

## **Anthropocentric Proverbs as a Linguocontrastive and Linguometodic Problem (English, Russian, Uzbek, Kazakh)**

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**Abstract:** The article deals with linguistic contrastive and linguistic methodological aspects of anthropocentric proverbs of English, Russian, Uzbek, and Kazakh languages. Anthropocentric proverbs in all languages express the concept of man in two ways: explicitly and implicitly. The analysis and comparison of anthropocentric proverbs of diverse languages make it possible to identify in them the universal and national-cultural characteristics of both society as a whole and man in particular. Linguistic theoretical and comparative analysis and description of proverbs provides material for its linguistic didactic description and the possibility of their implementation in the educational process.

**Keywords:** proverb, anthropocentrism, language material, English, Russian, Uzbek, Kazakh.

**Introduction.** The proverb is the object of linguistic theoretical, linguistic contrastive and linguistic methodological research. Both aspects of her research have great theoretical and practical significance. In the understanding and definition of a proverb, specialists have a lot in common and specific things. The problem of researching proverbs was dealt with by linguists and methodologists: V.I. Dahl, G.L. Permyakov, E.V. Ivanova, V. Mider, M. Dzhusupov, N.B. Saparova, P.U. Bakirov, T. Mirzaev, R.U. Majidova [4; 9; 7; 1; 5; 6; 10; 3; 2; 8] etc.

N.B. Saparova believes that the learner perceives the proverbial text as a linguistic (sign or graphic) form. The semantic content of proverbs is two-dimensional: it distinguishes: a) direct (literal) meaning and b) figurative (metaphorical) meaning. As for proverbs of a non-native language, in the process of studying it is necessary to correlate their logical and figurative structures with the logical and figurative structures of proverbs of the native language [10, p. 9].

In the process of teaching a foreign language in a Russian-speaking (or Turkic-speaking) audience, one of the effective principles of work on the development of speech skills is to familiarize students with proverbs of two (three or more) languages. Proverbs help develop interest in the language being studied, provide an opportunity to come into contact with the culture of another people, and they also serve moral education and evoke positive emotions in students.

**Methods:** When conducting scientific research, the method of linguistic description, comparative method, semantic-stylistic method, etc. was used.

**Results and Discussion:** Proverbs in all languages are characterized by an anthropocentric orientation, i.e. All proverbs are aimed at man, as the measure of all things. Everything is recognized through man. A person is connected both with a person and with the world around him. All proverbs have the meaning "person", only differing in the way of expression.

Anthropocentrism, a direction that studies man as the center of the universe, is expressed in proverbs both explicitly and implicitly.

M. Dzhusupov also believes that anthropocentrism, as a new direction in linguistics, has a multi-aspect nature, since scientific research is being carried out both in the theory of language and in comparative linguistics, linguoculturology, psycholinguistics, linguodidactics, language teaching methods, etc., dedicated to the revelation of man in language and language in man [5, p. 125]. “These scientific researches are aimed at studying man in the world of language and language in the world of man: language in man, man in language. Thus, the concepts of man and language begin to be reshaped into a dual unity, considering them as one whole, which ultimately leads to the trinity – man – language – society. This is a vessel (jug) with its contents, which are inseparable from each other” [5, p.125].

RU. Majidova believes that “anthropocentric studies of proverbs are characterized by two features: 1) proverbs are studied from the point of view of how they reflect human consciousness, worldview and worldview; 2) proverbs are analyzed from the point of view of the representation of a person in them. In this case, they are called anthropocentric proverbs” [8; With. 66].

In anthropocentric proverbs, the concept of a person can be expressed both explicitly (explicitly, openly) and implicitly (implicitly, hidden). In proverbs with an explicit expression of anthropocentrism, the meaning of a person is conveyed both by the lexeme man and by words denoting him: in English – by lexemes *man* (человек, мужчина), *human* (человек), *people* (народ), *woman* (женщина), *father* (отец), *mother* (мать), *child* (ребенок, дитя) и т.д.; in Russian – lexemes *человек*, *народ*, *люди*, *мужчина*, *женщина* (баба), *мать*, *отец*, *дитя* и т.п.; in Uzbek – *odam* (человек), *inson* (личность), *kishi* (человек), *xalq* (народ), *ayol* (женщина), *ota* (отец), *opa* (мать), *bola* (ребенок, дитя) и т.д.; in Kazakh – lexemes *адам* (человек), *кісі* (личность), *халқ* (народ), *еркек* (мужчина), *айел* (женщина), *ата* (отец), *ана* (мать), *бала* (ребенок, дитя) и т.д. For example:

Англ. яз.: *Like father, like son* (Каков батька, таков и сын);

Рус.яз.: *Баба с возу кобыле легче;*

Узб.яз.: *Ota bo'lmay, ota qadrini bilmas* (Чтобы ценить отца, нужно им стать);

Каз.яз.: *Балам – балым, баламның баласы – жсаным* (Дитя – мед, дитя моего дитя – душа).

