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COMPARATIVE ANALYSIS OF THE PROVERBS' SEMANTICS WITH THE LEXEMES "DAUGHTER" AND "QIZ" IN ENGLISH AND UZBEK LANGUAGES

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Annotatsiya. Ushbu maqolada ishonchli lisoniy faktlar asosida ingliz va o'zbek tillarida "daughter/qiz" bilan bog'liq maqollar semantikasi har tomonlama ko'rib chiqilgan, tahlilga tortilgan tematik guruh paremalarining o'shash va o'ziga xos tomonlari ochib berilgan, ushbu mavzu bilan bog'liq ingliz va o'zbek xalqlarining urf-odatlarini, an'analari haqida fikr yuritilgan, "daughter", "old maid" leksemali ingliz maqollari, "qiz", "qari qiz" komponentli o'zbek maqollari batafsil tahlil qilingan.

Kalit so'zlar: ingliz tili, o'zbek tili, maqol, parema, ma'no, qiz, leksema, komponent, tematik guruh, ingliz xalqi, o'zbek xalqi.

Аннотация. В данной статье на основе фактических языковых материалов всестороннее рассматриваются английские и узбекские пословицы с семантикой "Daughter/дочь", раскрываются тождественные и отличительные особенности паремий проанализированной тематической группы, рассуждаются обычаи, привычки и традиции английского и узбекского этносов, подробно анализируются английские пословицы с лексемами "daughter", "old maid" и узбекские паремии с компонентами "қиз", "қари қиз".

Ключевые слова: английский язык, узбекский язык, пословица, парема, семантика, дочь, лексема, компонент, тематическая группа, английский народ, узбекский народ.

Annotation. This article examines the semantics of proverbs related to "daughter/qiz" son in English and Uzbek on the basis of reliable linguistic facts, reveals the similarities and differences of the thematic group paremas analyzed, English proverbs with the lexeme "daughter", "old maid", Uzbek proverbs with the components "qiz", "qari qiz" are analyzed in detail.

Key words: English, Uzbek, proverb, parema, meaning, daughter, lexeme, component, thematic group, English people, Uzbek people.

Introduction. Every language has a gem of folk wisdom, a source of instructive information that has been passed down from generation to generation. In science they are called paremiological units (paremas). They have always attracted experts as an object of research, because they reflect the behavior, experience, worldview of the people. From them one can find answers to many and important questions concerning the life of people and society.

Literature analysis. N.T. Khotamov and B.I. Sarimsakov in their “Russian-Uzbek dictionary of literary terms” note the term “paremiology” derived from the word “parema” in the following meanings:

1. A collection of aphoristic souls such as proverbs, parables, riddles of folklore;
2. The field of folklore that studies aphoristic genres [1].

British and American researchers compare the paremiology of different languages, focusing on comparative issues. The study of paremiology is conducted in terms of psychology, literature, linguistics, history, folklore and anthropology. American researchers look at structural and semiotic features, analysis of origin, history of paremas, their application in literary works or psychological tests, in the media [2].

The main type of paremia is proverb.

Research methodology. Despite its simple external structure, the proverb is such a complex phenomenon that, as noted above, there is no rule for this type of parema recognized by any scientists and experts in the field in science so far. Moreover, most researchers believe that such a rule cannot be given at all. Well-known paremiologist Alan Dandis states: “Given all the attention that the proverb has always attracted, this is absolutely interesting, it has never been more accurately described”. Archer Taylor begins his main book on proverbs “The Proverb” with the following pessimistic words: “The task of quoting the rule of a proverb is very difficult. Exactly, whether this is a proverb or not, it tells us some known unknown characters. Therefore, no rule can help us to determine with confidence that we are dealing with a proverb in this case. Another well-known modern philologist, B.D. White, said roughly the same: “It is almost impossible to propose a rule of proverb that is short and at the same time convenient to work with, especially covering all proverbial phrases”. Moreover, in essence, such a rule is not necessary, he said: “Fortunately, the rule is not really necessary, because we all know what a proverb is” [3].

Analysis and results. From the beginning of the 21st century, the proverb began to be understood as follows: “a short, stable, usually rhythmically organized phrase in speech consumption, embodying the centuries-old experience of the people; has a complete (simple or compound) form of speech” [4].

The factual paremiological material collected by us is the basis for the division of English and Uzbek folk proverbs into a number of thematic groups.

Among them, the thematic group of articles related to **daughter** is distinguished by its specific features.

The English and Uzbek ethnoses have their own diverse articles about daughter.

There is an unwritten law in the English people. According to this, “A girl is a perishable commodity”, it is very important to marry her as soon as possible: *Marry your daughters besttimes, last they marry themselves* (Marry your daughter as soon as possible so that she does not get married herself). It is sadly said about an unmarried girl: *The worst store a maid unbestowed* (The worst store is an unmarried girl). This instruction in society is reflected in other proverbs with the lexeme “daughter”. In Parema, girls are compared to “dead fish” and “some possession to her father”:



Daughter and dead fish are no keeping wares; A daughter is a troublesome possession to her father (A girl is a property that worries a lot of parents).

In the Uzbek people, a girl is a unique person with very positive qualities. She is likened to a flower, a tulip, a bird, a pariah, a splendor, an ornament and her heart is compared to a tandoor: *Qiz – uyning guli* (a girl is a flower of the house; *Qiz bola – gul-lola* (a girl is a tulip; *Qizning isi – gulning isi* (the smell of a girl is the smell of a flower; *Qizlar gulni der, boy – pulni* (girls want flowers, the rich – money; *Bo'y qiz – uchirma qush* (a tall girl is a flying bird; *Pardali qiz – pariga tengsiz* (a girl with shyness is superior to an angel; *Gul o'ssa – yerning ko'rki, qiz o'ssa – elning ko'rki* (When a flower grows, it is the beauty of the land, and when a girl grows, it is the beauty of the people); *Qiz bola – uy ziynati* (a girl is a house ornament); *Qiz ko'ongli – qizigan tandir* (a girl's heart is a hot tandoor). Girls differ from each other: *Qiz bor – naf tekkizar, qiz bor – gap tekkizar* (there is a girl who brings benefit, there is a girl who brings bad minds).

In English, the mother is the girl's closest person, friend, consultant: *Daughter win, he that would be the must with mother first begin* (To reach her daughter, you have to hunt her mother's heart).

Uzbeks are also the main and fair adviser for a girl – a mother, a girl has no traveling star other than her mother, girls repeat their mothers in many situations of life, mothers are role models for girls, so the proverbs confirm the truth: *Arqog'ini ko'rib bo'zini ol, onasini ko'rib – qizini; Bo'zchini ko'rib, bo'zini ol, onasini ko'rib, qizini ol; Gung qizning tilini enasi tushunar; Terakka qarab tol o'sar, onaga qarab qiz o'sar; Charxni buzgan parrasi, qizni buzgan onasi*. Also, the proverbs say: *Payg'ambar qizi bo'lma, otang qizi bo'l* (Do not be the daughter of a prophet, be the daughter of your father); *Qiz bersang otasiga qarab ber, qiz olsang onasiga qarab ol* (If you give a girl, look at father-in-law, if you take a girl, look at her mother); Sometimes the opposite can happen in life: *G'ayratli ayolning qizi tambal bo'lar* (a daughter of a zealous woman will be lazy).

There are also articles in the English Proverbs Fund dedicated to the “old maid”. They are treated negatively, viewed with hatred, sarcasm, and contempt: *Old maids lead apes in hell* (You can't see far because you lived a long time as an old girl). There are also proverbs that contradict the above article in terms of their content. They say that a real wise woman wants to be married, but she couldn't have been: *You are a mope-ey'd by living so long a maid* (Only a wise woman remains an old maid).

There are a number of proverbs in Uzbek about old maids, their life features and habits: *Qari qizga tong otmas* (An old maid does not wake up in the morning); *Och kishi moy tanlamas, qari qiz boy tanlamas* (a hungry man does not choose oil, an old maid does not choose rich (rich in the sense of husband – O.U.); *Qiz qarisa, qozi bo'lar* (When the girl grows old, she becomes a judge); *Qari qiz o'g'illi bo'ldi, qo'yarga yer topolmadi* (an old maid had a son, and could not find a place to put it); *Qari qiz yasanguncha to'y o'tar* (a wedding will pass until the old maid makes up); *Qari qiz er tanlamas, o'lgan odam yer tanlamas* (an old maid does not choose a husband, a dead man does not choose a ground to be buried); *Qari qiz ovga chiqar, ketidan g'ovg'a chiqar* (an old maid goes hunting, and it follows to troubles); *Hamma*



hamma bilan, kal qiz oyna bilan (all with all, the bald girl with the mirror); *Hazilning ozi yaxshi, kal qizining – nozi* (a little of humor is good, a flirt of a bald girl is good); *Har kimning har dardi bor, qari qizning er dardi bor* (Everyone has every pain, an old maid has pain of missing husband; Everyone has every pain, the bald girl has every pain); *Kal qizning baxtini ko‘r, o‘tirgan taxtini ko‘r* (See the happiness of the bald girl, see the throne she sits on). As the proverb says, *Moy sasimas, qiz qarimas* (Oil does not stink, a girl does not grow old).

It doesn't matter if she is ugly, blind, bald, beautiful. She is a holy person created by God, the most necessary: *Uzoq yurilsa ham, yo‘l yaxshi, qari bo‘lsa ham, qiz yaxshi* (a road is good even if you walk long, a girl is good even if she is old); *Suqma bo‘lsa ham yo‘l yaxshi, so‘qir bo‘lsa ham qiz yaxshi* (a road is good even if it is plain, a girl is good even if it is blind); *Chopmasang ham ot yaxshi, quchmasang ham qiz yaxshi* (a horse is good even if you don't run, a girl is good even if you don't embrace); *Egri bo‘lsa ham yo‘l yaxshi, qari bo‘lsa ham qiz yaxshi* (a road is good even if it is crooked, a girl is good even if it is old); *Qari bo‘lsada, qiz yaxshi, uzoq bo‘lsada, yo‘l yaxshi* (Although old, a girl is good, though long, a road is good); *Minmasang ham, ot yaxshi, quchmasang ham, qiz yaxshi* (even if you don't ride, a horse is good, even if you don't embrace, a horse is good); *Yiroq bo‘lsa ham yo‘l yaxshi, yomon bo‘lsa ham qiz yaxshi* (a road is good even if it is far, a girl is good even if she is bad); *Qiyshiq bo‘lsa ham, yo‘l yaxshi, xunuk bo‘lsa ham, qiz yaxshi* (a road is good even if it's crooked, a girl is good even if she is ugly); *Ho‘kiz ho‘pda semirar, qiz – quchoqda* (a bull gets fat in the hips, a girl in the arms).

The paremas point out that one should not draw conclusions based on outer appearance; in fact there may be something else there: Eng. *All is not gold that glitters, nor maidens that wear bare hair* (not everything that shines is gold, not all those who do not wear a headscarf are girls), Uzb. *Yaltiroq narsa oltin bo‘lavermaydi* (everything that is shiny cannot be gold).

There are also paremas about lonely girls, who are not in favor of growing up alone in the family: *Yolg‘iz g‘ozning uni chiqmas, yolg‘iz qizning mungi chiqmas* (a lonely goose doesn't make a noise, a lonely girl doesn't pronounce a word. There is a phrase “yalama tuz (licking salt)” in Uzbek. It is also called “xarsangtuz”, “toshtuz” and is thrown into dishes which are used to put meal for cows. The cattle lick the salt from time to time and eat the fodder again (salt opens their appetite). Usually, a lonely girl, whose parents cherish and care, is likened to the salt licked by these animals [5]: “Yolg‘iz qiz – yalama tuz (a lonely girl is licked salt)”.

