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LINGUOCULTURAL PECULIARITIES OF ENGLISH PROVERBS AND THEIR UZBEK EQUIVALENTS

Abstract: The article investigates the actual problem of paremiology and studies proverbs, their role in maintaining cultural heritage of different nations. Moreover, it demonstrates comparative and typological analysis of proverbs in two languages (English and Uzbek) with corresponding examples and equivalents in these languages.

Key words: Paremia, linguoculturology, concept, semantics, relationship, analysis, linguocultural peculiarities of proverbs.

Language: English

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Introduction

In every nation and every culture people always decorated their speech with wise sayings which offered people some kind of advice about how to live their lives. These sayings are called “proverbs”. We have chosen this topic for our article because it’s quite interesting and actual. Proverbs reflect rich historical experience of people. The study of proverbs is called paremiology (from Greek παροιμία - paroimía, "proverb") and can be dated back as far as Aristotle.

A prominent proverb scholar in the United States Wolfgang Miedern 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”. He also defines the

proverb as "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" [7].

A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and, imaginative way. 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 think proverbs must be studied together with phraseological unities [2]. Others like N.N.Amosova thinks [1] that unless they regularly form parts of other sentences it is erroneous to include them into the system of

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language because they are independent units of communication. There is no more reason to consider them as part of phraseology than, for instance, riddles and children's counts.

This standpoint is hardly acceptable especially if we do not agree with the narrow limits of phraseology offered by this author. As to the argument that in many proverbs the meaning of component parts does not show any specific changes when compared to the meaning of the same words in free combinations, it must be pointed out that in this respect they do not differ from very many set expressions, especially those which are emotionally neutral.

Analysis of Subject Matters

Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set expressions. Different cultures have different norms, values and schema. One's own culture is compared to air. People usually do not pay attention to it. They unconsciously regard it as standard. When they encounter something different, they tend to think it strange or abnormal. Therefore, it is necessary to be conscious of one's own culture and realize that it is one of many. Japanese tend to regard the word as "high-culture" such as traditional arts. People are not conscious of different cultures and their own culture.

Proverbs and sayings carry cultural connotations and meaning, too.

The right use of proverbs makes our speech unique and peculiar and helps to understand English better because they are a good example of the English language and the English culture. The knowledge of proverbs enriches the language and promotes better understanding of people's thoughts and character.

According to Oxford Dictionary of English Proverbs defines a proverb as a sentence that has been developed orally and is still used by the people of a region. It has usually come about from experience, and it is a statement that teaches learning within an experience.

The World Book Encyclopedia gives a different explanation of the word: Proverb is a brief saying that presents a truth of some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples, True proverbs and sayings that have been passed from generation to generation, primarily by word of mouth. [4]

The fact is that proverbs are similar in meaning in spite of their diversity in form and language.

Research Methodology

While investigating on the given topic we have come across proverbs on the semantic point of view on the following noticeable themes, such as

Knowledge, science, Friendship, Numeral component, Time, Beauty, Health, Work, and a lot other different subjects. We have classified some example on the given topics:

1. The concept of "Knowledge" is an abstract notion which is valuable in a human life that take place in the row of social concepts as "family", "health", "wealth" and "labour". Translating proverbs word-by-word is not sufficient way to express the meaning of a proverbs in the other languages because of cultures that exists in its content in a target language [3].

It may cause to misunderstand the basic meaning of a proverb. Therefore, the method of finding equivalents of proverbs in English and Uzbek is used to investigate peculiarities of proverbs in these languages.

English: *Don't take gold, take knowledge; knowledge is gold.*

Uzbek: *Олтин олма дуо ол.*

It means humans have to study, learn, be wise, sensible, intelligent, clever, and take knowledge. The human must not think about riches. One needn't be rich without knowledge, nobody will respect you, all will smile on you. You must study, take knowledge and intelligence; knowledge itself brings riches. This ancient proverb **Alisher Navoi said** "A language is a gem of which we cannot express value."

English: *To be without knowledge is to be without light.*

Uzbek: *Билимсиз одам мевасиз дарахтдир.*

It means humans need knowledge, wisdom, be wise, sensible, intelligent, clever, and take knowledge. Who has no knowledge - like sterile trees, Knowledge is the key for all problems.

English: *Knowing many languages allows one to have many keys to open doors.*

Uzbek: *Тил билган эл билади.*

It means that a man knowing a mother tongue of somebody is allowed to have many more possibilities to win somebody's confidence and friendship.

English: *Search knowledge though it be in China.*

Uzbek: *Билим устаб чинга бор.*

There are things you should never give up on like your convictions and ambitions but most importantly. You should never give up on you. Keep making those sacrifices, keep running that race, keep advancing beyond your struggles to your eventual goal. You will deeply value your triumphs, if they're not handed to you. Nothing, absolutely nothing, is worth having or attaining without labor and toil. So when you're in your darkest hour and the road seems endless, no matter what, never ever give up on you.

2. The concept of "Science "

English: *Science is future, wealth is past.*

Uzbek: *Илм ҳоким – мол маҳкум.*

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It means humans have to study, learn, be wise, sensible, intelligent, clever, and take knowledge. The human must not think about riches. One needn't be rich without knowledge, nobody will respect you, all will smile on you. You must study, take knowledge and intelligence; knowledge itself brings riches.

