



Features of the concept of "destiny" in English and Uzbek proverbs

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ABSTRACT

In this article, the role of the concepts found in English and Uzbek proverbs, and the peculiarity, application and importance of the concept of "Fate" are highlighted.

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Ingliz va o'zbek maqollarida "taqdir" tushunchasining xususiyatlari

ANNOTATSIYA

Kalit so'zlar:

maqollar,

konseptlar,

"taqdir" konsepti,

obraz,

tahliliy til,

xalq og'zaki ijodi,

aglutinativ til.

Ushbu maqolada ingliz va o'zbek maqollarida uchraydigan konseptlarning o'рни va "taqdir" konseptining o'ziga xos xususiyati, qo'llanilishi va ahamiyati yoritib o'tilgan.

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Особенности понятия «судьба» в английских и узбекских пословицах

АННОТАЦИЯ

Ключевые слова:

пословицы,
понятия,
понятие «судьба»,
образ,
аналитический язык,
фольклор,
агглютинативный язык.

В данной статье освещена роль понятий, встречающихся в английских и узбекских пословицах, а также особенность, применение и значение понятия «Судьба».

People pass on the events of their lives to their descendants in different ways. They tried to deliver it. The role of oral creativity, proverbs, wise words, and the like is incomparable. Proverbs, which is one of these sources, is the right decision for us and acts as an assistant in accepting and getting out of various situations. New cognitive linguistics in the last century due to the development of linguistics the direction was born. It attracts language researchers from all over the world The concept is the basis of this teaching. Scientists have different approaches and definitions to the concept, but we have been brief and clear. We found Safarov's opinion acceptable: "The concept is a unity of thought and it is based on the generalization of concept, image, and linguistic meaning". [4, 17] Many genres of folk art, including folk in proverbs express relations, events, and situations in society more simply and different things that are compatible with their characteristics in nature (animals, plants, their fruits, bodies, household appliances, clothes, work weapons, labor products) skillfully uses the image. That's it taking each of the things as a symbol or negative embodies the image of people who have it. [2, 484]

Indeed, the term "proverb" is rooted in the Arabic language, implying wisdom, much like how the term for horses is translated. Proverbs concentrate thoughts into a singular, overarching meaning, with each harboring a concealed significance. They often employ figurative rather than literal interpretations, using symbols like animals, birds, and plants to tactfully critique human behavior. This figurative approach is termed "allegory" in academic language. Another facet of allegory is its capacity to delineate individuals using symbolic representations. Proverbs vary by themes, encompassing subjects like homeland, friendship, love, loyalty, and respect. These themes resonate in both English and Uzbek proverbs. While proverbs are embedded in our discourse, few contemplate their origins. Stable phraseological constructs were absent in earlier times, yet proverbs paved the way for a novel communicative culture. Proverbs from ancient tales remain pertinent today, retaining their significance in our speech and literature, succinctly conveying thoughts. The word "Proverb" originates from the Arabic term "qavlun", meaning "to speak" or "to say". The study of proverbs dates back to Mahmud Koshgari. His "Devonu dictionary of Turkish" lists around 400 proverbs. Additionally, renowned figures like Alisher Navoi and Zakhiriddin Mukhammad Babur have referenced proverbs in their works, emphasizing their significance. Proverbs form the bedrock of speech. Many tales incorporate them; for instance, Abdulla Kahhor's story "Thief" begins with the proverb, "The death of a horse is the death of a dog". Dr. B.M. Jorayeva, a Doctor of Philological Sciences, categorized proverbs into six groups based on intralinguistic elements.

- a) proverbs formed on the basis of phrases: not saying eight without counting - eight without counting don't say;
- b) proverbs formed on the basis of folklore genres;
- d) religious concepts proverbs formed on the basis of;
- f) proverbs formed on the basis of people's expectations;
- c) people proverbs formed on the basis of games;
- e) proverbs formed on the basis of hadiths.

