LEXICO – SEMANTIC FEATURES OF THE PROVERBS BY THE NAMES OF BEVERAGES AND VEGETABLES IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES

Abstract: This article examines the extent to which English, Russian, and Uzbek proverbs have been studied by scholars and the lexico – semantics of proverbs related to beverages and vegetables in English, Russian and Uzbek on the basis of reliable linguistic facts, reveals the similarities and differences of the thematic group paremas analyzed. The lexical semantics of proverbs related to beverages and vegetables in English, Russian and Uzbek are analyzed in detail.

Key words: lexico-semantic group, paremas, saying, folklore, drink, water, tea, vegetables, English, Uzbek, Russian, proverbs.

Language: English

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Introduction

A proverb (from Latin: proverbium) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulac language. Collectively, they form a genre of folklore.

Some proverbs exist in more than one language because people borrow them from languages and cultures with which they are in contact. In the West, the Bible (including, but not limited to the Book of Proverbs) and medieval Latin (aided by the work of Erasmus) have played a considerable role in distributing proverbs. Not all Biblical proverbs, however, were distributed to the same extent: one scholar has gathered evidence to show that cultures in which the Bible is the major spiritual book contain "between three hundred and five hundred proverbs that stem from the Bible," whereas another shows that, of the 106 most common and widespread proverbs across Europe, 11 are from the Bible. However, almost every culture has its own unique proverbs [1].

Language is a whole world with its own structure, a system of values, problems and experiences. Proverbs and sayings, phraseological units, neologisms, winged expressions and other means make the speech brighter, more imaginative, and thus stimulates communicative, cognitive and aesthetic motivation to master language. Proverbs and sayings are an element of folk art that allows you to express and express people's wisdom in a concise and figurative way, to reflect the history and world outlook of the people, their customs, traditions, customs and values. They have common sense and humor, emotional expressiveness and the ability to express feelings and mood, national identity and depth of culture of the people - the bearer of the language.

Proverbs and sayings provide an excellent opportunity to get acquainted with the life and culture of the people for whom this language is native, convince us that different peoples may have the same views and moral values. The study of proverbs and sayings promotes an understanding of the mentality and national character of the speakers of this language.
Proverbs and sayings, as a whole, cover most of human experience [3].

**Analysis of Subject Matters**

In English, Russian and Uzbek, there are hundreds of proverbs and sayings. They were created by many generations of people, developed and perfected over the centuries. Questions of the origin of proverbs and sayings were studied by Russian, English and Uzbek linguists. The greatest contribution to the study of the theory of the origin and classification of proverbs and sayings was introduced by Zhukov V.P., Kunin A.V., Sokolov Y.M., Sviridov L.F., Rybnikov M.A. The problems of learning English proverbs are devoted to the work of English and American linguists, among them Reidaut R., Whitting K., Meader U., Taylor A. and others. The founder of studying the proverbs of the Turkic (Uzbek) language is Mahmud Kashgari.

Under the lexico-semantic group (LSG) we mean a lexical union in which words are grouped on the basis of an integral scheme, a set of differential scheme can be the same type and specific for each LSG. The historical process of word movement from concreteness to abstractness, from the preservation of the original lexical meaning to its weakening, extinction and transformation into a new, phraseological code - the semantics of the pares is traced and argued [5].

The ability of proverbs and sayings to accumulate and translate cultural experience of the people allows us to trace the ways of distribution of various food products, their value-appraisal interpretation, the development of certain rules for food consumption and the emergence of moral and ethical ideas and norms that were formalized in the form of proverbs, Laws and regulations. Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better understanding and rapprochement. It should be noted that many English, Russian and Uzbek proverbs and sayings are multi-valued, which makes them difficult to interpret and compare. When selecting Russian and Uzbek correspondences of the English proverb, the obligatory criterion was the coincidence of one of the meanings (as a rule, the main one). Nevertheless, it is important to remember that, developing in different historical conditions, English, Russian and Uzbek proverbs often used different images to express the same or similar thought, which, in turn, reflect the different social structure and way of life of the three peoples and Often are not absolute equivalents.

The collected material can be divided into the following LSG. They provide an opportunity to consider proverbs of English, Russian and Uzbek languages in comparative-comparative terms.

The combination of lexical units with the meaning of "drinks" includes generic "drink / нанытмох / Ichimlik" and species "water / вода / suv", "wine / wine", "beer / beer", "tea / чайчоой", "kvass", "Vodka / araq ", "kissel ", " sharbat ", " champagne".

In English, in proverbs and sayings, we identified the components of wine and beer: You drink vinegar when you have wine at your elbow; He that drinks is not wine after salad is in danger to be sick. Beer church ale was an indispensable attribute of parish holidays (this explains its name: church in English means "church"). It was made by English landladies, and money from the sale of beer went to the maintenance of churches and monasteries: Bread is the staff of life, but beer's life itself; Good ale is meat, drink, and cloth.

In Russia, water has always been treated with special reverence. People understood the importance of water quality, well healing properties were attributed to well water, and around the wells there was always a special mystical atmosphere, since wells have always been a place of special solitude, spiritual tranquility and unity with nature: Drink water, water will not confuse the mind; Peace drinks water, but restlessness honey; It is better to drink water in joy than honey in the steep.

