INTRODUCTION

Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person’s cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental frames that determine our patterns of thinking are deeply embedded in social institutions, in language, in proverbs and sayings [4].

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture’s values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as “truths” learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because they are absorbed and internalized at a very early age and then are taken for granted [1].

Proverbs of different culture have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people’s way of thinking and perception of the world.

A proverb (from Latin: proverbium) is a simple and concrete saying popularly known and repeated,
which expresses a truth, based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism [4].

A prominent proverb scholar in the United States is Wolfgang Mieder. He has written or edited over 50 books on the subject, edits the journal *Proverbium* (journal), has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder defines the term *proverb* as follows: A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation [1]. Sub-genres include proverbial comparisons (“as busy as a bee”), proverbial interrogatives (“Does a chicken have lips?”) and twin formulae (“give and take”). Different scholars classify the proverbs of the English language differently. According to distribution degree, the proverbs can be classified in the following way:

**Universal proverbs** — on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

**Regional proverbs** — in culturally related regions — on the pattern of loan-words — many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region’s past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

**Local Proverbs** — in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean [2].

Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form “No flies enter a mouth that is shut” is currently found in Spain, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors. Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion more lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study folklore and literature are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study of proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Proverbs are used in conversation by adults more than by children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen. More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., “A bird in the hand is worth two in the bush”, “When the cat’s away, the mice will play”.

**Analysis of Subject Matters**

Prominent linguist W. Mieder gives a definition to a proverb in his book: “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation” [13].

It is clear from the definition that proverbs are usually based on metaphor and have figurative meaning. Although several scholars give many definitions for the notion of a proverb, Mieder’s definition is considered to be the best one among them. Because proverb is not a simple unit of a language, it is a ready-made sentence that gives metaphorical meaning with words of wisdom or traditional thoughts of people or nation. Besides, they have been created not only by an individual in a short period of time. 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.

Folklore and linguistics study proverbs as their objects. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) mentioned in their works that the main reason of

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<th>Impact Factor:</th>
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<td>ISI (Dubai, UAE) = 0.829</td>
<td>PIIHIL (Russia) = 0.126</td>
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<td>GIF (Australia) = 0.564</td>
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studying proverbs in folklore is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are "seen as authorless, sourceless and also as non-literate, non-learned" [12].

Proverbs own these features but not completely. However, they are also investigated as a folklore unit and differentiate form proverbial phrases, clichés, idioms, aphorisms, witticisms, superstitions, maxims and slogans.

Linguistics also distinguish proverbs from idioms and phrases; besides analyse them as sentences, clauses, conversational turns, speech acts, etc. A Proverb is considered as a phraseological unit with figurative meaning in linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation. Therefore, proverbs can represent the speech situation clearly.

The study of proverbs has application in a number of fields. However, proverbs have their own study field – "paremiotherapy" (from Greek "paromia" – "proverb"). A number of scientific investigations have been done in or linking with this field. Still there are many issues to be analysed and defined by scholars. Comparing and contrasting proverbial stocks of different languages gives interesting and valuable scientific results.

This work aims to investigate semantic and linguocultural features of proverbs in two languages: English and Uzbek, which do not belong to one language family. Moreover, this paper is illustrated with proverbs in these two languages being mentioned above. 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 linguistic 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.

**Research Methodology**

In particular, the comparative study and analysis of paremias with their equivalents in other languages, in particular Uzbek and English, is important. Paremiology is directly related to the sciences of phraseology, typology, lexicology of linguistics, mainly describes the structural aspects of paremia, the methodological features of the language.

The paremiological richness of a language includes thousands of paremias. Language is the mirror of national culture, the treasure that preserves it.

The nature of the place where each nation lives, which reflects the economic system, oral art, literature, art, customs of the people, is passed down from generation to generation in all layers of the national cultural semantics of the language, both in lexicon and grammar, even in phonetics. But national-cultural semantics is also evident in the moving units of language. Such language units are paremias.

For example:

*No herb will cure love, (muhabbatga davo yo 'q).*

It’s no good to cry over spilt milk (o'tgan ishga salovot). As you sow, shall you mow (ekkaningni o’rasan)

The word paremiology is derived from the Greek words paromia (wisdom) and logos (science), a science that studies the system of wise sayings in a particular language, such as proverbs, parables, and aphorisms. Thus, paremiology is a concise and simple, concise and concise, which reflects the observations of the laws of the universe, the conclusions drawn on the basis of life experiences, the attitude of the people to society, mood, ethical and aesthetic feelings, positive qualities, verbally transmitted from generation to generation. Learns wise sayings such as proverbs, parables, aphorisms that emerge as meaningful, logical generalizations In paremiology, the smallest unit that expresses an idea is called a paremia.

Since parems are the product of folk oral art, they are the object of study of literary science, as many of these wise phrases are more poetic, parallelism is similar to the form of anaphora, rhyme, alletteraisya, and in them the analogy, artistic imagery tools such as metaphor, comparison, irony, pitching, cutting will be used. For example:

*When hell freezes (tuyaning dumi yerga tekka); Nothing is stolen without hands (qo’li qing’irning dili qing’ir). The devil is good to his own (qar’ga qarg’aning ko ‘zini cho ‘qimas).*

Paremias are also the object of study of linguistics because they are made up of words that express a particular idea, and although they are similar to ordinary sentences in that they are made up of words, their content, structure, tone, and so on. has its own peculiarities in terms of grammatical features. It is difficult to determine when the Paremians appeared, but it is clear that many of them were created in very ancient times and coexisted with the people who created them.

Not all wise sayings become popular, only wise sayings that reflect the aspirations, desires, lives and thoughts of the majority of the people in society become popular, passed down from generation to generation, and become paremias.Nothing seek nothing find (harakatda barakat); Nothing can be done without hope (nounid - shayton); Another kettle of fish (o’zganing tilla qozonidan o’zingning mis...
One can see national notions, things, feelings, traditions, well-known ancestors, even the names of places – cultural points in the paremiologic fund of a language.

English and Uzbek proverbs reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also slightly changed.

Therefore, applying a proverb in an appropriate place makes a speech clear and fluent. Because as it was mentioned above, proverbs are often used in a speech and they are chosen according to time, place, case and other pragmatic factors. 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 componental or structural approach, it is necessary to give exactly main idea of a target proverb in a translation.

Analysis and results
As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek proverbs as well as they have many differences. But resemblance between linguocultural peculiarities of these proverbs do not occur in these languages. Because they are not relative languages according to the genetic classification of world languages. Furthermore, every nation has its culture, tradition and, of course, culturemes reflecting the parts of the culture in this nation’s language. These culturemes serve to provide original semantic and linguocultural features of proverbs.

In the view of the observations made above, it is important to point out that proverbs contain social practices that can be visualized in a real or possible world. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new proverbs in their conversations.

References: