

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
ДОЛЗАРБ МУАММОЛАРИ**

№ 11 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилевич – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Эргашев Икром Абдурасулович – юридик фанлари доктори, профессор, Тошкент давлат юридик университети;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохид Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобовна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

MUNDARIJA

07.00.00 – TARIX FANLARI

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SEMANTIC CLASSIFICATION OF ENGLISH AND KARAKALPAK ANTHROPOCENTRIC PROVERBS

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Abstract. Anthropocentric proverbs are expressions or sayings that focus on human behavior, characteristics, and experiences. These proverbs often reflect cultural values, beliefs, and norms related to human interactions and societal roles. They serve as tools for conveying wisdom, moral lessons, and social norms within a community.

Key words: proverb, anthropocentric, human, folk life, man, wisdom, culture, people, experience, mentality.

INGLIZ VA QORAQALPOQ TILLARIDA ANTROPOTSENTRISTIK MAQOLLARNING SEMANTIK KLASSIFIKATSIYASI

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Annotatsiya. Antropotsentrik maqollar - bu insonning xatti-harakati, xususiyatlari va tajribasiga qaratilgan iboralar yoki maqollar. Bu maqollarda ko'pincha madaniy qadriyatlar, e'tiqodlar va odamlarning o'zaro munosabatlari va jamiyatdagi rollari bilan bog'liq normalar aks etadi. Ular jamiyatda donolik, axloqiy saboqlar va ijtimoiy me'yorlarni etkazish uchun vosita bo'lib xizmat qiladi.

Kalit so'zlar: maqol, antropotsentrik, inson, xalq hayoti, inson, donolik, madaniyat, odamlar, tajriba, mentalitet.

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Introduction. A proverb is a brief, well-known idiom that expresses a general truth or piece of advice. Origin: Old French "proverb," from Latin "proverbium," from "pro" (put out) + "verbum" (word). Disraeli stated the following about the importance of proverbs: "Proverbs cover a broad spectrum of human experience; they incorporate all of life's hues; they are frequently exquisite strokes of genius; they delight with their airy sarcasm or caustic satire, the luxuriance of their humor, the playfulness of their turn, and even the elegance of their imagery and tenderness of their sentiment. They provide a deep insight into home life and reveal for us the heart of man in all of his many situations; a regular review of proverbs should be included in our readings; and, while they are no longer ornaments of conversation, they have not ceased to be treasures of thought ". [2]. We know that proverbs have diverse cultural roots, ethnicities, and geographic locations. Therefore, comparative study of different language

proverbs helps to reveal the specific cultural and national aspects of the nation, in other words, the mentality of the people.

Proverbs are short, pithy sayings that express a truth, wisdom or advice based on common sense or experience. They are an important part of the everyday language and culture of people in many parts of the world.

Proverbs are interesting not only as units of language and speech, but also as a means of learning the national character of people, as a repository of diverse linguistic and cultural information. Proverbs contain a set of opinions developed by the people as a linguistic and cultural community. All proverbs have an anthropocentric orientation, since their meaning, edification, and moralizing are directed to a man. The proverbs about man present his main features – thinking, speaking, hard work or laziness, social status, his attitude to people, to the surrounding nature, etc. The article deals with the expression of the notion ‘man’ in anthropocentric proverbs.

Anthropocentric proverbs are expressions or sayings that focus on human behavior, characteristics and experiences. These proverbs often reflect cultural values, beliefs, and norms related to human interactions and societal roles. They serve as tools for conveying wisdom, moral lessons, and social norms within a community.

Methodology. The proverbs are invaluable examples of folklore, reflecting the national and cultural peculiarities of the people, their outlook and the spirit of the nation. According to Mieder, a proverb: is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form which is handed down from generation to generation. [4;27].

Wolfgang Mieder argues that not even the most complex definition will be able to identify all proverbs. Besides their unique syntactic and semantic features, the core of the matter lies in the concept of tradition that includes both aspects of age and currency[4;25]. Trench[7] presented his volume on “The Lessons in Proverbs” whose final 7th edition changes its name into Proverbs and their Lessons representing an important survey of the origin, nature, distribution, meaning, and significance of proverbs in the English speaking world.

In The Oxford Dictionary of Proverbs given the following definition: “A proverb is a traditional saying which offers advice or presents a moral in a short and pithy manner”. [6;25].

