

UNIVERSAL AND NATIONAL SPECIFICITY OF ANTHROPOCENTRIC PROVERBS

<https://doi.org/10.5281/zenodo.13896015>

Burkhonova Mokhira Omonilla qizi

Teacher

Burkhonova Mokhira Omonilla qizi

Uzbek State University of World Languages, Department of General Linguistics,

This article

deals with universal and national peculiarities of the proverbs in languages of different systems as forms of paremeological cliché.

Key words

anthropocentric proverbs, language picture of the world, linguistic sign, phraseological units, proverbs and sayings.

Speaking different languages, people perceive the world around us differently. Based on this, each people and each nation develops its own customs, culture and morals. This mainly happens in common speech. And we can mainly see this in proverbs, sayings, catchphrases and jokes of each nation. The proverbial fund of any language reflects the national culture of the people. National culture is not a closed system. It is constantly developing, enriching and is subject to interaction and mutual influence of other national cultures.

Consequently, the proverbial fund of these peoples is also mutually enriched, which can be revealed during their comparative analysis. Speaking different languages, people perceive the world around us differently. Based on this, each people and each nation develops its own customs, culture and morals. This mainly happens in common speech. And we can mainly see this in proverbs, sayings, catchphrases and jokes of each nation. The proverbial fund of any language reflects the national culture of the people. National culture is not a closed system. It is constantly developing, enriching and is subject to interaction and mutual influence of other national cultures. Consequently, the proverbial fund of these peoples is also mutually enriched, which can be revealed during their comparative analysis.

The problem of studying the similarities and differences of linguistic means is closely related to the problem of identifying linguistic universals and national specifics in language in general and proverbs in particular. The study of the

proverbial fund of a language from the point of view of universality and nationality pursues the goal of determining in it what “belongs to humanity in general and what belongs to the nationality – the possible, proper and real in the life of all mankind and the people; in the first case, a general thought manifests itself under a general and special form, in the other – a special thought under a special form. From this principle, we can explain the similarity of many proverbs among different peoples, excluding those that are obviously borrowed and literally translated. The works of the people themselves are distinguished by their type and character.” [2, 8, 9, 10]

The similarity of proverbs of different peoples is often determined “not only by the centuries-old commonality of historical destinies and long-term economic and cultural ties of the peoples who created the proverbs, but also by reasons of a more general nature; it is based on common ideas, determined by objectively similar conditions of development of human society” [3]

By linguistic universals (from the Latin *universalis* – common, general) we mean properties inherent in all languages or most of them, which are considered in three aspects:

- 1) general properties of all human languages as opposed to animal languages;
- 2) expression by one means or another in each language of meaningful categories such as the relationship between subject and predicate, the category of passivity, evaluation, certainty/uncertainty, plurality, etc.;
- 3) general properties of the linguistic structures themselves, relating to all linguistic levels [4];
- 4) linguistic universals are divided into deductive (i.e. obligatory for all languages) and inductive (the phenomenon occurs in all known languages); absolute (complete) and statistical (incomplete); simple (asserting the presence or absence of a certain phenomenon) and complex (asserting a certain relationship between different phenomena); synchronic and diachronic;
- 5) a proverb as a linguistic phenomenon is universal, it is present in all known languages. Recently, paremiologists have been acutely faced with the question of the universality and nationality of the symbolic nature of proverbs, not only in terms of expression, but also in terms of content.

The solution to this problem is currently being implemented in two directions:

- 1) the similarities and differences of proverbs are studied through the prism of their figurative structure;
- 2) the similarities and differences of proverbs are studied through the prism of their logical content, the nature of the relationships between real-life things

conveyed by proverbs. This direction in paremiology is called the logical-semantic approach.

The study of the similarities and differences of proverbs from the point of view of their commonality and the specificity of their figurative bases contributes, in our opinion, to the establishment of the national rather than the universal in proverbs, since the choice of images is determined by the realities of a given people associated with local features, reflecting their way of life, morals, customs, etc. Without dwelling on specific examples – this problem has been sufficiently covered in the scientific literature on paremiology – we note that the study of paremiological units from the point of view of their figurative basis is the richest material for linguacultural studies and linguistics [1].

In modern paremiology, the logical-semiotic approach to the study of proverbs and sayings, first substantiated by G.L. Permyakov, is widely used. According to this approach, when analyzing paremias, the main attention is paid not to the figurative system of proverbs and sayings, but to the specific situation that they model. As G.L. Permyakov writes, such an approach will allow us to identify the situations modeled by paremias as invariants: “Since proverbs (as well as aphorisms, sayings and sayings) are signs of some life or conceivable situations, then these situations themselves relate to all the sayings that designate them, as invariants relate to their variants. In other words, all proverbs with one meaning (expressing one situation) are variants, and this situation itself is their invariant” [8] Such a situation “It’s always better at home” corresponds to the proverb В своем доме и травяной матрац хорош (узб.), В гостях хорошо, а дома лучше (рус.), Свой дом и хорош, свой дом и мил (тадж.), Нет места лучше дома (япон.), Каждая птица считает свое гнездо хорошим (конго), Каждая птица свое гнездо любит (лакск.), Каждому свое место кажется красивым (кабар.), На родной стороне даже дым сладок (татар.) and others. [5, 7, 9]

