

Uzbek Proverbs and Uzbek National Character

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Abstract: The significance of studying national character is essential, because it impacts on how people interact with each other, behavioral actions, attitude towards different things. Learning national character opens the door to the moral-spiritual world of a nation, so by going in depth of a nation's soul you can avoid cultural misunderstanding. One of the sources of national identity of a nation is proverbs and sayings. Proverbs carry indelible trace of national character, genius, wit and spirit of a nation therefore, in every proverb we can see the image of folk who created these proverbs. In the article by means of proverbs, features of Uzbek national character which appeared on the basis of immortal and tenacious Uzbek values are defined and elucidated. According to author such traits as collectivism, generosity, mercifulness, hospitality, discretion and love for children pertain to the nature of Uzbek ethnic group. Apart from it, author discusses reasons for formation such kind of formidable personality traits in Uzbeks.

Key words: Proverbs, National character, Generosity, Collectivism, Mercifulness, Graciousness, Hospitality, Love of children.

There are different countries in the world with diverse ethnical groups and nations who have been living on territory of them for many centuries. No any nation is alike to another one because every nation has its own traditions and customs which have been formed and passed down from generation to generation. It is noteworthy to mention that various factors had a profound impact on the formation of them. For instance, there are religion, belief, life style and natural conditions of the continent where people live. In its turn they affected to people's mentality, morality, outlook and national character of the nation as well. It should be noted that here language plays a crucial role. Put another way, language reflects the world surrounds a man, culture created by him. What is more, language like storage box preserves all we mentioned in itself and the man by the means of it hands this information down from generation to generation. According to book "Language and culture" by E.M. Vereshchagin and V.G. Kostomarov "a person is not born a Russian, German or Japanese. They gain this title as a result of being in the relevant national community of people. In its upbringing, a child is exposed to the impact of the national culture to which, the people surrounding it, belong". (Ter-Minasova, 2015, p. 20-21) Later on, he perceives all of this culture through literature, folklore, by getting into interaction with the members of society or just by observing surrounding on the basis of which lies language. Therefore, identity is the product of a language and culture (Terminasova, 2000, p. 135). From this it can be derived that language is vital and plays decisive role in molding a person's or nation's national character.

Every person, ethnical group or a nation has its own character or more exactly, they have their own spiritual and moral world. Moral and spiritual world of a nation encompasses in itself such elements as national mentality, characteristic traits, behavior, traditions, values, feelings that bind a nation as together in a national unit. National character is the main component of the moral and spiritual world or

precisely the nucleus of it. Up to now a lot of researches have been done on this topic and authors of the researches tried to elucidate the term national character in their works. For instance, according to M. Kuranov national character is a set of qualities of many people that belong to one culture. (Kuranov, 2005, p. 14) Whereas, N. Jandaldin defines the national character as “a set of specific psychological traits that have become more or less characteristic of one or another socio-ethnic community in the specific economic, cultural and natural conditions of its development” (Jandaldin, 1971, p. 122). However, the definition given by V.G. Krisko is more complete and detailed: “national character is a set of stable psychological qualities that developed historically and they are moral manners and a conduct of behaviors that show nation’s attitude towards social and living conditions, surroundings, labour, themselves and other ethnic groups and etc”. (Krisko, 2008, p. 55)

It should be pointed out that national character is relative concept because a characterization of a nation cannot be manifested in each member of the nation. For instance, in many sources it is said that French are flippant, the English – self-centered, the Russian - patient, etc. but actually we have already met courteous and deep thinking French, selfless and dedicated English and extremely impatient Russians ...” [Teminasova, 2000, p. 137]. Above mentioned information claims that national character is controversial and contradictory. Therefore, a Russian linguist S. G. Ter-Minasova suggests a list of sources where national character of a nation can be manifested. They are followings:

1. International jokes;
2. Classical literature;
3. Folklore;

Proverbs being a part of folklore are regarded as vehicles of a nation’s morality therefore, they are considered as means of transmitting moral ideas of previous ancestors, traditional wisdom and knowledge.

Formerly having arisen in individual consciousness, proverbs in course of time became a part of public consciousness. Expressing folk consciousness, they have been remaining as mirror reflection of the folk and its experience, world outlook, cultural and spiritual values. Thus, it is justifiable to determine national character of a nation via them.

