

SEMANTIC PECULIARITIES OF ENGLISH AND UZBEK PROVERBS

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Annotation:

This article explores the semantic peculiarities of English and Uzbek proverbs, highlighting their cultural, linguistic, and cognitive foundations. Proverbs, as a significant part of a nation's linguistic heritage, reflect the worldview, value system, and social norms of its speakers. Through comparative analysis, the study identifies both universal and culturally specific features in the semantics of proverbs in the two languages. Attention is given to metaphorical meanings, symbolic elements, and pragmatic functions. The findings contribute to a deeper understanding of intercultural communication and the role of proverbs in language teaching and translation.

Keywords:

Proverbs, semantics, cultural specificity, metaphor, symbolism, English, Uzbek, comparative analysis, pragmatics, linguistic worldview

It is obvious that appearing and forming of proverbs, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time. The English and Uzbek languages are believed to have long history. English has background that comes from the Latin language, therefore a huge number of English paremiologic stock have Latin bases; some of them are identical to the historical forms, some of them faced to changes in comparison with the old ones. A proverb is a product of the definite nation as a folk saying during considerable long time. They are handed down through years and ages as frames or models of human life typical situations. Ch.C.Doyle suggests investigating them as minimal folk poems in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways [1, p. 4]. Scientists that link to this linguistic branch make a great deal of investigations. V.N. Teliya writes that methodological basis of linguoculturology serves "semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural licalization of mental structures" [3, p. 17]. Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made. That is why some scholars following V. V. Vinogradov [4, pp.112-126] think proverbs must be studied together with phraseological

unities. Through many years, other languages have been affecting to the English language, too. As a result, some proverbs are often borrowed from them in the way of translating proverbs into English as well. W. Mieder introduces the four major sources four common European proverbs, including English, namely the Greek and the Roman Antiquity, the Bible, the Medieval Latin and the loan translations [2, pp.55-75]. The Uzbek language possesses also long background. It is true that this language was given the name of "Uzbek language" recently, but this language has existed since approximately X-XI century.

When it comes to the notion of semantic structure, it is a fancy term for an organization that represents meaning. For example, an English sentence (subject - verb - object) is a semantic structure. Now, before you object, saying, "The words have meaning, not the structure!" consider two examples of the previous structure:

Snakes eats frogs.

Frogs eats snakes.

There is no hesitation that the words have meaning. However, two sentences containing the same words in the same structure can have very different meanings - depending on where in the structure the words appear. Therefore, in the first case, it is the snakes, which eats the frogs, and in the second case the frogs eats snakes. Changing the position of the words (or "terms") within the structure changes the meaning of the structure. So, you ask, how do we know which position means what? Grossly oversimplify, in the case of our three-word sentences above, English grammar tells us that the word before the verb is the subject, and that the word after the verb is the object. The subject is the "doer," the verb is the "done," and the object is the "done-unto." Systems that use other semantic structures (like languages other than English) also need to supply a grammar, or way of interpreting meaning based on structure, in order to be useful.

There are many synonym words and phrases in a language, proverbs can be synonymous to one another. In some cases, their meanings resemble and they can substitute one another in a context. Nevertheless, many of synonym proverbs cannot be absolute synonyms even they correspond one another semantically. Whereas, expressiveness in their meanings differs in some degree from each other, consequently they are used in various cases and situations - so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal (official) cases while some of them often appear in informal (oral) conversations. F

When March thunders, tools and arms get rusty.

Yaxshi kelsa hut kadi- kadi sut yomon kelsa hut egri –bukri put

From the given proverb, it can be seen that as more of a general enunciation than weather wisdom because any moisture may cause iron rust, not just a March thunder. However, it contains a message that all of the tools and arms are outside in March, obviously being used or tended. Thus, farmers are working on fields and soldiers might be preparing for a fight, since most of the wars are led in spring. This weather lore is thus interesting because it unusually includes a sphere other than agricultural. Due to the metaphorical content it can be also confidentially proclaimed a weather proverb.

As it was mentioned above the Uzbek language is considered to have rich stores of proverbs. One of the most known scientist U.K. Yusupov explains the reasons of such kind of big quantity like these:[5. pp. 27-32] - firstly, the Uzbek people pay much attention to the notion “friendship” which is considered as one of the main relationships of humanity; examples: *Do‘st otgan tosh bosh yormas (The stone does not hurt your head that was thrown by your friend). Quyosh havoni isitar, do‘st – qalbni (The sun heats the air, a friend heats a soul).* - secondly, the concept of “friendship” has wider meaning and requirements for friendship is more in the Uzbek culture than other cultures, that is why these peculiarities are expressed in the Uzbek proverbs; examples: *Yaxshi ko‘rgan do‘stingga yaxshi ko‘rgan molingni ber (Give your lovely thing to your lovely friend). Do‘sting uchun zahar yut (Eat poison for your friend).* - thirdly, there are many proverbs in which the concept of “friendship” is compared with the notion of “being enemies” in the Uzbek language; examples: *Dushmanni yengmoqchi bo‘lsang, do‘stingni ehtiyot qil (If you want to win your enemy, take care of your friend). Dushmanning donidan do‘stning somoni yaxshi (Friend’s straw is better than enemy’s corn).*

Translating proverbs word-by-word is not sufficient way to express the meaning of proverbs in the other languages because of cultureemes that exists in its content in a target language. It may cause to misunderstand the basic meaning of a proverb. Accordingly, the method of finding equivalents of proverbs in English and Uzbek is used to investigate peculiarities of proverbs about any specific topics in these languages. *Birds of a feather flock together. – O‘xshatmasdan uchratmas*

(They do not meet who do not look like each other).

In this proverb, behavior of birds is taken as a resemblance to the human friendship in the English proverb, while a short sentence structure with

unknown subject is used in the Uzbek one. It is confessed that a sentence structure in which a subject is elliptical is characteristic of the nearly all proverbs belong to the Uzbek nation. In addition, according to the interesting fact that both proverbs, which are given above have Arabic origin (XVI century). There are many synonym words and phrases in a language, proverbs can be synonymous to one another. Sometimes their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically. Because, expressiveness in their meanings differs in some degree from each other, consequently they are used in different cases and situations – so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal (official) cases while some of them often appear in informal (oral) conversations. Though the proverbs that given above have several synonyms they cannot substitute one another in a context, otherwise the semantic or stylistic balance would be destructed roughly. Most of the proverbs in the English and Uzbek languages are semantically complementary. The proverb in Uzbek has more simple structure and literal meaning in comparison with the English one that owns figurative meaning.

Be a friend to thyself and others will befriend thee. – O'ziga boqmagan, o'zgaga yoqmas (If a person does not pay attention to him/herself (his character or behavior), others do not like him too).

There are old forms (“thyself”, “befriend”, “thee”) of English words in the proverb which belongs to the Old English. It shows that this proverb has long usage by the nation and nowadays it is still being used frequently. Both of these proverbs mean that if a person respects himself and keeps himself from doing bad things, he gets many friends.

In conclusion, it can be said that proverbs come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, stylistically and even pragmatically from one another. Proverbs cover many drawbacks of the culture of a nation. Proverbs serve to describe, define and express the culture of the language in which they exist. Besides, a society and social processes effect directly to the usage, semantic expressiveness and other features of proverbs. The translation process of proverbs from one language into another requires more than componential or structural approach, it is necessary to give exactly main idea of a target proverb in a translation.

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