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LINGUOSTATISTIC FEATURES OF ENGLISH AND UZBEK PROVERBS

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Abstract. The following article provides some findings about linguostatistic features of English and Uzbek proverbs. Proverbs, which are one of the genres of folklore, combine the life experiences, dreams and aspirations of ancestors, their attitude to the state and society, historical and spiritual state, philosophical, ethnic and aesthetic feelings. They have been polished over the millennium to form a concise poetic form. Linguistic statistics is a branch of linguistics that is used to study, analyze, and classify language sources using a statistical method. Among proverbs which we have discussed, we have found not only universal proverbs of both nations, but also proverbs that signify a national spirit that belong only to a certain nation. Linguostatistical research has revealed some similarities and stark differences between English and Uzbek folk proverbs.

Key words: proverb, language, national, universal, linguostatistics, linguistics, folklore, method, theme, frequency.

INTRODUCTION

Since the independence of the Republic of Uzbekistan, the focus on our cultural heritage has changed dramatically, no matter how much national spirituality is valued. Everyone should develop the ability to treat the folk oral poetic creation not only as an object of rest, but also as a historical document that reflects the national spirit of the people. This imposes on each young generation the responsibility to study the folk oral poetic creation of the Uzbek people as a specialist.
Proverbs, which are one of the genres of folklore, combine the life experiences, dreams and aspirations of ancestors, their attitude to the state and society, historical and spiritual state, philosophical, ethnic and aesthetic feelings, positive qualities. Proverbs have been polished over the centuries to form a concise and simple poetic form. A proverb is a set of wise sayings that represent the conclusion of a person’s life experiences.

According to Uzbek Folk Proverbs and Sayings, “Each nation compresses its own experience into proverbs, but how often it coincides with the experience of other nations. That is why it sometimes turns out that the multilingual proverbs seem to be downright scalped with each other” [1].

According to G.L. Permyakov, “Similar proverbs and sayings, regardless of their linguistic material, are figurative versions of some typical situations, and these typical situations in relation to specific proverbs are invariants” [2].

**MATERIALS AND METHODS**

Proverbs have been a vivid reflection of people’s minds, observations, and attention to the environment, intellect, centuries of life experience, and way of life over the years and centuries. This artistic mirror reflected his attitude to life, nature, man, family and society, his socio-political, spiritual, moral-aesthetic and philosophical views, in short, himself and his identity. For this reason, proverbs are so prevalent that they have been and continue to be used for centuries in live speech and interpersonal communication, in artistic, historical and scientific works, as well as in political and journalistic literature. [3]

As P.U. Bakirov noted, statistics (Latin: status - state) as a science studies and processes the amount of production indicators in various fields. [4].

According to P.U. Bakirov, “Quantitative methods which are used in linguistics such as methods of calculating measurements in the study of language and speech are called statistical if they are based on mathematical statistics.

The branch of linguistics that uses statistical methods in the study, analysis and description of linguistic phenomena is called linguistic statistics or
linguostatistics.” [4]. As can be seen, linguistic statistics, or linguostatistics, is a branch of linguistics used to study, analyze, and classify language sources using a statistical method.

P.U.Bakirov argues that the active application of mathematical statistics and probability theory in linguistics dates back to the 1950s, and linguistics can be divided into qualitative (traditional, classical linguistics) and quantitative (mathematical and structural linguistics) types.

Traditional linguistics has built humanity’s basic knowledge of language. However, he was unable to find solutions to the main problems of linguistics because of the lack of classical research methods to solve the problems.

According to N.D.Andreev, “Neither the algebra of logic, nor the theory of sets have provided structural linguistics with the required tool it needs in order to cope with the delineation of the signifiers without relying on the signified. ... In looking for the cause of the difficulties of structural linguistics, as well as the reason why neither the algebra of logic nor set theory brought it out of these difficulties, we find a missing central link in the probabilistic properties of language. For all the importance of the set-theoretical (structural) and algorithmic (transformational) characteristics of linguistic units, their statistical characteristics in speech turned out to be decisive” [5].

Structural linguistics can be defined from the probabilistic signs of language to determine what is understood without relying on the meaning. The decisive factor in the theoretical-plural and algorithmic features of language signs is the statistical features of this speech.