According to the famous linguist Dahl, –a collection of proverbs is a collection of wisdom from the folk language and experience, a sound mind, and the truth that people have acquired in life. When we look at the proverbs of different languages, we see that they are a reflection of the historical, spiritual and material culture of the people who speak that language. [1;37].

Proverbs and sayings are the product of folk’s art. They are known to all people of the world. Each nation or ethnic group has its own proverbs and sayings which reflect customs and traditions, way of life and mentality of people. Proverbs and sayings convey people’s wisdom from generation to generation. As we know, proverbs teach people to do or not to do something. Most of them have the structure of rhyme and repetitions of the same sounds which make the proverbs emotionally expressive: English proverb says: *Birds of feather flock together*. Karakalpak proverb: *Qazanğa jaqınlasań qarası juǵadı, jamanğa jaqınlasań bálesi juǵadı*. Both proverbs are semantically similar: they denote the same characteristics of people who are usually in close relations with each other (friends, partners, etc.) and these relations influence on their reputation and general characteristics.

The first collectors of Karakalpak proverbs and sayings were N.P. Ostroumov, Sh. Waliykhonov, A. Divaev. Then Russian linguist N. Baskakov continued this work. Considerable work in collection and publication of Karakalpak proverbs and sayings was done by N. Daukarayev and K. Ayimbetov. Especially K. Ayimbetov gathered, studied and published in his books.

Significant work was done by T. Nietullayev[5] in compiling the part devoted to proverbs and sayings in multi volume of collection of Karakalpak folklore.

Recently Karakalpak proverbs in comparison with English were studied in the works of G. Djumambetova. She mentioned that “when comparing English and Karakalpak proverbs, there are many similarities in terms of meaning and syntactic features. We can see the similarity in the meaning and content of proverbs in both languages. Many English proverbs guide people to choose the right position in growth and get the right habit to get along well with the rest of something”[3].

Anthropocentric proverbs focus on human beings as the center of attention or importance. They represent the human perspective and often reflect human behaviors, beliefs, and experiences. These proverbs typically convey wisdom, advice, or cultural values through concise and memorable sayings. Anthropocentric

proverbs serve several functions in linguistics, including:

Transmitting cultural knowledge: Proverbs are often rooted in cultural traditions and beliefs, and are passed down through generations as a way of transmitting cultural knowledge and wisdom. For example:

It takes a village to raise a child- Qızğa jeti uyden jıyır-bir úyden tıyır.

Don't bite the hand that feeds you- Óziń otırǵan shaqanı kespe.

As the cock crows, so does the young- Aldıńǵı arba qaydan júirse, keyingi arba da sonnan júredi.

These proverbs embody the transmission of cultural knowledge and values in societies. They serve as concise expressions of collective wisdom and reflect the importance of cultural teachings in guiding behaviours and attitudes.

Conveying succinct messages: Proverbs are an efficient and memorable way of conveying complex or abstract messages. They are short and easy to remember, making them ideal for communicating ideas through oral tradition.

Beauty is in the eye of the beholder-Hár kimdiki ózine-qy kóriner kózine.

A friend in need is a friend indeed -Dos basqa is túskende bilinedi.

As you sow, so shall you reap-Ne ekseń-sonı orarsań.

While studying this topic some themes and perspectives are found in the nature of anthropocentric proverbs. These themes are universal as they reflect general concepts all languages:

Human Nature: Anthropocentric proverbs often shed light on different aspects of human behaviour, characteristics, and personalities.

Manners make the man -Aǵashtı miywasınan tanıydı, adamdı qılwasınan tanıydı.

Wisdom does not come with age- Aqıl jasta emes-basta.

Like father like son - Ákege qaray ul óser.

Anger is a short madness-Ashır kelse, aqıl ketedi.

Relationships and Interactions: These proverbs offer insights into human relationships, both positive and negative. These proverbs capture the essence of human relationships, alliances, loyalty and the dynamics of social interactions.

A friend in need is a friend indeed- Dos basqa is túskende bilinedi.

A man is known by the company he keeps- Dostiñniñ kim ekenligi ayt, seniñ kim ekenligiñdi aytaman.

Life Lessons and Morality: Many anthropocentric proverbs convey moral lessons and ethical guidance. Such proverbs serve as guiding principles, urging individuals to make virtuous choices.

