

## PROVERBS AND SAYINGS AS TREASURES OF PEOPLE'S WISDOM IN DIFFERENT LANGUAGES

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**ANNOTATION:** *The purpose of this article is to analyze and evaluate the place of proverbs and sayings in the cultural heritage, and traditions. The work uses methods of cultural analysis in relation to such an object as proverbs and sayings in cultural traditions. The article is devoted to a modern problem. For this purpose, there are analysis to look at the proverbs and sayings in different languages and check how the concept of gender is reflected in them and what gender parameters prevail in their national language pictures of the world and compare them from the point of view of expressing cultural and social values. It is intended to show how proverbs and sayings belonging to different languages and cultures can express similar or opposite ideas. Throughout the article, it is emphasized the need for researchers and psychologists to collaborate, drawing from each other's expertise to create a holistic approach to education. The article concludes by discussing the potential impact of these innovations on educational institutions and society as a whole, highlighting the importance of staying at the forefront of pedagogical and psychological research in an ever-evolving educational landscape.*

**Keywords:** *proverbs, sayings, phraseological subsystem, stable word-groups, a frequency study, masterpieces of cultural heritage, principles.*

### Introduction

The greatest wealth of nation is its language. The treasures of human thoughts and experience gather in millenniums and live forever. Every language is rich in proverbs and sayings. There are thousands, ten thousands of them throughout the languages! They fly from age to age like on wings from one generation to another!<sup>1</sup>

The epochs in which proverbs appeared are different. A variety of human attitudes are written down in nation's proverbs and sayings are numerous.

From the abyss of ages these clots of intelligence and knowledge of life, people's happiness and suffering, laughter and tears, love and wrath, belief and disbelief; truth and untruth, honesty and deception, industriousness and idleness, beauty and ugliness have come to us in the forms of proverbs and sayings.

By the words of Feokrit "the wisest have plentiful stock of sayings, everyone can find for themselves a lot of useful advices for life in them". First of all let us look at what a proverb is.

### Materials and methods

A proverb is a short well-known expression that states a general truth or gives advice. And what is a saying? A saying is a well-known expression, or a remark often made, also known as a proverb. As we see the famous Wikipedia does not make a big difference between them. Proverbs and sayings are a special subsystem of phraseology. Phraseology is the branch of Lexicology specializing in the phraseological

<sup>1</sup> Кирдан Б. П., Пословицы и поговорки русского народа. Из сборника В.И.Даля, М., Правда, 1987.- п. 3

subsystem of language and is concerned with all types of set expressions.<sup>2</sup> Set expressions and phraseological units are functionally and semantically inseparable word groups.

For example: at least, point of view, by means of, to take place, mare's nest, to fall in love, the last straw, in accordance with, to pay a visit, to make a decision, etc.

Phraseological units are stable word-groups characterized by a completely or partially transferred meaning and structural and functional inseparability. They cannot be freely made up in speech but are reproduced as ready-made units, characterized by stability of the lexical components and often lack of motivation.

Proverbs and sayings are masterpieces of cultural heritage bequeathed by our ancestors that call us to virtue and wisdom through keeping social norms and values in fulfilling things of great importance.

Proverbs, sayings and quotations exist also as ready-made units with a specialized meaning of their own which cannot be deduced from the meaning of their components.<sup>3</sup> A proverb is a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation, or present a teaching in a succinct and memorable way.

We use proverbs or allude to them quite often in everyday speech:

*Better safe than sorry.*

*The grass is always greener on the other side of the fence.*

*If at first you don't succeed, try, try again.*

*Let sleeping dog lie.*

*A trouble shared is a trouble halved.<sup>4</sup>*

The definition of a proverb has caused scholars from many disciplines much effort to make. As one of the outstanding researchers in proverbs W. Mieder points out, the American paremiologist Bartlett Whiting reviewed many definitions in an article on "The nature of the proverb", summarizing his findings in a lengthy conglomerate version of his own:

*A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase.<sup>5</sup>*

Whiting's friend Archer Taylor had made a year earlier at the beginning of his classic study on "The proverb". A frequency study of the words contained in the over fifty definition attempts made it possible to formulate the following general description:

*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.*

Stephen D. Winick, in an erudite essay on "Intertextuality and Innovation in a Definition of the Proverb Genre", has tried valiantly to break with the requirement of traditionality for new proverbs, arguing that a text becomes a proverb upon its creation. He gave the definition as:

*Proverbs are brief (sentence-length) entextualized utterances which derive a sense of wisdom, wit and authority from explicit and intentional intertextual reference to a tradition of previous similar wisdom utterances.*

Another definition of proverb, spoken by folklorist Alan Dundes is sound:

*The proverb appears to be a traditional propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment.*

The proverbs are a valuable layer for analysis from the point of discovery and description of cultural stereotype, fixed in language.

<sup>2</sup> Tukhtakhodjaeva Z. T., Saidova N. A., Yuldasheva D.A., Seminars in Modern English Lexicology, T.2010.-p. 42

<sup>3</sup> Buranov J., Muminov O. A Practical Course in English Lexicology, T.: Ukituvchi, 1990

<sup>4</sup> Manser M. H., The facts on file dictionary of Proverbs, second edition, copyright, 2002.—p. ix

<sup>5</sup> Mieder W., Proverbs: a handbook, Greenwood press, 2004.—p. 2

The study of English proverbs and sayings has shown that majority of phraseological units are oriented on definitions and estimations of the women with standpoint of men, an accent is done on such traditionally imputable woman vice, as talkativeness, quarrelsomeness, foolishness and trick.

Except quantitative asymmetry, the study has revealed that feminine world outlook is presented fragmentary; social role of women are limited and are basically determined through the man - a wife, bride, widow.

However to speak about absence of "feminine voice" in English paremiology is illegitimate. In the language material we find proverbs and sayings, expressing feminine world outlook/experience/estimations (*A man is like a streetcar: if you miss one, there will be another one along in a few minutes*).

Basically, the proverb data pertain to that sphere of the public life, in which participation of women was allowed and greeted (the house, family, upbringing of children). Among proverbs and sayings critical attitude to strong sex is reflected and peculiar protest against male oppression is expressed.

## Result and Discussion

The analysis of the names of the persons in profession (hereinafter NLP), conducted in Germany shows new social conditions in the last decennial and presents significant interest from gender standpoint.

It is known that not only women can be involved in male-specific labor, but also men are trained in professions, which are traditionally considered as feminine. As of 2000 there were 26545 cooks-men and 11449 cooks-women, who were having training.<sup>6</sup>

It is impossible to imagine a language or a society which does make use of proverbs and sayings. The review of the literature dedicated to this topic reveals a great deal of papers describing proverbs and sayings from the point of view of their origin, functions, role and influence in the life of the society, their instructive and moralistic value.

A proverb or a saying is a peculiar mode of utterance which is mainly characterized by its brevity. The peculiarity of the use of a proverb lies in the fact that the actual wording becomes a pattern which needs no new wording to suggest extensions of meaning which are contextual. So, the proverb itself becomes a vessel into which new content is poured.

Everyday life is full of opportunities to learn the manners, norms and attitudes in society. These are the things that are easily included in proverbs, and using proverbs in the learning process is not only a matter of information and knowledge, it is combined with many kinds of feelings and emotions. Anyhow, the speaker is in a powerful position making it essential to understand who is speaking, whose speech it is that matters. When a child comes across a proverb, it is always in context – cultural, social and situational context. Proverbs are expressions of authority, one of the first in one's life. Children pick up more than words, and proverbs are connected with the situation. Proverbs are also connected with the speaker, although he/she is seen as a part of the situation as a whole. The most important thing is the activity that is going on when the proverb is heard. A child lives his/her life and experiences situations, understands and deals with concepts quite comprehensively.

Proverbs are mainly the tradition of adults who use and are allowed to use them. In the pedagogical context proverbs are passed on into the lives of children. In this way the proverbs become a part of folkloristic tradition shared by different age groups. However, proverbs are shared from different points of view: from that of the speaker (the adult) and the listener (the child).

Proverbs in childhood memories can be seen as a part of gender related folklore, especially in the early years. Proverbs are a tradition that is transmitted from two generations, from the parents and grandparents to the children and youth. It might also have been older sisters who take care of the younger ones. As a part of pedagogical speech the proverbs are connected to women's talk. These women are the most important

<sup>6</sup> Халеева И. И. (ред.), «Гендер: Язык, Культура, Коммуникация», (Hitschfel, Zimmer). М.: 2002.-р. 336

authorities in children’s everyday lives– mothers and grandmothers. The life-stories show that proverbs used by parents and grandparents are seen to be special even in one’s adulthood. Here are the lists of the analyzed table:

No	English	Russian	Uzbek
1	A cunning woman always tries to watch her husband.	N/A	Яхши отга қамчи урсанг, чопар авайлаб, ёмон хотин ишин қилар хамиша пойлаб.
2	A bad wife likes to see her husband’s heels turned to the door.	Женился, да сам себе подивился, что ни богу, ни людям не сгодился.	Яхши хотин кулмасдан бурун кулдирар, ёмон хотин ўлмасдан бурун ўлдирар.
3	A girl is a peanut seed.		Хотин чақалоғи билан чиройли, қўй – қўзичоғи билан.
4	A girl is a thin glass.	Родители берегут дочь до венца, а муж жену до конца.	Қизига жони ачиган келинини сақлар.
5	A good wife makes a good husband.	У хорошей жены и муж хорош. <i>Ср.</i> Доброю женою и муж честен. У хорошей жены и плохой муж будет молодцом.	Эрни эр қиладиган хам хотин, қора ер қиладиган хам хотин. <sup>7</sup> Яхши хотиннинг эри ҳам яхши.
6	A great dowry is a bed full of brambles.	Лучше на убогой жениться, чем с богатой браниться. Не с богатством жить — с человеком. Не бери приданое, бери милу девицу. Богатую взять — станет попрекать.	Бойга келин бўлгунча, камбағалга қиз бўл. Бойга куёв бўлгунча, камбағалга кул бўл.
7	A good man is hard to find <sup>8</sup>	Хорошего мужа днем с огнем не сыщешь.	Яхши йигит ёрсиз қолмас.
8	A good wife and health are man’s best wealth.	Не надобен и клад, коли мужа с женой лад.	Яхши хотин – хазина. Яхши хотин- уйнинг гули.
9	A good Jack makes a good Jill.	У хорошего мужа и жена хорошая. У умного мужа и глупая жена досужая.	Хотиннинг чиройи эридан. Хотининг ёмон булса айб узингда.
10	A hungry man is an angry man	Путь к сердцу мужчины лежит через его желудок.	Оз гуруч ош бўлади, эрнинг кўнгли шод бўлади

\*Empty boxes show that we could not find equivalent or analogous proverbs and sayings in compared languages

<sup>7</sup> Афзалов М, Иброхимов С., Худойберганов С., Узбек халк мақоллари, Т.,1956.-66 б.

<sup>8</sup> [http://www.englishclub.com/ref/esl/sayings/men\\_and\\_women/](http://www.englishclub.com/ref/esl/sayings/men_and_women/)

11	All lasses are good but whence come the bad wives?	Терини санғобдан кейин кўр, келинни – туққандан кейин.
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From the pedagogical point of view, it is important that the proverbs follow people all through their lives. Passing from one generation to another, proverbs have been the speech of the family and the neighborhood. As the proverb is owned by the user, it is mostly associated with some special person.

Thus, when a proverb is heard it is connected to the owner of the proverb and the situation in which it was heard for the first time. Presumably just the feelings and emotions connected with the situation or some parts of it – like the speaker – are things to facilitate the use of the proverb in some special occasion later in life.

Anyhow, if we look at the proverbs as tools of the power and authority in bringing up children, we come to the conclusion that in this narrative material it has primarily been women who have used this power.

The wisdom of proverbs has guided people in their social interactions for thousands of years throughout the world. Proverbs contain everyday experiences and common observations.

There are literally thousands of proverbs in the multitude of cultures and languages of the world. They have been collected and studied for centuries as informative and useful linguistic signs of cultural values and thoughts.

Of the various verbal folklore genres (i.e., fairy tales, legends, tall tales, jokes and riddles), proverbs are the most concise but not necessarily the simplest form. The vast scholarship on proverbs is ample proof that they are anything but mundane matters in human communication. Proverbs fulfill the human need to summarize experiences and observations into nuggets of wisdom, that in his turn provide ready-made comments on personal relationships and social affairs. There are proverbs for every imaginable context, and they are thus as contradictory as life itself.

Proverb pairs like “Absence makes the heart grow fonder” and “Out of sight, out of mind” or “Look before you leap” and “He who hesitates is lost” make it abundantly clear that proverbs do not represent a logical philosophical system. But when the proper proverb is chosen for a particular situation, it is bound to fit perfectly and it becomes an effective formulaic strategy of communication.

And contrary to some isolated opinions, proverb 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 pre-fabricated verbal units. While the frequency of their employment might well vary among people and contexts, proverbs is a significant rhetorical force in various modes of communication, from friendly chats, powerful political speeches, and religious sermons to lyrical poetry, best-seller novels, and the influential mass media.

Proverbs are in fact everywhere, and it is exactly their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age. There is no doubt that the playful alteration of the proverb “If the shoe fits, wear it” to “If the proverb fits, use it” says it all! While the first part of this section deals with definition matters, the second part analyzes how proverbs have been classified in a multitude of different ways in thousands of proverb collections of differing quality and scope. This is not the place to review the status of internationally or nationally oriented paremiography (proverb collections) in great detail. Suffice it to say that there exist many major proverb dictionaries that list equivalent proverbs from 2 to 15 different languages. Especially European paremiographers have worked on such synchronic comparative collections that at times include indices, frequency analyses, sources, geographical distribution, and so on. Collections of this type help to advance the structural, semantic, and semiotic studies of scholars like Grigorii L’vovich Permiakov and Matti Kuusi, who tried to develop an

international type system of proverbs.<sup>9</sup>

By establishing lists of international proverb structures in combination with semantic and semiotic considerations, over 700 “universal” proverb types have now been found. Proverbs are in fact everywhere, and it is exactly their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age.

Proverbs, like riddles, jokes, or fairy tales, do not fall out of the sky and neither is they products of a mythical soul of the folk. Instead they are always coined by an individual either intentionally or unintentionally, as expressed in Lord John Russell’s well-known one-line proverb definition that has taken on a proverbial status of sorts: “A proverb is the wit of one and the wisdom of many”.

If the statement contains an element of truth or wisdom, and if it exhibits one or more proverbial markers, it might “catch on” and be used first in a small family circle, and subsequently in a village, a city, a region, a country, a continent, and eventually the world. The global spread of proverbs is not a pipe dream, since certain ancient proverbs have in fact spread to many parts of the world.

Today, with the incredible power of the mass media, a newly formulated proverb-like statement might become a bona fide proverb relatively quickly by way of the radio, television, and print media. As with verbal folklore in general, the original statement might well be varied a bit as it gets picked up and becomes ever more an anonymous proverb whose wording, structure, style, and metaphor are such that it is memorable. Older literary sources show very clearly that proverbs existed in such variants until one dominant wording eventually became the standard, to wit the following three historical variants of a proverb of prudence: “It is good to be wise before the mischief”, “After the business is over, everyone is wise”, and “It is easy to be wise after the event”, with the latter version having become today’s standard form.

It is usually quite difficult to trace the origin and history of a proverb in a particular language. Such studies very quickly take on major proportions, and they get very involved if the proverb under investigation proves to go back to medieval times or even further to classical antiquity. But we will not describe the origin of proverbs, because it is not included in our task.

So, everyone uses proverbs in their speech. In our country almost everybody knows the telecast “Ro’zg’or maktabi” on the Yoshlar TV. The anchorperson of this telecast is Farangis Jabborova. In one of the programs of this telecast, which was held in May 18, 2012 at 20:30 the third level was about proverbs. The participants were Rixsitilla Tillaev, Nigora Karimboeva, Rayhona and Firdavs. So, the participants told that they always used proverbs on the scene. They are always busy, that is why they are in a hurry. Nigora Karimboeva’s everyday proverb is “Shoshgan qiz erga yorimaydi” meaning things should be done without a hurry in order to be done well.

All above mentioned characteristics of proverbs and sayings collected from various sources once again confirm the opinion of Kunin A.V. that proverbs and saying are communicative phraseological units. He discriminates between proverbs and sayings in the following way: “Proverbs are aphoristic compressed statements with didactic sense and rhythmically organized form”, while sayings are “communicative phraseological units which are not always full-fledged sentences and can be parts of sentences representing positive or negative evaluation”<sup>10</sup>

## Conclusion

In conclusion, It is generally accepted that proverbs and sayings transfer from generation to generation in all the languages. Proverbs and sayings by their structure look like each other. Both of them contain truth and advice, but we should differentiate them by many criteria as given in the above paragraphs. Most proverbs are full-fledged sentences, but sayings might be short. The difference between proverbs and

<sup>9</sup> Mieder W., Proverbs: a handbook, Greenwood press, 2004.-p. 2

<sup>10</sup> Кунин А.В. Курс фразеологии современного английского языка. М., Высшая школа, 1996.- p. 186

sayings also may be in the fact that the author of proverbs is unknown while many sayings are the quotations by outstanding people.

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