Currently, there are a lot of dictionaries of Uzbek proverbs. But we borrowed materials for analysis from “Ozbek xalq maqollari” (Uzbek folk proverbs) compiled by T. Mirzayev, A. Musakulov and B. Sarimsoqov (2003) and “Ma’nolar maxzani” (The treasure of meanings) by Sh Shomqsudov and Sh Shorahmedov (2001). Due to analysis of Uzbek proverbs, we identified the following characteristic features pertinent to Uzbek nation: Collectivism, generosity, hospitality, mercifulness and graciousness, discretion, love for children.

Collectivism. Primary personality trait that refer to Uzbeks is collaborativeness. The principle of giving a group priority over each individual is crucial in Uzbek culture. This character can be manifested especially in wedding and funeral ceremonies, national holidays, hashar weeks, in the process of cooking spring dish-sumalak. Hashar means a group of people who agree to perform some tasks together without any payment. It is voluntary collaborative labour type which was born in mahalla. Makhalla is another marker that shows Uzbeks’ conformity and unity. Derived from the Arabic mahali, meaning “local”, the term makhalla is formally used in Uzbekistan to mean neighbourhood, local community, or state administrative unit. Historically, each makhalla was managed by a group of recognized elders who were referred to as aksakals (which literally translates as “whitebeards”). After independence of Uzbekistan leaders of mahallas started typically elected by their communities but must then be officially approved/appointed as the leaders of their makhallas by city officials. In Uzbek society makhalla is used by local people to describe community-based, informal economic practices (Sievers, 2002, p. 91-58]. In this sense, makhalla

denotes the means whereby people obtain access to public goods, services and social protection while bypassing the state. (Urinboyev, 2013, p. 56). Moreover, it is like a family where problems of each member sorted out in conformity with makhalla members' decision. What is more, it ensures mutual support among community members. For instance, there are housing construction, contribution to charity, distributing funds to needy families and etc. Makhalla residents organize hashar for different of purposes, such as constructing irrigation facilities, cleaning streets, asphaltting roads, building houses or mosques, organizing weddings, funerals and circumcision feasts, and many other services not provided by the state. (Seiple, 2005) Hashar tradition that urges people to collaboration, partnership and unity is fixed in many Uzbek proverbs:

“Hashar -elga yarashar”

(Hashar is good for people);

“Hashar qildim uy qurdim, unda kop hikmat kordim”

(I built a house by the help of hashar and felt tangible benefit of it);

“Hashar bilan bitmay qolgan ishim bitar,

Mensimagan oz oyogidan yitar”.

(Unfinished works can be accomplished by the help of hashar

It would be bad for those who ignores it);

In Uzbek proverbs individualism has negative connotation and never approved by people. On the contrary proverbs accentuate benefits that come from collaboration and as well as detrimental effects of individualism, uniqueness, eccentricity. For example:

Yolgiz otning changi chiqmas,

Changi chiqsa ham dongi chiqmas.

(The dust of the only horse doesn't rise,

If its dust rises, horse will not gain fame);

Birlashgan ozar,

Birlashmagan tozar.

(United we stand, divided we fall);
 Bo'linganni bo'ri yer, ayrilganni – ayiq
 (The wolf will eat who breaks away from the herd)
 And the bear who are separated from it);
 Yolgiz daraht o'rmon bolmas
 (The only tree cannot form up a forest);
 Ikki sichqon biriksa,
 Yo'lbars quyrug'in kertar
 (When two mice are united
 They can even win over a tiger);
 Ikki qo'l qilgan ishni
 Bir qol qilolmas
 (One hand cannot do what two hands do);
 "Kuch birlikda"

(Unity is power or Strength is in unity).

The last saying is also mentioned by a great statesman and commander Amir Temur in his book "Code of Temur". His life experience proved this proverb to be true because when he came to power; he was the first to call for the reconciliation of local beks. Strengthening the political position of the state, he united all the governors in a single center. By this way he was able to build a powerful centralized state in Mowarranahr.

Unlike Uzbek proverbs one can come across a lot of English proverbs approves individualism. For instance:

He travels fastest who travels alone;
 I am better off alone;
 I love being free; it's the best way to be free;
 Never forget that you are unique, just like everybody else;
 Know thyself;
 Self comes first;
 Every tub must stand on its own bottom;

Self preservation is the first law of nature
When everyone take cares of himself, care is taken of all;
God helps who helps themselves;
if you want a thing well done, do it yourself;

From above shown proverbs it can be derived that Englishmen tend to be self-reliant, independent rather than collaborative. However, proverbs with such kind of content are not found in Uzbek language.

