

PROVERBS AS CULTURAL ARTIFACTS: A COMPARATIVE STUDY OF ENGLISH AND UZBEK SOCIETIES

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Abstract. *The study of paremiology as a specific branch of linguistics committed to the systematic study of proverbs is the subject of this article. The findings of the study point out that proverbs of various languages have not only the same universal themes but also different ways of expressing them according to the cultural views and social values of the respective societies.*

Keywords: *paremiology, proverbs, comparative linguistics, Uzbek proverbs, English proverbs, folk wisdom, paremiological analysis, cultural linguistics*

Аннотация. *В данной статье рассматривается паремиология как специализированная отрасль языкознания, занимающаяся систематическим изучением пословиц. Исследование показывает, что, хотя пословицы в разных языковых системах разделяют универсальные тематические вопросы, касающиеся мудрости, морали и человеческого поведения, их конкретные проявления отражают различные культурные мировоззрения и социальные ценности.*

Ключевые слова: *паремиология, пословицы, сравнительное языкознание, узбекские пословицы, английские пословицы, народная мудрость, паремиологический анализ, лингвокультурология*

Annotatsiya. *Ushbu maqolada paremiologiya tilshunoslikning maqollarni tizimli o'rganishga bag'ishlangan ixtisoslashgan bo'limi sifatida ko'rib chiqiladi. Tadqiqot shuni ko'rsatadiki, turli til tizimlaridagi maqollar donolik, axloq va inson xatti-harakati bilan bog'liq umumbashariy mavzuli tashvishlarni o'rtoqlashsa, ularning o'ziga xos ko'rinishlari o'ziga xos madaniy dunyoqarash va ijtimoiy qadriyatlarni aks ettiradi.*

Kalit so'zlar: *paremiologiya, maqollar, qiyosiy tilshunoslik, o'zbek maqollari, ingliz maqollari, xalq hikmatlari, paremiologik tahlil, madaniy tilshunoslik.*

Introduction. The term paremiology originates from the Greek term "paroimia," which means a proverb, and thus it describes an area of research that is concerned with proverbs and proverbial expressions through their systematic collection, classification, and analysis.

Paremiology, which became a recognized scholarly discipline in the 1800s, has undergone a long journey from mere anthological compilations to highly sophisticated analytical frameworks fortified by cognitive linguistics, cultural anthropology, and philology. Across the globe, proverbs can be found in every culture as they are the most concise and therefore the most easily remembered sources of collective wisdom, moral teachings, and practical life experiences that were transmitted over generations by oral tradition. The scientific inquiry into proverbs raises basic issues of the community's ability to encode ethical values, social norms, and practical knowledge into memorable formulaic expressions that are not attributable to any individual author.

Research in paremiology acknowledges that proverbs are not only linguistic ornaments but also active cognitive tools through which speakers deal with difficult social situations, justify their actions, and communicate their cultural worldviews.

Methodology and literature review. The theoretical basis of paremiology consists of combining the various approaches that have been developed throughout the century-long scientific investigations and the corresponding methodologies. The classical paremiological methodology put the stress on the systems of collection and classification, and scholars such as Archer Taylor laid down the basic taxonomic principles for categorizing proverbial materials according to the themes, the structure, and the origin of the culture. Contemporary paremiology has opened up to cognitive linguistic models that view proverbs as metaphors that help people to think and guides them through the use of image schemas, thus, the foundation set by Lakoff and Johnson concerning metaphorical cognition has been the ground for this development. A comparative study of paremiology analyzes how different linguistic communities use similar or diverging proverbial expressions to show the same ideas which, in turn, demonstrates both the universal cognitive patterns and the culture specific emphases of the underlying wisdom of the people. The structural-semantic method of proverb analysis considers the formal linguistic characteristics of proverbial expressions, which consist of the phonological patterns, syntactic structures, and lexical choices, together with their semantic content, cultural connotations, and pragmatic functions within real communication situations.

The study of Uzbek proverbs has underscored their importance in carrying the traditional cultural values of Central Asia in the Islamic and Turkic cultural contexts, where the scholars have pointed out that the proverbs embody the wisdom of the past and reflect the social systems, economic interactions, and religions that were influenced by the long-standing agricultural life, the nomadic customs, and the Islamic moral teaching . The research of English proverbs is also following the same tradition, with the mainstream crossing the divide from collections in medieval times to the modern day where linguistic and anthropological analysis is applied, showing how the influences of the Anglo-Saxons, Norman, Latin, and later on, worldwide, have made a very rich and diverse proverbial tradition . The literature on proverbs has not yet fully explored the comparison of Turkic and Germanic extraordinary communicating systems used in the proverbs, thus allowing the possibility of doing research that will simultaneously reveal the common human issues and the unique cultural points of views that are hidden in proverbs.

Results and discussion. The analysis of the collected proverbial materials reveals connections between the two traditions, Uzbek and English, and the ways in which they visualize and articulate the character judgments and intelligence. The good vs. evil conflict that bisects morality and its application in the linguistic traditions is not only marked but also deepened in areas like the social implications of moral conduct, the possession of practical wisdom in relations with others, and the giving of cautionary advices regarding the engagement with morally doubtful persons. Evils and wrongdoings as captured by the Uzbek proverbs present and unfold a number of features that are typical of the culture and reflect the very social structures.