P.U.Bakirov states, "Such an image, organically connected, shows the structure of the concept of language, the probability of the identity of the language unit and its statistical characteristics in speech." [4]. Indeed, the structure of language, the probability signs of language units, and their statistical features in speech are inextricably linked.
P.U. Bakirov writes about the connection of linguostatistics with other branches of linguistics: “Quantitative (statistical) methods, in principle, can be applied to a variety of objects, their properties, features of their functioning. Therefore, linguistic statistics is associated with various branches of modern linguistics and can be used to analyze units of any language level. In psycholinguistics and sociolinguistics, statistical methods are used to process the opinions of informants. Statistical research methods are widely used in experimental (instrumental) phonetics. Statistical methods are absolutely necessary when compiling frequency dictionaries of any language.” [4].

Statistical research methods are used to identify various objects, their characteristics and peculiarities. Therefore, linguostatistics is interrelated with various branches of modern linguistics and can be used in the analysis of units of any language layer. For instance, statistical methods are used in psycholinguistics, sociolinguistics, and experimental phonetics.

As P.U. Bakirov describes, Linguostatistics analyses letters and letter combinations, sounds and sound combinations, morphemes and their distribution, lexemes and their distribution, lexical and syntactic combination of words.

According to R.M. Frumkina, the initial period of linguostatistics can be divided into three main areas:

“Direction 1. Obtaining a variety of quantitative information about language and speech. Here we include the calculations of the frequencies of occurrence of any elements of the text or oral speech, regardless of the goals of the calculations and the methods of their implementation. It seems to you that most of the available publications belong to this direction.

Direction 2. Using the methods of probability theory to build models of various fragments of language, speech and speech behavior of an individual.

Direction 3. Conducting statistical testing of hypotheses.” [6].

In the first direction, various quantitative findings about language and speech are obtained. This direction is the frequency of any element observed in the
text or in the spoken word. In the second direction, the theory of probabilistic methods is used to construct different parts of speech and language of an individual's speech behavior. The third area is the statistical testing of scientific hypotheses.

“In the first direction, we have included works describing the relationship between linguistic units in quantitative terms;

In the second direction, the construction of models of fragments of language, speech and speech behavior based on the methods of probability theory and, as a consequence of this, mathematical statistics;

The third direction generally represents a set of studies, combined methods, and, moreover, methods that can be used in a wide variety of linguistic studies” [6].

The first area includes scientific work describing the interrelationships of linguistic units in terms of value. The second area includes methods of probability theory of mathematical statistics in the construction of language parts, models of speech and speech behavior.

It should be noted that proverbs are used in speech as ready-made language units, as they are not rewritten each time. In other words, proverbs can be studied as language units and the frequency of their use using statistical methods.

The role of the statistical method in the comparative analysis of proverbs in different types of languages is invaluable. As noted by P.U.Bakirov, “Statistical methods are used in various branches of linguistics, including comparative-historical and comparative-typological. Quantitative methods can be used to analyze linguistic units of any level. As for nominal-centric proverbs, linguistic statistics can analyze them as ready-made linguistic units, at the same time, statistical methods allow for a distributive analysis of nominal-centric proverbs.” [4].

RESULTS AND DISCUSSIONS
To be more precise, linguistic statistics, or linguostatistics, is a branch of linguistics that is used to study, analyze, and classify language sources using a statistical method. In addition, linguistic statistics is used in various aspects of linguistics. Indeed, the structure of language, the probability signs of language units, and their statistical features in speech are linked.

Another great primary wealth of the people, like the Motherland, is its language. It is language that unites a group of people as a nation.

First of all, when discussing each language, it is important to pay attention to its vocabulary. To do this, we refer to the glossary. No dictionary can provide accurate information about the vocabulary of a language. (Because no dictionary is perfect) It has its own drawbacks and needs to be changed. As for the collection of proverbs, no collection is ideal. Each set has similarities and differences. The role of a collection of proverbs in comparing two or more languages is invaluable. The proverbs in the collection we find not only universal proverbs of both nations, but also proverbs that have a national spirit that belongs only to a certain nation.

According to P.U.Bakirov, “Nominal-centric proverbs of the compared languages reveal an undeniable similarity, based on the similarity of their grammatical structure, which may have a universal character. This fundamental similarity provides a reliable basis for comparing nominal-centric proverbs in different languages.” [4].

Indeed, the grammatical similarity of proverbs in comparable languages gives them a universal character. It is this similarity that serves as the basis for comparing proverbs in different languages.

Noted by P.U.Bakirov, “An objective picture of the similarities and differences between the compared languages can only be given by a comparative-typological statistical study of nominal-centric proverbs. Of course, the structural similarities and differences in nominal-centric proverbs in different languages reflect the similarities and differences in their grammatical structure.” [4].
An objective assessment of the similarities and differences between the languages being compared and belonging to a particular people can only be done through comparative-typological analysis.


