

Expression of the “Hand” Concept in Uzbek and English Folk Proverbs

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ABSTRACT

This article examines the national-cultural and universal characteristics of somatic proverbs in English and Uzbek languages. This article presents the conclusions of famous writers and scientists in their work on proverbs and the role and importance of proverbs in human life. When we compared proverbs related to Uzbek and English culture, we identified differences and similarities between them.

Keywords: Biblia, folk proverbs, lingvoculture, universality, ohygen, semema, autobiographical,

INTRODUCTION

The whole of the spiritual culture created by the people is definitely the proverbs of that people. Let's take the oral or personal memory of each people, in which the myths and legends that are vividly preserved in the memory of mankind, the primitive ideas and concepts from the depths of long history, the cream of life wisdom derived from the observations over the centuries. We see a reflection of human thought experience. English and Uzbek folk proverbs have been collected and polished over thousands of years as a product of scientific and artistic thinking, spoken and studied among the people, and passed from generation to generation as one of the best spiritual heritages. The best proverbs created and used in the past, as an example of folk wisdom, are still of great educational value.

Such proverbs and wise words are a valuable treasure of the spiritual wealth of every nation.

LITERATURE ANALYSIS AND METHODS

In the process of analyzing this article, the methods of logicity, historicity, consistency and objectivity of scientific knowledge were widely used. A brief analysis of national-cultural and universal features of proverbs in Uzbek and English languages was conducted.

DISCUSSION AND RESULTS

The writer M. Gorky also gave a high assessment to proverbs: "The greatest wisdom is in the simplicity of words". Proverbs and songs are always short. They will have thoughts and feelings equal to the contents of entire books. Deeper analysis of proverbs and their reflection of national-cultural and universal values in different languages is an urgent problem of modern linguistics. If we study in comparison, we can see that all the languages of the world have their own characteristics, and it is this phenomenon that separates different languages from each other. But it is known that language learners acquire a foreign language on the basis of a certain connection between the mother tongue and this language. These languages are united under certain categories. These categories include grammatical categories, lexical-semantic categories, linguistic signs similar to functional categories. So, generalizing categories provide universality in languages. At the same time, proverbs are a unique linguistic unit found in every language, and they also have something in common. G.L.Permiakov thinks about it as follows: the feature of generalizing situations, that is, combining the same or similar situations, can be found in proverbs of different peoples. This uniformity in proverbs provides universality, and in many cases they have a special logical meaning. It follows that the proverbial world is related to world civilization, it is completely wrong to say that it belongs to only one nation. Universality in proverbs is the main edge of paremiology, which summarizes similar and

identical situations in proverbs and occurs even in unrelated languages, regardless of their history and ethnicity.

It is known that every nation has its own beliefs, national character, its own fantastic images, and examples of various district mobile combinations. The above aspects are also expressed in proverbs and sayings in the works of V. Shakespeare. The reason for the possibility of translation from one language to another is that although the peoples of the world speak different regional languages, their laws of thought are the same.

The proverbs and proverbs of V. Shakespeare's era also embody the concepts that the life of his time was formed on the basis of the people's thinking.

E. V. Kuchareva conducted research on Arabic and Russian proverbs and concluded that most proverbs have common themes and situations. Paremiologists base this commonality in different ways: one group of scientists bases the similarity in proverbs on ethnic origin and kinship, other scientists say that it is the introduction and acceptance of new domestic and cultural relations, and the third group of scientists says that it is the result of historical development steps and They argue that there is a harmony of ideas.

The term "universality" is derived from the Latin word *universalis*, which means "common", and it covers the characteristics of almost all languages. Universals come in two forms: deductive universals are language features that are found in all languages and are clearly expressed. These mainly include the use of different structural types of sentences; and inductive universals exist in almost all popular languages. In conclusion, he explains that the definition of proverbs should be suitable for all national cultures and satisfy them. For example: "Love and cough cannot be hidden." Although the proverbs are characteristic of different cultures, i.e., one is a combination of English national culture and the other Uzbek national culture, their logical content is almost the same, i.e. "If you hide the sick, the fever will be revealed." The universality of different languages and national cultures is clearly visible in the above proverbs.

K. Y. Alibekov emphasizes that nowadays proverbs are studied not only as a sample of folk oral creativity, but as a unit of linguistic culture. By comparing the concepts of “health” and “ohygiene” in Russian, Uzbek and Kazakh languages, he comes to the conclusion that while the concepts of “health” and “ohygiene” are a precious necessity in Russian culture, Uzbek and Kazakh in their language, these concepts are equated with wealth. It can be seen from the text that in the national culture of the three nations, this concept has almost similar meanings.

K. Tumanishvili says that proverbs are the result of the historical thoughts of the nation, and he calls them the “autobiographical” memory of a certain group. Proverbs are examples of the national form and are located in harmony in the mind of the nation and based on the national system of thought. This naturally manifests the features of the ethnic group and is built as a result of genetic information.

