

AXIOLOGICAL ANALYSIS OF MONEY-RELATED PROVERBS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

The article is devoted to the axiological analysis of money-related proverbs in English and Uzbek languages. The analysis of proverbs allowed the author to identify a number of value-and-semantic concepts: the need to keep strict records of finances, a philosophical attitude to spending money, the high value of money earned in contrast to money received accidentally. The research results indicate that in English and Uzbek proverbs, a high axiological status is assigned to money as the most important force that regulates the life of a person and society. It can clearly be seen that, money is considered to be a pragmatic dominant in human life and such culturally significant concepts as truth, conscience, love, friendship, mind.

Keywords: money, concept, axiology, proverbs, axiological dominant, paremiological picture of the world.

Introduction

The concept of money is considered by modern scientists to be one of the basic notions of European civilization [Stepanov Yu., 1997, p. 661], however, the assessment of this phenomenon may be different in various historical periods in numbers of cultures. According to researchers, "Money certainly occupies a central position in the organization and functioning of modern human society, which determines the deserved increased attention of science to its nature (essence), functions and role" [Zaitsev V., 2016, c. 3]. The famous linguist V. Mider defines a proverb in his book as following: A proverb is a short, well-known saying of the people, in which wisdom, truth, morals and traditional views are figuratively and statically expressed in a memorable way. Advice means logical advice which handed down from generation to generation." [Mieder W., 2004, P.3].

It is obvious that, language impartially reflects the mental and moral vectors of communication through the society in which it develops. However, speaking about the paremiological picture of the

world, one must remember that it represents a special point of view that should not be understood literally, since in modern language and linguistic consciousness, paremias often retain mythologized ideas about certain phenomena of human life. It seems that in order to come closer to get understanding of this complex concept exclusively, it is essential first of all to turn to its historical and cultural analysis. The connection between money and the divine essence follows from the hypothesis that when it appeared, it was used primarily not to simplify and speed up the exchange of goods in the conditions of a subsistence economy, but as a payment-fine for the atonement of guilt (in the case of a crime) and a payment-tax, a payment-sacrifice that were due to the gods (and their viceroys on earth) [Nikitin A., 2014, p. 106]

Methods. Thus, in addition to recognizing the most important role of money in the life of society and a specific person, attempts to understand this phenomenon at a philosophical level, a sacralized attitude towards them can be traced throughout the development of culture. At the same time, it is evident that in each national culture the concept of money has its own characteristics due to the specific development of religious thought, socio-political system and other factors.

Here some examples of proverbs related to money from ancient times:

- Money is the root of all evil-Pul – barcha yomonliklarning ildizi,
- More money, more sin-Ko‘proq pul, ko‘proq gunoh,
- Never loan money to a friend unless you wish to lose him-Do‘stingizga hech qachon qarz bermang agar uni yo‘qotishni xohlamasangiz,
- Lend money and you get an enemy-Pul ber va dushman orttirasani,
- Lend money and you get an enemy-Kimningki puli ko‘p uning muammolari ham ko‘p

The above-described understanding of money, characteristic of English culture, seems to be opposed to the universal model of worldview and cognition for Western culture, according to which “the quantitative nature of money predetermines a special way of life, permeated with rationality, daily calculations and a calculated possible future” [Belik A., 2013, c. 49].

In this article, we will turn to English and Uzbek proverbs, since this genre itself is focused on emphasizing the evaluativeness in relation to certain phenomena, reflecting the worldview attitudes of the people. These proverbs talk about the importance of being thrifty and saving money: Save your white money for a rainy day/Ortiqcha pulingni yomon kuningga saqlab qo‘y; Save your money for a rainy day/Pulingni yomon kuningga asrab qo‘y; Save your fur coat for the cold, and your money for need/ Junli paltongni sovuq kuningga, pulingni ehtiyojli kuningga olib qo‘y; Collect copper coins - they will come in handy in poor days/ Tangalaringni yig‘ib qo‘y, zero ular qora kunlaringda qo‘l keladi.

Proverbs assert that the value of money is often not in its quantity, but in its availability at a time of urgent need: A penny in time is worth more than a fund/Bir tiyin ham qadrli; A penny by a penny - and the family will survive/ Tiyinma-tiyin oila tirikchilik qiladi. Thus, the idea that it is not so important to be rich, but rather to be able to manage your funds wisely, is actualized. This idea is supported by a number of proverbs about how a thrifty person who knows how to handle money will be able to increase his wealth: Money gets money (gets, calls, forges, earns, gives birth)/ Pul pulni chaqiradi; Money earns money/ Pul pulni ishlab topadi.

Results and discussion. One of the most numerous thematic groups of proverbs about money reflects the idea that money is the most important component of human life, which significantly simplifies

life and makes it more complete, comfortable, and pleasant. The famous researcher S.G. Terminasova believes that the issue of studying the national features of the language is a particular importance. The reason for his thinking in this way is that proverbs, aphorisms, paremiological units express the character associated with a certain human behavior. This feature is manifested in the mind of the community through a mentality that represents the depth of culture. It is based on the system of human values that has been absorbed into the minds of many generations.

- Life is good for those who have money/Puli bo`lganlarga hayot totliroq;
- It is good to show off for those whose money rattles/ Puli bo`lganlarga tangalarini shiqirlatib ko`rsatish yaxshi;
- I would live well, but I have little money/ Agar pulim bo`lganida yaxshi yashagan bo`lardim;
- Money is wings [fly with them wherever you want]/ Pul bu qanotlar-ular bilan istagan joyingga parvoz qil;
- Money unlocks all doors (everything)/Pul hamma eshikni ochadi.

At the same time, a number of proverbs claim that even without money a person can be happy: Not a penny, but the soul sings/ Bir tiyin puling bo`lmay turib ham qalb kuylashi mumkin; Not a penny in the soul, but the fame is good/ Puling bo`lmasada shon-shuhratga boysan;

The stated proverbs in the above is close to set expressions in which money is compared with basic values, human needs, and in this case the proverbs state that no matter how important and valuable money is, true love, friendship, intelligence, health, conscience, time, soul cannot be bought for any wealth.

Conclusion. Summarizing the results of the study, in general we note that, in English and Uzbek proverbs, money acts as an important component of human and social life. Money makes life easier and more enjoyable, so it is important to be able to handle money correctly and wisely, keep accurate records of it, be economic and prudent, which is the key to well-being. At the same time, proverbs emphasize the idea that the true value of money is determined not by its nominal value or quantity, but by its quality: honestly earned money is of particular value, while other people's money or money obtained dishonestly not only does not bring wealth, but, on the contrary, can ruin its owner. At the same time, a person has a habit of spending money easily, so he should treat it philosophically. Proverbs reflect the idea of the practically unlimited power of money in overcoming any obstacles - legal, bureaucratic and even personal.

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