Among other things, the concept of a person can be expressed by pronouns, proper names, etc. For example:

Англ. яз.: *He, that is warm, thinks all so* (Сытый голодного не разумеет);

Рус.яз.: *Он если и утонет, так его против воды ищи;*

Узб.яз.: *Men o'g'ri bo'lganda, oy oydin bo'ldi* (Когда я был вором, луна была ясной);

Каз.яз.: *Сенімен қосыла жамандаган сені де сырттан жамандайды* (Кто говорит плохо о других при тебе, скажет того же о тебе).

Anthropocentric proverbs can also implicitly express a person. Such proverbs include those that do not contain lexemes denoting a person, but their meaning is directed towards him. These can be proverbs about the surrounding reality, about the homeland, about work, about learning, about idleness, about unity, about holidays, about loneliness, about hospitality, etc.

Англ. яз.: *Many hands make light work* (Берись дружно, не будет грузно).

Рус. яз.: *Чтобы рыбку съесть, надо в воду лезть.*

Узб. яз.: *Mehnat, mehnatning tagi rohat* (Труд, результат труда – удовольствие);

Каз. яз.: *Ауыр болмай, жеңіл болмас, еңбек етпей, өмір болмас* (Без тяжелого легкого нет, без работы жизни нет).

The implicit expression of the meaning “man” is also manifested in proverbs about animals, in which the image of a person is conveyed metaphorically, symbolically, and sometimes satirically. For example:

Англ.яз.: *A bird may be known by its song* – Видна птица по полету (т.е. человека можно лучше узнать по тому, что говорит и делает).

Рус.яз.: *От худой курицы худые яйца* (т.е. какова мать, таков и ребенок: от здоровой матери рождается здоровый ребенок).

Каз.яз.: *Аюдан корықкан орманга бармас* – Медведя бояться – в лес неходить (т.е. в том случае, если кто-то боится, то ему лучше не браться за какое-либо дело).

Узб.яз.: *Ot bosmagan yerkarni toylar bosadi* – Там, где конь не топтал землю, прополчет жеребенок (т.е. сын опережает отца, ученик – своего учителя).

Thus, the universality of the concept of “man” in proverbs is expressed by the fact that everyone has both positive and negative character qualities, which is reflected in proverbs. What is nationally specific in proverbs with the meaning “man” is that each nation represents a person differently and this idea is a reflection of the national characteristics of the people, which have developed over centuries of experience.

The study of anthropocentric proverbs can be used in teaching both native and non-native languages when:

- Interpretation of semantics or lexical meaning of words, phrases and sentences, both free and fixed (phraseologisms, proverbs, sayings);
- In the semantic analysis of culturally significant concepts, words (words-realities, etc.), phrases, sentences, etc., which are based on imagery, metaphor, which also do not have a direct translation/equivalent/analogue in other languages.
- With a comparative linguocultural analysis of the linguistic material of the native and studied (studied) languages.
- When studying the history, culture, life of a people or peoples with the help of their reflection in language.

**Conclusions.** Proverbs are paremiological units that have both a content plan and a plan of expression. The content plan of proverbs in the languages under study expresses the fact that all proverbs are anthropocentric in their semantics: all proverbs reflect a person, his world, actions, worldview, character, mind, experience, etc. The plan of expression of proverbs of the studied languages is that anthropocentrism in proverbs is conveyed both directly (explicitly) and indirectly (implicitly). The use of anthropocentric proverbs of both foreign and native languages helps students gain a general understanding of the culture of other peoples, the opportunity to acquire, in the process of studying a foreign language, the skills of a comparative analysis of different cultures and culturally significant concepts, to understand and take into account the differences in the subtleties of the figurative and semantic content of both foreign language proverbs, and proverbs of the native language.

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