Therefore, many studies have been conducted on the possession of universal and national characteristics of proverbs. If universal features are manifested in the structure, monosyllabicity and multisyllabicity, and themes of proverbs, the reason for this is the historical development, the strengthening of international relations, and the growth of universal values. National characteristics are a reflection of national character, national spirit, and are characteristics of a specific ethnic group. It is absolutely impossible to understand the essence and meaning of proverbs of a certain ethnic group without knowing the necessary aspects such as its place of residence, history and nationality.

Proverbs to be alert, to distinguish a friend from an enemy, to be humane, kind, sweet words, to be loyal, to value parents, relatives and friends, to respect elders, to be kind to children teaches to be: “If you walk with good, you will be pleased, if you walk with bad, you will be ashamed,” “If you respect, you will be respected.” The proverbs that call people to cleanliness and health are short and simple words, but they have a deep, profound meaning and are aimed at the same goal: “If your eyes hurt, restrain your hand, if your stomach hurts, restrain your lust!”, “A man is tougher than steel, thinner than a flower”, “If you wish for health, don't say too much, if you wish for honor, don't say too

much!”, “Your purity is your health” are widespread in our nation is one of our good spiritual heritages. Therefore, it is appropriate to decorate our conversations with proverbs containing wise thoughts so that it is easy for students to understand them when instilling the idea of national independence into the minds of young people and raising them as a perfect generation. The first examples of proverbs date back to BC. The fact that proverbs have been called wisdom since ancient times is a proof of their antiquity and how much our ancestors paid attention to words. From the time of Adam, the father of mankind, to this day, every human being has been giving advice to his children. These admonitions have been polished year by year and turned into wisdom and have passed through many years until today. The first wisdom dates back to ancient times, its founders and patrons are prophets. As a result of our studies, it became known that examples of the first wisdoms are given in the ancient Hebrew language, and the earliest syllables of proverbs go back to the time when the first man lived. Scholars trace the ancient book “Proverbs” to the king and prophet Solomon (a.s.). According to him, proverbs were used as torches in ancient times. These data correspond to the middle of the third millennium BC. Accordingly, professional sages and scholars in the service of the palace created torches consisting of phrases about leading one's life in a practical, intelligent way and assumptions about the precious meaning of human life. The most common form of these words of wisdom, especially for the young men of the court, were intended for oral instruction in the schools run by the sages, who were called mash'als (Hebrew: “parable” or “parable”, although it is often translated as “proverb”). A simple, easy-to-memorize aphoristic saying, usually based on experience and universal application, the torch in its simplest and earliest form is defined as two parallel lines connected antithetically or synthetically. was a couple. Proverbs 15:5 is an example of a simple antithetical statement:

He who spurns his father's discipline is a fool,
He who accepts correction is discreet.
He is a fool who violates his father's discipline,
He who accepts it as such is wise.

There are other forms of the torch, such as parable, riddle, allegory, and proverb. Eventually, full-scale compositions were developed later. The word *mashal* is derived from the root meaning “to rule” and thus the proverb is understood. In 1931, Archer Taylor, a genius of the 20th century in international paremiology, stated at the beginning of his book *Proverbs* that “The origin of the proverb is little studied.” In the same year, his friend Bartlett Gere Whiting published an article entitled ‘The Origin of the Proverb’ and argued that more scientific research was needed to understand the multifaceted aspects of the origin of proverbs. Both paremiologists provide a great deal of information on this interesting topic, and they certainly conclude that proverbs were created by the individual, not by the people. At some point or another, someone condenses a general observation, behavior, or experience into a short complete sentence, which can then be slightly modified by others, resulting in a number of variations until a standard formula emerges. This was done in 1823 when the English statesman Lord John Russell defined the proverb as the mind of one person, and the wisdom of all people became the proverb “The wisdom of one and the wisdom of many.” In other words, every proverb begins with a person’s sharp perception and is accepted as proverbial wisdom by representatives of different walks of life. Of course, individual studies are not known for most proverbs, and many cultural, ethnographic, folkloristic, historical, linguistic, and literary studies of the origin, distribution, function, and meaning of individual proverbs rarely address this issue takes.

Thus, a comprehensive study of the proverb “Big fish eat little fish” could lead to a reference to this proverb in the didactic poem ‘Ages and days’ by the Greek writer Hesiod, who lived in the 7th century BC. Proverbs are an independent genre of folk art as a rare example of folk wisdom. Conventionally, they can be called public moral rules. Proverbs are a concise and figurative expression of the socio-political, spiritual, cultural, moral and philosophical views of the people, which have been tested in life experiences for centuries. Proverbs are not specially created, but appear as the moral value of conclusions drawn from life experience tested by the requirements of a specific situation.

They are stable and unchanging during human activity in various fields. It shows that it is the product of many years of life experiences in the form of correct and true conclusions.

Just as words used in proverbs belonging to a certain people or a certain nation have different meanings, the same words used in proverbs of different nations have different meanings. In this plan, we will consider the expression of different concepts of the same somatism “hand” in Uzbek and English folk proverbs.