In the past, it was customary to take qalin (money or some valuable thing to be given to parents of a girl) for a girl before the wedding and prepare a dowry for them, so in articles about girls, there are such kinds of components as “to‘y (wedding)”, “qalin” (some articles clearly indicate the size of the qalin and what to give), “qada”, “dowry” (in many articles the future life of a girl is not her dowry, but what she can do is valued), “bo‘g‘cha”, “money for a bride”, “milk money”, “salt money”: *To‘y bo‘lsa yaxshi bo‘lar, yigit qizning baxti kular; Qiz qalini – qirq yilqi; Qiz qalinsiz bo‘lsa ham, qa‘dasiz bo‘lmas; Qizni qalinga sotib olgan bilan sevgisini sotib olib bo‘lmas; Qiz desang, qiziqasan, hay-hay uning qalini; Bermaydigan qizning qalini ko‘p; Qo‘y bergan kishi ipidan qochmas, qiz bergan kishi – sepidan; Boyning qizi –*



sepi bilan, yo'qning qizi – ko'rki bilan; Sakson biya, sakkiz tuya – sepli qizning qalini. Sepli qizim bo'lguncha, epli qizim bo'l; Sepli qizim kerilar, sepsiz qizim serilar; Epli qizdan qolma, sepli qizni olma; Qizni beshikka sol, sepini sandiqqa sol (it is said to start collecting the girl's dowry from infancy); *Aziz aqchasiz ketmas, qizlar – bo'g'chasiz; Qiz puli – sut puli; Qiz puli – tuz puli*. The Uzbek people have ethnographic terms, such as *mol yoyar, mol yig'ar*. They are rituals. The custom “*mol yoyar*” is the ceremony of spreading her dowry in the house where the bride falls the day after the bride is unloaded and giving a feast to women. “*Mol yig'ar*” is a celebration of the bride's dowry about 20-30 days after the wedding.

The proverb states that the money received for feeding a girl is not so beneficial: *Qizning puli – qorning suvi* (money for a girl is like snow melted). That is why it is said that parents should wish the girl happiness and good luck: *Qizga oltintan taxt emas, barmoqday baxt tila* (wish your daughter happiness like a finger, not a throne of gold); *Har bir ishning vaqti bor, har bir qizning baxti bor* (every job has its time, every girl has her happiness).

A daughter is kind to her father. But after getting married, she moves away from home. That is why in the past there was a perception that a girl should be transferred to a closer place (to be made married). In ancient times, the saying “*Qizni tuynugi ko'rinib turgan uyga ber* (give your daughter to the house where the window is visible)” was spread among the people.

The girl, who was a distant bride, had a hard time visiting her family, her father's house. As a result, the following proverb was born: *Yaqin qiz o'g'il hisobi, uzoq qiz o'lik hisobi* (the nearest daughter is equal to a son, the far daughter is likely dead).

The married daughter is a stranger to her father's house, and now her fate is in the hands of the family she went to: *Chiqqan qiz chig'dan tashqari* (married daughter is out of the house).

A married daughter is a new household. There is nothing left in the old house to fill it. These proverbs are told as a joke about girls “moving” everything from their father's house: *Chiqqan qizdan ota uyidagi supurgi ham qo'r qar* (the broom in the father's house is also afraid of the daughter who got married); *Qiz uying cho'risi, ham o'g'risi* (a daughter is both a housemaid and a thief).

