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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 06 Volume: 86

Published: 22.06.2020 <http://T-Science.org>

QR – Issue



QR – Article



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## INVESTIGATION OF PECULIARITIES OF PROVERBS AND THEIR CULTURAL HERITAGE

**Abstract:** The article investigates the actual problem of paremiology and studies proverbs and sayings, their role in maintaining cultural heritage of different nations. Moreover, it demonstrates comparative and typological analysis of proverbs and sayings in two languages (English and Uzbek) with corresponding examples and equivalents in these languages.

**Key words:** Paremia, expression, system, semantics, unit, relationship, analysis, feature, definition, object, logical, language.

**Language:** English

**Citation:** Mamataliyeva, N. X. (2020). Investigation of peculiarities of proverbs and their cultural heritage. *ISJ Theoretical & Applied Science*, 06 (86), 326-330.

**Soi:** <http://s-o-i.org/1.1/TAS-06-86-62> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.06.86.62>

**Scopus ASCC:** 1203.

### Introduction

Each nation has own culture, language, traditions and customs. Firstly, we should pay attention to the relationship between language and culture. There is a close relationship between them. But language, thought or culture are not all the same thing, but none of them can survive without the others. Language expresses the patterns and structures of culture, and consequently influences human thinking, manners and judgement. Culture may be broadly defined as the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another.

Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental

frames that determine our patterns of thinking are deeply embedded in social institutions, in language, in proverbs and sayings [4].

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because are absorbed and internalized at a very early age and then are taken for granted [1].

Proverbs of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world.

A **proverb** (from *Latin*: *proverbium*) is a simple and concrete **saying** popularly known and repeated,

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which expresses a truth, based on common sense or the practical experience of humanity. They are often [metaphorical](#). A proverb that describes a basic rule of conduct may also be known as a [maxim](#). If a proverb is distinguished by particularly good phrasing, it may be known as an [aphorism](#) [4].

A prominent proverb scholar in the United States is [Wolfgang Mieder](#). He has written or edited over 50 books on the subject, edits the journal [Proverbium \(journal\)](#), has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder defines the term *proverb* as follows: 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 [1]. Sub-genres include proverbial comparisons (“*as busy as a bee*”), proverbial interrogatives (“*Does a chicken have lips?*”) and twin formulae (“*give and take*”). Different scholars classify the proverbs of the English language differently. According to distribution degree, the proverbs can be classified in the following way:

**Universal proverbs** — on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

**Regional proverbs** — in culturally related regions — on the pattern of loan-words — many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region’s past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

**Local Proverbs** – in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean [ 2].

Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form “*No flies enter a mouth that is shut*” is currently found in Spain, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors. Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the

tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion more lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study [folklore](#) and [literature](#) are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen. More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., “*A bird in the hand is worth two in the bush*”, “*When the cat’s away, the mice will play*”.

### Analysis of Subject Matters

Prominent linguist W.Mieder gives a definition to a proverb in his book: “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” [13].

It is clear from the definition that proverbs are usually based on metaphor and have figurative meaning. Although several scholars give many definitions for the notion of a proverb, Mieder’s definition is considered to be the best one among them. Because proverb is not a simple unit of a language, it is a ready-made sentence that gives metaphorical meaning with words of wisdom or traditional thoughts of people or nation. Besides, they have been created not only by an individual in a short period of time. A proverb is a product of the definite nation as a folk saying during considerable long time. They are handed down through years and ages as frames or models of human life typical situations.

Ch. C. Doyle suggests investigating them as minimal folk poems in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways.

Folklore and linguistics study proverbs as their objects. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) mentioned in their works that the main reason of

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studying proverbs in folklore is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are “seen as authorless, sourceless and also as non-literary, non-learned” [12].

Proverbs own these features but not completely. However, they are also investigated as a folklore unit and differentiate from proverbial phrases, clichés, idioms, aphorisms, wellerisms, superstitions, maxims and slogans.

Linguistics also distinguish proverbs from idioms and phrases; besides analyse them as sentences, clauses, conversational turns, speech acts, etc. A Proverb is considered as a phraseological unit with figurative meaning in linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation. Therefore, proverbs can represent the speech situation clearly.

The study of proverbs has application in a number of fields. However, proverbs have their own study field – “paremiology” (from Greek “*paroimia*” – “proverb”). A number of scientific investigations have been done in or linking with this field. Still there are many issues to be analysed and defined by scholars. Comparing and contrasting proverbial stocks of different languages gives interesting and valuable scientific results.

This work aims to investigate semantic and linguocultural features of proverbs in two languages: English and Uzbek, which do not belong to one language family. Moreover, this paper is illustrated with proverbs in these two languages being mentioned above. Clearly, proverbs picture practically a great deal of details of the everyday life of even ordinary people. Many linguists have offered a method of discussing proverbs as cultural texts based on the *linguocultural* level of language and the *cultureme* as its basic structural unit.

The term “linguoculturology” has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well.