Generosity. Today, generosity is being considered as the first mark of a good person. Generosity expresses itself in various forms; for example, *hospitality, kindness, giving material aid or offering help by giving time or skill* (that we call now charity). When we picture national identity of Uzbeks, the first two notions that spring to our mind are hospitality and generosity. They have been inherited to Uzbeks from their ancestors. To put another way, these inherent virtues are in their blood.

Ils Laude Cirtautas in his article entitled “A survival and revival of traditional uzbek values and customs: A view from the outside” states that early ancestors of Uzbeks - Bilga Kagan and Kul Tegin were willing to give financial support, help and kindness to his nation. He came to this conclusion analyzing funeral inscriptions chiseled onto large stones left by them. For example, Bilga Kagan states followings expressing his obligation towards his people: “*for the sake of the Turk people, I didn’t sleep at night, I didn’t rest by day.*” Other lines describe his generosity: “*Having been seated (i.e. elected) as Kaghan, I gathered all the poor and destitute people together. I made the poor people wealthy and the few people numerous*”. Like in the Kul Tegin inscription, a favorite phrase in the epic songs, symbolizing generosity is: “.... *And he (the hero) gave clothes to those without clothes and horses to those without horses*”. At the end of the article Ils Laude Cirtautas compares Turkic kagans with the king Beowulf who was the hero of the Old English epic song and comes to conclusion that Beowulf gathered great treasure but

“was unable to extend generosity and concern for his people’s welfare”. (Laude-Cirtautas, 2007, p.10)

This priceless tradition of generosity in Central Asia didn’t cease to exist then, but it proceeded in the next centuries. For instance, samanid rulers and affluent samanids competed with each other to pay yearly kharaj (Tax on agrarian land owned by non-Muslim) of folk (Matmurodova, 2006). Likewise, great folk hero across the Asia Tamerlane outscore others in the competition on generosity. His following statements prove abovementioned thought: *“I donated a lot to help poor people and to build mosque, madrassah, hospice, caravanserai (caravan site) along the roadsides in order for travelers to rest and recover from the day’s journey. I checked out every problematic issue thoroughly and I put all my effort to solve it impartially”*. (Temur, 2018, p. 54) In regard with benevolence not only rulers but ordinary people also gained recognition and popularity among folk. For instance, according to sources a prominent savant, the founder of the Naqshbandiya Order Muhammad ibn Muhammad Bahouddin Naqshbandi al-Bukhari used to donate all his earnings to beggars and orphans. Another representative and successor of Naqshbandiya Order Khwaja Ahrar, who was one of the richest men of Central Asia in 9th century used to spend most of his money on the needy. Most of his wealth was invested in *Waqf* (religious endowments) and was used for the poverty-stricken people. Furthermore, historians contend that when Umar Shaykh Mirzo demanded from residents of Tashkent to gather the amount of money equaled to 250000 dinars, Khwaja Ahrar payed all sum of money by himself. Apart from it, he gave away 70000 dinars to tax collectors. What is more, many madrassahs in Tashkent, Kabul and Samarkand were built under his sponsorship.(Matmurodova, 2006)

The most admired and desired qualities which had earned unequivocal admiration of Central Asian thinkers, writers were generosity and magnanimity. Therefore, generosity praised a lot and

shown as an example of virtuous conduct in the literature of ancient and medieval centuries in Central Asia. For instance, in the works of Alisher Navoi, Yusuf Has Hajib, Makhmud Yugnakiy, Munis, Khorasmi. morality that saturated with ideology of benevolence, generosity, kindness, magnanimity is acclaimed. Here it is noteworthy saying that most of Uzbek proverbs devoted generosity appeared on the basis of these sources and as well as hadiths and holy Koran.

According to our analysis of two sources 147 proverbs devoted to generosity and greediness are found. In all of them generosity, openhandedness, benevolence is emphasized as exemplary conduct, whereas stinginess is reputed as a repugnant vice:

“Bahilning bog’ida sunbul ko’karmas”.

(Nothing grows on stingy man’s land);

“Bahildan tosh soraguncha,

Gadoydan osh so’ra”.

(It is better to ask for bread from mendicant than corn from greedy man);

“Maqtasang sahiyni maqta,

Toptasang bahilni topta”.

(Generous man be praised

Greedy man be neglected);

“Tog’ belgisi tosh bilan,

Boy belgisi osh bilan”.

(The symbol of mountain is rock; the sign of wealthy man is generosity);

“Sahiy or bo’lmas,

Bahil behishtga kirmas”.

