



NATIONAL CULTURE IMPLIED IN ENGLISH AND UZBEK PROVERBS

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Abstract

Nowadays comparative linguistics and its connection with other languages and other cultures are getting interesting and problematic issue in linguistics. Therefore, linguists analyze a great number of linguistic units with other languages and cultures. Because proverbs are usually spoken and not written, they relate to everyday wisdom people want to convey in speech. This article compares the differences and similarities of Uzbek and English proverbs with examples.

Keywords: proverb, linguistics, comparative linguistics, semantic field, meaning.

Introduction

People use language for transmission of cultural concepts. Your choice of language, how you use it, your style of speaking, your choice of words and degree of politeness, etc. all say something about you and your national culture that is reflected in context. “Anthropologists have come to depend on oral folklore for clues to better understanding cultures; folklorists have recorded and analyzed texts and performances that show the richness of human imagination in spoken art; and linguists have used traditional narratives as a source of valuable data that can be obtained in no other way” (Salzmann, 1989). One of the important cultural sources of information is paremiology, which studies proverbs and sayings. Prominent linguists and folklorists have been analyzing proverbs from different points of view.

There are many definitions of proverbs: The Explanatory Dictionary of English defines a proverb as a smart, short, rhythmic folk expression (usually didactic). Webster New World Dictionary defines proverb as “a short, traditional saying that expresses some obvious truth or familiar experience.”

The New Oxford Dictionary of English gives the following definition of proverb “short, pithy saying in general use, stating a general truth or piece of advice.”

Uzbek form: “ Qush qanoti bilan, er oti bilan”. English form: “The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse”.





Uzbek form: "Im bilsa, er o`lmas". English form: "If a man knows the signal he won't be killed"-by mistake at the hand of one who will recognize it. Im "Password" amara which the king designates among his troops; it is the name of a bird or a weapon, or some other word used as a challenge when two groups meet, so that each party may know their own men in order not to attack one another by mistake. When two men meet at night one asks the other the signal and if he answers with the right password, he lets him pass since he is of the same party; but if the one challenged mentions a signal which is different from the password of the challenger, he attacks him.

3. Uzbek form: "Botir dushman bilan to`qnashganda, olishganda, yuvosh-tirishishda sinaladi" The warrior (batal) (is tested only) when he confronts the enemy (just as the forbearance of) the gentle (is tried) in a dispute.

Uzbek form: "Yalqovga eshik ostonasi ham tog` tepasidek ko`rinadi". English form: "For the lazy man a threshold becomes a mountain pass". Uzbek form: "O`t degan bilan og`iz kuymas". English form: "If one says "Fire" his mouth doesn't catch fire". This is coined about someone who apologizes for something he said. Uzbek form: "Zamon o`tar, kishi to`ymas, inson bolasi mangu qolmas". English form: "Time (zaman) passes and man does not perceive it, the sons of Adam do not live forever".

Uzbek form: "Igir bo`lsa odam o`lmaydi". English form: "If a man has galingale he won't die" from stomach ache, since he can take it and find relief. Galingale which is used as a medicine for stomach ache. This proverb is used as advice to prepare for something before the need for it arises.

Uzbek form: "Tulki o`z uyasiga qarab irillasa (ulasa, hursa) qo`tir bo`ladi". [3,88] English form: "When a fox yelps at its own den he becomes mangy". This is coined about someone who blames his own tribe or clan or city, to rebuke him and his fault-finding.

Uzbek form: "Og`iz yesa, ko`z uyalur". English form: "When the mouth eats the eye is ashamed". This is coined about someone who has "eaten" another person`s gift and then is ashamed for failing to do what he should in return. [2,101] Having written about this theme I realized that, the role of proverbs and sayings in our life can hardly be overestimated. Nowadays there are a lot of ways to keep and transfer information: with the help of audio, visual carriers, and also in electronic version. But a lot of years ago, when writing even wasn't developed, the only way to gain the experience was our language.

Even now we have our ancestors' messages in the form of songs, fairy-tales, and ceremonies. But the most brief, informative and perhaps the most frequently used messages are proverbs and sayings. Proverbs and sayings are an integral part of the process of mastering a foreign language. Language training should take place in the





conditions of the real using of the language or should imitate these conditions as precisely as possible. Proverbs and sayings have been using in the educational process for a long time. They help to express the same thought by different words; they are irreplaceable in the mastering dialogical and monological speech, making it alive, colorful and acute.

Also there are a lot of proverbs which are common for the most people in the world. Because proverbs are usually spoken and not written, they relate to everyday wisdom people want to convey in speech. As a result, they relate matters or everyday interest, such as the weather: March comes in like a lion and goes out like a lamb, folk medicine or observations about health: An apple a day keeps the doctor away and Early to bed, early to rise, religion: Man proposes, God disposes, family: Spare the rod and spoil the child, the law: A man's house is his castle, and superstitions: Marry in March, repent always. Proverbs are usually illustrated with homely imagery using household objects, farm animals, pets, and events of daily life. Many proverbs are based on customs that are obsolete. For example, in English, the proverb If the cap fits, wear it refers to the medieval fool's cap used in parts of Europe. Quite frequently, a proverb's origin is unknown. The same proverb can be found in the same language in several forms. For example, in English, the proverb "Money is the root of all evil" is also used as "The love of money is the root of all evil". [1,34–35] As it is said in Encyclopedia Britannica that comparison of proverbs found in various parts of the world have shown that basic human behaviors and observations about various aspects of life are similar across languages, cultures and continents. For example, the biblical saying "An eye for an eye, a tooth for a tooth" has an equivalent among the Nandi speakers East Africa: "A goat's hide buys a goat's hide, and a gourd, a gourd".

Used Literature

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