

## The Problems of Nationality and Preservation of Proverbs (On the Basis of A. Kadiri'S Novel "Days Gone By")

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**Annotation:** When it comes to the linguocultural features of proverbs, of course, we cannot help but talk about the specific national character and mentality of nations. Because folk proverbs, which concisely convey the culture, history and customs of the people, are at the forefront of expressing the mentality of the people. The article analyzes the linguocultural features of some proverbs in English and Uzbek, shows the unique national traditions of both peoples, the expression of the specific national character in everyday life. Basically, through critical analysis of proverbs in both languages, we try to explore more of their differences and express the commonalities of their similarities using the necessary resources.

**Key words:** features of proverbs, adages, riddle, sayings, linguocultural features, folk art.

### I. Introduction

Proverbs are an invaluable example of folk art, reflecting the national and cultural characteristics of the people, their worldview and the spirit of the nation. As the famous linguist Dal put it, "a collection of proverbs is a set of wisdoms derived from the language of the people, an experience, a set of common sense, a fact that people have learned in life."

When we look at proverbs in different languages, we see that they are a reflection of the historical, spiritual and material culture of the people who speak that language. Therefore, a comparative study of different language proverbs helps to reveal the specific cultural and national aspects of a nation, in other words, it reflects the mentality of that nation.

### II. Literature review

Although the concept of "mentality" has only recently been introduced into the linguistic paradigm, it is now widely used. In the narrow sense, mentality is used in the sense of "scope of thought, worldview", and in the broadest sense, it means "understanding the morals, upbringing and imagination of the people."

The concept of mentality can also be seen in the views of the linguist W. von Humboldt. In his view, mentality is "a character of a people that is reflected not only in language, but also in literature, religion and other spiritual aspects." Therefore, as mentioned above, this "national character" is closely related to the religion, politics, customs, social strata, lifestyle, history and even geographical location of the people.

### III. Analysis

When we talk about nationalism in English proverbs, we can't help but talk about the character of the English people. Among the nations of the world, these people are distinguished by their pride and respect. This aspect is also reflected in the proverbs:

➤ English: Better go to heaven in rags than to hell in embroidery.

Uzbek translation: Jahannamga kimhob kiyib borgandan, jannatga juldur kiyib borgan afzal.

Uzbek version: Boy bo'lib bezillaguncha, Qul bo'lib qo'porib yur.

➤ English: Better untaught than ill-taught.

Uzbek translation: Chalasavoddan savodsiz afzal.

Uzbek version: Chalasavod — chirik rabot.

➤ English: Better die a beggar than live a beggar.

Uzbek translation: Kambag'al bo'lib yashagandan kambag'al bo'lib o'lgan afzal.

Uzbek version: Otlarning qamchisi ham, Yayovning kaltagi ham, Kambag'alning boshiga tegadi.

As you can see, the Uzbek translation of this English proverb condemns living in poverty. That is, it is said that living in poverty is a disgrace. However, in the Uzbek version, the meaning is not the same as in the English version. It says that the poor are always humiliated. In the general sense of the Uzbek version of the proverb, poverty is not condemned as shame or sin.

This means that the British people have more pride and respect than the Uzbek people. We can see this in a slightly different way in Uzbek folk proverbs. In other words, the Uzbek people express in their proverbs that respect for others is a noble virtue.

Kattaga hurmatda bo'l, kichikka izzatda.

Hurmat qilsang, hurmat ko'rasan.

Another characteristic of the British is that they have a greater love for pets than children, as we see in the use of the image of "dog", especially "cat", rather than the image of "child".

For example:

Dog does not eat dog. - Qarg'a qarg'aning ko'zini cho'qimaydi.

Barking dogs seldom bite. - Ko'p vovullagan it tishlamaydi.

A cat in gloves catches no mice. - Qo'lqopli mushuk sichqon tuta olmaydi.

However, in some Uzbek proverbs, the images of "dog" and "cat" are more negative used in a negative sense.

For example:

It hurar karvon o'tar. - The dogs bark, but caravan goes on.

Itni suyak bilan ursangiz, qopmas. - A dog will not howl if you beat him with a bone.

It dan suyak artmas, mushukdan – bez. - Two dogs over one bone seldom agree.

Tanlay, tanlay tozga yo'liqdim, boshi piyoz kalga yo'liqdim.

Scornful dogs will eat dirty puddings.

In these proverbs, the image of the "dog" is more focused on people who are angry, ugly, dirty, corrupt, greedy. But there are other proverbs in which the image of a dog is embodied in the images of loyalty, kindness, wisdom, and honesty.

Yaxshi itga- yaxshi suyak. - A good dog deserves a good bone.

O'lik arslondan tirik it afzal. - A living dog is better than a dead lion.

Qari it ko'p yo'l bilar. - An old dog barks not in vain.

But children, children's stories are one of the favorite topics of the Uzbek people. Because Uzbeks are a childish nation, it is important to pay attention to mother and child:

Ona bilan bola – gul bilan lola.

Bolali uy – bozor, bolasiz uy mozor.

Bolamning bolasi – qandin o'rik donasi.

