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МАҚОЛ ВА МАТАЛЛАР ОЛАМНИ ИДРОК ЭТИШ МИЛЛИЙ ХУСУСИЯТЛАРИНИНГ
ИНЪИКОСИ СИФАТИДА

ПОСЛОВИЦЫ И ПОГОВОРКИ КАК ОТРАЖЕНИЕ НАЦИОНАЛЬНЫХ
ОСОБЕННОСТЕЙ ВОСПРИЯТИЯ МИРА

PROVERBS AND SAYINGS AS A REFLECTION OF NATIONAL CHARACTERISTICS OF
THE PERCEPTION OF THE WORLD

H.Sotvoldiyeva

Аннотация

Мақола инглиз тилидаги мақол ва маталларнинг миллий хусусиятлари, уларнинг пайдо бўлиши ва уларнинг таърифини аниқлашдаги ёндашувлар тадқиқига бағишланган.

Annotation

The article is devoted to the analysis of features of proverbs and sayings of English, their national origin and approaches to their definition.

Аннотация

В статье исследуются национальные особенности поговорок и пословиц английского языка, их происхождение и подходы к определению их характеристики.

Таянч сўз ва иборалар: мақол, матал, олам манзараси, фольклор, лингвистик, лингвомаданий, когнитив.

Ключевые слова и выражения: пословицы, поговорки, картина мира, фольклор, лингвистический, лингвокультурологический, когнитивный.

Keywords and expressions: proverbs, sayings, picture of the world, folklor, linguistic, linguocultural, cognitive.

It is known that each language is rich in various idiomatic expressions, which include such aphorisms as proverbs, sayings, fables, parables, adages, legends, remark and others and are found in the language, as well as in everyday communication of people. Proverbs and sayings, being an integral attribute of folklore, and, in its turn, an attribute of the culture of peoples, carry a reflection of the life of the nation to which they belong. This way of thinking and the nature of the people are a reflection of the national characteristics of the perception of the world and in this article we try to analyse some characteristic features of this phenomenon.

A distinctive feature of the proverbs and sayings of any nation is their primordial national origin, despite the fact that their motivational base is largely universal, and a certain number of facts of borrowing can be found in it. Therefore, initially the study of proverbs and sayings was considered the prerogative of historians and ethnographers. It must be recognized that the study of this layer of vocabulary through the prism of language and culture initially implies a historical approach to

the process of its formation and functioning not only in the distant and recent past, but also at the present stage of the development of languages. From a linguistic point of view, it becomes very interesting what methods in proverbs and sayings defined one or another linguistic means, what facts of speech expression are present in terms of their affective content and what means of connected speech are used to express emotions. Taking into account all these aspects, it will be possible to speak about the main features of the language pictures of the world of the peoples. Popular wisdom, expressed in proverbs and sayings, as a source of the identity of national cultures and the oldest layer of any language, undoubtedly causes scientific research interest.

Proverbs and sayings were created by many generations of people, developed and improved over the centuries. A proverb is a complex unit that is an object of study within the framework of an interdisciplinary paradigm (linguistics, folklore, psychology, ethnography, etc.). One of the trends that combines the work on this problem can be considered an attempt to define this language phenomenon by identifying the most characteristic

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signs of the proverb, allowing to adequately reveal its linguistic features in a particular culture. Analysis of the definitions of the proverb allows us to identify four approaches to its definition: 1. folkloristic; 2. linguistic; 3. linguacultural; 4. cognitive.

Folklorist scholars consider the proverb, first of all, as a certain proposition, containing a convoluted form of the centuries-old experience of the people, a concentrated expression of a collective representation in relation to moral or categorical imperatives, define the proverbs as literary works of the native word, expressing the life of the people, their common sense and moral interests. From the point of view of some folklorists, the proverb is one of the evidence of the existence of mythopoetic elements in modern languages (1).

Many modern scholars are inclined to believe that proverbs are valuable folklore material, they allow you to penetrate the depths of linguistic symbolism and are able to generate rules of human behaviour in the new realities of the world.

