

## PROVERBS AS THE WAY OF EXPRESSING PERSONALITY AND CHARACTERISTICS

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**Abstract.** *This article deals with the study of English proverbs and their analysis of the main evaluative groups of English proverbs, which are reflect human characteristics and their evolution and comments on the study of proverbs. It also studies and analyses information on linguoculturology. This article gives information about lexical-semantic classification of proverbs expressing human characteristics systematization of the collected linguistic material and the allocation of semantic blocks of proverbs containing an assessment of a person in characteristic as moral and ethical terms.*

**Key words:** *proverbs, non-verbal nature, metaphorical form, personality, characteristics, paremiography, idiomatization, self-control, diligence, greed, prudence, punctuality.*

**Introduction.** The semantic field of proverbs that characterize the personality, we presented in accordance with the substructures of the personality and their determinants, investigated in the above-mentioned works by V.N. Myasishcheva, K.K. Platonov, A.L. Groisman, A.A. Bodaleva. Semantic structure of the macro field proverbs and sayings that characterize personality are presented as follows. I would like to outline the definition of the concept of "proverb" proposed L.L.Nelyubin which seemed to us most adequate for our research purposes "Proverb 1. Completed utterance figurative character and with an edifying meaning. A proverb included in a text intended for translation acquires the status of a unit requires a separate solution for translation. 2. A figurative complete utterance that has an edifying meaning and usually has a specific rhythmic and phonetic design. About the semantic features of sayings A.V. Kunin writes the following. A saying is a communicative phraseological unit non-verbal nature. Sayings with a negative rating: Does your mother know you are out? Woe betide you! - damn you! No you do not have a bottom! Proverbs are the most ancient genres of oral folk art. [2,145] They are known to all peoples of the world, even the most ancient Egyptians, Greeks, Romans. Proverbs are folk wisdom, a set of rules for life, practical philosophy, historical memory. They reflect the experience of the people in various spheres of life.

**Methods.** In this article the following types of methods were used -- descriptive method (to describe main points of the article);

- componential analysis (to take component: proper name out of the whole phraseological unit or proverb and analyze it);

-cognitive conceptual analysis (to investigate associations, background knowledge in phraseological units and proverbs with proper names);

- lingual-cultural analysis (to find out interesting cultural events which deal with phraseological units and proverbs with proper names).

**Discussion.** The word "proverb" comes from the Greek word - paroimía (parema). Paremiology is a branch of literary criticism that studies and systematizes the history and theory of proverbs. Paremiography is the science that is responsible for collecting, recording and publishing proverbs. [8,41] Paremiography dates back to ancient times. Even the ancient Greek philosopher Aristotle was credited with the first records of proverbs. Greek, Alexandrian and Roman scholars were involved in the recording of proverbs. In 1500, Erasmus of Rotterdam published a collection of ancient proverbs "Adagia"; later scientists continue the work of collecting and studying ancient proverbs. Prominent scientists and writers were engaged in the study of Russian proverbs: Lev Nikolaevich Tolstoy, Ivan Mikhailovich Snegirev, Vladimir Ivanovich Dal and many others. English proverbs are also actively studied by both English scientists and linguists from other countries. Prominent lexicographer V.Meador, who makes the greatest contribution to studying the problems of paremias, defines a proverb as a short a well-known folk saying containing the accumulated over the centuries wisdom, well-known truth, moral and ethical guidelines humanity, fixed in a metaphorical form and transmitted from generation after generation. Delimits a proverb from sayings (a proverbial saying), wellerism, maxims, quotes, proverbial expressions and proverbial comparisons [1,78] .The difference between a proverb and cliches and wellerisms, the researcher calls it didactic orientation and generalized character; from proverbial expressions -imagery, structural design and didactic focus; from the riddle - variability in speech and generalized nature, from a joke - changeability in speech, stable structure, didactic orientation, generalized character, prosodicity; from a fairy tale- variability in speech, stable structure, generalized character, prosodicity; from song - variability in speech, oral and generalized character; from the slogan -changeability in speech, stable structure, generalized character, entertaining function, from aphorism - generalized character, traditionality, oral form, generalized character. [29,326] The difference between proverbs and gnomes and maxims, from which lead to the origin of paremia, is that the gnomes are individual, specific sayings, maxims prescribe rules behavior, and proverbs and sayings are generalized statements that metaphorically express the well-known truth. The Hungarian researcher G. Pajole works in the same direction. defining a proverb as a statement applied in direct (a proverb similar to a maxim) and in a figurative sense (metaphorical proverb). The researcher notes that unlike a quot or aphorism H. Zolfaghari and H. Hayat consider a proverb from the point of view of its semantic-structural characteristics and note its comparative and metaphorical structure, didactic orientation, common knowledge, accuracy, simplicity, use in speech, immutability. Studies by foreign scientists show that the main features of a proverb are imagery, structural formalization, didactic character, variability in speech, generalized character, nominative. O.A.Nikitina and D.Steffens highlighting the nominative function of phrasemes based on the material of the German language, note, that this trend appeared at the turn of the XXI century, new PU differ a high degree of imagery and idiomatization, which allows them to convey emotive-evaluative and stylistically marked attitude of speakers to reality and give the expression an expressive effect (for example, einen Clown gefrühstückt haben) E. V. Bogoyavlenskaya defines imagery as a key property phraseological unit, its differential feature. The term "proverb" is absent in Western European languages in that the sense in which it prevails in the national tradition. This term is replaced by the concepts of a proverb or idiom. Using the example of dictionary definitions, we can conclude that the concepts a proverbial phrase and a saying, if they occur in English dictionaries, then do not have a clear interpretation and clear differential features. In some dictionaries, the compilers do not at all delimit concepts proverb and saying, using them as synonyms American Language and Britannica Encyclopedias Developing the Meaning of a saying does not include a saying. In the mattress of the V.I Dali