As you brew, so must you drink.- Óziñ jaqqan otqa óziñ jılın.

Do unto others as you would have them do unto you-Sen qılǵańǵa men qıldım-sennen artıq ne qıldım.

There are various sources about the history of proverbs. In order to become a proverb, a statement must be perceived and assimilated by ordinary people. The turning of a word phrase into a proverb becomes part of public consciousness, who invented the proverb does not matter. We can safely assume that any proverb was created by a certain person in certain circumstances, but for many old sayings, the source of their origin is completely lost. Consequently, giving opinion about the original proverbs that were created from the collective wisdom of the people is much more correct. In the set of propositions, summarizing the daily experience, the meaning of words, apparently, grew into the shape of proverbs gradually, without any explicit declaration.

The phrase “*Make hay while the sun shines*”, -derived from the practice of fieldwork, it is an example of such proverbs. Any farmer feels the rightness of this idea, not necessarily expressed by these words. But after hundreds of people have expressed this idea in many different ways, after many trials and errors, this idea finally gained its memorable shape and began its life as a proverb.

Similarly, the proverb “*Don't put all your eggs in one basket*” was the result of much practical experience in trade relations.

Here some information of originating proverbs from folk life. Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work. They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, *Living without the aim is like sailing without a compass* - was first used by seamen; *If you run after two hares, you will catch neither* - by hunters; *April rains for corn, May, for grass* - by farmers; *New broom sweeps clean* - by housewives and *Too many cooks spoil the broth* - by cooks , etc. Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions. Some proverbs are related to some folk practice and customs. For example, *Good wine needs no bush*. This proverb is from

an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it couldn't be ignored without sign. This in fact shows the past common practice those merchants of different trades.

In Karakalpak language the proverb *Temirdi qizganda soq* (Strike iron while it is hot) refers to the trade of a blacksmith; *Jer súrseñ gúz súr-gúz súrmeñ júz súr* (cultivate the field in autumn, otherwise you will have to cultivate it hundred times)-to farmers; *Etikshi etikke jarımaydı* (shoemaker without boots)- to shoemaker; *Mal iyesine usaydı* (The cattle resembles its master) *Qoyshı kóp bolsa qoy haram óledi*

(When there are many shepherds- sheep die),-to herdsman, etc.

Results. Proverbs don't usually function as mere poetic adornments of speech, but they are also used for some practical purposes in various circumstances of everyday communication. According to A. Taylor "Men buy and read collections of proverbs to awaken and enlarge reflections on the world and the nature of man, to suggest subjects for conversation, or to provide themselves with comment appropriate to situations in daily life". [5;38]. Proverbs are used to convey our general human problems and concerns by means of traditional language. According to Mieder 'By employing proverbs in our speech we wish to strengthen our arguments, express generalisations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations'. [4;11].

Proverbs were and are used nowadays as an effective spoken or written tool of expressing various meanings and intentions. They include wisdom, knowledge and truth which is manifested in a few colourful words. In spite of the fact the proverbs have figurative meaning, the message they carry is delivered very quickly and to the point which makes it very functional while used in spoken language, political speeches, newspaper headlines, cartoon titles and slogans in the advertisements. Proverbs can be used to manoeuvre people politically and economically and they may be very serious tool as 'expressions of stereotypical invectives or unfounded generalizations'. [4;10].

According to A. Taylor "As a guide to life's problems, the proverb summarizes a situation, passes a judgement, or offers a course of action. It is a consolation in difficulties large and small and a guide when a choice must be made. It expresses a morality suited to the common man". [5;14]. He also pointed out that collections of proverbs are read to reflect on the world and life. Proverbs are also often used to describe the characteristics of a country or its inhabitants. Passing judgements is also done by means of proverbs and because of that, they often appear in legal contexts (The cask savours of the first fill; It is a silly fish that is caught twice with the same bait).

The proverbs of each country are different from one another, depending on the history of creation and the ways which people express in their lifestyle. When comparing English and Karakalpak anthropocentric proverbs, it is essential to consider the cultural and linguistic differences between the two languages. English proverbs often reflect the individualistic values and historical context of Western societies, emphasizing personal responsibility, autonomy, and self-reliance.

