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LEXICO – SEMANTIC FEATURES OF THE PROVERBS BY THE NAMES OF BEVERAGES AND VEGETABLES IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES

Abstract: This article examines the extent to which English, Russian, and Uzbek proverbs have been studied by scholars and the lexico – semantics of proverbs related to beverages and vegetables in English, Russian and Uzbek on the basis of reliable linguistic facts, reveals the similarities and differences of the thematic group paremas analyzed. The lexical semantics of proverbs related to beverages and vegetables in English, Russian and Uzbek are analyzed in detail.

Key words: lexico-semantic group, paremas, saying, folklore, drink, water, tea, vegetables, English, Uzbek, Russian, proverbs.

Language: English

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Introduction

A **proverb** (from Latin: *proverbium*) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. Collectively, they form a genre of folklore.

Some proverbs exist in more than one language because people borrow them from languages and cultures with which they are in contact. In the West, the Bible (including, but not limited to the Book of Proverbs) and medieval Latin (aided by the work of Erasmus) have played a considerable role in distributing proverbs. Not all Biblical proverbs, however, were distributed to the same extent: one scholar has gathered evidence to show that cultures in which the Bible is the major spiritual book contain "between three hundred and five hundred proverbs that stem from the Bible," whereas another shows that, of the 106 most common and widespread proverbs across Europe, 11 are from the Bible. However, almost every culture has its own unique proverbs [1].

Language is a whole world with its own structure, a system of values, problems and experiences. Proverbs and sayings, phraseological units, neologisms, winged expressions and other means make the speech brighter, more imaginative, and thus stimulates communicative, cognitive and aesthetic motivation to master language. Proverbs and sayings are an element of folk art that allows you to express and express people's wisdom in a concise and figurative way, to reflect the history and world outlook of the people, their customs, traditions, customs and values. They have common sense and humor, emotional expressiveness and the ability to express feelings and mood, national identity and depth of culture of the people - the bearer of the language.

Proverbs and sayings provide an excellent opportunity to get acquainted with the life and culture of the people for whom this language is native, convince us that different peoples may have the same views and moral values. The study of proverbs and sayings promotes an understanding of the mentality and national character of the speakers of this language.

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Proverbs and sayings, as a whole, cover most of human experience [3].

Analysis of Subject Matters

In English, Russian and Uzbek, there are hundreds of proverbs and sayings. They were created by many generations of people, developed and perfected over the centuries. Questions of the origin of proverbs and sayings were studied by Russian, English and Uzbek linguists. The greatest contribution to the study of the theory of the origin and classification of proverbs and sayings was introduced by Zhukov V.P., Kunin A.V., Sokolov Y.M., Sviridov L.F., Rybnikov M.A. The problems of learning English proverbs are devoted to the work of English and American linguists, among them Reidaut R., Whitting K., Meader U., Taylor A. and others. The founder of studying the proverbs of the Turkic (Uzbek) language is Mahmud Kashgari.

Under the lexico-semantic group (LSG) we mean a lexical union in which words are grouped on the basis of an integral scheme, a set of differential scheme can be the same type and specific for each LSG. The historical process of word movement from concreteness to abstractness, from the preservation of the original lexical meaning to its weakening, extinction and transformation into a new, phraseological code - the semantics of the pares is traced and argued [5].

The ability of proverbs and sayings to accumulate and translate cultural experience of the people allows us to trace the ways of distribution of various food products, their value-appraisal interpretation, the development of certain rules for food consumption and the emergence of moral and ethical ideas and norms that were formalized in the form of proverbs, Laws and regulations. Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better understanding and rapprochement. It should be noted that many English, Russian and Uzbek proverbs and sayings are multi-valued, which makes them difficult to interpret and compare. When selecting Russian and Uzbek correspondences of the English proverb, the obligatory criterion was the coincidence of one of the meanings (as a rule, the main one). Nevertheless, it is important to remember that, developing in different historical conditions, English, Russian and Uzbek proverbs often used different images to express the same or similar thought, which, in turn, reflect the different social structure and way of life of the three peoples and Often are not absolute equivalents.

