



LINGUOCULTURAL CHARACTERISTICS OF ENGLISH AND UZBEK PROVERBS

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ABSTRACT

Today, while intensive research is being carried out on Proverbs, the study of all aspects of Proverbs is one of the main tasks of the field of paremiology. We cannot help but dwell on their linguocultural aspects in the study of comparative aspects of Proverbs. Through it, we try to show similar and different sides of proverbs in the languages we are researching, the culture and specific mentality of the people who own that language. In this article, we will try to describe the relationship of language and culture in the analysis of the linguocultural aspects of Uzbek and English proverbs, consider the similarities of proverbs in Uzbek and English in terms of subject matter and take a deeper approach to such issues as the mentality in them and the expression of the national character.

Language is the most important factor in expressing the culture, values and beliefs of each nation, the specific aspects of the people as a whole. From linguistic scientists, Nida says that when learning a people's language, it is important to study its culture as well. He noted that language and culture are a similar system that has developed in connection with each other. He interprets it as follows:

“Cultural factors are deeply interwoven with the language, and thus are morphologically and structurally reflected in the forms of the language.”

The famous linguist Sapir points out that the vocabulary in language was generated through the physical and social atmosphere of humanity. And on the basis of this theory, we can cite language as part of culture. In general, on the example of cultural factors, the linguist Telia explains the fundamental foundations of humanity and, through them, the understanding of the world of knowledge, traditions and values, everyday habits and other cultural indicators related to a particular people and its history. He also states that the language underlying each culture, in his opinion, will never be learned from culture, and that humanity will use language to represent every point of culture. V.Telia, as a linguist and folklorist scientist, emphasizes the role of the field of paremiology in the connection of culture with language. He said that since language is an expression of a whole culture in itself,



undoubtedly, the field of paremiology can also very beautifully and deeply represent the culture of a people who are the owners of the language. Such a situation can be justified by a mixed sphere of mutual language and culture, that is, linguoculturology.

Hence, Proverbs, as one of the most active means of manifestation of folk culture, today become one of the most important topics in the process of linguocultural research in linguistics. It is being developed as the main object of many researchers. Telia calls Proverbs "direct cultural signs", through which he believes that proverbs are factors that fully show the culture of the people. Each proverb believes that it is a mirror that, in his opinion, can fully express the lifestyle of a people in a short and concise general way. He tells about this in one of his works:

"After having described the interaction between language, culture and proverbs, it seems also important to mention the ways in which culture is implemented through language. Each culture has a set of proverbs that could be defined as basic, when they enter the lexicon and the language, it is possible they act as "direct cultural signs".

So, while every word that exists in the language of the people is expressed in the language, the proverbs of a certain people are expressed by the representatives of these people from the words presented in the language of those people only by the peculiarities of those people, by the way they are made.

Many scientists P.Henl (1958), E.Sepir (1958), G.G.Marian (1986), C.Kramsh (1993) addressed issues such as the dependence of culture and language in their work. Referring to the linguocultural qualities of Proverbs, the study of direct language and the culture of these people in the study of proverbs from scientists believes that this is natural. The lexeme that exists in the language comes from the way of life of these people, that is, from the language of the people, which is directly involved in Proverbs and through Proverbs reflects the culture of the people.

In English: *"The nearer the Church, the farther from God"* if we translate the proverb into Uzbek - *cherkovga yaqinlashgan sari Xudodan uzoqlashar*- represents the meaning . This is expressed in Uzbek through the proverb *"Besh vaqt namozini tark etmas, Harom-xarishni farq etmas"*. The Word "Church" in the English proverb gives the Word "Cherkov" in Uzbek translation. The Word "Cherkov" is not originally an Uzbek word, but exists in Uzbek as a term borrowed from other languages. The "cherkov" is considered a place where people who belong to the Christian religion perform the painting-duties characteristic of this religion. In Uzbek, we can cite the word "masjid"(mosque) as an equivalent in relation to this word. If we proceed from the religion of two peoples, then the majority of the Uzbek people worship Islam, and the English people almost worship the Christian religion. In the Christian religion, the church is considered the most sacred place for Christians, and, as noted above, traditions characteristics of the Christian religion, are held in the same place. We cannot say a church for Muslims in the Islamic religion to carry out paintings on the religion of Islam. Because Muslims visit great and holy places, such as mosques, madrasas, in order to fulfill the customs as a characteristic of Islam. Despite the fact that the words "church" and "mosque" are words that perform the same function for the people in both languages, they have their own functions of use. In this place, the people use a term that is specific and appropriate. That is why the Word "Church" was not used in the Uzbek version of the proverb.