It is known that somatic phraseological combinations contain a number of names of human body parts, therefore the meaning expressed by such expressions lies in the person, his behavior, character, way of life and thoughts. A number of linguists have paid special attention to the study of somatic phraseology reflecting human behavior and character in their research.

Table 1. *Proverbs in which “hand” somatism is involved in Uzbek folk paremies*

No.	Concept	Sememas	Uzbek folk proverb
1.	Impossibility:	1. Power is impossible	Qo‘l yetmasga bo‘y cho‘zma
		2. Support is impossible	Qo‘lingdan bermasang, yo‘lingdan ber, Yo‘lingdan bermasang so‘zingdan ber.
		3. The impossibility of time	Ro‘zg‘or tushdi boshga, Qo‘l tegmadi oshga.
		4. Supportive control	Yo‘q mard qo‘ling bog‘laydi.
2.	Opportunity		Kimning qo‘li uzun bo‘lsa olmani o‘sha uzar.
3.	Dissatisfaction		Qo‘ldan berganga qush to‘ymas
4.	Inequality, incompatibility		Besh qo‘l barobar emas.
			Og‘zidan so‘zi tushganning qo‘lidan bo‘zi tushar.
5.	Temporarily		Pul - qo‘lning kiri.
6.	Damage		Qamishni bo‘sh ushlang, qo‘lingni qiyadi.

7.	Harmony		1.Qars ikki qo'ldan chiqar. 2. Qo'l qo'lni yuvar, ikki qo'l yuzni.
8.	A blessing		Barakali qo'lning so'ygan chumchug'i ham qo'y bo'ladi.
9.	Your work is ready		Birovning qo'li bilan tikan yulish oson. Birovning qo'li bilan chog'ni ushlab oson.
10.	Passing on the work of others		Bir qo'llab sohasan, Ikki qo'llab o'rasan
11.	Hide the flaw		Bosh yorilsa bo'rk ichida, sinsa yeng ichida
12.	Diligence, hard work.		1.Ishchangning o'nta qo'li bo'lsa, o'noviga ham ish topilar.
			2.Ko'z-qo'rqq, qo'l-botir.
			3.Qo'l yugurigi oshga, til yugurigi boshga
13.	Incompetence		Kul – o'choqda, qo'l – tovoqda
14.	Gain experience		Ko'ra-ko'ra ko'z pishar, Qil-qila qo'l pishar.
15.	After the chance		Eshakning orqasiga oftob tushsa, qo'lingni isitib qol.

In English paremies, “hand” somatism also reflects the characteristics of people’s characters: Conceptual analysis of proverbs involving “Hand” somatism and expressed in them.

No.	Concept	English folk proverb
1.	Honesty	A clean hand wants no washing.
		You can't milk a cow with your hands in your pants.
2.	Reality	A bird in the hand is worth two in the bush.
		Take a dog for a companion and a stick in

		your hand.
		A bird in the hand is worth two in the bush.
		Cold hands, warm heart.
3.	Solidarity	Many hands make light work.
		One hand washes the other
4.	Being together	Gossiping and lying go hand in hand.
5.	Security	One hand for yourself and one for the ship.
6.	Interest	One hand will not wash the other for nothing.
7.	Acknowledgement	Don't bite the hand that feeds you.
		Close only counts in horseshoes and hand-grenades.
		Don't bite the hand that feeds you.
8.	Intelligence	One head is better than hundred strong hands.
		A good surgeon has an eagle's eye, a lion's heart, and a lady's hand.
9.		The hand that rocks the cradle rules the world.
		The devil finds work for idle hands.
		God looks to clean hands, not to full ones.
		Put not thy hand between the bark and the tree.
		The hand that gives gathers.
10.	Reason	Nothing is stolen without hands.
		Handsome is as handsome does.
11.	Idleness.	The devil finds work for idle hands to do.

CONCLUSION

A comparison of the meaning expression aspect of the somatism "hand" in the Uzbek and English parmes that we analyzed above shows that the scope of this somatism in the Uzbek language is much wider, i.e. "hand" in the Uzbek language Somatism is realized in 15 semas, in 10 semas in English, and they, in turn, are characterized by expressing internal divisions of meaning. For example, the concept of "impossibility."

- a. impossibility in terms of power (extending beyond reach);
- b. impossibility in terms of support (If you can't give, give out of your way, if you don't give in your way, give out of your word);
- c. impossibility in terms of time (the bread fell on the head, the hand did not touch the soup);
- d. represents semes such as limitation in terms of possibilities (Absence binds your brave hand). Limitation in terms of concealment (extreme (solidarity, harmony; blessing; lack (blame) in Uzbek language this somatism is the result of work: diligence: use of opportunity) positive: (looseness, laziness; use of other people's work; imprudence) negative: (impossibility; insatiability; inequality, inconsistency; temporary) moderate; in English (reality; honesty; conscientiousness) positive: (influence of bad vice; taste; start to crime: cause bad deeds to be) negative; (safety, caution; inability of physical movement to be equivalent to mental movement) have expressed moderate meanings while no serves to convey, in English the function of conveying a negative meaning prevails.

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