English: *Science is better than riches.*

Uzbek: *Илм бойликдан афзалдир.*

Science can give you many things including riches, it offers the tools, abilities and skills to survive, grow and thrive; whereas riches may come and go but they can not buy knowledge or the skills that partner it.

English: *Science is organized knowledge, Wisdom is organized life.*

Uzbek: *Илм – ақл булуги, Ақл – яшаиш чирогги.*

Sensation is unorganized stimulus, perception is organized sensation, conception is organized perception, **science is organized knowledge, wisdom is organized life:** each is a greater degree of order, and sequence, and unity. Whence this order, this sequence, this unity? Not from the things themselves; for they are known to us only by sensations that come through a thousand channels at once in disorderly multitude; it is our purpose that put order and se

3. The concept of “friendship”.

English: *Birds of a feather flock together.*

Uzbek: *Ўхшашмасдан учратмас.*

(They do not meet who do not look like each other). The behaviour of birds is taken as a resemblance to the human friendship in the English proverb (1), 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 [6].

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.

English: *A man is known by the company he keeps.*

Uzbek: *Дўстинг кимлигини айт, сенинг кимлигингни айтаман.*

(Tell me your friend, I shall tell who you are). In these proverbs (2) it is said that man's qualities are determined by what kind of friends he has. In semantic point of view, these two proverbs seem identical, but their pragmatic features are different: the English proverb is usually used in more formal and literary styles, in its turn the Uzbek one is mostly applied in colloquial speech.

English: *There is no better looking - glass than an old friend.*

Uzbek: *Дўст ачитиб гапирар, душман кулдириб.*

(A friend tells bitter (truth), an enemy sweet (lie)). These proverbs (3) says that a true friend tells reality even you do not like it and they should tell you your mistakes or bad character, while enemies deceive you with sweet words in order to be liked or find your weak point. In these both English proverbs the lexeme of mirror (= looking - glass) is used. The Uzbek equivalent of these proverbs has the stylistic device of oxymoron (friend – enemy, bitter – sweet).

English: *A friend in court is better than a penny in purse.*

Uzbek: *Бойлик бойлик эмас, бирлик бойлик.*

(Wealth is not wealth, solidarity is wealth). The main meaning of these proverbs (4) represents that friendship is more valuable or necessary than money, it is real wealth. The existence of the cultureme “penny” proves that it belongs to the English nation.

The English culture compare friendship with the currency and it says friends are better than pennies; being friends is equalised to real wealth in the Uzbek one.

English: *It is good to have some friends both in heaven and hell.*

Uzbek: *Дўстинг ёнингда бўлса, ишинг осон битади.*

(While your friend is with you, you solve your problem fast). The English proverb (5) possesses strong expressiveness and impressiveness because of the culturemes “heaven” and “hell”, at the same time they are religious words and semantic opposites (antonyms).

The existence of these words represents the linguocultural and pragmatic peculiarities of this proverb. The proverb in Uzbek has more simple structure and literal meaning in comparison with the English one that owns figurative meaning.

English: *Be a friend to thyself and others will befriend thee.*

Uzbek: *Ўзига боқмаган ўзгага йўқмас.*

(If one does not pay attention to himself (his character or behaviour), others do not like him). There are old forms (“thyself”, “befriend”, “thee”) of English words in the proverb which belongs to the

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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.

English: *Friends are made in wine and proved in tears.*

Uzbek: *Дўст кулфатда билинар.*

(A friend is tested in trouble). The cultureme “wine” is given in the meaning of happiness and “tears” – sadness here as metaphor in this English proverb (7), on the other hand Uzbek variant gives this meaning with a short structure.

4. The concept of “time”. For example, the idea of time changeability: comp. **English:** *After a storm comes a calm.* **Uzbek:** *Ойнинг ўн беши қоронги бўлса, ўн беши ёруғ.* **English:** *The darkest hour is that before the dawn.* **Uzbek:** *Бир кун минг кун бўлмас.* In English proverbs about time it is presented a subtext than necessary time can be slipped. **English:** *Proper time may pass. Opportunity seldom knocks twice.* **Uzbek:** language as an equivalent to mentioned proverbs can be the proverb – *Вақтинг кетди–нақдинг кетди.*

English: *Time is money.*

Uzbek: *Вақт олтиндан қиммат - Вақт оқар дарё.*

English proverbs emphasize essential importance of time that ties up with its great significance for social layers of bourgeoisie and trades people.

English: *Gain time, gain life.*

Uzbek: proverbs stresses that one shouldn't lag behind the modernity, from present time contemporaneity: *Замон сенга боқмаса, сен замонга боқ.*

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.

Analysis and results

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. It is important to mention that proverbs are not only the part of language but also special language units that reflect centuries-old experience and mentality of people. Comparison of English and Uzbek proverbs gives us opportunity to make deep research of isomorphic and allomorphic characteristics, define and reveal national and ethnic flavor and specificity of life conditions and mentality of each nation.

In conclusion, it can be said that proverbs give insight into culture and customs of a nation and proverbs has different image/characteristics in English and Uzbek but at the same time they have a lot of common characteristics.

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