

LINGUISTIC SIGNIFICANCE OF THE CONCEPT OF “WEALTH” IN ENGLISH AND UZBEK PROVERBS AND SAYINGS

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Abstract:

This article is dedicated to the comparative analysis of paremiological representing the concept of “Wealth” in English and Uzbek languages. Special attention was paid to the terms of concept, and Proverbs. The topic was explained by analysis of some English and Uzbek proverbs regarding the concept of “Wealth”.

Keywords: Linguoculturology, concept, wealth, proverb, paremiology.

Cultural linguistics is considered an integrative scientific discipline that takes in research in the field of cultural studies, ethnology, psychology and general linguistics. Language like traditional linguistic object of study defined in this discipline as a tool for the creation, development and storage of culture. Basic the focus of its attention is cultural linguistics on the categorization of the real world with the help of concepts that form in the mass a certain linguistic picture of the world. The goal is seen mainly in the study of such a phenomenon as "Mental-lingual complex", which suggests a strong correlation between structures of a particular language and its thinking carriers.

In the studies of modern authors there is no single and universal definition the concept of "concept". It is different, both among domestic authors, and among foreign ones, some more importance is attached to the linguo-cultural aspect, while others - to the cognitive one. The linguocultural aspect includes concepts that reflect the specifics linguistic personality of any culture. Among domestic scientists, such scientists were engaged in the study of the concept, as Yu.S.Stepanov, N.D.Arutyunova, E.S.Kubryakova, V.I.Karasik. Most attention to the concept Yu.S.Stepanov. According to him definition, “a concept is, as it were, a clot of culture in the mind of a person; then, in the form of which culture enters the human mental world. And, on the other hand, the concept is that whereby, a person



is an ordinary person, an ordinary person, not a "creator of cultural values" - he himself enters the culture, and in some cases influences it". Considering the concept of "wealth" in Uzbek and English proverbs and sayings, it should be noted that, despite significant differences in understanding representatives of the cultures of this concept, however, there are also inherent universal properties.

It is necessary to give a definition to the concept of "proverb". According to V.I.Dal, "a proverb is a short parable; she herself says that "Naked speech is not a proverb." This is a judgment, a sentence, a lesson, expressed in an obscure and put into circulation, under the coinage of the nationality. Proverb - bluntly, with an attachment to the case, understood and accepted by all". At the same time, V.I.Dal notes that "a proverb is a devious expression, a figurative speech, simple allegory, bluntness, a way of expression, but without a parable, without judgment, conclusion, applications; this is one first half of the proverb".

The representative of American paremiology, Professor Wolfgang Meader suggests its definition of a proverb. "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation" a well-known saying of the people, which contains wisdom, truth, morality and traditional views in a metaphorical, fixed and memorable form and passed from generation to generation.

For the most part, "wealth" is viewed in a positive aspect and means good, both material and spiritual. This component of the concept "wealth" is present in both English and Uzbek paremiology. However, the percentage Proverbs and sayings that carry a positive meaning, however, differ.

To begin with, let's consider the concept of "wealth" in Uzbek proverbs and sayings. In Uzbek, wealth carries in itself, for the most part, a negative connotation. Mind, kindness, friendship, and family are far more important than material possessions. Let's look at examples proverbs and sayings presented in the dictionary "Proverbs and Sayings of the Uzbek People" T.Mirzayev, A.Musokulov, B.Sarimsokov:

1. Aqldan ortiq boylik yo'q.
2. Asl boylik - qanoat.
3. Baxil boyga borguncha, Karamli toqqa bor.
5. Boy topsa, bosib yer, Botir topsa, barcha yer.
7. Boylik murod emas, Yo'qlik uyat emas.
8. Boylik boylik emas, Ahillik - boylik.
9. Boylik - bir oylik.



10. Boylik ketsa ketsin

Or-nomus ketmasin.

Now let's look at how the concept of "wealth" is represented in English proverbs. In English, there is a whole layer of paremias that describe "wealth" as good. All this amount can be divided into certain subgroups, expressing specific features of this concept. Paremias, reflecting the permissiveness of wealthy people, as in Uzbek, most frequent in comparison with other paremias, also related to the concept of "wealth". For instance:

- 1) A rich man's joke is always funny.
- 2) Money makes the mare go.
- 3) Money opens all doors.
- 4) One law for the rich, and another for the poor.
- 4) A golden key opens every door.

We can find Uzbek paremias which has the same meaning:

1. Og'zi qiyshiq bo'lsaham boyning bolasi gapirsin.
2. Puling bo'lsa changalda sho'rva.
3. Bermasa ham boy yaxshi, Yemasang ham moy yaxshi.
4. Bor borgan joyida to'yadi, Yo'q topgan joyida to'yadi.
5. Borga - bozor, yo'qqa - guzar.
6. Faqir piyoda yurar, Boy - tuyada.
7. Boyning o'g'li - hangamachi, Yo'qning o'g'li - dangamachi.

An important feature of wealth in Uzbek-language proverbs is stinginess, which is demonstrated by given examples:

1. Tikuvchidan boy chiqsa,
Qaychi bermas bicharga.
2. Yetimchadan boy chiqsa, Ayron bermas icharga.
3. Yema, ichma, bo'l baxil, Boy bo'lmasang, men kafil.

In English proverbs, there are examples that carry a meaning that can be formulated as follows: lack of wealth is bad. This proves once again that for English-speaking culture, the availability of material wealth is extremely important for a fulfilling life. Let us illustrate this statement with examples:

- (1) A light purse makes a heavy heart.
- (2) Bare walls make giddy housewives.
- (3) Empty stalls make biting horses.



A number of Uzbek proverbs contain a negative meaning of wealth, and namely, that one should not look for friendship in money. The following proverbs illustrate

this:

1. Moling borida - ana do'st. Moling yo'g'ida - qani do'st.
2. Bozorda bari bor,
Puling bo'lmasa, nari bor.
3. Boyning ko'zi - boy, Yo'qning ko'zi - loy.
4. Boyning ishi farmon bilan,
Yo'qning ishi armon bilan.

In Uzbek, there are paremias that describe "wealth" as a blessing, but the frequency of their presence according to compared with the negative connotation of "wealth", significantly less. They are already more difficult structured in some specific categories, as was the case with negative aspect of this concept, where the features that characterize their unique the properties are not as obvious as with the negative aspect of the concept. Paremia, describing "wealth" as a good take a leading position in the total positive characteristics, for example:

1. Boy bo'lsang, kunda hayit, kunda to'y,
Yo'q bo'lsang, kunda hasrat, kunda o'y.
2. Kambag'al - piyoda,
Boy - tuyada.

Great importance is attached to such a quality of wealth as strength. With money in a man there is power and all the doors open to him, which is confirmed by these proverbs

- (1) Money is a power.
- (2) A thief passes for a gentleman when stealing has made him rich.
- (3) Beggars cannot be choosers.
- (4) He who pays the piper calls the tune.

Despite a general unfriendly attitude towards wealth, there is a significant number of paremias reflecting a positive attitude towards wealthy people and, rather, their permissiveness. Here are some examples:

1. Boydan amr bo'lsa,
Boyning ko'zi - xonda,
- Boyvachchadan xamir bo'lar. 2.



Yo'qning ko'zi - nonda.

3. Boyning ishi farmon bilan,

Yo'qning ishi armon bilan.

A significantly smaller percentage is made up of English paremias that carry negative connotation. Consider the proverbs that characterize wealth as evil:

- (1) Money is the root of evil.
- (2) Gold is but muck.
- (3) Poverty breeds strife.
- (4) Wealth like want ruins many.
- (5) A great fortune is a great slavery.

According to Uzbek-speaking proverbs, wealthy people "have no soul".

So it seems that rich people will go to hell, because they got money dishonestly. In the light of the above, we would like to present the following examples:

1. Taassub qilma boyga,
Keting tegadi loyga.
2. Yema, ichma, bo'l baxil,
Boy bo'lmasang, men kafil.
3. Ko'p boy bo'lgan bir surinar.
4. Kambag'al non yeydi,
Boy - qon.
5. Boylik o'zingga dushman.

Let us give examples demonstrating that the presence of money leads to the lack of happiness, love, health:

- (1) When poverty comes in the door love flies out at the window.
- (2) Much gold, much care.

When riches increase, the body decreases.

In the English-speaking culture, as well as in the Uzbek-speaking, considerable attention is paid to the value of an intangible good, which reflects a kind of similarity in these cultures.

For instance:

- (1) A good name is better than riches.
- (2) He is rich enough who has true friends.
- (3) Wit is better than wealth.
- (4) Wealth is nothing without health.
- (5) Better be born lucky than rich.



In Uzbek language we can see some proverb which has meaning money cannot give happiness, health or respect. Here are examples:

1. Asl boylik - qanoat.
2. Boylikning boshi - sog'liq.
3. Hurmat - bitmas boylik.
4. Salomatlik - tuman boylik.
5. Chin boylik - imon boyligi.

Thus, the number of positive and negative meanings of proverbs is the cultures in question differ, from which cultural characteristics can be traced native speakers of these languages. Each language is primarily a national means of communication, and it would be strange if it did not reflect specifically national facts of material and the spiritual culture of the society to which it belongs. Proverbs and sayings are some of the forms of folk art that reflect any phenomena of life. Proverbs carry an instructive meaning, conveying the experience of the people from generation after generation. From which it can be argued that proverbs and sayings are a kind of mirror reflecting the national character of a particular culture.

Therefore, despite the fact that the cultures we study, it would seem, are completely different, nevertheless, there are concepts in the framework of the paremiological series, which are equally interpreted in several linguocultural communities.

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