(Good things come to those who are generous);

Hospitality: One of the main inherent feature of the Uzbeks is hospitality and cordiality.

Uzbek people adore guest so much that even dropping corn from the beak of turtledove, standing a tealeaf or stem upright in tea and seeing a road in a dream are thought to be a portent of arrival of guests. (Shomakh sudov, 2001) In Uzbek culture anyone who steps the threshold of Uzbek's house is considered to be holy and it is necessary for them to let any guest in the house and in every way to show respect and hospitality. The main reason for this is that there is a belief among Uzbeks that a guest brings a *barakah* and a host's generosity is an opportunity to accrue *thawab*. (Borbieva, 2013 p. 88]. This belief also reflected in Uzbek proverbs:

“Mexmon –otangday ulug”

(A guest is sacred as your father);

“Mehmon kelgan uydan baraka arimaydi”.

When a guest comes (to you)

Good luck comes (with him);

It means, he should be considered a blessing, not a burden

“Mexmon kelgan uyning chirogi ravshan yonadi”.

(If guest pays a visit, the light of the house gets brighter).

Elder people always admonish younger ones to prepare more food because unexpected guest may come at any time. Apart from this, there is a view in Uzbek culture that 2 portions of food can satisfy three people or there is five people's *rizq* in three portions of food. Because of this faith, many inhabitants of Uzbekistan sheltered evacuated children from different parts of the world during the World war II. The whole world witnessed how Uzbek nation generously shared with the last piece of bread and surrounded them with warmth.

If a guest comes during the mealtime Uzbeks use phrase “Mother in law's pet” towards him and as the sign of welcome and make him less discomfort use saying “A good guest comes at mealtime”. It shows how Uzbek people are tolerant and hospitable.

In Uzbekistan when a guest visits your house, first, the host spreads a *dasturkhon* (tablecloth). *Dasturkhon* in Uzbek signifies both the physical table covering as well as what's placed atop it-namely, the foods. (Zanca, 2003). Along with bread, sweets, fruits the guest is treated with national meal pilaf. The following proverbs reveal invaluable tradition of guest receiving in Uzbek culture: “Mehmon kelsa pastga tush, palov bermoq ahdga tush”; “Mehmon ko'rki dasturhon”; “Mexmonga osh qoy, Ikki qolini bosh qo'y”; “Osh mehmon bilan aziz; Yuzta siz-bizdan bitta jiz-biz yaxshi”. All of these proverbs meaning is about importance of feeding a guest.

Hospitality in Uzbek families is appreciated higher than the wealth of a table and prosperity of the family. Turning away a guest at the door is considered a sin or disgrace the family, kin and makhalla. Conscientious and dignified Uzbek people wishing to perpetuate invaluable jewels of their culture fixed them into following proverbs and sayings: “Borini bergan uyalmas”, “Qo'noq ko'nsa et pishar, et pishmasa bet pishar”, Qizil et ketar, qizargan bet qolar”. Meaning above mentioned proverbs is that guests' wellness and fullness are most crucial along with the notion that their mood must be maintained or uplifted at all costs. If not, it is a shame and shame is worse than death.

Guest receiving differs in different parts of Uzbekistan. In Fergana valley and Qashqadarya region neighbors, relatives of the host bring meal as soon as they know about guest's visit. Russell Zanca describing Uzbek hospitality mentions that food appear out of nowhere when an unannounced guest shows up, especially in various regions of Andijon and Namangon (FV), involves other diners whom the guest would never have expected. (Zanca, 2003, p. 10) A serving a whole sheep or goat to honor or welcome guests is still very much part of Qashqadaryo region culinary tradition. It is done by host, host's neighbor or relative. As a result of such kind of traditions the following proverb

appeared: “Mehmon kirs a eshikdan, risqa kelar teshikdan” (*Should a guest walk through the door, food will come through a hole in the floor*).

According to gems of the wit that have been passing from our ancestors it is indecent to raise your voice, speak loud in angry way, having a row with somebody, speak sarcastically with anybody and bawl at you children in presence of guest. Even it is immoral to say “scat” to your cat because it is thought that it can upset a guest. (Makhmudov,1989) The following proverbs reveal such character of Uzbeks: “Mehmonning oldida mushugingni pisht dema” (Don’t say “scat” to your cat in presense of your guest”, “Mehmonning itini tur dema” (Don’t say “scram” to guest’s dog), “Uyinga mehmon kelganda kapgiringni taqillatma” (Use kitchen utensil gently not to make sound).

