

Linguocultural analysis of English and Uzbek proverbs

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**Abstract.** Proverbs and sayings are a significant piece of the practice of human language, since they are consecrated fortunes of individuals' way of life and language, just as age-old information and abilities. Truly, the article's fundamental point is to interpret English and Uzbek proverbs, which can masterfully address an assortment of features of life, social experience, and standpoint, mental, moral, and tasteful standards, just as the inventiveness of imaginative perspectives and inclinations. In addition, this research considers the methodological and analytical value of employing proverbs in English schools (that is to classify English proverbs in relation to the Uzbek equivalents, to consider the difficulties of translation from English proverbs into Uzbek language, and to conduct a comparative description of translation of English proverbs in Uzbek).

**Key words:** English schools, consecrated fortune, imaginative perspectives.

A proverb is a short phrase that conveys a truth or practical advice. It's typically based on intuition or personal experience. Proverbs have the effect of expressing wisdom as self-evident. The same adage is repeatedly repeated by multiple persons. True proverbs are sayings that have been passed down the generations mostly by word of mouth, though they may also have been written down. The book of proverbs in the Old Testaments of the Bible includes notable collection of such sayings as: "Hope deferred makes the heartsick", "A good name is rather to be chosen than great riches".

A proverb is a metaphorical meaning phraseological unit that is comparable to a sentence in terms of the entire utterance that it might make in an expression. Moreover, during the communication period, their diverse expressiveness and emotiveness were plainly visible. As a consequence, proverbs will appropriately portray the state of speech. The goal of this study is to look at the semantic and linguocultural characteristics of proverbs in two languages that do not belong to the same language family: English and Uzbek. Proverbs clearly reflect a wide range of facts concerning even ordinary people's daily lives. A proverb is a figurative statement that is often repeated. In general, a proverb is meant to convey "knowledge" in a brief manner. It relieves the proverb's speaker of the burden of intellectual originality.

There are several types of proverbs describe below:

*Universal proverbs* - When you compare proverbs from different regions of the world, you'll see that many of them have not only the same core concept, but also the same or very similar style of expression, i.e. the phrasing. These are mostly simple representations of simple observations or ethical notions, though not all statements of simple observations become proverbs in every language.

*Regional proverbs* - Many loan-proverbs emerge alongside indigenous ones in culturally related regions, following the pattern of loanwords. A significant portion of them may be traced back to the region's historical classical literature, including Greco-Roman classics in Europe and Sanskrit and Korean classics in the Far East.

*Local Proverbs* - Internal variances in a cultural region are common, and classics (such as the Bible or the Confucian Analects) are not equally considered as a source of proverbs in all languages. Another category of typical local proverbs is based on geographic proximity. These ideas are expressed in a variety of European and Far Eastern languages, including English and Korean.

Proverbs and sayings have generally been passed down via word of mouth over the years. Despite this, there are several proverbs and sayings allusions. A phrase must be well-known and

widely used in society to become a proverb. A phrase becomes established in people's thoughts when it becomes a proverb. As a result, the individual who uses this proverb is indifferent with who came up with it in the first place. so, we may deduce that proverbs and sayings are made up by everyday people. Many proverbs are derived from people's own experiences, and the meaning of those words has grown into a proverb through time without anybody stating it.

Clearly, proverbs picture practically a great deal of details of the everyday life of even ordinary people. Many linguists have offered a method of discussing proverbs as cultural texts based on the linguocultural level of language and the culture as its basic structural unit. The term "linguoculturology" has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well. Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national cultural knowledge through speech communication.