understanding as well as "an external part or a side, the exterior that is seen from above, around, on the surface, around, not inside". [3,135]

**Results.** As a result of analysis and comparison of modern dictionary definitions, we found the following. In the follow-up of the dictionary edited by SI Ozhegov, the appearance is determined through the adjacent concepts of the outer, the external appearance: the appearance is the same thing that the outer; The outer is an external appearance and facial features. In turn, the appearance is an outlook, outline, the externality. In the concept of the appearance of R.S. Nemov also includes three groups of elements, but according to slightly different criteria. First group of elements appearance - physical appearance. [10,39] These are the forms and features of the face, the proportions of the figure, skin color, hair, eyes - everything that a person is given by nature. The second group - these are movements, gait, posture, postures, gestures, facial expressions, i.e. so called functional signs, what is manifested in action. Third group elements - appearance design: clothes, hairstyle etc, i.e. those additional to natural elements, on which the human perception. As follows from the above definitions, the concept of appearance is different researchers include a different number of its constituent elements.

Many researchers adhere to the point of view that the national character can change as society develops: both peoples and national characters change, like people with age, while maintaining their core unchanged (this unchanging core in the national character is the deep layers psyche characteristic of a given ethnos, and which are nothing more than a constant basis of the national character. [4,336] "The basis of the national character is the usual norms of interaction between people, due to the type of society in which the nation lives." Thus, the national character is a component of the mental make-up of a nation, a structured unity of the most stable features of behavior and psychology inherent in the majority of representatives of a given nation. It is expressed in the specific features of individual and group behavior, moods, ways of mastering the world, observing traditional norms of existence, relationships and communication. The national character embodies the unity of historical, socio-cultural and biological factors that influence the life and continuity of generations of the nation. The proverb is crystallization of human wisdom, embodied in language, hailed as the "national mirror" or "living fossil of the language". The content of proverbs includes all aspects of social life. [5,289] In a certain sense, as an important component of the language, proverbs have become encyclopedia for people to understand their lives and organize their behavior. They reflect the culture of people and the customs of life. All the distinctive features of the national character of the British are highlighted we have selected proverbs in which they are reflected:

#### 1. Self-control

The main dignity of human nature for modern Englishmen is self-control. They believe that the better people know how to control, the more worthy they are. According to them a person should remain imperturbable in good and bad luck, in joy and in sorrow, at least outwardly. Inner self-control is the highest degree perfection: *When angry, count a hundred* ; " *Not is not fit to command others that cannot command himself* " ; " *Whoever does not govern himself, he does not mind the other instruct* " ; " *Anger and haste hinder good counsel* ". [13]

2. Restraint and moderation in actions, emotions. The English never forget the necessary restraint in manifestation of their emotions and behavioral actions, they always remember that you always have to "save face". This feature is also brought up in the English since childhood: " *Silence is golden* " ; *A word spoken is past recalling* " ; " *Be quick to hear, slow to speak* " ; " *First think, then speak* " ; *Better the foot slip than the tongue* ". " *It's better to stumble than make a reservation* " ; *Give every man your ear, but few your voice* " ; " *Do not punish in anger* " ; *do not know mush who knows how to hold his tongue* ". *Can't speak well that cant hold his tongue* .

