



LINGUOCULTURAL AND SEMANTIC FEATURES OF ENGLISH AND UZBEK PROVERBS

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Annotation

This article describes the interdependence of language and culture in the analysis of linguocultural aspects of Uzbek and English proverbs and compares the similarities and differences between the Uzbek and English languages by making a comparative analysis of proverbs expressing the mentality of English and Uzbek people. It is also planned to divide the most active proverbs in English and Uzbek into thematic groups and conduct their semantic analysis.

Keywords: proverbs, linguocultural aspect, mentality, semantic analysis, abominable aspect, paremiology, folklore

In the process of studying the semantic features of English and Uzbek proverbs, we have considered similarities and differences between proverbs on some topics. In this article the most active proverbs are analyzed in both languages and come to the following conclusions:

- Translating English articles into Uzbek or Uzbek articles into English and retaining the exact meaning in the process of providing alternative versions of articles is very important. Therefore, working with proverbs requires an in-depth study of their semantic features, the original meaning of each proverb. Otherwise, the erroneously analyzed proverb may not fully convey its original meaning in another language, as:

English: *Actions speak louder than words.*

Meaning: *So'zlardan ishlarning salmog'i baland.*

Uzbek proverb: *Gap bilguncha – ish bil.*

English: *Handsome is that handsome does.*

Meaning: *Ishi go'zal odam, o'zi ham go'zaldir.*

Uzbek prover: *Ishing bo'lsa sharofat, Hech ko'rmaysan kasofat.*

- The vast majority of proverbs on hard work in English and Uzbek are semantically complementary. Articles on hard work in both languages encourage people to be hardworking, laziness and reluctance are considered the most disgusting human flaws, for instance:

English: *“A man of words and not of deeds is like a garden full of weeds”*





Uzbek: *“Ish bilsang tuzarsan, bilmasang buzarsan”*

“Ish ishtaha ochar, dangasa ishdan qochar”

• Many Uzbek and English proverbs on good and evil have almost the same meaning. Only words that match exactly are not used in both languages. In translation, it is often observed that proverbs that have different meanings have the same meaning in the process of in-depth semantic analysis. In all English and Uzbek proverbs on the subject of good and evil, while good is regarded as the greatest good deed, evil is shown to be the most abominable and abominable aspect of humanity, for example:

English: *A bad beginning makes a bad ending*

Uzbek: *Yomonchilik bo'lganda, qor ustiga muz yog'ar.*

English: *A good beginning makes a good ending.*

Uzbek: *Yaxshi yil – bahoridan, Yomon kun – saharidan ma'lum.*

• In English and Uzbek folk proverbs, the main function of human beings is to represent human nature, and proverbs with animal images describe mainly positive and negative human characters:

a) Positive:

- *Almost never killed a fly - Mushugiga ham pisht demaydi.*
- *Every bird likes its own nest - O'rgimchak ham o'z uyim der.*
- *Every dog has his day - Omadi kelsa, sichqon filni yengadi.*

b) Negative:

- *Fish in the air - Behuda harakat beburd qilar.*
- *All asses wag their ears - Ahmoq aql o'rgatar.*
- *All are not thieves that dogs bark at. - It hurishi – gumon tug'ishi.*
- *The cat the way to the kirn Jeach. Tulkiga rahm qilsang, Tovug'ingdan ajraysan.*

• The Uzbek version of English proverbs with animal images is the name of the same animal, not used or the absence of an animal name in general does not affect the general meaning of the proverb in both languages. So, there is no significant difference between the articles in the two languages. For example:

English: *Let sleeping dogs lie.*

Uzbek: *Do not wake sleeping dogs.*

English equivalent: *Do not press the tail of a sleeping snake.*

The English version of the proverb uses the word "dog", while the Uzbek version uses the image "snake". However, this does not change the meaning of the proverb in Uzbek.