On the other hand, Karakalpak proverbs may showcase community-oriented perspectives, highlighting the interconnectedness of individuals within a communal context.

Sayings and proverbs in the Karakalpak language have entered the treasury of world culture - they reflect not only the identity and cultural heritage of the Karakalpak people; they have absorbed the wisdom of centuries-old enrichment of cultural experience with other peoples.

Examples of English anthropocentric proverbs:

"Actions speak louder than words."

This proverb emphasizes the value of tangible actions and behaviors over mere verbal promises. It highlights the importance of demonstrating one's intentions through concrete actions.

No man is an island. One man-no man.

This proverb conveys the idea that humans are inherently interconnected and reliant on one another. It underscores the significance of social connections and community support.

Examples of Karakalpak anthropocentric proverbs:

Adamniń kúni adam menen. Birewden ekew jaqsı.

The meaning of these proverbs is that in every situation people should stick together. It emphasizes the importance of social interaction, community support and mutual assistance between people.

Discussion. A proverb is a popular saying, which expresses not the opinion of individuals, but the people's assessment, the people's mind. It reflects the spiritual image of the people, aspirations and ideals, judgments about various aspects of life. Everything that is not accepted by the majority of people, their thoughts and feelings, does not take root and is eliminated. The proverb lives in speech, only in it does it acquire its specific meaning. This is an expression of thoughts that people have come through centuries of experience. A proverb is always instructive.

We can notice, that the proverbs have a much 'differentiated' "knowledge" about human action organization and errors people make while planning and acting; even in complex and uncertain situations. Proverbs are "Guides to Right Behavior". This also means that a lot of psychologists' ideas of action organization are already included in "grandma's wisdom", although the proverbs use a quite different language. Since psychologists have used proverbs mainly for testing and differentiating groups of persons it will be very interesting to have an exchange between paremiologists and psychologists about the psychological significance of the wisdom in the proverbs.

Proverbs and sayings, being an indispensable attribute of folklore, carry a reflection of the life of the nation to which they belong, express the way of thinking, historical experience and character of the people, ideas about work, life, culture. Proverbs are short stories that depict what life is like in general. We may learn about the people's culture, traditions, and history as well as what is good and evil. It can be confidently asserted that proverbs and sayings, no matter what time we live, will always remain relevant. Appropriate and correct use in speech gives our language a unique originality and distinctive expressiveness.

The comparison of proverbs from different countries reveals how much these people have in common, which leads to a greater understanding and reconciliation. Proverbs represent the people's extensive historical experience, as well as concepts linked to work, lifestyle and culture of people. Correct and proper use of proverbs gives speech its uniqueness and expressiveness.

Conclusion. Proverbs and sayings were created by generations of people, they reflect the history and world outlook of the people who created them, their traditions, customs, culture, common sense and way of life. In all languages of the world, they are very important in enriching the literary language, giving it expressiveness, accuracy. The great amount of of proverbs and sayings in the language from ancient times attracted folklorists and linguists as well. A very debatable and controversial question was the inclusion of proverbs and sayings in the composition of phraseology.

Proverbs can be related to events and include people's way of life, worldviews, political, religious, aesthetic views. Proverbs are a sharp tool of beautiful words that convey a lot of message with few words and quickly affect the feeling of people. The proverbs of all peoples have a common meaning, and at the same time, they reflect their own national culture based on the long history of each nation.

Every language has its own stock of proverbs, and proverbs in one language today reflect age and time. It contains observation of everyday life, contain popular philosophy of life, and provide an insight into human behavior and character.

Anthropocentric proverbs offer valuable insights into the cultural values of a community. By comparing English and Karakalpak proverbs, we can recognize how linguistic and cultural differences shape the expression of human-centric wisdom across different societies. Furthermore, the study of these proverbs enables us to gain a deeper understanding of the shared and distinct perspectives on human nature and social interactions within diverse cultural contexts. As we continue to use and pass along anthropocentric proverbs, they remain powerful tools for communication, community cohesion, and cultural preservation. They also provide a valuable insight into the culture and identity of the people who use them. Studying anthropocentric proverbs offers several educational benefits. They provide a window into the historical, social, and cultural aspects of communities. Analyzing the linguistic structures within proverbs enhances language learning skills, deepening comprehension of idiomatic expressions and metaphorical language use.

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