There are a number of reasons for formation such kind of formidable conduct and behavior with regard to hospitality in Uzbeks. Firstly, in the past Uzbekistan stood at the crossroads of the Great Silk Road. Its grand cities hosted thousands of road-weary tradesmen who sought refuge from the desert and the perils of the open road. These caravans would stay for days at a time. As a result, such decent morals as generosity, hospitality, tolerance are molded in Uzbeks.

Secondly, many aspects of the code of conduct as well as customs and traditions still practiced today in Uzbekistan is rooted in Islamic culture. After converting to Islam radical changes occurred in the social life of people of Central Asia and of course, these changes were reflected in the literature. Thus, masterpieces of literature were created under the influence of Islamic culture as well as fiction of regional traditions.

Islamic hospitality means to give voluntarily and without compensation. Hospitality, an unconditional welcome of the guest, is made through acts, words, and objects. (El-Sayed El-Aswad, 2015, p. 46)] Welcoming guest starts with saying good and gentle words. Therefore, in Uzbek proverbs it said to treat your guest with kindness,

though you don't have anything to feed him ("Bugdoy noning bolmasa, bugdoy so'zing bolsin", Issiq oshing bolmasa ham, iliq so'zing bolsin").

According to Islamic tradition, hospitality implies three important components: the host, the guest, and Allah. God is hospitable, and people should show hospitality. All good deeds, including hospitality, will be rewarded by God in this life by giving barakah (blessing) to his wealth, health and increasing his rizq (sustenance). This idea is also expressed in following Uzbek proverb: "Mehmon kelgan uy barakali".

If we take a glimpse at literature of this nation in ancient and medieval centuries, we can surely notice that it was based on a canon of wisdom literature, generally called didactic literature. In this literature generosity and hospitality are considered important features of cultivated man. Throughout centuries Uzbeks have been brought up and grown up by reading literature and oral folk tradition in which such invaluable moral features are exalted. Therefore, generosity and hospitality fixed in Uzbeks' personality.

Mercifulness and Graciousness.

Mercifulness and graciousness of Uzbek people can be clearly manifested in the relationship between neighbors, siblings, relatives and parents and children.

In Uzbek families children from their early childhood are brought up in the spirit of love and respect to their family members. Parents urge their elder children to be kind, supportive, merciful and caring towards little ones, whereas little children are encouraged to be obedient and respectful to elder ones. Unlike from English families in Uzbek one parents make their little children to call their elder siblings as "aka" (elder brother), "opa" (elder sister). The following proverbs shows tight –knit bond between siblings: "Jahl-ogadan, uzr inidan" (Even elder brother is angry with little one, he should forgive him), "Ota-hazina, aka-uka –tayanch" (A father is treasure, brothers are pillars to lean on),

“Onangni kaftingda tutsang, singlingni boshingda tut” (If you hold your mother on the palm of your hand, your sister-on the top of your head).

Since Uzbek community are built up on the principles of collectivism and collaboration, relationship between relatives is important. In many aspects of life, they rely on their relatives, make important decisions in consultation with them. According to Uzbek proverbs familial bond is the strongest and first who comes to help when you are in a trouble is your relative: “Qorongida qichqirsang, qarindosh tovush berar”, “Qon qarindosh-jon qarindosh”.

Most Western travelers to the Turkic regions of Central Asia have been impressed by the dignified conduct of the local young in the presence of elders. This was especially observed among Uzbeks. (Laude-Cirtautas, 2015, p. 2). According to Uzbek traditions children are grown up with the respect for their parents, grandparents and all elders. Therefore, elders occupy a respected place among Uzbeks. Uzbeks are extremely fond of their elders. No negative attribute can be used to describe an elderly person. English expressions such as "silly old woman" are unheard of. In Uzbek folktales old woman are not depicted as witches, living somewhere alone. A common attribute used towards elders is "nuroniy keksalar" (elders with faces shining with light). [Laude-Cirtautas, 2015, p. 25-26]. Uzbeks also express high reverence for elders with numerous proverbial sayings: "Boshida qor-kongillari bahor" (On their head is snow (that's their grey hair) -In their hearts is spring), “Qari –uyning farishtasi, saranjomu saristasi” (Elders are angels of the house, and those who put everything in order) "Qari bilganni pari bilmas" (What elders know, fairies do not know), The latter proverb is originated from a legend that dates back many centuries. “According to this legend in ancient times there was a custom to execute elders. One man loved his father very much so he hid him... Once a king sailed along the sea. Suddenly wind started to blow hard. They were hit by terrible storm with strong winds and in a moment their ship was thrown