*The dogs bark, but the caravan goes on". "Better the foot slip than the tongue"; "A word spoken is past recalling" meaning "You can't take back what's been said. [12]*

### 3. The ability to value time

No nation knows how to allocate its time and money as clearly as the English. They value time, emphasize its transience and variability: *"Time flies" ; "An hour in the morning is worth two in the evening", "Morning is wiser than the evening". "What greater crime than loss of time?", "The money is gone - you will make money, the time is gone - you will not return"; Time and tide wait no man; Never put off till tomorrow what you can do today; "One today is worth two tomorrows", "One now is better than two "tomorrow" "; "You can't bring back the past; "All in good time"; "There is a time for everything"; "Everything good in its season" "Everything has its time"; "Time is money"; "Time gives money, But money can't buy time." [9,248]*

### 4. Diligence

The Englishman works extremely hard, straining every mental and physical powers: *"All lay loads on a willing horse". "A busy bee has no time for sorrow"; "Patience and a little effort"; "A lazy sheep thinks its wool heavy; He who would search for pearls must dive for them trans. "Whoever wants to look for pearls should dive"; "Without labor, you can't even take a fish out of the pond"; "Not who would eat the nut must first crack the shell"; "No pains, no gains" - Without labor, you cant even pull the fish out of the pond; No sweet without sweat"; "No bees no honey"; "No work, no money"; "Nothing to be got without pains" ; "With time and patience the leaf of the mulberry becomes satin" ; "A cat in gloves catches no mice" ; "Not that will thrive, must rise at five"; "Diligence is the mother of success (good luck)". [11]*

### 5. Practicality; entrepreneurial spirit and efficiency

The British in the world community are considered very energetic, dexterous businessmen tireless in inventing ways to "make money" and get rich: *As busy as a bee ; Business before pleasure; A heavy purse makes a light heart; A bargain is a bargain; Debt is the worst poverty; "Even reckoning makes long friends"; In for a penny, in for a pound; "Strike while the iron is hot"; A miserly father makes a prodigal son; "Nothing venture, nothing has"; "Risk nothing nothing no"; "Punctuality is the soul of business". [11]* Practicality is also characteristic of the British. Ability to be clear and precise set goals, avoid any uncertainty, go straight to the point expressed in proverbs: *" Better to do well than to say well".*

### 6. Greed, prudence and passion for profit

Money has become an idol for many Englishmen. Wealth is what almost every Englishman strives for, at least security. Regardless of the social status of an Englishman, everyone spends a lot of time earning money. First priority always everywhere - to earn as much as possible: *Money has no smell ; "Money is power" ; "Money begets money"; "Money makes money"; "Light purse is a heavy curse" meaning. "The worst of all troubles is when there is no money." But it should be noted the absence of stinginess among the British. They like to live with great comfort, in a big way: Money is a good servant but a bad master; In relation to money and wealth, the British also show frugality: "A penny saved is a penny gained". [6,108]*

**Conclusion.** Based on the analysis it seems that proverbs affect all phenomena of reality, reflect the life and attitude of the people in all its diversity, they become sources of transmission of everyday, social, philosophical, religious, moral, ethical, aesthetic folk views. The main function of proverbs is to form an assessment of the people of objective phenomena of reality, thereby reflecting the worldview of his representatives. As a result of analysis and comparison of modern dictionary definitions, we found the following. In the follow-up of the dictionary edited by SI Ozhegov, the appearance is determined through the adjacent concepts of the outer, the external appearance: the appearance is the same thing that the outer; The outer is an external

appearance and facial features. In turn, the appearance is an outlook, outline, the externality. In the concept of the appearance of R.S. Nemov also includes three groups of elements, but according to slightly different criteria. First group of elements appearance - physical appearance. These are the forms and features of the face, the proportions of the figure, skin color, hair, eyes - everything that a person is given by nature. The second group - these are movements, gait, posture, postures, gestures, facial expressions, i.e. so called functional signs, what is manifested in action. Third group elements - appearance design: clothes, hairstyle etc, i.e. those additional to natural elements, on which the human perception. In the linguistic photograph of the world, an individual notion of as a dynamic, energetic being performing three specific kinds of movements - physical, mental and speech.[7,12] An individual seems as a thinking, feeling and acting subject. All these areas of human exercise are interconnected and in a certain way structure of human character.

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