discriminated against. They have always lived in guilt. Therefore, even if they see a light, they will be blamed. The context also points out that this proverb is spoken in the language of a poor man.

Proverbs serve to describe, define and express the culture of the language in which they exist. One can see national notions, things, feelings, traditions, well-known ancestors, even the names of places – cultural points in the fund of a language. Also, the social and pragmatic view allows us to look beyond the linguistic structure of proverbs in order to explore the reach amount of background knowledge and cultural beliefs they portray.

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