The categories discussed above classify folk proverbs based on their content. Translation plays a pivotal role in the formation and evolution of intercultural relations. V.G.Belinisky once said, "Translating literary works from one language to another forms the foundation for their mutual understanding and exchange of ideas. If this is done, new literary creations will emerge, and there will be a shift in mindset." Translated works not only foster cultural connections but also cultivate friendships among different nationalities, thereby enhancing relations. A proverb represents the essence of speech, encapsulating the wisdom of the people, their perspectives, and their centuries-old experiences in responding to life's events. "Proverbs are forged from the interactions of individuals in their daily lives." Every proverb is a reflection of the community it originates from, embodying their emotions, whether it's sadness, anger, laughter, or irony. Every language has its collection of proverbs, and it's rare to find a community that doesn't use them. Extensive research has been conducted on this topic, and the categorization of proverbs into themes such as friendship, patriotism, loyalty, knowledge, etc., is evident. For instance, proverbs about friendship underscore the ties between diverse groups. English folk proverbs, like their Uzbek counterparts, are exquisite examples of folk art. Given our focus, understanding the history of English folk proverbs in linguistics is crucial. Analyzing the contributions of experts in this domain will enrich our discussion. Typically, nations sharing a language and culture often have similar proverbs. The Bible, a cornerstone in English and most Western European languages has significantly influenced the creation and dissemination of proverbs. It includes ancient English folk proverbs passed down through generations. Many English linguists, including the renowned philologist Professor Mayder, have provided insights into the nature and use of proverbs, emphasizing their versatility and universal applicability.

They can be used to "strengthen our arguments, express generalizations, influence or manipulate others, rationalize our shortcomings, challenge certain behaviors, satirize societal issues, or mock absurd situations." A profound examination of proverbs and their national-cultural connotations across languages, and understanding them in the context of universal values, is a pressing linguistic challenge today. Broadly, it's evident that every language possesses unique traits that distinguish it from others. However, language learners discern the nuances between their native language and the one they're learning based on certain dependencies. Languages converge under specific classifications, encompassing grammatical, lexical-semantic, and functional categories. These overarching categories ensure a universal essence across languages.

Language and culture are deeply intertwined. The contemporary global landscape, marked by socio-economic, political, and scientific interconnections among nations, underscores the linguistic interplay and the cultural essence embedded within languages. This intricate relationship has birthed a novel domain in cultural studies – linguocultural

studies. Consequently, by the close of the 20th century, a burgeoning discipline emerged, focusing on the nexus of language and culture.

The notion of 'concept' in modern linguistics is multifaceted. Concepts, rooted in consciousness, aren't just descriptive or classificatory; they embody emotive, volitional, and empirical dimensions. Beyond mere comprehension, concepts are also experientially discerned. Some research posits concepts and understanding as intertwined; in linguistics, this calls for both a linguocognitive and a linguocultural approach. A concept, seen as a linguocognitive entity, is "a reflection of our consciousness through mental mechanisms, encapsulating human experiences and knowledge, memory, linguistic assets of the mind, brain language, and the conceptual system (*lingua mentalis*), serving as an operative unit of one's worldview." While some concepts are linguistically anchored, others manifest as unique mental constructs in human cognition – such as images, illustrations, or diagrams.

For psycholinguists, the concept is "a dynamic entity governed by the principles of human cognitive processes. It's the product of perceptual, cognitive, and affective activities in an individual, especially one with disrupted cognition and communicative actions. Therefore, from a linguistic theoretical perspective, it's susceptible to scientific interpretation and can be distinguished based on various inherent parameters." Next, we will explore proverbs that embody the concept of "destiny."

1. To haul over the coals.
2. Every bullet has its billet.
3. One beats the bush and another catches the birds.
4. He deserves not the sweet that will not taste the sour.
5. A bad shearer never had a good sickle.
6. To know what is what.
7. As a man sows, so shall he reap.
8. After a storm comes calm.
9. There is no accounting for tastes.
10. The dogs bark, but the caravan goes on.
11. When the cat is away, the mice will play.
11. We never know the worth of water till the well is dry.
12. Give as good as one gets.
13. God send you joy, for sorrow will come fast enough.
14. Have smb.'s fate in one's hand.
15. Time and tide wait for no man.
16. If you can't have the best, make the best of what you have.
17. Let the dead bury their dead.
18. When it rains it rains on all alike.