to the bank. It was a land of fairies. As the king and his servants walked along the coast, they encountered a hill. From the top of the hill they saw something glittering in the sea. It was an egg-size diamond. He ordered his servant to get it from the sea. Many of them dived but nobody got it. However, the wish of owning the diamond did not get the king sleep. Then he announced to give half price of the diamond who get it, otherwise would be sentenced to death. Finally, the turn came to the man who hid his father. He could not help thinking about his death, that's why he came to his father and told everything. At that time his father predicted that there was a tree near the sea and bird's nest on the branch of it. He said that the diamond in the sea was the reflection of the diamond in the nest. A gleam of hope awoke in the heart of the man. He followed what his father said, so found the diamond. Even the fairies of this land did not know anything about this diamond. The king asked the man how he knew about it. He had to tell the truth. Afterwards the king cancelled his order about killing elders". [Shomakh sudov, 2001, p. 438]

To get old, means to get wise. In Uzbek proverbs elders are teachers to be listened: "Qariyali uy- maktab" (The house which has elder is school (It means that elders teach you a lot)), "Otang o'rgatsa dono bo'lasan (You will become wise if you obey to your father). Moreover, a number of Uzbek proverbs admonish younger generation to have a high regard to elders. If so, god will bestow blessings upon him: "Sen siylasang qarini, Tangrim siylar barini" (if you show honor to elders, god will bestow his blessings upon you), Qariyani hurmat qilgan bahtli bolur" (He who respects elder will be happy), "Qarining hurmati farz" (It is your obligation to respect elders).

In Uzbek society the tradition of mercifulness and graciousness can be obviously seen in the relationship between neighbors. Since Uzbeks have been living for thousands of years collectively in the communities, neighbors play special role in their life. This long-standing and priceless tradition is built up on the principles of mutual

help, cordiality, respect and generosity. Uzbeks believe that “a good neighborhood prolong a life” (another version of this proverb is “You never get old if you have a good neighbor”) because they always share happy moments of their life with them or it is the neighbor or relative who give a helping hand in your time of need. The rituals of Uzbek people are not held with the participation of neighbors. In Uzbek makhallas no one can be indifferent if someone goes through a rough patch. This living tradition that have been passing for millennium is stamped on the following proverbs: “Yahshi kunda yon qoshnim, yomon kunda bor qo’shnim” (Neighbours are on your side in your good and bad times), “Qo’shni keldi-ko’mak keldi” (Neighbour helps in your time of need), “Qo’shningda bori-senda bor” (Neighbour shares with what he has) “Uzoqdagi qarindoshdan yaqindahi qo’shni yahshi” (A close neighbor is better than a faraway relative).

Uzbek proverbs admonish not to buy a house not knowing neighbors (“Hovli olma qo’shni ol”) because if your neighbor is at peace with himself, you will also be at peace (“Qo’shning tinch-sen tinch”).

The last thing that should be pointed about traditions of good neighborliness in Uzbek culture is the obligations of neighbors. In addition to respecting and visiting neighbors, people are responsible for looking out for one other by collectively parenting children. Perhaps, it seems meddling with others’ private lives for people from individualistic society, but in Uzbek culture seven neighbors are considered parents for a child (“Bir bolaga yeti qoshni ota-ona”). These traditions and rituals have been formed throughout the years and turned into life style of Uzbek nation. We do believe that by means of proverbs they will be handed down many generations.

One of the features refer to Uzbeks is “andishalilik” the meaning of which is difficult to convey with a single word in English. The concept “andisha” in Uzbek language is concerned with following concepts:

1. Discretion and prudery
2. Respect and reverence
3. Patience and tolerance
4. Sagacity

For instance, there are people who act based on good judgement and understanding, even though someone hurts their feelings. They prefer to be patient, tolerant and preserve prudent silence. Here “andisha” is emerged as a result of patience and tolerance. Some people call such kind of people coward. In response to these people Uzbek nations use the following proverb: “Andishani otini qo’rqoq qo’yma” (don’t call delicacy as cowardice).

The analysis of the proverb “Mard bir yil och, nomard hamisha och” (Valiant is one year hungry, whilst sneaky man is always hungry) shows that discretion is attributed to valiance in Uzbek mentality. According to this proverb valiant does not always let others know that he is hungry because of feeling of embarrassment, whereas sneaky man pretends hungry even he is full. Besides, in Uzbek culture “andisha” is developed because of high respect to somebody.