English and Uzbek folk proverbs are studied in the field of paremiology of folklore and differ from other genres of folklore in a number of unique features. That is, the idea is expressed in the form of a clear, complete conclusion, a concise sentence, the expression of a particular sentence in a logical sequence, sharp polarity, and is able to be applied in its own and figurative senses. In addition, the proverbs show their universal nature through the predominance of such aspects as exemplary, instructive. Proverbs in Uzbek and English have long been collected. Intensive research on proverbs dates back to the 19th century, and in Uzbek folklore Hodi Zarifov, Buyuk Karimov, Gozi Olim Yunusov, Gulom Zafari; Later, scholars such as Mansur Afzalov, Akhunjon Sobirov, Zubayda Husainova, Gani Jahongirov, Rajab Jumaniyazov, Tora Mirzaev, Bahodir Sarimsakov, Malik Murodov, Ibrahim Hakkulov, Askar Musakulov, R. Zarifov collected articles and compiled them. who contributed to the citation work. Later, the internal structure of proverbs and their comparative study with other languages, that is, the translation of proverbs, began. The role of M. Abdurakhimov, H. Abdurahmanov, M. Sodikova, G. Salomov, H. Karomatov, K. Karomatova, H. Berdiyurov, R. Rasulov is invaluable. Honek, Norik, Mayder, Taylor, and Arora are some of the scholars who have done a lot of research on English proverbs. They proved the most important aspects of proverbs in science, focusing on issues such as their structure, the use of artistic means, their place in social life, and presented them in their works. Through a comparative study of the history of the study of Uzbek and English proverbs in folklore, we have seen in which language their level of study is perfect or shallow. Accordingly, issues such as the collection of articles, the study of the use of artistic means, and the presentation of universal aspects are almost the same. However, the fact that there are more works on theories of proverbs in English than in Uzbek shows that the theoretical aspects of English proverbs have been studied more than Uzbek proverbs. British scholars have not considered the comparative issues of English and Uzbek proverbs. This work has been done many times by Uzbek scholars in the Uzbek language. In order to compare Uzbek and English proverbs, Uzbek translations, alternatives and semantic features have been developed. Accordingly, the theoretical and practical aspects of the proverbs in Uzbek and English have been studied. More emphasis is placed on the semantic properties of proverbs. However, little has been done on the linguocultural aspects of Uzbek and English proverbs. In the process of analyzing the linguocultural aspects of Uzbek and English proverbs, it is very important that the language and culture of both peoples are interrelated. Accordingly, some of the articles analyzed from a linguoculturological point of view reveal their features, sometimes by the same people, sometimes by a





completely different expression. In this regard, English and Uzbek proverbs reflect all the traditions of the Uzbek and English peoples from the past to the present, and proverbs as examples of folklore are a leader in this task. In studying the peculiarities of the mentality of the Uzbek and British people, Uzbek and English proverbs can show the similarities and differences between the two people. Analyzing Uzbek and English folk proverbs thematically, we came to the conclusion that all the topics in the Uzbek proverbs can be found in English folk proverbs as well. Similar equivalents of proverbs in both languages can be found on the same topic. As a result, each proverb has its own alternative in both languages. So, the subject matter of English and Uzbek proverbs is diverse and has almost the same themes in both languages. However, proverbs on some topics may be more common in one language than in another. This is because the topics covered in many proverbs are a major part of people's lives. In the process of comparative analysis of proverbs in both languages, the mentality and national character of the people are the main leaders. Here, based on the unique mentality and traditions of the English and Uzbek people, proverbs in the language can express the national identity of people in a concise and expressive way. While the importance of family and kinship is evident in Uzbek proverbs, the strength of love for pets is more evident in English proverbs. In addition, national dishes and national costumes are also found in folk proverbs. Based on these characteristics, we can study the similarities and differences between the two peoples. In short, English and Uzbek folk sayings are the cultural heritage of these peoples. They reflect all the thoughts, worldviews, lifestyles, attitudes and beliefs of the English and Uzbek peoples. As each nation has its own characteristics, this will affect their articles as well. Even though the themes in some English and Uzbek proverbs are similar, the images in them are unique. It is these images that provide the national color in the articles. In the process of studying the semantic features of English and Uzbek proverbs, we have considered the similarities and differences between the proverbs on some topics and come to the following conclusions. Namely:

- In the process of translating English proverbs into Uzbek or Uzbek proverbs into English and providing alternative versions of articles, it is very important to keep the exact meaning. Therefore, working with proverbs requires an in-depth study of their semantic features, the original meaning of each proverb. Otherwise, the erroneously analyzed proverb may not fully convey its original meaning in another language;
- The vast majority of proverbs on hard work in English and Uzbek are semantically complementary. ;





- Many Uzbek and English proverbs on the subject of good and evil have almost the same meaning is shown to be;
- Most of the English and Uzbek folk proverbs depict animal images, the main function of which is to express human character, and proverbs involving animal images describe mainly positive and negative human characters;
- The fact that the English versions of English proverbs with animal images do not use the same animal name or do not include the animal name at all does not affect the general meaning of the proverb in both languages. So, there is not much difference between the articles in the two languages. However, the book, which we use as the main source, is based on the book "Proverbs. Proverbs. The variants of some of the proverbs in "Пословицы" do not exactly match. Therefore, by in-depth study of the semantic lingvoculturological aspects of the articles and their semantic analysis, we can correctly choose the English and Uzbek equivalents.

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