Life's vast experiences and observations can be distilled into concise pearls of wisdom, offering insights into both personal relationships and societal matters. Proverbs, diverse and abundant, reflect the multifaceted nature of life, often presenting perspectives as varied and conflicting as life itself. In addition, through several examples, for example, "Absence makes the heart grow fonder", "Out of sight, out of mind" or "Look before you leap" and proverbs such as "who hesitates is lost" show not only the inconsistency of philosophical logic rather, the proverb chosen to express a certain situation is of this situation shows the necessity of summarizing its content. Along with this, a proverb in today's modern world also talks about its importance: "Contrary to some isolated opinions,

proverbs have not lost their usefulness in modern society. They serve people well in oral speech and the written word, coming to mind almost automatically as prefabricated verbal units. While the frequency of their employment might well vary among people and contexts, proverbs are a significant rhetorical force in various modes of communication, from friendly chats, powerful political speeches, and religious sermons to lyrical poetry, best-selling novels, and the influential mass media. Proverbs are everywhere, and it is exactly their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age.

Comparative history of the study of Uzbek and English proverbs in folklore by learning which language their research level is perfect or shallow we considered that. According to this, the collection of proverbs is artistic to study the place of use of tools and to show their universal aspects such issues are almost the same. However, it is devoted to the theories of proverbs the number of works in English compared to the Uzbek language is the theory of English proverbs shows that its aspects have been studied more than Uzbek proverbs. English by scholars, looking at the problems of hybridization of English and Uzbek proverbs not released. In Uzbek language, Uzbek scholars have attempted this work many times mainly in Uzbek to compare Uzbek and English proverbs giving translations, providing alternative options and semantic features proof work has been done. Accordingly, proverbs in Uzbek and English language's theoretical and practical aspects have been studied. On the semantic features of proverb smore stopped. But lingua-cultural of Uzbek and English proverbs, not much work has been done on these aspects. Analysis of linguistic and cultural aspects of Uzbek and English proverbs that the language and culture of both peoples are interdependent in the process very important. Accordingly, some have been analyzed from a linguistic and cultural point of view proverbs are sometimes used by two people with the same expression, sometimes with completely different expressions revealing their characteristics. Here are English and Uzbek proverbs to all Uzbek and English people from the past to the present day specific customs reflected and as examples of folk-art proverbs lead in this task. Uzbek and English people are the two Uzbek and English proverbs for studying aspects specific to the mentality that can show the similar and different aspects of the people. Analyzing Uzbek and English folk proverbs in Uzbek. All the topics in the existing proverbs are also in English folk proverbs we came to the conclusion that we can meet. Proverbs in both languages are the same you can find similar equivalents in the subject. So, the subject range of English and Uzbek proverbs is diverse and the two languages have almost the same topics.

- Translation of English proverbs into Uzbek or Uzbek proverbs into English in the process of making and giving alternative versions of proverbs it is very important to preserve the meaning. That is why work with proverbs, first of all, their semantic features, each requires a deep study of the original meaning of a proverb. Otherwise, the analyzed proverb has its original meaning in another language may not be able to deliver at all;

- A large number of proverbs on the topic of hard work in English and Uzbek most of them complement each other semantically. In both languages in proverbs on the topic of hard work, a person should be hardworking urge, laziness, and apathy as the most disgusting human vice considered;

- Many in Uzbek and English are on the subject of good and evil proverbs have almost the same meaning as proverbs if goodness is valued as the greatest virtue in all, evil is shown to be the most vile aspect of humanity;

- Most of the English and Uzbek folk proverbs have animal images expressed, and their main function is to express human character proverbs involving animal images of people are mainly positive and describe negative characters;

- Uzbek alternative to English proverbs with animal images the variants do not use the name of the same animal or the name of the animal does not participate in the general meaning of the proverb in both languages does not affect.

Thus, the number of proverbs on the mentioned topics is very large in both languages no differences were found. However, the book we are using as the main source "Proverbs" by K.M. Karamatova and H.S. Karamatov. Proverbs in Poslovitsy the variants of some proverbs do not correspond exactly to each other which is why as well as an in-depth study of the semantic linguistic and cultural aspects of proverbs and their equivalents in English and Uzbek by semantic analysis we can choose correctly.

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