The definitions of the proverb given by the representatives of the folkloristic approach make it possible to distinguish its main features such as nationality, imagery, brevity and edification. A proverb is considered as the result of collective experience, a synthesis of collective thinking, a mythopoetic element, an archetype. Given the fact that the proverb is an indispensable element of folk art, the following requirements for its formation can be distinguished:

1) an expression of the general by the example of a concrete one (Don't count your chickens until they are hatched - the everyday situation is used to indicate the general situation: results can be judged only when the case is already completed).

2) harmony (Haste makes waste).

3) Conciseness and monosyllabic combinations (Ill gotten, ill spent).

4) Concretization and personification of abstract concepts (A clean hand wants no washing).

Undoubtedly, the proverb is an integral part of folklore, in which all the wisdom and experience of world knowledge of people of past generations was put aside. Along with this, the proverb is also designated as a separate unit in the language. The linguistic approach to the study of proverbs includes determining the

place of these units in the phraseological foundation of the language and identifying the main features of the proverb as a phraseological unit. In modern linguistics, there are several points of view according to which proverbs are either included in the phraseology or remain beyond it. It is worth noting that there is no single criterion for the definition of "phraseological" proverbs, taken as a basis. This suggests that it is very difficult to decide whether this or that stable phrase is a proverb. An exception is made for some of them, depending on whether the author is inclined to consider them phraseological units or not.

Among the features of proverbs that allow them to be included in the phraseological fund of the language can be attributed: firstly, the constancy of the lexical structure; secondly, the presence of a direct and figurative content plan; thirdly, reproduction in speech in the form of ready-made clichés. In other words, it is stability, reproducibility and idiom.

Folkloristic and linguacultural approaches to the study of proverbs are combined in linguistic and cultural studies. The studies, in which the proverb is considered as cultural value are based on the hypothesis that the systems of value orientations are the basis of various cultures. And these values, in turn, are reflected in proverbs and other phraseological units. Having analysed them in the linguistic aspect, it is possible to objectively establish some value priorities of the culture. In the framework of these studies, the proverb is defined as a linguacultural text that in a concentrated form expresses information about the culture of a particular nation, characterizes important moments in the history, traditions, customs and of people speaking the language (3). Proverbs as linguacultural texts consist of culturally-marked lexical units and evoke a certain representation of the situation in the minds of native speakers. It, in turn, determines the logic of their subsequent actions and on the other hand, determines the boundaries of the use of this expression, its style, its connection with certain life situations, phenomena of the history and culture of the people. The totality of this information constitutes the cultural and historical background of the proverbs. The cultural and linguistic characteristics of the proverbs reflect the specifics of the perception of the world and can be measured in cross-language comparisons using cultural concepts.

A proverb also becomes an interesting object in the framework of modern cognitive research, affecting the study of the mechanisms by which the human consciousness processes information about the world. The cognitive approach to proverbs allows us to consider them as representatives of abstract structures of consciousness. Proverbs are a variety of cultural statements (axioms), which in their cognitive status are similar to models that structure knowledge about the world. G.Palmer (2) points out that people use such cultural axioms (he calls them postulates) in the same way that mathematicians manipulate formal symbols.

The specifics of identifying primitive examples of concepts through proverbs can be identified by describing the interaction of linguistic and cognitive activity during associative thinking. That is, the formation of postulates occurs only in the totality of activities - the activities of our consciousness and our speech. This specificity is manifested in the choice of linguistic tools used in language units for verbal description of the concept, in the

specifics of creating an image for the secondary nomination of a concept (background knowledge of native speakers of a given reality or internal form of meaning) and the degree of concealment of conceptual meaning. Thus, the cognitive approach to determining the status of a proverb allows us to consider them, on the one hand, as specific ways of linguistic representation of understanding (cognition) of the world and, on the other hand, as units of a secondary nomination that perform figurative cognitive processing of certain knowledge in the minds of representatives of a linguacultural community.

Having analysed the proverbs from the point of view of folklore, linguistics, linguaculturology and cognitiveness, one can determine their status as a folk, concise, phraseological expression that is complete in the sense that reflects the collective experience of a given nation, provides information about its identity and helps to determine the specificity of the world's knowledge by people of this nationality.

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(Reviewer: S. Iskandarova - doctor of philology, professor)