

# Comparative Analysis Of Paremians In The Concept "Mind" In The Russian And Uzbek Proverbal Language Picture Of The World

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**Annotation.** In this article is written about comparison of the thematic groups of the concept "Mind" showed significant differences in the semantics of proverbs in Russian and Uzbek languages. In the Russian proverb picture, a large number focuses on intellectual abilities, comparing the presence of mind with appearance, age, as well as behavioral characteristics in different situations. In the Uzbek proverbial picture of the world, the "Mind" is regarded as an innate quality, while its lack negatively affects behavior, interpersonal relationships, and craft. In Russian linguistic culture, the stereotypes of the concept "Mind" are determined by the evaluative characteristics of qualities and actions. In the Uzbek linguistic culture, the stereotype is interconnected with the concepts of labor, craft, and education.

**Key words:** concept, proverb, linguistic culture, proverbial linguistic picture of the world.

## Introduction

An analysis of proverbs, including an aesthetic assessment of a person, a linguistic picture of the world, expressed in the concept of "mind" in a proverb, made it possible to single out almost similar thematic groups in both languages:

In Russian [1]:

1. Intellectual ability.
2. Behavior in different situations.

In Uzbek [2]:

1. Indicator of learning.
2. Innate quality.
3. Behavior in terms of assessing the

mind.

Consider options for representing aesthetic evaluation of a person in the Russian language proverbial picture of the world.

In the thematic group "Intellectual abilities" in Russian language as grounds for the representation aesthetic evaluation of a person, we have identified [3]:

- an indication of an absence / lack of intelligence compared to the aesthetic shape of the head or appearance:

Golova s lukoshko, a mozgu ni krosunki.

Golova chto chan, a uma ni na kapustnyy kochan.

Soboy-to krallya, a umom-to falya.

Goru krasit kamen, cheloveka - golova.

Nos s lotot, a uma s nogot.

U nevejdy um ne v golove, a v glazax.

Rostom s Ivana, a umom s bo'lvana.

Na golove gusto, a v golove pusto. (All proverbs are written about the mind. The mind is the common beauty of man and sets him apart from other human beings)

- level of mental abilities:

The custom is bovine, but the mind is calf.

Don't feed on stupidity.

Mind chamber, but the key to it is lost.

Clever, but not intelligent.

- the influence of beauty / variegation on the mind:

What is motley is red for a fool.

They are greeted by the dress, escorted by the mind.

There are sometimes those who are smart, whose beard does not know gray.

Happy as a fool with a red cap (from a fairy tale).

- the acquisition of mind / lack of mind depending on age:

Gray hair in a beard - the mind in the head.

He left for years, but did not reach his mind.

The fool has gray hair from the sun.

Young people have no life from old fools.

- qualities of character as a manifestation of the mind:

Mudraya ptitsa jaleet perya, mudryy chelovek jaleet slova.

Mudryy, kak cherepaha, grupyy, kak slon.

Gluyy kisnet, a umnyy vse promyslit.

Klyatva umnomu strashna, a glupomu smesna.

Na vsyakogo mudretsa dovolno prostoty.

Molchanie - naryad umnogo va maska glugogo.

Um da razum nadoumyat srazu. (the elephant is tall but has no mind like a tortoise. A fool always speaks tastelessly. It is difficult for a wise man to swear, and fools swear easily. The wise will be simple.)

- an indication of the lack of integrity of the personality due to a lack of mind:

Uma-razuma mnogo, a ruk prilozhit ne k chemu.

Dobrota bez razuma pusta.

Ne vsyak umen, kto s govoyu [11]. (the wise man knows a lot, and everyone has his own opinion)

### Main part

In this group, we identified 5 proverbs with purely positive semantics, 5 proverbs with purely negative semantics, and 19 proverbs with oppositional relations (elbow-nail, by analogy, many-few, old-young, smart-fool, etc.).

In the thematic group "Behavior in different situations", we identified the following as the grounds for representing a person's aesthetic assessment:

- behavioral characteristics:

The wise love to learn, but the fool loves to teach.

Fools argue about prey, but smart people divide it.

A fool is smart until he speaks.

The smart learn, the stupid teach.

A wise man is silent when a fool grumbles.

To scold with a smart one - to gain mind, to put up with a fool - to lose one's own.

