

UNIVERSAL AND NATIONAL PECULIARITIES OF PROVERBS IN ENGLISH, UZBEK, KAZAKH LANGUAGES

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ABSTRACT

The traditions of many peoples are reflected in proverbs and words, but they are often hidden, you need to look for them, you need to find them in images, and these used expressions, proverbs, in general, paremiological units, all describe a special aspect of the people. Proverbs, which are one of the types of oral folklore art, contain observations, accumulated life experience, and the wisdom of the people who created them. They help to better understand the national character, interests, attitude to various situations, lifestyle, and customs of the people who created these proverbs. The ability to use proverbs is important not only in direct communication with the mother tongue, but also in the translation of artistic texts. Studying this type of folklore allows for a deeper understanding of the uniqueness and interdependence of different cultures. In this section, a description of the composition and different content of paremiological units is given within the framework of the linguistic and cultural approach.

Key words: proverbs, paremiological units, cultural approach, folklore, linguistic approach

INTRODUCTION

Every dog is a lion at home, “dog” By the word, people are referred to, and through this, we find the meaning that every person is a king in his own land, the generality of being a king in his own land: Every dog- each dog, that is, each human gesture is unique, and in English. “**Man’s home is his castle**” can be equivalent to the proverb.

With a language you can go to Rome (Язык до Рима доводит). In this proverb, the feature of universality means that a person can travel the world with his knowledge of the language, or dreams about a destination, and the feature of nationality means that Rome, the historical city of kings and kings, is the place where business is done.

Язык до Киева доводит. By knowing the language, we can go to places we have never heard of or seen, if this is a feature of universal humanity, then Kiev is a royal historical place of the Russian people, a place where every nation dreams of this city.

Өнер алды — алтын тіл. (in Kazakh language)

- a) **Word by word can be equivalent in Russian** “вершина искусства — это золотой язык;”
- b) It means that the language is a rich thing and the person who acquires wealth through it is equal to gold. It is emphasized that the universality of language is unique to man, and through language a person can achieve everything. The art of mastering a national characteristic-craft is given only to man, and it is considered that he can show all his abilities through it.

This is one of the proverbs about language in kazakh language “**Сурай-сурай Меккеге жетесін**” —in Russian “Спрашивая, дойдешь до Мекки”

Mecca is considered a holy place in the religion of the entire Muslim nation, and it is shown that you can reach everywhere by asking through the language. The characteristic of universality is language in this proverb. The national identity is Mecca and the Muslim religion.

“A house is not a home” – in Russian **“Дом не дом”** In this English proverb, "house" means a house made of bricks, and "home" means a temporary shelter for everyone. In this proverb, commonality is meant to be a shelter for everyone, even animals, and national identity, a shelter cannot be like a house, because it is intended to live in a house with all your relatives for a long time.

All work and no play makes Jack a dull boy in Russian “Работа без передышки отупляет Джека.” The word human is often mentioned in many English poems. Such definitions are also found in Kazakh and Russian proverbs:

“Голод не тётка, брюхо не лукошко” in Russian. Even if you are hungry, no one will help you, you always have to work. **“брюхо”** this is the name of the animal it is not a carrier if you don't move you will always starve, **“брюхо”** in Russian language this animal symbol of laziness, because of this animal they want to say escape the laziness.

In uzbek language **“Ishlasang- tishlaysan.”** The characteristic of universal humanity is that if you work, you will not starve. Nationality and identity. A tooth is a gnawing tool, and work is meant to bite.

“Без ума голова — лукошко” in russian **“лукошко”** this word refers to a stupid person who does not try to think. The aspect of nationalism is intelligence, which is something that every person needs, and the peculiar nationality of the Russian people is that they call a stupid person "lukoshko".

“Адалдық ана сүтінен де абзал”- in kazakh, can be equivalent in russian “Честность дороже материнского молока”. Every nation has a mother. This is common to all nations. The fact that honesty is considered one of the most important qualities in the Kazakh people is a unique feature of this nation.

“Бақа көлінде патша, балық суында патша, жігіт елінде”

“Патша” in kazakh, **“Лягушка — в луже царица, рыба — в воде царица”-**

In russian. If the work of kingship and humronation is general, "Frog, fish, жігіт" is used in the sense that each place of this nation is governed by its own ruler, showing its uniqueness and nationality.

The interpretation of proverbs with the same meaning in English, Russian, Kazakh and Uzbek languages is as follows:

- **Дома — пан, а в людях — болван (Дома — царствующий, а на улице — дурак).**
- **Үйде — патша, көшеде — момақан (Дома — царь, на улице — тихоня: скромный, безвольный, застенчивый, послушный и т.д.)**
- **Every dog is a lion at home; A man's home is his castle (Любая собака в своем дворе лев; Каждый в своем доме хозяин).**

In proverbs, universality (lat. Universalis - common) means all common features of proverbs in languages or in most languages

understood. Proverbs are available in all Indo-European, Turkic, Finno-Ugric, Semito-Hamitic, and African and Polynesian languages. In addition, it is possible to distinguish a quantitative group of the same semantic type in languages belonging to different families. The fact that speakers of different languages understand each other is primarily explained by the existence of a single logical-thinking base. The universal similarity of languages serves as a logical basis for their comparison and classification, and is a means of eliminating the difficulties that arise when describing the languages of the world. This theoretical rule also applies to the comparative study of proverbs. In it, the consideration of language universals helps to identify proverbs in Russian, Uzbek and Turkish languages.

Each nation reflects its experience in proverbs in a concise form, however often this experience coincides with the experiences of other nations.

That is why proverbs in different languages are often exact copies of each other seems to have been moved.

Proverbs in languages of different systems have universal properties, even a single logical-semantic structure. This is due to the fact that the world of proverbs does not belong to one culture, but to many. This means that the definition of the proverb should have an intercultural character and fulfill the conditions of all the mentioned cultures. For example in English proverb “a snake bitten man is afraid of the rope” equivalent of in French language “a burnt cat is afraid of a cold water” in Russian language “A man blows water whose his mouth is burnt by milk”

The influence of grammatical factors in expressing the content of proverbs

Grammatical completion is always crucial for proverbs,

It is very important to distinguish them from other idiomatic units

is a feature. Scientists have different opinions about the essence of proverbs

in the case of expressions, it is the grammatically complete sentences of proverbs

they emphasize that they have a single opinion about its form. Scientists emphasize that proverbs are close to other idiomatic and aphoristic units, and the boundary between them is not strong.

In conclusion each language has own symbolic word which describes tradition, culture, symbol, identity and etc. so analyzing proverbs are so interesting to find specific cultural meaning of each nation's proverbs

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