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THE EXPRESSION OF THE CONCEPTS OF "ANDISHA" AND "HURMAT" IN UZBEK PROVERBS

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Abstract. The article explores how two key notions of Uzbek ethics – *andisha* (tactful restraint, considerateness) and *hurmat* (respect, esteem) – are represented in Uzbek folk proverbs. Proverbs selected from the collection "O'zbek xalq maqollari" (2005) are arranged into eight thematic groups and analysed semantically and linguoculturally. The study shows that *hurmat* is presented as a reciprocal, age-sensitive and lasting social value, whereas *andisha* is depicted as an inner moral discipline whose excess the proverbs themselves warn against.

Keywords: andisha, hurmat, Uzbek proverbs, paremiology, linguoculturology, key concept, national values, politeness, face.

Annotatsiya. Maqolada o'zbek axloqining ikki tayanch tushunchasi – andisha va hurmatning xalq maqollarida aks etishi o'rganiladi. "O'zbek xalq maqollari" (2005) to'plamidan tanlangan maqollar sakkiz mavzuiy guruhga ajratilib, semantik va lingvomadaniy jihatdan tahlil qilinadi. Hurmat o'zaro, yoshga bog'liq va bitmas qadriyat sifatida, andisha esa ichki axloqiy intizom sifatida talqin etilishi, biroq maqollar andishaning haddan oshishidan ham ogohlantirishi ko'rsatib beriladi.

Kalit so'zlar: andisha, hurmat, o'zbek maqollari, paremiologiya, lingvokulturologiya, konsept, milliy qadriyatlar, xushmuomalalik, yuz.

Аннотация. В статье рассматривается отражение двух ключевых понятий узбекской этики – «андиша» (тактичная сдержанность, деликатность) и «хурмат» (уважение) – в узбекских народных пословицах. Пословицы из сборника «O'zbek xalq maqollari» (2005) распределены по восьми тематическим группам и проанализированы в семантическом и лингвокультурологическом аспектах. Показано, что «хурмат» предстаёт как взаимная и связанная с возрастом ценность, а «андиша» – как внутренняя нравственная дисциплина, чрезмерность которой сами пословицы осуждают.

Ключевые слова: андиша, хурмат, узбекские пословицы, паремиология, лингвокультурология, концепт, национальные ценности, вежливость, лицо.

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Introduction

Every culture has a small number of words that condense its idea of how a decent person should behave. A. Wierzbicka called such words "key words" and argued that their careful study opens a direct path to the values of a speech community [6]. For Uzbek, *andisha* and *hurmat* clearly belong to this category. Both are heard daily – in the family, at school, at weddings and funerals – and both are routinely invoked to praise or to reproach someone's conduct.

The two words differ in an important way. *Hurmat* has a fairly close English counterpart, "respect", although its range is wider and includes esteem, honour and the outward signs of deference. *Andisha*, by contrast, has no single English equivalent. Depending on the context it may be rendered as "tact", "discretion", "considerateness" or "restraint". In everyday use it denotes a moral quality that makes a person weigh in advance how his or her words and actions will affect others. It is precisely such untranslatable words that most clearly reveal a culture's specific outlook.

Proverbs are an especially suitable material for studying these concepts. As W. Mieder notes, a proverb is a short, generally known sentence that carries the wisdom, morals and traditional views of a people in a fixed, memorable form [2]. A proverb does not merely name a value: it shows the value in action, sets it against its opposite and often marks its limits. Therefore, a collection of proverbs allows us to see not only what a people respects, but also how it reasons about it.

The aim of this article is to show how *andisha* and *hurmat* are reflected as values in Uzbek proverbs. To achieve it, the following tasks were set: to collect proverbs containing or illustrating the two concepts; to arrange them into thematic groups; to analyse each group semantically; and to identify the national and cultural features revealed by the material.

Literature review

The theoretical foundations of proverb study were laid by A. Taylor, who described the proverb as a traditional saying whose meaning is understood by the whole community [9]. G. L. Permyakov later proposed to view proverbs as signs of typical situations and showed that the same logical model may be expressed by very different images [8]. N. Norrick examined how proverbs acquire their figurative meaning and how speakers apply them to concrete situations [3]. These works provide the semantic tools used in the present analysis.