The collected material can be divided into the following LSG. They provide an opportunity to consider proverbs of English, Russian and Uzbek languages in comparative-comparative terms.

The combination of lexical units with the meaning of "drinks" includes generic "*drink* /

напиток / *Ichimlik*" and species "*water* / *вода* / *suv*", "*wine* / *wine*", "*beer* / *beer*", "*tea* / *чай* / *choy*", "*kvass*", "*Vodka* / *aroq*", "*kissel*", "*sharbat*", "*champagne*".

In English, in proverbs and sayings, we identified the components of *wine* and *beer*: *You drink vinegar when you have wine at your elbow; He that drinks is not wine after salad is in danger to be sick.* Beer church ale was an indispensable attribute of parish holidays (this explains its name: *church* in English means "*church*"). It was made by English landladies, and money from the sale of beer went to the maintenance of churches and monasteries: *Bread is the staff of life, but beer's life itself; Good ale is meat, drink, and cloth.*

In Russia, **water** has always been treated with special reverence. People understood the importance of water quality, welled healing properties were attributed to well water, and around the wells there was always a special mystical atmosphere, since wells have always been a place of special solitude, spiritual tranquility and unity with nature: *Drink water, water will not confuse the mind; Peace drinks water, but restlessness honey; It is better to drink water in joy than honey in the steep.*

Research Methodology

Since the 10th century, the **wine** imported from Vizantium was also known in Russia and, of course, it formed the basis of proverbs and sayings: *Чужое вино и пил бы, и лил бы, и скупаться попросил бы* (Alien wine would drink and pour, and would ask for money); *Поздно Пей воду, вода не смутит ума; Покой пьет воду, а беспокойство мед; Лучшие воду пить в радости, чем мед в кручине. беречь вино, когда бочка пуста* (Late to save wine when the barrel is empty).

No less popular among the Russian people is **beer**. In villages beer was brewed usually 1-2 times a year. Most often they brewed beer on the day of St. Nicholas the Miracle-Worker, especially revered in Russia: *Мужик лишь пиво заварил, уж черт с ведром* (The man made beer only with the bucket); *He богатый пиво варит, тороватый* (Not rich beer is brewed, cheated).

Traditionally in Russia **vodka** is an indispensable element of any cheerful feast, but few people today know that in ancient Russia this drink was, first of all, treated as a medicine. The first mention of vodka in the annals of Ancient Rus is found in the 15th century. Then a strong alcoholic beverage was called "wine bread". In the history of Russia there were even times when a bottle of vodka became a kind of national currency, which was paid for various kinds of small services, preferring a similar type of settlements to cash transactions. Vodka in Russia is truly a unique cultural phenomenon, deserving not only respect, but also a careful scientific study: *На хлеб займы не найдешь, а на водку – дают* (You can not lend bread to bread, but give it to

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vodka); *Сколько вина ни пей, а водкой похмеляться* (How much wine you drink, and drink vodka).

It should be noted that Russian proverbs severely condemn drunkenness, as evidenced by specific examples: *Вино – друг, обойдет вокруг. Вино уму не товарищ. Водочка да лодочка – ненадежные друзья. Вино работе не товарищ. Вешний путь – не дорога, пьяного речь – не беседа. Вино уму не товарищ. Напьюсь пьяным – потеряешь разум. Вино с разумом не ладит. Вино с разумом в ладу не живут. Вино с разумом не ходят: хмель шумит – ум молчит. Чарка вина не прибавит ума. Пьяный и дурак – родные братья.* (Wine - a friend, will go around. Wine is not a friend to the mind. Vodka and the boat are unreliable friends. Wine work is not a companion. The road ahead is not a road, drunk speech is not a conversation. Wine is not a friend to the mind. Drink yourself drunk - you lose your mind. Wine with reason does not get along. Wine with intelligence does not live in harmony. Wine with reason does not go: hops make noise - the mind is silent. Charka wine will not add to the mind. Drunk and fool are siblings) [8].

