

National and cultural features of the concept of “duty” in proverbs

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Abstract: A proverb is an example of a logical observation, a wise saying that includes the rules of manners and ethics. In this article, in the process of studying proverbs related to the concept of duty and the conceptual field of family relations, semantic synonyms are identified that have a common semantic structure, but differ in expression, have a family status, a number of national-cultural proverbs in English and Uzbek languages are identified about the need for a man to have financial resources to achieve success.

Key words: proverb, genre, national tradition, wise sayings, historical period, people, language, philosophy, national thought, mentality, spouse, relatives.

Proverbs are one of the ancient public genres of folklore. Our people's worldview, attitude towards society and moral norms are expressed in them. A proverb is an example of logical observation, a wise saying that contains the rules of manners and ethics.[1]

The proverbs embody deep content, wisdom of the working masses, national tradition, centuries-old life experiences, thoughts, evaluations, and results of work on natural and social phenomena. That's why proverbs have a long life. In proverbs, every historical period, social and political events leave their mark to a certain extent. Each word in the proverb is clear, used in its place and significant, has its own rhythm, melody, composition.

Proverbs are a collection of folk wisdom, which has been confirmed and tested many times in the social experience of the masses of the people. Folk proverbs, which arose as a unique phenomenon of language, philosophy and artistic creation, are a genre of folklore with a compact form, but deep content. To put it more simply, a proverb is one of the genres of oral creativity with a concise, deep meaning, created on the basis of the experiences and observations of the people in the socio-economic, political and cultural life for many centuries.

A proverb is the cream of speech, the essence of a conversation, what a proverb is and what requirements it meets are written in this one word. In reality, a proverb is like a sword with a sharp edge. It is not for nothing that it is called the cream of thought. A short, concise form of the thought to be expressed is given in a proverb. Proverbs are distinguished from other genres of folklore. For example, epics, fairy tales, legends and stories, anecdotes reflect reality in the form of stories, while proverbs express people's conclusions and judgments about this reality. Because it is impossible to replace the words in the proverbs with others, to add any words.

They appear in the national language as a copy. This genre exists in the oral works of all peoples of the world, and it is considered common according to the size, shape, and purpose of its creation.

Proverbs, in addition to social status, intellectual abilities and personal characteristics of people, are able to reflect the most subtle aspects and characteristics of their family life and relationships within the family. In the process of studying English and Uzbek proverbs related to the conceptual field of family relations, semantic synonyms with a common semantic structure, but differing in terms of expression, were encountered: *Like father, like son. Olma olma daraxtning tagiga tushadi; Like mother, like daughter. Onasini ko'rib qizini ol.*[4]

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In the process of studying proverbs reflecting family relations, it was found that there is a layer in the paremiological reserve of the analyzed languages, the semantic and syntactic structure of which is fully or partially compatible with universal proverbs such as: *A good wife makes a good husband*. Xotin yaxshi – er yaxshi; *Jack is as good as Jill*. Yaxshi xotin yigit nomin ko 'tarar, yomon xotin yigit nomin yo 'qotar; *Erni er qiladigan ham, qora er qiladigan ham – xotin*.

Wise proverbs advise men to choose a wife carefully: *Choose a wife rather by your ear than by your eye*. Onasi maqtagan qizni olma, el maqtagan qizni ol.

According to proverbs, in order to have a family position, a man must have financial resources: *First thrive and then wife*. Xotin olmoqqa cho 't kerak, botmon-daxsar et kerak.

Marriage, as the saying goes, should not be rushed: *Marry in haste and repent at leisure*. Shoshgan qiz erdan yolchimas.

Proverbs advises to refrain from interfering in the family life of married couples: *Put not your hand between the bark and the tree*. Er-xotin urushi – dokka ro 'mol qurishi.

Proverbs says that a wife should be a good housewife: *The way to a man's heart is through his stomach*. Erkakning yuragiga oshqozon orqali yo 'l topish.

In connection with the development of human thinking, society and the institution of the family, the English and Uzbek proverbs about the use of physical force to educate a wife are gradually falling out of use.

In both linguistic cultures, children are the wealth and happiness of parents: *Children are poor men's riches*. Bol shirin, boldan bola shirin. In the eyes of parents, the shortcomings of their children are invisible: *Every mother thinks her own gosling a swan*. Har kimniki o 'ziga oy ko 'rinar ko 'ziga. [5]

According to the Uzbek people, the father brings up the son, and the mother brings up the girl: *Qizni onasi tiysin, o 'g 'ilni otasi*.

In the analyzed languages, there are paremies that do not have semantic equivalents of the concept of "duty" and reveal the national identity. For example, in the Uzbek language there are many proverbs calling for unity and harmony in the family, which is considered sacred.

In the Uzbek language, a number of nationally and culturally unique proverbs have been identified: *Ota bo 'lmay, ota qadrini bilmas; Ona bo 'lmay, ona qadrini bilmas; Boshing ikki bo 'lmaguncha, moling ikki bo 'lmaydi; Xotini o 'lgan, qizli ovulga qarab yig 'lar; Uzukga ko 'z qo 'ygandek; Er qaerda bo 'lsa, xotin ham o 'sha erda va boshqalar*.

According to Uzbek paremiology, relations with mother-in-law require special attention: *Qaynonaga tosh otsang, tosh olasan, qaynonaga osh bersang, osh olasan; Qizim senga aytaman, kelinim sen eshit*. [3]

It is impossible to choose English proverbs suitable for the above-mentioned proverbs, because they are related to the customs and traditions of the Uzbek people. The family is associated with household chores and requires a lot of expenses: *Ro 'zg 'or, o 'ttiz ikki og 'zi bor; Ro 'zg 'or – g 'or*. These paremias are distinguished by their ethnocultural identity and do not have English counterparts.

Some English proverbs related to the concept of "duty" are distinguished by their national-cultural characteristics: *If you would be happy for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden – Bir haftalik baxt xohlasang – uylan, bir oylik baxt xohlasang – cho 'chqa so 'y, bir umrlik baxt xohlasan – bog ' yarat; Advise none to marry or to go to war – Hech kimga uylanishni yoki urushga borishni maslahat berma; A fair wife without fortune is a fine house without furniture – Boyliksiz a'lo xotin mebelsiz hashamatli uyga o 'xshaydi*.

There are no Uzbek analogues of these proverbs due to the great difference in national thinking, mentality and relations between husband and wife. All this can be a proof of how wise and intelligent creative children the nation has had over the centuries. The proverbs reflect the philosophical observation of the people, their views on the world, life and society, and their attitude towards them.



The power of a proverb is that it educates a person, teaches a lesson about life's ups and downs, black and white. In the words of the father, there is no concept of looking behind the curtain, hiding the fault of the wrongdoer, flattery, or showing off. They make a person energetic and strong-willed, teach to look at life with the right eyes. These wise thoughts of the people are distinguished by the fact that they are presented in short and clear sentences.

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