Hence, lexemes that exist in the life of a people and are actively used in everyday life create their own image in the language and do not participate in Proverbs in showing the national mentality of peoples. If we analyze the meaning of Proverbs, then in the religion of the English people it is possible to know from the meaning expressed in the proverb how holy place the church is for them. In their opinion, a person who constantly goes to church does not always remain godly. Through this proverb, individuals are expressed who mask religion, who, in fact, do not have any religious knowledge. The church is such a sacred place for them that it is expressed in the language of a whole nation that it does not want it to be glorified by the faint of heart and by the soul of Cyrus the great from lies. If we consider the Uzbek option, then in Uzbek it is as follows:

Besh vaqt namozini tark etmas,

Harom-xarishni farq etmas.

The words used in it, such as “*Besh vaqt namoz*”, “*Haram-Harish*”, are among those found in Uzbek. The fact that the Uzbek people are mostly Muslims, for whom Islam is great, and one of the most important duties in Islam is to pray for five times is reflected in Uzbek folk Proverbs. Five times of prayer is one of the most important duties for Muslims in Islam. Basically, for Muslims and Uzbek people, praying for five hours is part of their daily lives. That is why the people use these words in life processes, and this is expressed in Uzbek folk Proverbs.

Referring to the linguocultural characteristics of Proverbs, we cannot help but mention the specific national character and mentality of nations, of course. Because folk Proverbs, which deliver the specific culture, history and traditions of the people in a compact state, are at the forefront of expressing the mentality of the people. In this part of our article analyzing the linguocultural characteristics of certain proverbs in English and Uzbek, we will show the specific national traditions of both peoples, the expression of a specific national character in the daily way of life. Basically, through a critical analysis of proverbs in both languages, we try to represent common aspects of their mutually similar aspects, studying more different aspects.

Proverbs are an invaluable example of folk creativity and represent the national characteristics of that people, the worldview and the psyche of the nation. As the famous linguist Dal said, “A set of Proverbs is a set of proverbs from the language of the people, from experience, the Sarah of common sense, the truth that the people have acquired in life”.

Touching on the proverbs of different languages, we witness that they are a mirror of the historical, spiritual and material culture of the people who own that language. Therefore, a comparative study of various language Proverbs helps to reveal the specific cultural and national facets of the nation, in other words, to show the mentality of the people.

Although there is not yet much that the concept of “mentality” is included in the paradigm of linguistics, it is now used in a very wide range. In a narrow sense, mentality is used in the content of the sphere of thinking, worldview, and in a broad sense of the morality, upbringing and imagination of the people are understood.”

Linguist V. The concept of mentality. we can also see in the views of von Humboldt. In his opinion, mentality is “the character of the people, reflected not only in their language, but also in literature, religion and other spiritual fronts.” Therefore, as mentioned above, this “national



character” is closely related to the religion, politics, traditions, social layer, lifestyle, history and even geographical place of the people.

Speaking about nationality in English proverbs, it is worthwhile for us to talk about the character of the English people. Among the nations of the world, representatives of this people are distinguished by their pride and respectability. This aspect is also reflected in Proverbs:

In English: *Better die a beggar than live a beggar.*

Translation into Uzbek: *Kambag'al bo'lib yashagandan kambag'al bo'lib o'lgan afzal.*

Uzbek version: *Otliqning qamchisi ham, Yayovning kaltagi ham, Kambag'alning boshiga tegadi.*

As you can see, in the Uzbek translation of this English proverb, it is condemned to live as poor. That is, it is said that living as a poor person is a shame for a person. However, in the Uzbek version, we cannot say that the meaning is the same as in the English option. It is said here that the poor will always be humiliated. In the general sense of the proverb in the Uzbek version, poverty was not condemned at the level of shame or sin. Hence, to an extreme extent, the fact that pride and respectability are more common in the English people than in the Uzbek people is expressed in Proverbs. And we can see this situation in Uzbek folk proverbs a little differently. That is, the Uzbek people express in their proverbs that respect for others is a noble quality.