Wine brings many troubles to people, this is confirmed in proverbs: Wine creates guilt. *Вино вину творит. Вино сперва веселит, а потом без ума творит. Зелено вино на пагубу дано. В стакане больше тонет людей, чем в море. Где водка, там и сатана рядом. Много вина пить – беде быть. Пить до дна – не видать добра. Не вино виновато, а пьянство* (The wine at first cheers, and then does without a mind. Green wine is given for perdition. In a glass more people drown than in the sea. Where there is vodka, there's Satan nearby. It is a lot of wine to drink - to be trouble. Drink to the bottom - do not see the good. It's not wine that's to blame, but drunkenness).

Drunkenness leads to disastrous consequences and new troubles: *Нынче гули, завтра гули: эти гули в лапти обули. Подружишься с вином – останешься нагишком. Стаканчики да рюмочки доведут до сумочки (до нищенства). Работа денежки копит, а вино топит* (Today's ghouls, tomorrow's ghouls: these ghouls have been shod in bast shoes. Make friends with wine - you will remain naked. Glasses and glasses will bring to your handbag (to beggary). Work saves money, and wine drowns).

Russian **kvass** is one of the best non-alcoholic beverages, in taste and nutritional quality, unparalleled. Invented more than a thousand years ago, kvass enjoys well-deserved popularity even now. The presence of kvass pointed to the well-being in the house, the fortress and the stability of everyday life: *Часом с квасом, а порою с водою; Пью квас и квас хлебаю. И плохой квас лучше хорошей воды* (Hour with kvass, and sometimes with water; I drink kvass and eat kvass. And bad kvass is better than good water).

Kissel in Russia is famous for a long time: the chronicler Nestor in the "Tale of Bygone Years" told us the story of how oat jelly saved the city of Belgorod. When the Pechenegs besieged him, the inhabitants suffered a terrible famine and decided to surrender to their enemies, but the old man alone had to boil the jelly from the last remnants of oats and honey and put it down in the well. Fruit and berry sweet jelly appeared at us relatively recently, at the beginning of the XIX century, after the spread of potatoes and the beginning of starch production[7].

Kissels almost did not change in two centuries, only became more liquid: *Где кисель, тут и сел, где пирог, тут и лег; То и благо, у кого есть кисель да брага; И то зубы, что кисель едят* (Where the kissel, here and sat down, where the pie, then lay down; That's good, who has kissel and braga; And then the teeth that kissel eat). In Russia consumed are also such drinks as **champagne** and **cognac**. Russian people perceive champagne and cognac as a drink for a friendly feast: *Нам все равно, что коньяк, что вино; Пьет шампанское, а на спичках экономит* (We do not care what brandy, that wine; He drinks champagne and saves on matches).

The life and life of the people impose an imprint on the semantics of proverbs. So, the huge role of **water** in the life of the Uzbek people and its relatively limited reserves determine the most careful attitude to water, reflected in many proverbs. For example: *Сув – ёруклик; Сувлик – бойлик; Сувсиз ер – мозор, сувли ер – гулзор.*

In the proverbial expressions of the Uzbek language there is a component of the **sharob** (wine, spirit drink): *Шароб текин бўлса, ҳамма ичар, текинхўр виждонидан кечар Шароб узумдан ранг олар, одам одамдан ранг олар. Сумбуланинг суви – шароб*[11].

Calling the tea table the soul of the family, the Uzbeks emphasize its importance in the tableau ritual. Uzbek green and black tea is very hot and strong in taste. There is a salty tea in Uzbeks, diluted with milk, of course, for Europeans such tea is unusual, but it does not surprise Uzbeks. It is called shirchoy. In Uzbek there is a term and **chamma choy**. *Чойнинг сўнгини дўстинга бер. Ширин чойнинг бўлмаса, ширин тилинг бўлсин. Ҳамма чой – бир ёқ, шамма чой – бир ёқ. Пишмаган этни егали бўлмас, қайнамаган чойни – ичгани. Ёғи йўқ, қаймоғи йўқ, чойи курсин, хайри йўқ, эҳсони йўқ бойи курсин*[4].