We can clearly see cultural differences between English and Uzbek proverbs in the analysis. One of the first differences between the two languages is the *images* used in them. In many English proverbs, the expression of human nature is often used by animal images:

**Eagles do not catch flies** (eagles do not hold flies).

**The higher the monkey climbs the more he shows his tail** (the more the monkey looks up, the more tail it looks).

In contrast, Uzbek proverbs refer as a simple human lifestyle without getting an animal image. For instance: -

**O'xshatmasdan uchratmas** (They do not meet who do not look like each other).

Here, we should mention a few variations in translating proverbs from one language into another. It helps to translate proverbs from the English language to the Uzbek language through these types of translation. There is equivalent form of the above mentioned Uzbek proverb in English:

**O'xshatmasdan uchratmas** (They do not meet who do not look like each other)- *Birds of a feather flock together.*

There are several types of proverbs that can be translated into other languages:

- Using Phraseological Equivalent;
- Absolute Equivalent;
- Similar Equivalent;
- Use direct translation.

There are the same proverbs in English and Uzbek which can be translated into absolute style.

*A watched pot never boils - Kutilgan qozon qaynamas.*

*Wisdom is the beauty of men - odam bezagi aql (beauty of man is his wisdom).*

*Manners make the man - insonni fazilatlar ulug'laydi (Manners earn reputation for man).*

As we dwell on proverbs of different cultures, we become convinced that they reflect the historical, spiritual and material culture of the people who speak that language. Therefore, a comparative study of different language proverbs helps to reveal the specific cultural and national aspects of a nation, in other words, it reflects the mentality of that nation. Although the concept "mentality" has not been introduced into the linguistic paradigm for a long time, it is now widely

used. In the narrow sense, mentality is used in the sense of “way of thinking, outlook” and in the broadest senses, it means “the morality, upbringing and imagination of the people.” The concept mentality can also be observed Humboldt’s views. As he states, mentality is “people’s character that is reflected not only in language, but also in literature, religion and other spiritual aspects.” Therefore, as it was mentioned above, this “national character” is closely related to religion, politics, customs, social strata, lifestyle, history and even geographical location of people. Another image that outlines national identity in proverbs is national cuisine. For instance: In English:

*Every cook praises his own broth. – Hammaniki o’ziga, oy ko’rinar ko’ziga.*

*Too many cooks spoil the broth– Cho’pon ko’paysa, qo’y harom o’ladi.*

In Uzbek: As there are also a number of proverbs and sayings in Uzbek in which food terms and words are used. Here are some examples:

*Har kuni yema palovni, har kuni yoqqil olovni.* This proverb can be literally translated as, “Don’t eat pilov every day, but light a fire every day.” Here is another example: “*Kuningdan bir kuning qolsa ham osh ye, Pulingdan bir puling qolsa ham osh ye*” which literally translates as “*Though you have only a day left, eat pilov, though you have only little money, eat pilov.*”

As can be seen from the above-mentioned example proverbs, one of the favorite national dishes of the Uzbek people, *pilov*, can be found in proverbs. The reason is that this meal is one of the most popular meals among the Uzbek people. In English national proverbs *soup* is more commonly used. It does not mean that the meal is not a favorite soup of the English people but it is frequently found in proverbs because it is consumed more in daily life. As proverbs and sayings are a special cultural symbol of people, proverbs on various topics can be found in Uzbek and English languages. When translating English proverbs into Uzbek, we should consider the proverb’s overall meaning rather than translating them literally. It’s also worth remembering that people in various languages use various visuals to communicate the same or comparable ideas. Thus we may divide Uzbek and English proverbs and sayings into several categories:

1. *Full equivalents* (when English proverbs and sayings correspond completely to their Uzbek variants).

2. *Partial equivalents* (when English proverbs and sayings are a bit different in their meaning from Uzbek ones).

3. *English proverbs and sayings which do not have corresponding variants in the Uzbek language and need some special search and explanation.*

4. *Direct translation*

**Conclusion:** The comparison of English and Russian proverbs revealed that though the people of these nations have many similarities, there are some differences in how they perceive and translate the same proverb. As a result, it is preferable to learn the meaning of English proverbs through examples in order to comprehend them. Finally, I’d like to point out that language without proverbs and sayings would be uninteresting and uninspiring. Proverbs are a part of any culture, and translating them is fascinating since proverbs and sayings in different languages have distinctive meaning.

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