



COGNITIVE – PRAGMATIC FEATURES OF PROVERBS WITH THE “PARENTS” MEANING

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ANNOTATION

The present article offers a state-of-the-art cognitive-pragmatic view of proverbs by reviewing “Parents” meaning.

Key words: proverbs, pragmatics, parents, semantics.

Proverbs frame the significance of what cultures consider of genuine concern to them, showing social and cultural undesirables and desirables, all of which deceive the social and cultural models a culture lives by. Proverbs have been appeared to perform different capacities in cultures, specifically, stylistic, pragmatic, cognitive, instructional, socio-psychological, and indeed restorative functions. In particular, investigates appeared how proverbs play an vital socio-pragmatic function among the “parenting” proverbs, whereby being elderly relates with the benefit to talk certifiably and with being regarded by the youthful for this exceptionally benefit of talking proverbially.

As far as I know, there are two overwhelming cognitive views of proverb understanding, specifically, the Great Chain Metaphor Theory, and the Extended Conceptual Base Theory¹. The Great Chain Metaphor Theory as “an ensemble, something like a string quartet, in which there are four members with separate entities, but who so often play together that their identity as a group is more prominent than their identities as individuals” and The Extended Conceptual Base Theory is conceived of as a “problem-solving framework” and “processoriented theory” since proverbs are held to be puzzles that need resolving.

As for the Great Chain Metaphor Theory the following proverbs with “parents” meaning will be suitable:

*Parents can give everything but common sense*² (Ota-onalar sog'lom fikrdan tashqari hamma narsani berishi mumkin).

¹ Lakoff, George and Mark Turner (1989). *More than Cool Reason: A Field Guide to Poetic Metaphor*. Chicago/London: The University of Chicago Press.

²<https://proverbicals.com/parents-proverbs>



He who respects his parents never dies. (Ota-onasini hurmat qilgan odam o'lmaydi)

Success has many parents, but failure is an orphan. (Muvaffaqiyatning ota-onasi ko'p, ammo muvaffaqiyatsizlik - yetim.)

Our parents planted so we ate, and we plant for our children to eat. (Ota-onamiz ekishdi, shuning uchun biz yedik, biz esa bolalarimiz yeyishlari uchun ekdik.)

The best parents are both purses for money and sacks for the corn. (Eng yaxshi ota-onalar pul uchun hamyonlar va makkajo'xori uchun qoplardir.)

Parents are teeth. (Ota-onalar tishdir.)

Dancing depends on the parents. (Raqlar ota-onalarga bog'liq.)

Thus, in these proverbs have the word parents and parenting meaning, but the real meaning makes the sense of a wide range of cases. Even the translation points we can analyze the word parenting, but also with the other issues or another meaning of the word.

And the following proverbs are used in their real meaning in English people's culture:

No matter how misbehaved a child, the parents will accept. (Bola qanchalik noto'g'ri yo'l tutmasin, ota-onalar buni qabul qiladilar.)

If your parents take care of you up to the time you cut your teeth, you take care of them when they lose theirs. (Agar ota-onangiz tishlaringizni kesmaguningizcha sizga g'amxo'rlik qilsa, siz ularni tishlarini yo'qotib qo'yganingizda ularga g'amxo'rlik qilasiz.)

Who disobeys his parents, disobeys God. (Kim ota-onasiga osiy bo'lsa, Allohga osiy bo'ladi.)

Distrust and caution are the parents of security. (Ishonchsizlik va ehtiyotkorlik xavfsizlikning ota-onasidir.)

Children when they are little make parents fools, when they are great they make them mad. (Bolalar kichikligida ota-onalarni ahmoq qiladilar, buyuk bo'lsalar, ularni aqldan ozdiradilar.)

If you do not honor your parents, your children will not honor you. (Agar siz ota-onangizni hurmat qilmasangiz, farzandlaringiz sizni hurmat qilmaydi.)

Two types of situations are distinguished for the interpretation of proverbs: "irrelevant-context situations" and "relevant-context situations." An irrelevantcontext situation is one where a proverb is used rather artificially, with no supportive context or situation to which the proverb may be applicable. A relevant-



context situation is, however, uttered in a genuine communicative situation to which it is intended to apply³.

So, the Great Chain Metaphor theory remains the most excellent hypothesis available on advertise to account for proverb understanding as perceiving and production. It presents itself as a social and cultural, cognitive, and pragmatic hypothesis. It is cultural within the sense that proverbs and sayings are part of the intellect, which flourishes in its cultural environment, and are conjured in coordinating, guideline, and judging people in their ordinary states of undertakings. It is cognitive in the sense that it offers a circuitous conceptualization of these states of issues within the world via the metaphoric/analogical mapping proposed by the non-specific outline of the proverb itself. It is additionally pragmatic since it depends on the take-up of a proverb by a language user, and considers sayings and proverbs as backhanded, arranged ways of handling interaction in a socio-cultural environment.

Used literature:

1. Lakoff, George and Mark Turner (1989). *More than Cool Reason: A Field Guide to Poetic Metaphor*. Chicago/London: The University of Chicago Press.
2. Honeck, Richard P. & Jon G. Temple (1994). 'Proverbs: The Extended Conceptual Base and Great Chain Metaphor theories'. *Metaphor and Symbolic Activity*, 9/2:85-112.
3. Shore, Bradd. (1996). *Culture in Mind: Cognition, Culture, and the Problems of Meaning*. New York/Oxford: Oxford University Press.
4. <https://proverbicals.com/parents-proverbs>

³ Honeck, Richard P. & Jon G. Temple (1994). 'Proverbs: The Extended Conceptual Base and Great Chain Metaphor theories'. *Metaphor and Symbolic Activity*, 9/2:85-112.