In LSG "Vegetables" the generic seed is «cabbage /капуста/карам», «carrot/морковь/сабзи», «garlic /чеснок /саримсоқ пиёз», «potato/картофель (картошка)/картошка», «onion/лук/пиёз». In Russian proverbs and sayings, the species "**beet /lavlage**", "**cucumber / bodring**" and "**turnip /sholom**" were identified. In proverbs and sayings of

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the English language there is such a lexeme as "gourd / tavern".

In English: *It's no use boiling your cabbage twice. If there's no apple one eats a little carrot. He holds out a carrot to somebody. Garlic is as good as ten mothers. The mortal always smells of garlic. The Potato grows in silence, the iron corrodes in silence. It's easy to halve the potato. A cat has nine lives, as the onion seven skins. If there is only bread and onions, still have a happy face. Keep your secret in your own gourd. The gourd that never leaves the boozing center attains cracks.*

In Russian: *Вырастишь капусту – в закромах не будет пусто. Капуста не пуста, сама летит в уста. Съешь и морковку, если яблочка нет. Огуречек в кадке, а морковь – на грядке. Лук с чесноком – родные братья. Год за годом жую чеснок, ежегодно дерёт мне горло. Картофель – второй хлеб. Картошку копать – не руками махать. Лук семь недугов лечит. Лук да баня все правят. Без свёкли борща не ищи. Красна свёкла, хоть и в черной земле растёт. Чем не молодец, коли нос с огурец. Рена брюху не укрепя.*

Analysis and results

In the Uzbek language: *Каромат билан карам пишмас, қаноат билан қорин тўймас. Пиёзни мард артсин, сабзини – номард. Ёмоннинг дўсти кўп, пиёзнинг – нусти. Топган гул келтирар, топмаган – бир бог пиёз. Топган ниёз, топмаган ниёз. Пишмаган ошдан хом ошқовоқ яхши. Бой бўлсанг, шолгом е, камбагал бўлсанг – палов.* Proverbs exist for centuries, thousands of years. The inquisitive human mind observes the phenomena of the surrounding world, learns the laws of its development, comprehends social and economic relations. The results of this creative activity of the mind are often clothed in brief, accurate, capacious phrases called proverbs. Proverbs are not acquired by individuals, but by all native speakers [14].

Proverbs and sayings, being a part of the culture of this people, always remained and will remain relevant, despite the development of economics and technology, on progress, etc. At any time proverbs and sayings will be a characteristic feature of this people, the object of attention and research [14].

An analysis of the collected material showed that some proverbial and preconceived formations, traditionally represented in dictionaries and reference books as variants of larger units, are in fact completely independent utterances. The use of proverbs and sayings in English, Russian and Uzbek classes contributes to better mastery of these subjects, expanding knowledge of a particular language and the features of its functioning. Accession to the culture of the country of the studied language through elements of folklore gives students a sense of belonging to another people.

Thus, it can be concluded that English is the language of expressions. In the Russian language, many synonyms and colorful words, according to the richness and diversity of expressions, are among the first places among all the languages of the world. The Uzbek language has been known for centuries on various topics by proverbs. Proverbs, sayings and expressions are very imaginative, and when they are literally translated, it often turns out to be a complete nonsense (something like: it's raining cats and dogs, it's raining hard.) - It rains cats and dogs. , The mushrooms would grow in their mouths - If ifs and ands were pots and pans, literally in Russian it means: If the unions ifs and ands were pots and pans, it's funny, is not it? But on the other hand, without such translations We will not appreciate their stunning imagery and the wit of those who composed them. Without proverbs, sayings and expressions, one can not understand what real conversational English is, its history and roots. Sometimes in some separate phrase one can hear the echo of what happened centuries ago. The conquest of the seas by brave English navigators, cowboy romance and Victorian ideals - all this was reflected in proverbs, sayings and idioms.

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