From the proverbs about mother and child we can cite not only in everyday life, but also in the works of writers. As an example, consider the place where the proverb about mother and child in the famous Uzbek writer Togay Murad's "Fields left by my father" is used in the play:

“-Qarg'ish urgan odamni peshonasi ana shunday bo'ladi. -Enani qarg'ishi bolaga urmaydi. Ena, enani qarg'ishi bolaga urmaydi. Og'zingizni to'ldirib qarg'ay bering- baribir qarg'ishingiz menga o'tmaydi!

Onamiz tovuqlar ko'z ko'rinib donlasin uchun –so'ri girdilatib don sochdi.

- Seni men emas-seni Xudo qarg'agan.
- Xudo qarg'agan? Eb-e, men xudoga nima yomonlik qildim-e? Xudo nima deb qarg'agan-e?
- Xudo, iloyim, shu o'zbek degichni topgani aziz mehmoniga buyursin,deb qarg'agan.”

The proverb in the passage, “Enani qarg'ishi bolaga urmaydi” (“The curse of the mother does not strike the child”) means that no matter how much the child suffers for the mother, the mother will never curse the child, and even if she curses, she will not be sincere. The last sentence of the passage also shows how hospitable the Uzbek people are. Therefore, if we talk about the concept of mentality in Uzbek folk proverbs, we cannot forget about the hospitality in the blood of our people. Respect and tolerance for guests are evident in our proverbs.

For example:

Mehmon – atoyi xudo.

Mehmon kelsa eshikdan, rizqi kelar teshikdan.

It should also be noted that the images of "mother-in-law" and "bride" are unique to Uzbek proverbs. In other words, Uzbek proverbs cover this topic more than English proverbs. This is due to the fact that the Uzbek people take this relationship much more seriously.

For example:

Kelin bo'ldim — qaynonamga yoqmadim, qaynona bo'ldim — kelinimga yoqmadim.

Qaynonaga tosh otsang tosh olasan, qaynonaga osh bersang osh olasan.

#### IV. Discussion

It is safe to say that topics such as shame and modesty are more common only in Uzbek proverbs. Because over the centuries, such qualities inherited from our ancestors have been ingrained in the blood of the Uzbek people. Here are the following proverbs to prove it:

Andishaning oti qo'rqq.

Sharmsizlik – sharmandalik nishoni.

The Uzbek people hold bread in high esteem and consume more than the British. Uzbek women knead dough and bake bread. In everyday life, this situation has been repeated for thousands of years. This is often seen in Uzbek folklore.

Non mo'lligi — el to'qligi.

Nonga hurmat – elga hurmat.

Another image that provides the national color in the proverbs is the people dishes. In English for proof:

Every cook praises his own broth - Har bir oshpaz o'z sho'rvasini maqtaydi.

Too many cooks spoil the broth - Oshpaz ko'p bo'lsa, sho'rva buziladi.

In Uzbek:

Har kuni yema palovni, har kuni yoqqil olovni.

Kuningdan bir kuning qolsa ham osh ye,

Pulingdan bir puling qolsa ham osh ye.

As you can see, "plov", one of the favorite national dishes of the Uzbek people, has found its place in the proverbs. The reason is that this dish is one of the most popular dishes among the Uzbek people. In English folklore, "soup" is more commonly used. This dish is not a favorite of the English people, it is found in proverbs only because it is consumed more in everyday life.

Proverbs are the cultural heritage of this nation. They reflect all the thoughts, attitudes, lifestyles, attitudes, and beliefs of the people. As each nation has its own characteristics, this will affect their proverbs as well. Even though the themes in the proverbs are similar, the images in them are unique. It is these images that provide the national color in the proverbs.

In the process of analyzing the linguocultural aspects of Uzbek and English proverbs, it is important that the languages and cultures of both peoples are interrelated. Some of the proverbs analyzed in this chapter from a linguoculturological point of view reveal their features, sometimes by the same people, sometimes by a completely different expression. In this regard, English and Uzbek proverbs reflect all the traditions of the Uzbek and English nations from the past to the present, and proverbs as examples of folklore are a leader in this task. In studying the peculiarities of the mentality of the Uzbek and British peoples, Uzbek and English proverbs can show the similarities and differences between the two peoples.

Analyzing Uzbek and English folk proverbs in terms of themes, we came to the conclusion that all the topics in the Uzbek proverbs can be found in English folk proverbs as well. Similar equivalents of proverbs in both languages can be found on the same topic. As a result, don't take a proverb on any topic, it has its own alternative in both languages.

So, the subject matter of English and Uzbek proverbs is diverse and has almost the same themes in both languages. However, proverbs on some topics may be more common in one language than in another. This is because the topics covered in the numerous proverbs are a major part of people's lives. In the process of comparative analysis of proverbs in both languages, the mentality and national character of the people are the main leaders. Here, based on the unique mentality and traditions of the English and Uzbek peoples, proverbs in the language can express the national identity of peoples in a concise and expressive way. While the importance of

family and kinship is evident in Uzbek proverbs, the strength of love for pets is more evident in English proverbs. In addition, national dishes and national costumes are also found in folk proverbs. Based on these characteristics, we can explore the similarities and differences between the two peoples.

## V. Conclusion

In short, English and Uzbek folk sayings are the cultural heritage of these peoples. They reflect all the thoughts, worldviews, lifestyles, attitudes and beliefs of the English and Uzbek peoples. As each nation has its own characteristics, this will affect their proverbs as well. Even though the themes in some English and Uzbek proverbs are similar, the images in them are unique. It is these images that provide the national color in the proverbs.

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