The tradition of showing respect to young ones and respect and reverence to elders refers to eastern culture in particular Uzbek one where this tradition is considered core value. One of priceless values in Uzbek community is treating with parents with utmost respect. For many centuries Uzbeks have been obeying the proverb “Ota –aql, ona- idrok” (A father is mind, a mother- reason). This proverb urges children to follow to this belief. According to this proverb a father is endless wit for his children. As well as he should set an example for them. In its turn a child should be truly son of his father. As father, a child also has some obligations towards his father. Looking straight at father’s eyes, interrupting his sentence, going in front of him, extending hand to reach over food before his father and not being obedient to him are considered as sin in Uzbek culture. Even getting to the rooftop of the house where

father sits is regarded disrespect towards father (“Ota o’tirgan uyning tomiga chiqma”- Don’t get to the rooftop of the house where your father sits). It is noteworthy saying that you cannot meet such kind of treatment toward fathers in western countries because father and child relationship there is based on the principles of democracy and individualism.

Thus, abovementioned ideas prove that “andisha” can be developed as a result of high respect towards somebody. According to paremiological fund of Uzbek language “andisha” can appear in the relationship between following people:

1. Parents and children: “Otangni ko’rsang otdan tush” (Get off a horse when you see a father), “Ota o’tirgan uyning tomiga chiqma” (Don’t get to the rooftop of the house where your father sits);
2. Teacher and student: “Ustozinga tik qarasang to’zasan, hurmat qilsang asta asta o’zasan” (If you disrespect your teacher you will lose your reputation, if you respect, you will outperform him);
3. Between parents of daughter in-law and son in-law: “Qudangdan qarz s’rama” (Do not ask for debt from the parents of the daughter in-law or son-in-law)
4. Host and guest: “Mehmonning itini tur dema” ((Don’t say “scram” to guest’s dog);
5. Mother in law and Daughter in-law: “Qizim senga aytaman, kelinim sen eshit”

(I tell you daughter, daughter in-law should listen - This proverb urges daughter in-law be sharp-witted because everything need not to be told straight to the face of daughter in-law. She can grasp when it is said to others).

From all above we can make inference that there is not equivalent of the concept “andisha” in English. Some shades of the meaning of this concept can be given by such words as “discretion”, “prudery”, “conscience”, “patience”, “tolerance”, “respect” and “sagacity”.

Love for children: E. Allworth in his book “Modern Uzbeks” mentioning basic traits of the Uzbek ethnic group accentuates that Uzbeks have a great affection and love for children. (Allworth, 1990) The birth of a baby in Uzbek family is a great joy, happiness and god’s blessing. As well as, it is thought that it imbues and strengthens a family. In wedding ceremonies elders’ lift their hand in supplication and say “May your house be full of cries and smiles of babies”. It shows how Uzbek people are fond of children. Love for children is also expressed in Uzbek proverbs. It is found 90 proverbs with the same child in the parameiological fund of Uzbek language and we divided them into following thematic groups:

1. **A child is precious and endearing:** “Bol shirin, boldan bola shirin” (Honey is sweet but a child is sweeter than honey), “Bola-hondan ulug” (A child is greater than king), “Farzandim –asal qandim” (A child is my honey candy);

2. **A child is a wing and wealth of parents:** “Bolasi ko’p boy bo’lar, bolasi yo’q quruq soy” (He who has a lot of children is wealthy, he who does not have is a river without water), “Davlatning boshi farzand” (A child is a great wealth), “Olti ogillining olti arshda moli bor” (He who has six sons has wealth in six heavens);

3. **A child makes the man:** “Yigitning chirogi-qizi bilan o’gli” (A man’s lamp is his children- children that illuminate man’s road), “Odam mevasi-farzand” (The fruit of a man is a child), “Qo’y qo’zichog’i bilan chiroyli, hotin chaqalogi bilan” (A sheep is beautiful with its lamb, woman –with baby);

4. **A child usually has a similar character or similar qualities to his or her parents:** “Ota qanday bo’lsa, farzand ham shunday bo’ladi” (Like mother, like daughter), “Darahtiga ko’ra-mevasi, ota onasiga ko’ra-mevasi” (Apple doesn't fall far from the tree);