The linguocultural approach, developed in particular by V. A. Maslova, treats language units as carriers of cultural information and regards proverbs as one of the richest sources of such information [7]. For the cultural interpretation of politeness-related values, P. Brown and S. Levinson's theory of face is relevant [5]: their distinction between a person's wish to be approved of and the wish not to be imposed upon helps to explain the double nature of *andisha*. E. T. Hall's distinction between high- and low-context cultures [10] and G. Hofstede's dimension of collectivism [4] explain why indirectness and attention to the social circle are so prominent in the Uzbek material.

Uzbek proverbs have been collected and systematised for decades. The most complete modern edition, compiled by T. Mirzayev, A. Musoqulov and B. Sarimsoqov, arranges the proverbs by theme and includes a separate section on *andisha* and its absence [1]. Although individual proverbs about respect and tact are often cited in works on folk pedagogy, the two concepts have rarely been compared within a single semantic framework. The present article attempts to fill this gap.

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Materials and methods

The material was drawn from "O‘zbek xalq maqollari" compiled by T. Mirzayev, A. Musoqulov and B. Sarimsoqov (Tashkent: Sharq, 2005) [1]. Proverbs were selected mainly from the sections devoted to tact and tactlessness ("Andisha va andishasizlik haqida maqollar") and to kindness and care for one another ("Mehr-oqibat va oqibatsizlik haqida maqollar"), as well as from other sections where the word *hurmat* occurs. Two kinds of units were included: proverbs that contain the words *andisha* or *hurmat* (and the related *izzat*), and proverbs that do not name the concept but clearly describe the corresponding behaviour. In total, 26 proverbs were analysed.

The study employed the methods of continuous selection, thematic classification, semantic analysis of the literal and figurative meanings of each proverb, and linguocultural interpretation. For readers unfamiliar with Uzbek, each proverb is given with a literal English translation, followed by an explanation of its meaning.

Results and discussion

1. Collection and thematic grouping of the proverbs

The selected proverbs fall naturally into eight thematic groups: four related to *hurmat* and four related to *andisha* (Table 1). The grouping is based on the main idea of each proverb rather than on its vocabulary, because many proverbs illustrate a concept without naming it.

Table 1. Thematic groups of proverbs about hurmat and andisha

Thematic group	Representative proverbs	Value foregrounded
I. Reciprocity of respect	*Hurmat qilsang, hurmat ko‘rasan*; *Izzat qilsang, hurmat ko‘rasan*; *Kishining hurmati o‘z qo‘lida*	respect as a mutual exchange
II. Respect and age	*Kattaga – hurmat, Kichikka – shafqat*; *Keksaga yo‘l ber, O‘zing ham qartayasan*	seniority, care for the young
III. Respect as wealth	*Hurmat – bitmas boylik*; *Hurmating – savlating, Mehnating – davlating*	respect above material goods
IV. Respect extended to one’s circle	*Egasini hurmat qilsang, itini so‘kma*; *Yuz – yuzning hurmati*	face, social network
V. Andisha versus cowardice	*Andishaning oti – qo‘rqoq*; *Andishaning otini qo‘rqoq qo‘yma*	restraint as moral strength
VI. Andisha in speech	*Birov burab gapirar, Birov qarab gapirar*; *Bir pul berib yig‘latdim, Ming pul berib yupatdim*	tact, weighing one’s words

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Thematic group	Representative proverbs	Value foregrounded
VII. Andisha as self-measurement	*Oldin pichoqni o'zingga ur, Og'rimasa, birovga ur*; *Sen birovdan kulma, Senga ham kulguvchilar bor*	empathy, putting oneself in another's place
VIII. The limits of andisha	*Tavakkal – nor, andisha – xor*; *Bo'rini ayasang, seni talar*; *Oshnangdan tuya so'ra, Uyalsa, biya berar*	balance between restraint and resolve

2. Analysis of the groups related to hurmat

Group I: reciprocity of respect. The most frequent idea in the material is that respect is earned by giving it. The core proverb states this directly:

Hurmat qilsang, hurmat ko'rasan. – "If you show respect, you will receive respect"

The same model is repeated with the synonym *izzat*: *Izzat qilsang, hurmat ko'rasan*. The conditional form (*-sang*) turns respect into a cause-and-effect relation: one's own conduct is the condition, and the attitude of others is the result. The proverb *Kishining hurmati o'z qo'lida* ("A person's respect is in their own hands") draws the logical conclusion: respect is not inherited or granted by status, but depends on the individual. The family version of this idea, *Xotin hurmat qilsa, hurmat ko'radi, Er hurmat qilsa, ne'mat ko'radi* ("If a wife shows respect, she receives respect; if a husband shows respect, he receives blessings"), extends reciprocity to the relations between spouses.

Group II: respect and age. Uzbek proverbs clearly link respect to seniority, but they never make it one-sided:

Kattaga – hurmat, Kichikka – shafqat. – "To the elder – respect, to the younger – compassion"

The proverb establishes two different but complementary obligations: the young owe deference, and the old owe care. A similar balance is found in *Kattaga hurmatda bo'l, Kichikka – izzatda* ("Be respectful to the elder and kind to the younger") and *Kattani maqta, kichikni saqla* ("Praise the elder, protect the younger"). The proverb *Keksaga yo'l ber, O'zing ham qartayasan* ("Make way for the old – you, too, will grow old") adds a further argument: respect for the elderly is justified not only by tradition but by the simple fact that everyone will one day be in their position.

Group III: respect as wealth. Several proverbs compare respect with material goods and place it higher:

Hurmat – bitmas boylik. – "Respect is wealth that never runs out"

The adjective *bitmas* ("inexhaustible") contrasts respect with ordinary wealth, which can be spent or lost. Parallel constructions such as *Hurmating – savlating, Mehnating – davlating* ("Your respect is your dignity, your labour is your wealth") and *Mehnat qilsang, ko'ksing tog', Hurmat qilsang, diling bog'* ("If you work, your chest is a mountain; if you respect others, your heart is a garden") place respect beside labour as the two foundations of a worthy life. At the same time, the people's observation is not idealised: *Davlat bo'lsa – savlat, Savlat bo'lsa – hurmat* ("Where there is wealth there is dignity, where there is dignity there is respect") soberly notes that in real life respect is often given to the rich.

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Group IV: respect extended to one's circle. A distinctive feature of the Uzbek material is that respect is not limited to the person addressed but extends to everything connected with them:

Egasini hurmat qilsang, itini so'kma. – "If you respect the owner, do not curse his dog"

The image of the dog is deliberately humble: even the least significant member of a household shares in the respect due to its master. The proverb *Yuz – yuzning hurmati* (literally "a face is the respect of a face") means that people often do a favour not for the person in front of them but out of regard for someone who stands behind them – a relative, a friend or a mediator. Here the Uzbek word *yuz* ("face") functions almost exactly like the concept of face in politeness theory [5]: one's social image is shared with one's circle and must be protected.

3. Analysis of the groups related to andisha

Group V: andisha versus cowardice. The most famous proverb about *andisha* is built on a contrast between how this quality is seen from outside and what it really is:

Andishaning oti – qo'rqoq. – "Andisha is called cowardice"

The proverb describes a common situation: a thoughtful person holds back a sharp answer out of regard for the relationship or the people around, and a tactless person mistakes this restraint for fear. The companion proverb *Andishaning otini qo'rqoq qo'yma* ("Do not call andisha cowardice") turns the observation into a warning. Together they show that the people regard *andisha* as a form of strength – the ability to control oneself – and are aware that it is easily misinterpreted.

Group VI: andisha in speech. Many proverbs deal with the way a person speaks:

Birov burab gapirar, Birov qarab gapirar. – "One person speaks twisting the words, another speaks looking around"

The second half of the proverb describes the person with *andisha*: before speaking, he "looks around", that is, takes into account who is listening and how the words will be received. The proverb *Bir pul berib yig'latdim, Ming pul berib yupatdim* ("I made him cry for one coin and comforted him for a thousand") shows the cost of an inconsiderate act: an offence is easy to cause and very expensive to repair. The ironic *So'zlasam, shaq-shaq deydi, So'zlamasam, ahmoq deydi* ("If I speak, they call me a chatterbox; if I keep silent, they call me a fool") reflects the difficulty of finding the right measure of speech, which is the essence of *andisha*.