All volumes were edited by the hard-working linguist Abduvakhob Madvaliev. This dictionary explains more than 80,000 words. If one day a perfect explanatory dictionary of the Uzbek language is created, it will, of course, include words specific to our dialects, as well as words preserved in our classical literature and historical texts, and then our vocabulary will be more than 400,000 entries.

The collection of proverbs cited as the first source in the study includes 800 proverbs: English Proverbs Explained by Ronald Ridout & Clifford Witting. London: Pan Books Ltd., 1969. - 224 p. In the collection for the linguostatistical study, English proverbs account for 0.0047% of the total word value in the
language. Forty two proverbs on the topic of “language” in the collection of proverbs make up 0.053% of the total collection.

The second source in the linguostatistical study is a collection of proverbs arranged in alphabetical order, containing about 2,000 proverbs each in English, Uzbek and Russian. Proverbs – Maqollar – Пословицы / Compilers: Karamatova K., Karamatov Kh. Tashkent: Mekhnat, 2000. – p.400 In the second set of the study, English proverbs accounted for 0.012% of the total value of words in the language. One hundred and ten proverbs on the topic of “language” in the collection of proverbs make up 0.061% of the total collection.

The third source is the collection of about 10,000 proverbs "Uzbek Folk Proverbs" divided into 70 thematic groups / Compilers: T. Mirzaev, A. Musakulov, B. Sarimsakov. Tashkent: Shark, 2005. - 512 p. In the third set of the study, English proverbs accounted for 0.125% of the total value of words in the language. 929 proverbs on the topic of “language” in the collection of proverbs make up 0.0929% of the total collection.

Among proverbs in the collections, we have found not only universal proverbs of both nations, but also proverbs that have a national spirit that belongs only to a certain nation. Linguostatistical research has revealed similarities and differences between English and Uzbek folk proverbs. The main advantage of the English collection is the presence of a bibliography of keywords. In contrast, the main advantage of the Uzbek collection is that the proverbs are divided into thematic groups. [9]

**CONCLUSION**

An objective assessment of the similarities and differences between the languages being compared and belonging to a particular people can only be done through comparative-typological analysis. No collection can provide accurate information about the vocabulary of that language due to the fact that no collection is perfect. It has its own shortcomings and needs to be changed.
The main difference and advantage of the English Proverbs Explained collection as the first source in the study is that despite the fact that the proverbs are in alphabetical order, the presence of a bibliography of keywords at the end of the collection allows the user to quickly read a specific word article. In addition, the fact that the collection focuses on the history of the origin of the proverbs is a great achievement of the collection. Another advantage is that the definition of their meaning and explanation of how they are interpreted provides convenience to the user. As for the shortcomings, the main thing is that the proverbs are not divided into thematic groups, which can make it a little difficult for the user to find proverbs in a particular thematic group. [9]

The main difference between English, Uzbek and Russian proverbs (Proverbs – Maqollar – Пословицы) is that the proverbs are arranged in alphabetical order. However, the lack of a bibliography of keywords at the end of the collection makes it a bit difficult for the user to quickly find a proverb with the keyword. In addition, the collection differs from the English Proverbs Explained in that it lacks information about the history of the proverbs, their meanings, and comments on how they are interpreted. The fact that proverbs are not divided into thematic groups (they are divided into thematic groups in Uzbek Folk Proverbs) can make it a little difficult for the user to find proverbs of a particular thematic group. It should be noted that the main achievement of the collection is that the equivalents of the English, Uzbek and Russian proverbs are mentioned. [9]

The main difference of the Uzbek language collection (Uzbek Folk Proverbs) taken as the third source in the study is that the proverbs are not arranged in alphabetical order, and there is no bibliography of keywords at the end of the collection and therefore it makes a little difficult to find the proverb quickly. In addition, the fact that the collection does not comment on the history of the proverbs, their meaning, and how they are interpreted indicates that the collection is not perfect. As for the advantages, the main thing is that the proverbs are divided into thematic groups, which gives the user an unparalleled convenience in finding
proverbs in a particular thematic group. But it should be noted that the same proverb in one thematic group can be repeated in another. The implication is that no collection of proverbs is ideal, and that each has its pros and cons. Therefore, it is not appropriate to be tied to just one collection during linguistic research.

REFERENCES: