

Syntactic features of proverbs in English and Uzbek languages

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Abstract

It is well known that a proverb is a short phrase that expresses deep wisdom of a nation who uses it. Genuine proverbs are sayings that have been mostly transmitted orally or through writing from one generation to the next. A proverb is a part of phraseology in most cases. This article discusses main features of proverbs in English and Uzbek languages comparatively.

Key words: proverb, phraseology, paremeology, grammatical system, syntactic structure, comparative analysis, wisdom, connotation, simple sentence, compound sentence, complex sentence

Introduction

It is well known that proverbs are significant in all languages, particularly in English and Uzbek languages. The term "proverb" has several definitions according to linguistic studies. Generally speaking, a proverb is a short phrase that imparts knowledge or insight. Usually, it is founded on common sense or real-world experience. Proverbs have the effect of expressing wisdom as obvious. Genuine proverbs are sayings that have been mostly transmitted orally or through writing from one generation to the next. Furthermore, proverbs represent the history, customs, traditions, and way of life that are unique to a language's speakers. From a linguistic perspective, they have lexical, pronunciation, and syntactic relations because they are phraseological units. This article deals with the specific features of proverbs in English and Uzbek in order to find certain similarities and differences.

Literature review

There are proverbs in every language, and proverbs in every language today represent every era and culture. It offers astute observations of daily existence, embodies a widely accepted life philosophy, and sheds light on the nature and conduct of people. A website specializing in English proverbs defines proverbs as condensed versions of common wisdom. [1]

Proverbs are frequently conveyed in rhyme, alliteration, or metaphor and typically relate to everyday experiences. An English proverb (derived from the Latin *proverbium*) is a short, straightforward statement that is widely recognized and used to convey a truth that is grounded in human experience or common sense. According to the aforementioned definitions, a proverb is unquestionably a brief, true, traditional, and repeated statement that captures the essence of human experience via observation and difficulties and is captured in pictures and music for easy recall.

The Uzbek word "maqol" is the translation of the English word "proverb"; it comes from the Arabic verb "qavlun," which meaning "to say" or "to tell." Proverbs have a wide range of themes since they are a reflection of people's experiences with work and lifestyle. In this sense, the term "matal" (saying) is also commonly used. While folklore studies distinguish between the Uzbek terms *maqol* and *matal*, which refer to proverbs and sayings, in everyday usage, they are typically used interchangeably. Due to a phonetic shift, the Arabic word "masal," which meaning pattern, is where the word "matal" (saying) originates. [2]

Proverbs serve as social control instruments. Proverbs are also helpful devices in literary works. Proverbs' primary goal is to address society and individual requirements at any given period. Proverbs go by many names, including sayings, idioms, maxims, and so forth. Sayings are sage advice remarks that frequently have more significance than the words used to convey them. Proverbs are well-known sayings that are straightforward and relatable.

Linguists disagree about the role of proverbs, sayings, and well-known quotations in relation to established phrases and idioms. Regarding the incorporation of proverbs into a language's idiomatic layer,

linguists can be divided into two categories. According to the first group of researchers, proverbs are similar to set expressions and idioms in that they are introduced into speech as ready-made expressions, have traditional, figurative meanings, and constant lexical components. Because of this, some academics who adhere to V. V. Vinogradov's theory believe that proverbs and idioms or phraseological units should be examined in tandem [3] J. Casares and N. N. Amosova, among other linguists, believe that it is incorrect to include non-sentential words in the language system because they are autonomous units of communication until they are frequently used as parts of longer sentences. The phraseological layer of a language cannot contain them. [4] N. N. Amosova even goes so far as to say that they should not be classified as phraseology any more than, say, children's counting and riddles. This viewpoint, in our opinion, is rarely acceptable, particularly if we disagree with the author's restrictive use of phraseology. Regarding the claim that the meaning of individual words in many proverbs does not change significantly from that of the same words in free combinations, it is important to note that proverbs are not much different from many set expressions in this regard, particularly those that are emotionally neutral. Proverbs must be taken into account in addition to idioms and set expressions because they frequently serve as the foundation for set expressions. For instance, "The last straw breaks the camel's back", "A drowning man will catch at a straw, etc.

Methods

One of the primary paradigms in general linguistics, along with system-structural and anthropocentric approaches, is the comparative analysis method. By comparing the features of two or more languages that have a common ancestor feature-by-feature and then extrapolating backwards to deduce the attributes of that ancestor, the comparative method is an approach for researching the evolution of languages. A comparison between the comparative technique and the internal reconstruction method, which deduces a language's internal development through feature analysis, is possible. [5] Typically, these approaches are combined to reconstruct languages during their prehistoric periods, complete historical records of a language, uncover the evolution of phonological, morphological, and other linguistic systems, and validate or disprove proposed connections between languages. Over the course of the 1800s, the comparative approach was created. The German academic Jacob Grimm, together with the Danish scholars Karl Verner and Rasmus Rask, made significant contributions. August Schleicher was the first linguist to provide reconstructed forms from a proto-language in his 1861 publication [6] So, comparative and descriptive methods have been used in this research.

Results and discussion

Proverbs have long been the liveliest and most reliable component of national languages, holding their own against the maxims and aphorisms of great intellectuals. The picturesqueness of national thought as well as the characteristics of their national identity was more vividly conveyed in the proverbs and sayings. Proverbs are the brief yet profoundly meaningful folklore document. By virtue of their social and ideal functions, they convey the perspective of a large number of people. Proverbs themselves incorporate elements of people's cultures and historical developments.

Proverb grammatical traits in Uzbek and English can be examined from a syntactic perspective. As is well known, syntax addresses particular aspects of sentence construction and sentence structure overall. Proverbs can be classified into two categories based on their structural characteristics, such as basic, compound, and complex sentences, as was previously indicated in a sentence. Take the proverb "A bird in the hand is worth two in the bush" in English and "Nasiyadan naqd yaxshi" in Uzbek. Based on their structural characteristics, these proverbs consist of a single subject and a single predicate, making them basic sentences. In addition, because these phrases comprise one or more secondary elements in addition to the main portions, they are regarded as simple extended sentences.

Proverbs in English and Uzbek languages can have compound sentence structure, where a proverb may consist of two independent clauses. For instance, the proverb like "The wound heals, but the scar remains" in English, and "Tig' yarasi bitadi, dil yarasi bitmaydi" in the Uzbek language. Another type of composite sentence is called complex one. Complex sentences consist of two clauses – main clause and subordinate

clause. For example, the English proverb “If you run after two hairs, you will catch none” consists of two clauses: *you will catch none* is the main (or principal) clause, *if you ran after two hairs* is the subordinate clause. Similar feature can be found in Uzbek, for example “O’ychi o’yini bitirguncha, tavakkalchi ishini bitiradi”, where *tavakkalchi ishini bitiradi* is the main clause, *o’ychi o’yini bitirguncha* – the subordinate clause. A significant specific feature should be mentioned here, that the position of the main and the subordinate clauses is fixed, rather than in literary language they may change their positions, i.e. the sentence may start with the main clause, and end with subordinate, or vice versa.

According to the purpose of communication proverbs in English and Uzbek languages can be grouped as affirmative, negative and seldom interrogative forms. For example, the English proverb “Make hay while the shines” and its Uzbek equivalent “Temirni qizig’ida bos” have affirmative form, both of which are in imperative mood, i.e. asking or advising someone to do something. The English proverb “Never put off till tomorrow what you can do today” and its Uzbek variant “Bugungi ishni ertaga qo’yma” can exemplify negative form. Proverbs in interrogative form can also be found in both languages, e.g. Can the leopard change its spots? (English), Bitta gul bilan bahor bo’larmidi? (Uzbek).

Another important grammatical category found in the formation proverbs in English and Uzbek languages is the category of mood, where proverbs can be found in indicative, imperative and conditional mood. For instance, the English proverb “The rotten apple injures its neighbors” and its similar variant in Uzbek “Tirraqi buzoq butun podani bulg’aydi” can be considered to be in the function of giving information, i.e. an indicative mood. As for the proverbs in imperative mood, which is mentioned above, the following proverbs can be examples: Stretch your legs according to the coverlet (English) and Ko’rpangga qarab oyoq uzat (Uzbek). Conditional mood in the formation of proverbs in English and Uzbek is also frequently found. For example the English proverb “As you sow so you will mow” and the Uzbek proverb “Nima eksang shuni o’rasan” are formed by means of conditional mood.

Conclusion

We attempted to compare and contrast the syntactic construction of proverbs in the English and Uzbek languages as well as the grammatical structures of both languages, where many similarities have been noted, from a grammatical or syntactical standpoint. It is discovered that proverbs in both English and Uzbek can be simple, compound, or complex depending on their structure. They can also have affirmative, negative, and infrequently interrogative forms. Additionally, proverbs in both languages can have three moods: indicative, imperative, and conditional. After a summary of the aforementioned, it is feasible to conclude that one of the most significant and current studies is the comparison of the syntactic structures of proverbs in Uzbek and English languages.

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