The active involvement of the metaphors of evil and their accompanying consequences is very extensively done through the use of many parallel expressions like "Yomon bilan yo'ldosh bo'lsang, yomondan burun o'lasan", "Yomonga yondashgan yiqilmay qolmas", and the likes, among others. These reiterations of affirmations of the need to stay away from bad company and the like signal a cultural viewpoint that sees one's moral standing as greatly determined by one's social linkages rather than merely personal decisions.

The sayings bring out the responsibility of the community and the nature of evil as a contagion in social networks. Moreover, the proverbs of Uzbek commonly use very powerful metaphorical comparisons of bad people to animals, especially dogs, snakes, and the like in expressions like "Ilon po'stini tashlasa ham ilon" which suggest that even though someone may appear to have changed on the surface, the core moral character remains basically unchanged.

The English proverbs dealing with similar themes mainly highlight the power of the individual and the personal responsibility for the moral choices made. This shows that there are different cultural assumptions about human nature and social organization. For example, the saying "Evil be to him who evil thinks" judges the morality to be in the individual's consciousness and not so much in social relationships. The English proverbs show the possibility of redemption and change in behavior as a relatively greater theme than the Uzbek proverbs, which claim that nothing can be done to change the evil character. Nevertheless, both the English and Uzbek proverbs use animal metaphors to express the idea of evil or stupidity, the only difference being the animals chosen and the attributes assigned to them which vary according to the culture and the historical interaction with the animals. The case of the dogs in the two proverbs is a good example of how the same animal could be perceived in such different ways by different cultures. In the U.K. English tradition dogs symbolize loyalty and companionship, whereas in the Uzbek culture, they are associated with base or contemptible behavior.

When it comes to the concepts of wisdom and foolishness, both the linguistic traditions distinctly show their high level of comprehension by recognizing that the intellectual faculty includes not only the cognitive power but also the practical judgment, the social and the moral aspects of the person. The Uzbek proverbs regarding wisdom highlight the very connection between intelligence and moral virtue, as it is seen in "Aql bilan odob egizak" (Intelligence and proper conduct are twins), which implies that true wisdom always involves good deeds. In the Uzbek proverb tradition, the fool is not just someone who is not very smart, but rather a person who does not pay attention to advice, is not willing to learn from the mistakes made, and is prone to socially destructive behaviors. There is a very detailed categorization of foolishness that is reflected by the use of such words as "ahmoq" (fool), "nodon" (ignorant), "johil" (ignorant in religious sense), and "tentak" (rash or impulsive), and each of these is different in the aspect of the nature and the degree of intellectual or moral deficiency.

While both traditions are aware of the social impacts of foolishness, they nevertheless, through proverbs, proclaim that foolish friends will invariably lead to the death of their companions while foolish rulers will scatter ruin across the land. The saying "Ming ishchiga bir boshchi" (For a thousand workers, one leader) underscores the major need for the wise ruler while the other side of the coin shows the multitude of proverbs that keep warning not to follow foolish advice. Similarly, the English tradition accentuates these issues through proverbs on the risks of foolish counselors and on the necessity of filtering one's judgment. But, on the other hand, Uzbek proverbs seem to have more room for elaborate thematic development regarding the age-wisdom relationship, going so far as to say that the "Oltmish yashar ahmoqdan olti yashar dono" (A six-year-old wise child is better than a sixty-year-old fool) is merely a verbalization of one distinctive feature of the culture -- that the elderly are entitled to be treated with respect for their age no matter what, and thus, in instances of practical younger judging, such cases need to be ideologically justified.

The study of different cultures with a comparison technique has shown that although universally human worries about morality and intelligence do produce proverbial wisdom which

is common to diverse linguistic systems, the particular emphases, metaphorical vehicles, and basic assumptions mingled in the proverbial expressions do reveal different cultural worldviews.

The proverbs of the Uzbek people clearly show their main interest being in social harmony, collective welfare, and the keeping of communal moral standards which is in line with the cultural context of extended family structures and close communities that are in general friendly. The English proverbial tradition, on the other hand, gives slightly more weight to the themes of individual responsibility, personal achievement, and contractual arrangements, which can be traced back to different historical experiences of social organization and economic development. Nevertheless, these differences should not be exaggerated since, in the end, both traditions come to the same conclusions about human nature, social relationships, and the difficulties of learning and applying moral principles in everyday life situations.

Conclusion. The present proverbs comparative study has shown that proverbs are a reflection of the culture, and therefore, they are very sophisticated. They consist of the very complex ideas of human nature, social interaction, and moral reasoning, which were compressed into simple, easily memorized, and widely practiced formulas. These formulations were often used in different contexts. The proverbs of the Uzbek and English nations are very different in form and structure because they come from different linguistic families and cultures, but they still point to the same issues of the world's morality and wisdom, the evils and foolishness that come with it, and how to live morally in a less than perfect world.

The study indicates that there are not only universal human cognitive processes and moral intuitions that reflect human nature but also culturally specific meanings coming from different social structures, historical experiences, and value systems. The future of paremiology research is likely to be greatly influenced by the adoption of a more extensive cross-cultural comparison that will include more languages, a more fine-grained pragmatic analysis of the speakers' use of proverbs in real conversations, and a study of how proverbial wisdom adapts to rapidly changing social conditions in today's world of globalization.

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