

## LINGUA-CULTURAL DIFFERENCES BETWEEN ENGLISH AND UZBEK PROVERBS

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**Abstract:** *This thesis is aimed at to explain the peculiarities of English and Uzbek proverbs, their differences according to two different nations' cultures, compare the proverbs' structures in English and Uzbek. As English proverbs contain semantic-syntactic structure, historical, cultural and structural features, it is essential to differentiate lingua-cultural differences between English and Uzbek language. In this article, such cases of these two languages are discussed.*

**Key words:** *proverb, paremiology, lingua-cultural, translation, target language, source language, peculiarities*

It would appear that nothing could be easier than writing down the definition of a proverb. "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. Proverb is a brief saying that presents a truth of some bit of useful wisdom. True proverbs and sayings that have been passed from generation to generation, primarily by word of mouth. They may also have been put into written form and proverbs help us to learn English, because they are good example of English culture and language. Because many proverbs are both poetic and traditional, they are often passed down in fixed forms. Although spoken language may change, many proverbs are often preserved in conservative, even archaic form. Therefore, it is common that they preserve words that become less common and archaic in broader society. From the perspective of language form, English proverbs and sayings are characterized by religious structure, concise form, deep moral, bold image, unique

geography and ethnic characteristics, and from the perspective of cultural backgrounds, they are associated with religious beliefs, habits and customs, fables and myth, culture and art. Therefore, it is not an easy job to translate them precisely, because these characteristics make difficulties for us to translate English proverbs and if we want to keep the original proverb's language and taste.

Moreover, because of the differences of religious beliefs, cultures, habits and customs of English and Uzbek proverbs carry on the different national cultural characteristics and information. If we don't know these cultural backgrounds, we cannot understand the English proverbs' connotation and cannot translate them precisely. To our Uzbek people with a little cultural knowledge about English, it is really difficult to understand and translate English proverbs to the target language. That's why some scholars following V.V.Vinogradov thinks that proverbs must be studied together with phraseological units. Others like J. Casares and N.N. Amosova states that unless they regularly form parts of other sentences it is erroneous to include them into the system of language, because they are independent units of communication. Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social -cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries, old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world. Proverbs may be universal, besides that they can be completely unique which only belongs to a concrete nation. For example, there are such proverbs for which we couldn't find their corresponding variants while researching in two languages and they may be linguoculturemes and may belong to this or that nations only.

For example, the English proverbs, "An unbitten guest knows where to sit. Who comes uncalled sits unserved". They indicate that if you visit without an

invitation, you are not welcome. The proverb “An English man’s home is his castle” means that in one’s own home and nobody can tell you what to do there. “Home is the father’s kingdom, the children’s paradise, the mother’s world”. It indicates that home is a place where a father makes up the rules of behavior and children obey and do everything according these rules and a mother is the first assistant of a father. They feel free themselves in their home. “Way to an English man’s heart is through his stomach.” It means that if you want to make a close relationship with an English man, you should invite him in your house in order to guest them. “In church, in an inn and in coffin, all men are equal”. All English men are equal in church, in an inn and in coffin in their life. People may have different social status, in the above mentioned three cases they are equal.

The Uzbek proverbs, “Mehmonning ketishini so’rama, kelishini so’ra “, “Mehmon otangdan ulug’ ”. The meaning of the first proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of the second proverb is that your father is very dear to you, but a guest is dearer to you than your father. So these proverbs express the hospitality of the Uzbek nation which is characteristic of them. “Bosh omon bo’lsa do’ppi topiladi.” It means that if you are healthy, one day you will overcome all difficulties and reach all your targets. “Odam taftini odam oladi.” If you have someone to listen to your problems and he/she is with you, you are not alone to overcome your difficulties you face. “Onangni otangga bepardozi ko’rsatma.” The proverb means that don’t let your mother go up to your father without a make-up. There are many proverbs about motherland in Uzbek culture, for instance, “Ona yurtim oltin beshigim”, “Vatan ostonadan boshlanadi”, “O’zbek iskab bo’lsa ham elini topar” and etc. Uzbek people feel free themselves in their motherland like a child who sleeps freely in his /her cradle. For the Uzbeks the motherland begins from home and “ostona”. The Uzbeks love their country even they are far from it, they try to find a person who is from this nation and make relationship with them.

In conclusion, While the object of lingua-cultural research is language and culture, the subject of Cultural linguistics is fundamental questions connected

with the reformative party of communication of language and culture: changes of language and its units, the cultures caused by dynamics, and also transformations in structure and changes in functioning the cultures predetermined by language realization of cultural meanings. Proverbs are one of the main ways for discovering national - cultural identity and mentality of the nations.

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