Teaching a fool is to pour water into a shallow bath

The foolish accuse, the wise judge.

The fool seeks a place in the net of the house

When there is a problem at sea, there are a lot of smart people on land.

Stupid and small always tell the truth.

For a smart seal, for a stupid castle[11].

- understanding the meaning of the mind when performing any action:

No one will throw away a fragrant flower, no one will dare to scold a smart person.

In this group, we identified 1 proverb with purely positive semantics, 3 proverbs with purely negative semantics, and 9 proverbs with oppositional relations (stupid-small, smart-stupid, stupid-reasonable).

The positive semantics of the aesthetic evaluation of a person in the Russian proverbial picture of the world is achieved through the following methods:

- negative sentences (does not throw away a fragrant flower - does not dare to scold), when an unacceptable norm of behavior is denied;

- non-union proposals:

Гору красит камень, человека - голова.

- complex sentences with negation:

There are sometimes those who are smart, whose beard does not know gray.

The negative semantics of the aesthetic evaluation of a person in the Russian proverbial picture of the world is achieved through the following methods:

- using compound sentences:

The mind room, but its key is lost.

The foolish accuse, the wise judge.

- oppositional relations:

To scold with a smart one - to gain mind, to put up with a fool - to lose one's own.

- negations:

Don't feed on stupidity.

Young people have no life from old fools.

There is a lot of mind-reason, but there is nothing to put hands on.

- focusing on a negative behavior model using verbs denoting mental operations:

The smart learn, the stupid teach.

Silly and small always tell the truth.

The foolish accuse, the wise judge.

Consider the options for representing the aesthetic evaluation of a person in the Uzbek language proverbial picture of the world.

In the thematic group "Indicator of learning" as the basis for the representation of a person's aesthetic assessment, we identified:

- skill level[2]:

Hunarmand kishi hech qachon och qolmaydi - Craftsman, skilled craftsman will never go hungry

Hunarni o'rganish ham mahorat talab qiladi - Learning a craft also requires skill

- qualities of character, in particular: diligence:

Aqli uchun ish shon-sharaf va sharaf, ahmoq (dangasa) uchun esa qayg'u va azobdir. -

Work for the smart is glory and honor, and for the stupid (lazy) - grief and suffering

In this group, we identified 2 proverbs with purely positive semantics, 0 proverbs with purely negative semantics, and 1 proverbs with oppositional relations (smart-stupid).

In the thematic group "inborn talent" the basis for the presence / absence of an innate mind:

Boshda aql bo'lmasa, oyoqlarda dam bo'lmaydi If there is no mind in the head, there will be no rest in the legs

Tug'ma aql yo'q bo'lsa – kaltaklab o'rgatib bo'lmaydi - There is no inborn talent - you can't teach by beatings

A healthy mind in a healthy body - Sog'lom tanada sog'lom aql

Don't look at face, look at mind - He смотри на красоту, а смотри на ум

Don't look at his beauty, look at his profession - Don't look at beauty, but look at her/him work

Buyursa - bola, buyurmasa - balo - Smart son - happiness, stupid son (or scoundrel) - grief [6]

In this group, we singled out 1 proverb with purely positive semantics, 1 proverb with purely negative semantics, 4 proverbs with oppositional relations (smart-stupid, beauty-mind).

In the thematic group "Behavior from the point of view of the assessment of an act", the basis for the representation of a person's aesthetic assessment was:

- behavioral characteristics:

Og'ziga kelganini demoq nodonning ishi, oldiga qo'yganini emoq xayvonning ishi - Anything (that they give him) is eaten only by an animal, only a fool speaks thoughtlessly

So'zlaguvchi nodon bo'lsa, eshituvchi dono kerak - If the speaker is stupid, then the listener must be wise (smart)

O'ychi uyiga yetguncha, tavakkalchi to'yiga yetadi - While the smart one will think, the nimble one will run to the house, do everything

- the negative influence of any factors on human behavior:

Bor - bilimtoy, yo'q - hotamttoy - Wealth makes (a person) smart, poverty makes a fool

Do'sti nodondan dushmani siyrak yahshi - A stupid friend is more dangerous than a smart enemy [9]

In this group, we identified 1 proverb with purely positive semantics, 1 proverb with purely negative semantics, and 3 proverbs with

oppositional relations (smart-stupid, wealth-poverty).