**Research Methodology**

Since the 10th century, the wine imported from Vizantium was also known in Russia and, of course, it formed the basis of proverbs and sayings: Чужое вино и пил бы, и лил бы, и скупаться попросил бы (Alien wine would drink and pour, and would ask for money); Поздно Пей воду, вода не слушает ума; Покой пьет воду, а беспокойство мед; Лучше воду пить в радости, чем мед в кручине. бере казво, когда бочка пуста (Late to save wine when the barrel is empty).

No less popular among the Russian people is beer. In villages beer was brewed usually 1-2 times a year. Most often they brewed beer on the day of St. Nicholas the Miracle-Worker, especially revered in Russia: Мужицки лишь пиво заварил, уже черт с ведром (The man made beer only with the bucket); Не богатый пиво варит, торговятый (Not rich beer is brewed, cheated).

Traditionally in Russia vodka is an indispensable element of any cheerful feast, but few people today know that in ancient Russia this drink was, first of all, treated as a medicine. The first mention of vodka in the annals of Ancient Rus is found in the 15th century. Then a strong alcoholic beverage was called "wine bread". In the history of Russia there were even times when a bottle of vodka became a kind of national currency, which was paid for various kinds of small services, preferring a similar type of settlements to cash transactions. Vodka in Russia is truly a unique cultural phenomenon, deserving not only respect, but also a careful scientific study: На хлеб взамен не найдешь, а на водку – дают (You can not lend bread to bread, but give it to
Kissel in Russia is famous for a long time: the chronicler Nestor in the "Tale of Bygone Years" told us the story of how oat jelly saved the city of Belgorod. When the Pechenegs besieged him, the inhabitants suffered a terrible famine and decided to surrender to their enemies, but the old man alone had to boil the jelly from the last remnants of oats and honey and put it down in the well. Fruit and berry sweet jelly appeared at us relatively recently, at the beginning of the XIX century, after the spread of potatoes and the beginning of starch production[7].

Kissels almost did not change in two centuries, only became more liquid: Где кисель, тут и сел, где пирог, тут и лет; То и благо, у кого есть кисель да брага; И то зубы, что кисель едят (Where the kissel, here and sat down, where the pie, then lay down; That's good, who has kissel and brag; And then the teeth that kissel eat). In Russia consumed are also such drinks as champagne and cognac. Russian people perceive champagne and cognac as a drink for a friendly feast: Нам все равно, что коньяк, что вино; Пьет шалямское, а на спичках экономит (We do not care what brandy, that wine; He drinks champage and saves on matches).

The life and the people impose an imprint on the semantics of proverbs. So, the huge role of water in the life of the Uzbek people and its relatively limited reserves determine the most careful attitude to water, reflected in many proverbs. For example: Сув – ёрзиклик; Сувлик – бойлик; Сувсиз эр – мозор, сувли эр – гулзор.

In the proverbial expressions of the Uzbek language there is a component of the sharob (wine, spirit drink): Шароб теки бўлса, ҳамма ичар, текинъёр жиридондир кечар Шароб узумдан ранг олар, одам оадамдан ранг олар. Сумбунлиш суву – шароб[11].

Calling the tea table the soul of the family, the Uzbeks emphasize its importance in the tableau ritual. Uzbek green and black tea is very hot and strong in taste. There is a salty tea in Uzbeks, diluted with milk, of course, for Europeans such tea is unusual, but it does not surprise Uzbeks. It is called shirchoy. In Uzbek there is a term and chamma choy. Чойнинг сўнсизи дўстингга бер. Шароб чойни бўлмас, ширин тилинг бўлсин. Ҳамма чой – бир ёк, шамма чой – бир ёк, Пишиманги эти ёзли бўлмас, қайнамаган чойни – ичгани. Ёпи ёк, қаймози ёк, чойни курсин, ҳаёр ёк, ҳусони ёк, бош қурсин[4].

In LSG "Vegetables" the generic seed is «cabbage /капуста/кaab», «carrot/морковь/сабзин», «garlic /чеснок /сарымсак пшён», «potato/картофель (картошка)/картошка», «onion/лук/пшён». In Russian proverbs and sayings, the species "beet /лавлаг", "cucumber /бодринг" and "turnip /шолом" were identified. In proverbs and sayings of
the English language there is such a lexeme as "gourd / tavern".

In English: It's no use boiling your cabbage twice. If there's no apple one eats a little carrot. He holds out a carrot to somebody. Garlic is as good as ten mothers. The mortal always smells of garlic. The potato grows in silence, the iron corrodes in silence. It's easy to halve the potato. A cat has nine lives, as the onion seven skins. If there is only bread and onions, still have a happy face. Keep your secret in your own gourdy. The gourd that never leaves the earth and Victorian ideals.

Analysis and results

In the Uzbek language: Каромат билан карам пишмас, қанаат билан қори тўимас. Пиёнини мард артсин, сабзини — номард. Ёмоннинг дўсти кўп, пиёзни — пўсти. Топган сул келтирар, топмаган — бир боё пиёз. Топган пиёз, топмаган пиёз. Пиёзни ошидан хом ошиқовок яхши. Бой бўлсан, шоғолго в, камбагал бўлсан — палов. Proverbs exist for centuries, thousands of years. The inquisitive human mind observes the phenomena of the surrounding world, learns the laws of its development, comprehends social and economic relations. The results of this creative activity of the mind are often clothed in brief, accurate, capacious phrases called proverbs. Proverbs are not acquired by individuals, but by all native speakers [14].

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