

Proverbs as Figurative Expressions of Values (Based on Examples from Uzbek Proverbs)

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Received: 26 March 2025; **Accepted:** 22 April 2025; **Published:** 24 May 2025

Abstract: Proverbs demonstrate the harmony between emotional and intellectual cognition, the generalization of judgments and conclusions, and the expression of axiological processes in natural and social reality. They figuratively convey the lifestyle, inner world, and viewpoints of the people, reflecting both national and universal values. Axiolinguistic analysis of proverbs enables the study of values as an integral part of language, the identification of axiological units, and the elucidation of the communicative and pragmatic features of language. The expression of axiological lexicon in proverbs, sayings, and wise words, which are examples of oral folk art, reveals the people’s attitude towards certain concepts.

Keywords: Value, evaluation, linguistic consciousness, linguoculture, axiolinguistics, national values, culture, proverb.

Introduction: Human life encompasses spiritual, cognitive, aesthetic, ethical, and economic values. Because throughout his life, he encounters each of them; enters into social relationships; ultimately determines their significance and value and expresses them in language. He sees, hears, feels, gains experience, distinguishes between good and bad, and evaluates every phenomenon, thing, person, and society in nature. As a result, the significant ones are positively evaluated and become values. In this process, material elements are also not overlooked. Because they serve as the basis for evaluation in the formation of values. After a natural phenomenon or thing in nature enters into social relationships and is evaluated, it becomes a certain value or non-value through experience. As the knowledge, experience, and imagination accumulated during human activity find reflection in his mind, an image of national-cultural activity arises in the process of this mental representation. N.F.Alefirenko writes about this: “In the language, objects that are reflected in the worldview and are important for representatives of a certain culture are expressed, and in the linguistic consciousness, elements that are important for that

linguistic culture are imprinted” [Алефиренко, 2010; 43]. The linguistic worldview is a set of ideas about the world, ways of understanding and dividing the world, historically formed in the consciousness of the relevant language community and stabilized in its language, which is customary, natural and obligatory for all speakers of this language [Махмудов, 2017; 143]. Therefore, scientists emphasize that the national-cultural valuable landscape can be imagined as a field, and conclude that its core is the national cognitive base [Алефиренко, 2010; 140]. This aspect proves the connection of axiolinguistics with cognitology. Based on the above considerations, we analyzed proverbs as a figurative space for national values.

In any language, the system of values is expressed through proverbs and fixed phrases chosen by native speakers, as they encapsulate important truths for the language users [Karaulov, 2017; 52, 53]. On the other hand, despite their linguistic and cultural significance, proverbs are often observed to be falling out of use due to their abundance of ancient ethnic characteristics, archaic motifs, and imagery. Proverbs that reflect modern cultural concepts and mentality are rare. In their place, like earlier phrases, new units have

emerged that verbally reflect the modern national character, such as advertisements and slogans that fully capture its image [Loginova, 2016; 33,36]. Furthermore, not all examples of oral folk art can provide comprehensive information about the values of the entire population in contemporary culture.

However, despite having acquired archaic characteristics over the centuries, the essence of proverbs and their use in fiction help reveal the value landscape of the world, including the current priorities of national values and the value orientations of society. Thus, the need for evaluation criteria during communication determines the significance of proverbs in the relationship between humans and reality. "Culture... determines what should be remembered (preserved) and what should be forgotten", therefore, proverbs and expressions that have survived to this day should be viewed not as repositories of information, but as generators [Nelyubova, 2019; 7].

Moreover, values are an important factor of relative stability in the consciousness of a linguistic individual belonging to a particular language and culture. Value - values are stable and, at the same time, relative, flexible, mobile, and changeable in relation to individual and social needs [Maslova; 2010; 67]. Under certain circumstances, a value can transform into a counter-value.

Proverbs reflect the system of values of the people, and it has been observed that mythologized language units also participate in this process. Mythologized language units are expressed through archetypes and mythologemes, customs and legends, and traditions.

The basis of a myth is usually an archetype. An archetype is a stable image that appears in the minds of individuals and is distributed in culture. The concept of an archetype was introduced by K. Jung in 1919. Archetypes express "collective involuntariness" inherited from ancestors, not as a result of personal experience. K. Jung, within the framework of genetic theory, determines the close connection of archetypes with mythology. Therefore, mythology is a repository of archetypes [Maslova; 2001; 37].

Phraseologisms containing the word "non" (bread) as a component, such as "non yemoq" (to eat bread), "noni butun" (one's bread is whole), "noni yarimta bo'ldi" (one's bread is halved), and "non ursin" (may bread strike you), are based on the archetype of bread as a symbol of life, livelihood, sustenance, and abundance [Khudoyberganova, 2016; 55].