Comparison of the thematic groups of the concept "Mind" showed significant differences in the semantics of proverbs in Russian and Uzbek languages. In the Russian proverb picture, a large number focuses on intellectual abilities, comparing the presence of mind with appearance, age, as well as behavioral characteristics in different situations. In the Uzbek proverbial picture of the world, the mind is regarded as an innate quality, while its lack negatively affects behavior, interpersonal relationships, craft[4,56].

The negative semantics of the aesthetic evaluation of a person in the Uzbek proverbial picture of the world is achieved through the following methods:

- use of compound sentences:

Husniga boqma, aqliga boq - Don't look at the beauty, but look at the mind

- oppositional relations (smart - stupid, smart - better, stupid - hungry):

- denial:

Boshida aqli bo'lmasa, oyoqda tinim bo'lmaydi - If there is no mind in the head, there will be no peace in the legs

- complex conditions:

Husniga boqma, aqliga boq - Don't look at the beauty, but look at the mind- focusing on negative behavior patterns using verbs denoting mental operations and physical actions:

O'ychi uyiga yetguncha, tavakkalchi to'yiga yetadi - While the smart one will think, the nimble one will run to the house, do everything[11]

The semantic features of the language units representing the concept "Mind" in both proverbial language pictures of the world are anthropocentric, personal-individual, value-evaluative and emotional-evaluative. In the concept of "UM" each semantic feature is realized through linguistic units characteristic of a particular language[7,12].

1. The anthropocentric feature is realized in the assessment of the fact of the presence / lack of mind as an innate quality:

In Russian language:

Ростом с Ивана, а умом с болвана - As tall as Ivan, but as smart as a blockhead.

In Uzbek language:

Tug'ma aql bo'lmasa, turtma aql hech bo'lur - There is no inborn talent - you can't teach by beatings

2. A personal-individual sign reflects the importance of the mind, individual behavioral characteristics:

In Russian language:

Ум да разум недоумят сразу. (the significance of the mind)

The mind and intellect will be thought of at the same time. (importance of mind) (individual behavioral characteristics)

In Uzbek:

Donoga ish – shonu shuhrat, nodonga ish – g'amu kulfat - Labor for the smart is glory and honor, and for the stupid (lazy) - grief and suffering (significance of the mind)

O'yhi o'yiga yetguncha, tavakkalchi to'yiga yetadi - While the smart one will think, the smart one will run to the house, do everything (individual behavioral characteristics)

3. The value-evaluative feature reflects the aesthetic assessment of a person associated with the comparison of the value of intellectual abilities in a given linguistic culture [8,56]:

- in Russian, intellectual abilities are evaluated in terms of their significance for a person and their influence on behavior (language units: smart, reasonable, teach, etc.).

- in the Uzbek language, the mind is perceived as an important innate quality necessary for mastering the craft (linguistic units: smart, reliable, friendly, etc.).

4. The emotional-evaluative feature reflects stereotypical ideas about intellectual abilities (mind) in a particular linguistic culture [10,34]. Analysis of the proverbial picture of the world made it possible to identify stereotypes:

In Russian language:

- a stereotype of a lack of intelligence: a person with a lack of intelligence is a fool, a fool can be seen by actions and words;

- a stereotype of the influence of stupidity on a relationship / situation: you can expect any trouble from a stupid person.

In Uzbek:

- the stereotype of the presence / absence of the mind: the mind is an innate quality that you cannot teach, without the mind you cannot learn the trade.

## Conclusion

As we can see, in Russian linguistic culture the stereotypes of the concept "Mind" are determined by the evaluative characteristics of qualities and actions. In the Uzbek linguistic culture, the

stereotype is interconnected with the concepts of labor, craft, and education. In the Russian proverb picture, a large number focuses on intellectual abilities, comparing the presence of mind with appearance, age, as well as behavioral characteristics in different situations. In the Uzbek proverbial picture of the world, the "Mind" is regarded as an innate quality, while its lack negatively affects behavior, interpersonal relationships, and craft. In Russian linguistic culture, the stereotypes of the concept "Mind" are determined by the evaluative characteristics of qualities and actions. In the Uzbek linguistic culture, the stereotype is interconnected with the concepts of labor, craft, and education.

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