The situation “As you treat others, so will they treat you” is modeled by proverbs Как здороваешься, такое приветствие получишь в ответ (узб.), Как аукнется, так и откликнется (рус.), Если крикнешь в кувшин, то и кувшин на тебя крикнет (абхаз.), Если наступишь на хвост собаке, то она укусит (кабар.), Если ударишь по грязи, брызги попадут на тебя же (япон.), Не стучи в чужие двери – станут стучать в твою дверь (турец. и крым.), Деверь не обругает – невестка не огрызнется (осет.) and others. [6, 7, 11]

Proverbs Сказанного не проглотишь (узб.), Слово не воробей, вылетит – не поймашь (рус.), Сказанное слово – выпущенная стрела (ногай. и кумык.), Высказанное слово нельзя возвратить, как нельзя опять соединить

разрезанный хлеб (татар.), Слово – не мел, скажешь – не сотрешь (мокша), Слово, сорвавшее с языка, подобно яйцу, упавшему на пол (амхара), Сказанное слово – выстреленная пуля (алт., абхаз.) etc. serve to indicate the situation “Words spoken cannot be taken back” [5, 7, 12]

Uzbek proverb Богатство – не богатство, единство – богатство denotes the situation "Together, united, any problem can be solved; not everything can be bought." The same situation is denoted by proverbs Где согласие, там и обилие (ногай.), Есть вместе – вкуснее, работать вместе – веселее (адыг.), Сердца соединятся – горы превратятся в яшму, силы сложатся – земля превратится в золото (кит.). Что пробито долотом – ровно, что решено сообща – верно (бурят.), При единодушии и дело идет хорошо (ногай.) and others. [6, 7, 9]

As can be seen from the examples, proverbs of different peoples use different figurative bases to model the same situation, which is why L.G. Permyakov writes that “proverbs and sayings (like other sayings of this genre) are nothing more than a sign of certain situations or certain relationships between things. And since they are signs, their “finishing”, their external imagery, is not as important as what they designate, what is the essence of the life (or conceivable) situation they convey.” [8] The author explains his idea using the example of signs related to traffic rules: “a driver of a car does not care whether a traffic controller has turned his chest or his back to him or, if there is no traffic controller, the traffic light has turned red: after all, the first, second, and third mean the same thing (namely: “the road is closed)” [8] That is why, according to L.G. Permyakov, it does not matter what external imagery underlies proverbs of different nations that denote the same situation and why “In the proverbial fund of any language, you can find a correspondence for each proverb and saying of another language. But precisely a correspondence, and not exactly the same proverb. They will have the same meaning, the same relationship of objects, but these objects themselves (realities) will be different.” [8]

Each nation reflects its customs, traditions and values in its proverbs. If we approach the logical and semiotic unit of language, then they serve as paremiological units that help to identify and reveal the sign nature of these units.

Thus, the application of the logical-semiotic approach to the analysis of proverbs and other paremiological units contributed to the identification and disclosure of the sign nature of these units. And this, in turn, predetermined the establishment of universal invariant paremiological pairs of oppositions by thematic groups, manifested in the entire world proverbial fund.

LITERATURE:

1. Anikin V.P. Russkie posloviy i pogovorki. – M., 1988.
2. ZHukov V.P. Slovar' russkih posloviy i pogovorok. – M., 2002.
3. Kalontarov YA.I. Mudrost' trekh narodov. – Dushanbe, 1989.
4. Lingvisticheskij enciklopedicheskij slovar' / Gl.red. V.N. YArceva. – M., 1990.
5. Nosirova M. O. Anthropocentric proverbs in the english picture of the world as aspect of linguistic axiology // American Journal of Public Diplomacy and International Studies. – Volume 02, Issue 05. – USA, 2024. – P. 141-146.
6. Nosirova M. O. Linguo-Culturological Analysis of Paremies Verbalizing the Concept "Work-Idleness" in Proverbs of Different System Languages // Web of Scholars: Multidimensional Research Journal. – 2023. – № 6/2. – P. 111-119.
7. Olimovna N. M. Reflection of social values in the proverbial fund of the russian and Uzbek languages // ACADEMICIA: An International Multidisciplinary Research Journal. – 2022. – T. 12. – №. 1. – S. 13-18.
8. Permyakov G.L. Posloviy i pogovorki narodov Vostoka. – M., 1979.
9. Snegirev I.M. Russkie narodnye posloviy i pritchi. – M., 1999.
10. Soatov B.A. ZHanrovaya specifika i poeticheskie osobennosti uzbekskih narodnyh posloviy: Avtoref. diss. ...kand. filol. nauk. – T., 1990.
11. Uzbekskie narodnye posloviy / Sost. B.I. Sarimsakov, A.K. Musakulov. – T., 1983.
12. Felicya V.P., Prohorov YU.E. Russkie posloviy, pogovorki i krylatye vyrazheniya: Lingvostranovedcheskij slovar'. – M., 1988.