

## LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK PROVERBS

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### ABSTRACT

This article is about the analysis of semantic and linguocultural features of some English and Uzbek proverbs about family members. The equivalents of some proverbs in a target language are given for interpreting them in the other language to find out several important innovative ways of translation and contrasting their peculiarities in the English and Uzbek languages. The results and examples of this paper can aid to distinguish some variances in the meanings of the English and Uzbek proverbs about family members and to learn linguocultural peculiarities of them.

**Keywords:** proverb, linguoculturology, culture, synonymy, antonymy, equivalent, context, proverb, saying, linguoculturology, linguodidactics, communication aims,

### INTRODUCTION

A language considers the particular culture of its nation, especially, proverbs' role in reflecting national features and culture of that nation is considerable. Not only traditions of the people and national notions, but also historical places, outstanding people and famous characters of the nation are expressed in proverbs. A proverb (from the Latin "proverbium" - proverb) is known, repeated and concrete saying with complete utterance; they express a truth, based on common sense or the practical experience of people. Famous 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 memorisable form and which is handed down from generation to generation" [1, p. 27]. 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. Therefore, 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 [2, p. 4] in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways.

### MATERIALS AND METHODS

Moreover, in a brief period of time, they were produced not just by an entity. A proverb as a folk saying during a considerable long time is a result of the definite country. They are passed down over years and centuries as frames or examples of normal human life circumstances. Ch. C. Doyle indicates that he discusses them as minimal folk poems [2, p. 4] in writing, so they

promote dialogue, which giving voice and sentiment to poetry or prose in a number of ways. Folklore and linguistics are researching proverbs as their artifacts. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) have noted in their work that the key reason for researching folklore proverbs is their mentality. The aim of this work is to examine the semantic and linguistic characteristics of proverbs in two languages: English and Uzbek, which do not belong to a single language family. In addition, this paper is explained by the above-mentioned proverbs concerning parents in these two languages.

Linguistics also distinguish proverbs form 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 – “paremiology” (from Greek “paroimia” – “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 about family 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 linguocultural level of language and the cultureme 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. The appearance of linguocultural study considerably depends on the development of philosophic and linguistic theories during the XIX-XX centuries. In the last century, a number of research works were maintained in Russia. One of the well-known book belongs to V.A. Maslova called “Введение в лингвокультурологию” (Introduction to linguoculturology) [3]. The author defines research fields and methodological basis of contemporary linguoculturology deeply in her book. Her hypothesis are valuable to be applied in nowadays’ new investigations not only about linguocultural problems, and also in other linguistic and philosophic branches. 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 liguualization of mental structures” [4, p. 17]. According to this idea, linguocultural study is not isolated from other scientific branches. As it is a linguistic field it assists to the other fields of language learning and develop with the help of them.

## RESULTS AND DISCUSSIONS

In translating proverbs word-by-word is not an appropriate means to express the essence of proverbs in other languages because of cultures that occur in their contents in the target language. It can trigger the basic sense of a proverb to be mistaken. The method of discovering similar proverbs in English and Uzbek is then used to explore the peculiarities of the sayings of parenting in these languages:

1. Rome wasn't built in a day – This expresses such proverb in Uzbek( “Shoshilgan qiz erga yolchimas”). This proverb encourages to make decisions after thing twice. This proverbs is used especially in dialects.

2. What children hear their parents say by the fireside, they repeat in the highway – Uzbek culture also have such proverb (“Qush uyasida ko‘rganini qiladi”). Parents can give everything but common sense. Bad-mannered children? Guilty parents are described like in this way.

3. The house with an old grandparent harbors a jewel – (“Qarisi bor uyning parisi bor”). In both Uzbek and English tradition having older-aged members of the family is considered having all the blessed things like happiness or believed that the house is protected by angels.

4. To understand your parents' love you must raise children yourself – (“Onani ko‘ngli bolada, bolani ko‘ngli dalada”). In Uzbek tradition this saying means that one cannot feel the being parent until he has a child or brings up a child.

5. Blood is thicker than water – (“Qondoshlik hammasidan ustun”). Proposes that relationships within a family are more important and stronger than those outside of the family. In other words your family will always be there for you, no matter what, even if you've been apart or have said something unkind. However, people who are outside of your family may abandon you when things are difficult, or may walk away if you have been unkind.

6. Like mother like daughter – (“Onasini ko‘rib, qizini ol”). This proverb conveys that a son's character is likely to closely resemble his father's. This is something that can be seen from a young age. Little boys will mimic their dad's and into adulthood certain behavior will be very resembling.

The Uzbek language possesses also long background. It is clear that this language was given the name of “Uzbek language” recently, but this language has existed since approximately X-XI century. A huge number of proverbs, sayings and aphorisms are considered as a great wealth of the Uzbek culture. The main sources may be classified as followings: some characters from religious sources and the borrowed translations (mainly from the Arab, Tadjik, Persian and Russian languages). Moreover, there are some proverbs that come from sayings created by the mass media (TV, radio or social nets), expressions of films and songs, and even advertising slogans in all languages including English and Uzbek. However, they need some time to become or to form new proverbs as well. This paper aims to analyse linguo-cultural features of proverbs in these two languages with the help of examples about family and friends.

### CONCLUSION

The translation process of proverbs from one language into another demands more than componential or structural approach, it is necessary to give exactly main idea of a target proverb in a translation. As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek proverbs about family members 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, 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.

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