### Research Methodology

In particular, the comparative study and analysis of paremias with their equivalents in other languages, in particular Uzbek and English, is important. Paremiology is directly related to the sciences of phraseology, typology, lexicology of linguistics, mainly describes the structural aspects of paremia, the methodological features of the language.

The paremiological richness of a language includes thousands of paremias. Language is the

mirror of national culture, the treasure that preserves it.

The nature of the place where each nation lives, which reflects the economic system, oral art, literature, art, customs of the people, is passed down from generation to generation in all layers of the national cultural semantics of the language, both in lexicon and grammar. even in phonetics. But national-cultural semantics is also evident in the moving units of language. Such language units are parems.

For example:

*No herb will cure love, (muhabbatga davo yo 'q).*  
It's no good to cry over spilt milk

(o'tgan ishga salovot). As you sow, shall you mow (ekkaningni o'rasan)

The word paremiology is derived from the Greek words *paromia* (wisdom) and *logos* (science), a science that studies the system of wise sayings in a particular language, such as proverbs, parables, and aphorisms. Thus, paremiology is a concise and simple, concise and concise, which reflects the observations of the laws of the universe, the conclusions drawn on the basis of life experiences, the attitude of the people to society, mood, ethical and aesthetic feelings, positive qualities, verbally transmitted from generation to generation. learns wise sayings such as proverbs, parables, aphorisms that emerge as meaningful, logical generalizations In paremiology, the smallest unit that expresses an idea is called a *paremia*.

Since parems are the product of folk oral art, they are the object of study of literary science, as many of these wise phrases are more poetic, parallelism is similar to the form of anaphora, rhyme, alleteraisya, and in them the analogy, artistic imagery tools such as metaphor, comparison, irony, pitching, cutting will be used. For example:

*When hell freezes (tuyaning dumi yerga tekkanda); Nothing is stolen without hands (qo'li qing'irning dili qing'ir). The devil is good to his own (qar'ga qarq'aning ko'zini cho'qimas).*

Parems are also the object of study of linguistics because they are made up of words that express a particular idea, and although they are similar to ordinary sentences in that they are made up of words, their content, structure, tone, and so on. has its own peculiarities in terms of grammatical features. It is difficult to determine when the Paremians appeared, but it is clear that many of them were created in very ancient times and coexisted with the people who created them.

Not all wise sayings become popular, only wise sayings that reflect the aspirations, desires, lives and thoughts of the majority of the people in society become popular, passed down from generation to generation, and become parems. Nothing seek nothing find (harakatda barakat); Nothing can be done without hope (noumid - shayton); Another kettle of fish (o'zganing tilla qozonidan o'zingning mis

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qozoning yaxshi). Maqollar biror narsani lo'nda qilib tasdiqlaydi yoki inkor qiladi: Like mother like daughter (Onasini ko'rib qizini ol); Look before you leap, strike while the iron is hot (Temirni qizig'ida bos).

Each paremia is born, lives and is consumed as a product of a certain period [8]. Parems are polished over time, polished, molded, and used as a ready-made language unit. Words in a language are made up of different sounds and express the same concept. This concept is also present in many languages of the world; For example: man, bread, water, wife and others. The concepts expressed by these words are present in all languages, but are pronounced with a different sound complex. This means that the inside of a word is common to most languages in the world, and the outside of a word is represented by sounds, which is a characteristic of each language. Such general and specific phenomena are characteristic of paremies, the stable wise expressions of language. For example, paremia, which means that you can find anywhere by questioning, is expressed in different words in different peoples.

It follows that the inequality of paremia internally also depends on the living conditions of these peoples, for all peoples love their homeland, and the working people everywhere hate laziness, hate cowards, they express these feelings in short, concise parems. No seek no find. (Izlamagan topmaydi); Actions speak louder than words (Gap bilguncha ish bil); Better late than never (Hechdan ko'ra kech yaxshi).

In conclusion, just as the object of study of paremiology is very wide, so are the types of paremiology. It is very difficult to think about all of them, and this scientific article discusses some of the paremiological units: the types of proverbs and their specific features, proverbs come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, stylistically and even pragmatically from one another. Proverbs cover many drawbacks of the culture of a nation.

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 paremiologic fund of a language.

English and Uzbek proverbs reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also slightly changed.

Therefore, applying a proverb in an appropriate place makes a speech clear and fluent. Because as it was mentioned above, proverbs are often used in a speech and they are chosen according to time, place, case and other pragmatic factors. Besides, a society and social processes effect directly to the usage, semantic expressiveness and other features of proverbs.

The translation process of proverbs from one language into another requires more than componential or structural approach, it is necessary to give exactly main idea of a target proverb in a translation.

### Analysis and results

As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek proverbs as well as they have many differences. But resemblance between linguocultural peculiarities of these proverbs do not occur in these languages. Because they are not relative languages according to the genetic classification of world languages. Furthermore, every nation has its culture, tradition and, of course, culturemes reflecting the parts of the culture in this nation's language. These culturemes serve to provide original semantic and linguocultural features of proverbs.

**In the view of the observations made above**, it is important to point out that proverbs contain social practices that can be visualized in a real or possible world. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new proverbs in their conversations.

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