- *Kattaga hurmatda bo'l, kichikka izzatda. (Be in respect of the older, in honor of the younger.)*
- *Hurmat qilsang, hurmat ko'rasan. (If you respect, you are respected)*

Also, another aspect characteristic of the British is that we observe that their affection for pets in relation to children predominates in the use of more “dog”, especially “cat” images than in the image of “child” in Proverbs.

For example:

- *Dog does not eat dog. - Qarg'a qarg'aning ko'zini cho'qimaydi.*
- *Barking dogs seldom bite. - Ko'p vovullagan it tishlamaydi.*

But in some Uzbek proverbs, the images” dog “and” cat ” are used in a more negative sense, in a negative image.

For example:

- *It hurar karvon o'tar. - The dogs bark, but caravan goes on.*
- *Itni suyak bilan ursangiz, qopmas. - A dog will not howl if you beat him with a bone.*
- *Tanlay, tanlay tozga yo'liqdim, boshi piyoz kalga yo'liqdim - Scornful dogs will eat dirty puddings.*

In these proverbs, the image of a “dog” is embodied, directed more at angry, bad, dirty, corrupt, greedy, dimly minded people. However, there are some more proverbs in which the image of a dog is embodied in images of fidelity, goodness, wisdom, purity.

- *Yaxshi itga - yaxshi suyak. - A good dog deserves a good bone.*
- *O'lik arslondan tirik it afzal. - A living dog is better than a dead lion.*
- *Qari it ko'p yo'l bilar. - An old dog barks not in vain.*

But proverbs about children, children are one of the favorite topics of the Uzbek people. Because Uzbeks are a childish people, attention to mother and child is important:



- Ona bilan bola – gul bilan lola. (Child with mother – tulip with flower.)
- Bolali uy – bozor, bolasiz uy -mozor. (House with children – Market, House without children - Tomb)
- Bolamning bolasi – qandin o‘rik donasi. (Child of my child – sugar apricot grain)

Referring to the concept of mentality in Uzbek folk Proverbs, we cannot help but remember about hospitality in the blood of our people. In our proverbs, respect for the guest, tolerance are clearly visible.

For example:

- *Mehmon – atoyi xudo. (Guest - God-blessed man)*
- *Mehmon kelsa eshikdan, rizqi kelar teshikdan (If the guest comes through the door, the provision will come through the hole).*

Without doubt, we can say that such topics as goodness are also more often found in Uzbek Proverbs. Because for centuries, such qualities coming from our ancestors were permeated with the blood of the Uzbek people. For proof, we quote the following Proverbs:

- *Yaxshilarga yondashtir, Approach the good,*
Yomonlardan adashtir Get lost in the bad.
- *Yaxshilik qil, suvga sol, Forget that you have done good.*

Baliq bilur, baliq bilmasa, Xoliq bilur. If the man doesn't know, the people know.

Another image that provides the National Colorite in Proverbs is those folk dishes. For proof:

In English:

- Every cook praises his own broth - Har bir oshpaz o‘z sho‘rvasini maqtaydi.
- Too many cooks spoil the broth - Oshpaz ko‘p bo‘lsa, sho‘rva buziladi.

In Uzbek:

- Har kuni yema palovni, har kuni yoqqil olovni.
- Kuningdan bir kuning qolsa ham osh yegin, Pulingdan bir puling qolsa ham osh yegin.

As you can see, pilaf, one of the favorite national dishes of the Uzbek people, was able to find its participation in Proverbs. The reason is that this dish is among the meals most loved by the Uzbek people. In English folk Proverbs, the one is more often used that is "soup". We would like to say that this dish is the favorite soup of the English people, it is found only in the composition of Proverbs, due to the fact that it is consumed more in everyday life.

In conclusion, proverbs are the cultural heritage of this people. They reflect all the thoughts, worldview, lifestyle, character and beliefs of the people. As long as each nation has its own descriptions, this will not affect their Proverbs either. Even though the themes in Proverbs are similar, the characters in them are characterized by not being repeated. It is image that is ensured national painting in Proverbs.

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