Although a daughter's half-happiness depends on the family in which she was born and grown up, her real happiness lies in the family in which she becomes a bride. The bride's place in this family, according to the attitude of the in-laws, becomes either a princess or a maid: *Yaxshi yerga bersang qizni, silay-silay sulton qilar, yomon yerga bersang qizni, ura-ura ulton qilar* (if you give your daughter to a good family, she becomes a sultan, if you give a girl to a bad family, she becomes a servant). Regardless of how a daughter is brought up, it is up to the environment in the new family to eliminate the flaws in her character or fill them with new flaws: *Yaxshi yerga tushsa, yomon qiz yaxshi bo'lar, yomon yerga tushsa, yaxshi qiz yomon bo'lar* (if she falls for a good husband, a bad girl will be good, if she falls for a bad husband, a good girl will be bad). The fate of a divorced girl is bad: *Qaytib kelgan qiz yomon, qaytalab kelgan yov yomon* (a daughter who returns is bad, the enemy who comes back is bad).

The word “qizil (red)” in proverbs about girls means material, fabric, cloth: *Qizning ko'zi qizilda* (a girl's eyes are on red); *Qizli uy qizilga to'ymas* (the house with girls is not saturated with red); *Qizning ko'zi qizilda, yoshning ko'zi yashilda* (a girl's eyes are on red, the young man's eyes are on green); *Qizlar qizilga uchar, savdogar pulga* (girls are eager for red, merchants are for money). In Uzbek paremas, the word “qizil” also means “gold”, “gold”, “coin”: *Qizilni ko'rsa, Hizr ham yo'ldan ozadi* (when Hizr (a imaginable person who is able to make all dreams come true) sees “Red”, he also goes astray; *Qizildan qozi ham uyaladi* (a judge is also ashamed of “Red”) [5].

The following proverb is said sarcastically to those who exalt themselves and are deprived of many things: *Xo'janing qizi erga tekkuncha, tuyaning dumi yerga tegar* (a camel's tail touches the ground until the master's daughter gets married). The daughter of a rich man (master) considers herself superior to everyone. Equality with her is as painful as taking meat from bread: *Xo'jadan qiz olish – patirdan qil olish*. The daughters of materially wealthy families are different from other girls: *Tirtiq bo'lsa ham, boyning qizi – chiroyli* (a daughter of a rich man is beautiful, even if she is ugly); *Qing'ir og'iz bo'lsa ham, boyning qizi er tanlar* (a rich man's daughter chooses a husband, even if he has a stubborn mouth).

Some proverbs give advice, guidance and counsel as follows: *Asal aynimas, qiz qarimas* (honey will not be broken, a girl will not be aged); *Tut yaxshisi – yerga, qiz yaxshisi – ko'rga* (a good mulberry – to the ground, a good girl – to a blind); *Yerga rosh yarashar, qizga – qosh* (sand is suitable for the ground, eyebrows – for a girl).

“Qalliq” is a girl who is engaged to a young man (in relation to this young man). The term “qalliq o'ynash” is an ethnographic term that refers to a secret meeting with a bride-to-be before marriage (contrary to the Sharia). A married young woman or a young woman is also called a qalliq. In colloquial language, the groom (in relation to an engaged girl or wife) is also referred to by the word qalliq [6]. In our analysis, there was a proverb with the lexeme “qallik”. The parema “Biz qalliqqa borganda, oy yorug' bo'lar (When we go for qalliq the moon will be bright) means “our work will be difficult to do”.

The sweetest things in life are the most delicate, the most dangerous. In this proverb, the meaning “a man is afraid of what he likes, of losing it” is hidden: *Xon taxtidan qo'rqqar, qiz baxtidan* (the khan is afraid of his throne, the girl – of her happiness).

In Uzbek, the zoonym “echki (goat)” refers to a girl: *Shahar ko'rgan echkidan qo'rq* (fear the goat that has been to city).

Conclusion. The analysis shows that in the English and Uzbek paremiological space, daughter / qiz lexeme proverbs have similarities and differences according to their semantic plan (semantics).

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