Group VII: andisha as self-measurement. Some proverbs present *andisha* as the habit of testing one's actions on oneself first:

Oldin pichoqni o'zingga ur, Og'rimasa, birovga ur. – "First prick yourself with the knife; if it does not hurt, prick another"

The vivid image of the knife expresses a principle close to the Golden Rule: before hurting someone, imagine how it would feel to you. The proverbs *Sen birovdan kulma, Senga ham kulguvchilar bor* ("Do not laugh at others – there are those who will laugh at you") and *Borar yeringga tosh otma* ("Do not throw stones at the place you will go to") develop the same idea from a practical angle: tactlessness eventually returns to its author.

Group VIII: the limits of andisha. The Uzbek proverbs do not present *andisha* as an absolute virtue. Several proverbs openly point to its dangers:

Tavakkal – nor, andisha – xor. – "Daring is a camel, andisha is humiliation"

In this proverb *andisha* is contrasted with *tavakkal* ("daring, taking a risk"), and the contrast is not in its favour: a person who hesitates too long may lose the opportunity and end up humiliated. The same warning is found in *Tavakkal andisha bilmas* ("Daring does not know andisha") and in the harsh

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Bo‘rini ayasang, seni talar (“If you pity the wolf, it will tear you apart”). The proverb *Oshnangdan tuya so‘ra, Uyalsa, biya berar* (“Ask your friend for a camel; if he feels ashamed to refuse, he will give you a mare”) even shows how someone else’s *andisha* can be used for one’s own benefit. Thus the people’s wisdom calls for balance: *andisha* is valuable, but it must not turn into weakness.

4. National and cultural features

The analysis reveals several features that characterise the Uzbek understanding of the two concepts.

First, both concepts are **relational**: they are defined through the attitude of others rather than through an individual’s inner state. Respect is “seen” (*hurmat ko‘rmoq*), and *andisha* means taking others into account. This agrees with the collectivist orientation described by G. Hofstede [4], in which a person’s identity is closely tied to the group.

Second, *hurmat* is **structured by age but balanced by obligations in both directions**. The proverbs do not simply demand obedience to elders; they pair deference with the elders’ duty of compassion and protection.

Third, the **circle of respect is wide**. Respect is extended to a person’s household, relatives and even animals, and the notion of *yuz* (“face”) links the reputation of the individual to that of the group.

Fourth, *andisha* reflects a **preference for indirect, careful communication**, which is typical of high-context cultures in E. T. Hall’s terms [10]. Much of the meaning in such communication lies in what is left unsaid.

Finally, the proverbs show a **self-critical attitude** towards these values. While praising *hurmat* and *andisha*, they also note that respect may follow wealth and that excessive *andisha* leads to loss. This ability to see both the value and its limits is perhaps the most characteristic feature of Uzbek proverbial wisdom.

Conclusion

The analysis of 26 proverbs from “O‘zbek xalq maqollari” leads to the following conclusions:

1. In Uzbek proverbs *hurmat* is represented as a reciprocal value: it is earned by showing respect to others, depends on the individual and is regarded as an inexhaustible form of wealth.

2. Respect is closely connected with age, but the proverbs place mutual obligations on the elder and the younger, and they extend respect to a person’s whole social circle through the notion of *yuz* (“face”).

3. *Andisha* is depicted as an inner moral discipline – restraint in speech and action and the habit of measuring one’s deeds against oneself. The proverbs defend it against being mistaken for cowardice.

4. At the same time, the proverbs warn that excessive *andisha* may lead to missed opportunities and humiliation, and they call for a balance between restraint and resolve.

5. Since *andisha* has no exact English equivalent, translators and teachers of Uzbek should explain it through context rather than through a single dictionary word. The results may be used in courses on Uzbek folklore, linguoculturology and translation, and further research could compare these concepts with similar ones in other Turkic languages.

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