Proverbs based on bread are relatively common among proverbs formed on the basis of household products: "Non bolasi - non ushoq" (The child of bread is a bread

crumb); "Non bo'lsa bas, O'zgasi havas" (If there's bread, that's enough; the rest is just desire); "Non qon bo'lsa, qon - jon" (If bread is blood, blood is life); "Non ham non, ushog'i ham non" (Bread is bread, and its crumb is also bread) (wastefulness is an anti-value). These and similar proverbs express material values that demonstrate that bread was the main food and was cherished by the people; In turn, it would not be incorrect to say that the value of bread among people has been the foundation for other values. Proverbs such as "The hungry know the value of bread, the naked know the value of clothing" and "For a baker, bread is precious; for a miller, flour is precious" (Non qadrini och bilar, Kiyim qadrini — yalang'och; Nonvoyga non aziz, Tegirmonchiga — un) indicate that personal values stem from individual needs and desires. The saying "Watch how a person with no back pain eats bread" and the phrase "Bread begged for doesn't fill the stomach" (Beli og'rimaganning non yeyishini ko'r; Tilab olgan non qorin to'ydirmasda non) use the "livelihood" connotation of bread to evaluate those who live off others' labor (an ethical value). The value of bread products among people has shaped the concepts of "reputation" and "respect" in the minds of native speakers, manifested in sayings like "Don't speak grandly, you'll eat a large piece of bread" (an ethical value). Economic values are reflected in proverbs such as "Go, go, be at work; those who don't work crave bread" and "I wielded the hoe, I bit into bread," where bread represents sustenance. In "Labor's bread is sweet, the lazy one's life is sweet," bread signifies income. The text "If your child is resourceful, they'll gather bread from the desert" uses bread to symbolize material prosperity.

In the folklore of various peoples, the four elements of the creation of the world - water, earth, fire and air - are widely used as mythological symbols and ritual elements, and this feature is also characteristic of Uzbek folk proverbs.

In water-based proverbs, the lexemes river, sea, spring, and ditch are used in their own and figurative meanings, embodying a number of values.

Sh. Turdimov writes about the symbols of the river reflected in folk songs: "bringing light to the world, protecting the world", as well as "the river has the meanings of purification, baptism, border, abyss, gate leading to the underworld, flood, danger, fear, prophecy" [Turdimov, 2020; 110]. The word river in proverbs embodies moral, socio-economic values: Human life is river water; Life is water flowing from a ditch. The natural characteristics of water, such as its constant flow and impermanent nature, have led to the assessment of life as a transient process with temporary space and time. In this proverb, the

assessment scheme of water → life → transience can be seen.

"Land is mother, water is father" and "If water flows in the ditch, bread won't disappear from the basket" are proverbs that reflect the value of water in sustenance, agriculture, and animal husbandry. The economic significance of water as a provider is shown.

The water of the spring is clear, the wise man's conversation. The word spring in the text served to express the national color. Because the spring is still a material and spiritual value, sometimes there are remnants of primitive religion, such as making a wish and asking for it to come true. Therefore, the meaningfulness and fluidity of the conversation, like clear water, attracted the circle to itself as a cognitive value. Water → revealed the value of content-essence. "A cultured person tries to ensure that his speech, whether oral or written, is fluent, clear, understandable, and logical. Such situations and events occupy a special place in the content plan of folk proverbs" [Akhrorov, 2021; 18]. In the text Knowledge is the fountain of intelligence, intelligence is the lamp of life, the value of science that nourishes the mind is expressed through the mobile semantic "rich source" of the spring lexeme. Water is a spring → a source, a foundation.

Yomon yo'ldoshiga boqmas, Suv – yuqoriga oqmas; Suv gattiq yerda to'xtaydi. Water stops on solid ground. Humanity observes, studies and assimilates nature. Changes and movements in nature serve as a comparison in understanding existence, and as a basis in the process of evaluation. That is, just as the law of nature is that water does not flow upwards, the behavior of bad people is evaluated as an unchanging iron law. Or if water stops on solid ground and absorbs into the soil, it represents the vice of stinginess, on the other hand, the proverb "Water stops on solid ground" is used to evaluate extremely thrifty individuals in financial relations.

O'rdakday suvdan quruq chiqadi, O'rdak mijoz; Dunyoni suv bossa o'rdakka ne g'am, the duck living on water and land as a zoomorphic image showed anthropomorphic (cunning, unfeeling) characteristics. Images such as "Water → life, life, situation; water → anxiety, problem" appeared.

Natural phenomena cannot be controlled. These include floods and losses observed in the spring and summer seasons. This phenomenon is evaluated by language users as water → disaster. The appearance of water is gentle, gentle stone; Let water not flow from your grave, From your house – a curse. Water → disaster.

The thorn drinks water because of the flower. The

flower garden does not consist only of flowers. In addition, in life there are good and bad people (hardworking-lazy, smart-foolish, etc.). Sometimes the bad people live at the expense of the good ones, which is figuratively expressed using examples. In the proverb, water represents livelihood, the essence of life. Water → livelihood.