5. **Instructions to bring up a child:** “Bolani so’ksang betiqotar, ursang eti qotar” (Scolding hardens face and beating-skin- It mean that

if you constantly scold at your children or use physical discipline for his bad behavior, soon this type of punishment will not work because it elevates a child's aggression as well as diminish the quality of the **parent-child** relationship), “Bo’qmasang botir qilasan, Tergasang – tentak” (If you pull up your child constantly, you will make him a daft);

6. About good and bad children: Apart from good characteristics of a child, you can also meet proverbs which accentuate negative personality traits in Uzbek language. However, unlike other languages in Uzbek language negative features of a child is attributed to “bad child”. To put another way, negative personality traits of a child is always followed with the same “bad child”. For instance, “Yaxshi o’gil uy tuzar, yomon o’gil uy buzar” (A Good son build a house, a bad one destroy it), “Yaxshi o’g’ildan raxmat yetar, yomon o’gildan –la’nat” (Good child brings gratitude, bad one –curse).

7. About only child: “Yolg’iz bola-boshga balo” (The only child troubles your head), “Yolg’iz bola yig’loq bolar, yolgiz tuya –baqiroq” (The only child is a cry-baby, the only camel-clamorous);

8. About daughter and sons: The research of Uzbek proverbs shows that in ancient times and now the position of men is higher than women in Uzbek families. It should be noted that in Uzbek community sons are given preference over daughters because it is thought that boys are perpetuators of bloodline and responsible for passing down family tradition from generation to generation. These ideas are reflected in the following proverbs: “Qiyshiq bo’lsa ham, yo’l yahshi, Yomon bol’sa ham –o’gil” (A road is good even it is twisted, a son is good even he is bad), “To’ng’ich qiz bo’lsa –bir davlat, o’g’il bo’lsa –qo’sha davlat” (It will be wealth, if your elder child is daughter, your wealth will double, if your elder child is son). It is bitter truth that in days of old it was considered unhappiness if girl came into existence in the family. Even sometimes a woman who gave birth to a daughter were neglected and humiliated. The next proverbs below were created as a result of

abovementioned belief: “Qiz tug’ildi-g’am tug’ildi” (Sorrow came as soon as girl was born), “Yapaloq-yapaloq qor yog’ar, yomon hotin qiz tug’ar” (A bad woman gives birth to a daughter). However, you can also find a lot of proverbs opposed to abovementioned proverbs: “Mol topmas yigit bo’lmas, o’g’il topmas ayol bo’lmas” (As there is no man who doesn’t accumulate wealth, there is no woman who does not give birth a son), “O’gil yoqqan chiroqni, qiz ham yoqar” (Anything a man can do, a woman can do too), “Qiz bola uyning ziynati” (A girl is like embellishment of the house), “Qizi bor uy doim sarishta” (A house with a daughter is always tidy).

To recapitulate, it can be concluded that Uzbeks are child loving nation. They are the Uzbeks who said “There are no strangers among children” (“Боланинг бегонаси бўлмайди”) and accepted 200 thousand children, who were deprived by the world war II of their shelter, kith and kin. They shared with them the last piece of bread and warmed them with kindness and warmth of the hearts. It is the Uzbek who wishes the health of his child, even that child is the black sheep of the family: “Yomon bolsa ham omon bolsin” (May he live long, even he is lousy). Lastly, it is the Uzbek who having a lot of children, mentions the role of each child: “Onta bo’lsa o’rni bo’lak” (Even they are ten, each has its own place in the family).

Culture, traditions and national values of different nations differ from each other greatly. It is due to a number of factors: beliefs, religion, history, language, geographical locations, climate and etc. In its turn all of them are responsible for molding people, determine their behavior, way of life, outlook, mentality and national character.

National character is a set of stereotyped qualities attributed to one nation. The significance of studying national character is essential, because it impacts on how people interact with each other, behavioral actions, attitude towards different things. Thus, learning national character opens the door to the moral-spiritual world of a nation, so by

going in depth of a nation's soul you can avoid cultural misunderstanding.

One of the source objective information on national character is proverbs. In the proverb the experience, habits and traditions of a certain nation are reflected, that is why the study of the proverbs aids to get deeper into the essence of such notions as “national character”, “mentality”, “language picture of the world”. [Ibrahimova, 2017, p. 627] Analysis of Uzbek proverbs enabled us to determine following personal traits of Uzbek people: collectivism, generosity, hospitality, mercifulness and graciousness, amicability, discretion, prudence and love of children. Since many centuries Uzbeks are known to the world with above-mentioned character. This mini research also proves that these features of Uzbeks exist in the paremiological fund of Uzbek language.

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