The ox that came first, drinks the purity of water. The proverbs embody elements of customs that have been valued by the people for centuries and are not written down in books. The custom of getting up early in the villages to get water for daily life still exists. Because the morning water is clear, clean, and free from all kinds of waste. So, there is a need for this custom among the population. The proverb reflects mobility, diligence, luck and its value in human activity in the example of the value of customs. Water is embodied as a metaphorical image of happiness.

"Modern poetry has demonstrated the power of the people through the image of a river. While in written poetry the people are likened to the sea, a river, in folk proverbs, on the contrary, water and the people are compared in parallel. The people themselves have assessed themselves even before poets with the help of proverbs: When the people are agitated, they are a river, look at the flow of the water, look at the will of the people" (Xalq qo'zg'alsa – daryo, Suvning oqishiga qara, xalqning xohishiga qara) [Sharipova, 2021; 24].

In addition, there are proverbs based on water attributes such as rain, hail, snow, well, stream, ditch, lake, sea. Also, in proverbs, the contrast of water and fire served as the basis for evaluating the image of mutual relations: Kelin va qaynona – o't bilan suv; O't bilan suv kelishmas.

O't bilan o'ynashmoq tentakning ishi, Yurt bilan o'ynashmoq ahmoqning ishi; There is no fire without smoke, There is no friend without a friend (the meaning of the lexeme "passive feeling, emotion"); In proverbs such as "The fire burns the land it falls on", "The enemy burns the land it holds", the element of fire, which has a special place in mythology, was used to assess the strength of the people, family and love, and the danger of the enemy.

Stranger's soil is crazy soil; The soil of the native land is as dear as mother's milk; In the semantics of proverbs such as Begona tuproq – devona tuproq; Ona yurtning tuprog'i – ona sutidek aziz; Tuqqan yerda tug'ing tik; Tug'ilgan yering – Vataning, Vataning nomusing; Ekin yerida ko'karar, Er – elida the land, that is, the soil, has become harmonious with the concept of the homeland.

Dehqonning xazinasi – yer, Kaliti – ter; Yer boyligi – el boyligi; Yer qudrati – dehqon quvvati; Sen yerni yer

qilsang, Yer seni sher qilar show the place of natural resources used in agriculture in the life of the people, and socio-economic values are expressed. Such proverbs show that land and water have been considered sacred values for our people, who have been engaged in agriculture for a long time.

In the proverbs based on stone, the sacred axiologemes of life and fate are realized. In the proverb Toshga soch, toleingdan ko'r (hair on a stone, you are blind from your fate), the concepts of "forehead" and "fate" are raised to the level of value. The lexeme "soch" refers to the seed in the proverb: to scatter grain, to scatter seeds (don sochmoq, urug' sochmoq.).

If we pay attention to folk customs and rituals, we can see that the lexeme "shokh" expresses both positive and negative assessments in the text. For example, in mothers' greetings for their daughters, such as "be strong as a stone wherever you go" or "be made of stone," the stone represents the values of "stability" and "immortality." In the proverb "Shokh ga soch, toleingdan kor" (hair on a stone, you are blind from your fate), mystical values such as the absoluteness of fate from the beginning and trusting in God are realized.

In the poem "“Borgan joyingda toshday qot” the meanings of the lexeme taş are “qattiq”, “mustahkamlik”, “tinch yashash”, “baxtli bo’lish”, and in the sentence “boshing toshdan bo’lsin” the meanings of “strong”, “willed” are reflected. In the lines “Sumalakdan tosh topdim” the stone becomes a value in the meaning of “hope”, “happiness”, “fate”. In phraseological units such as “Toshingni ter”, “toshi og’ir”, “tosh yurak”, “toshni yoradi”, “oyog’imga tosh bo’lding”, in the expressions “sow your seed to the stone”, “to throw a stone behind” the stone is evaluated at the level of supervalue. The expressions Toshi og’ir, tosh yurak, toshni yoradi, oyog’imga tosh bo’lding” express antitheses through the figurative meanings of "misery", "grief-anxiety" and "cruelty" based on the signs of "heavy" and "hardness" of stone.

Proverbs, as a source reflecting the worldview of the people, give an idea of their intellectual activity; they act as a mirror of the spirit of the language and the specific features of the mentality of the people.

Proverbs reflect the dreams, hopes, thoughts and conclusions of the nation. They embody the people's assessment of life, man, reality, and life experience. Each proverb determines the assessment of the time to which it belongs. Proverbs were chosen as a picture of the values of the world due to the above-mentioned features.

As a folklore genre, proverbs possess several distinctive features. Firstly, a proverb encapsulates a complete

thought, and secondly, it is a judgment that is both easy to understand and powerfully impactful.

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