

## PROVERBS REFLECTING MORAL CULTURAL CONCEPTS IN ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT

Comparative study of proverbs in English and Uzbek languages, emphasizing this feature of proverbs, language and cultural characteristics are not disclosed today. However, this article reveals the semantic overlap that occurs between the two.

**Keywords:** folk proverbs, linguistic and cultural, comparative.

### INGLIZ VA O‘ZBEK TILLARIDA AXLOQIY MADANIYAT TUSHUNCHALARINI AKS ETTIRUVCHI MAQOLLAR

### ANNOTATSIYA

Ingliz va o‘zbek tillaridagi maqollarni qiyosiy o‘rganish, maqollarning ana shu xususiyatini ta’kidlab, til va madaniy xususiyatlar bugungi kunda ochib berilmayapti. Biroq, ushbu maqola ikkalasi o‘rtasida yuzaga keladigan semantik o‘xshashlikni ochib beradi.

**Kalit so‘zlar:** xalq maqollari, til va madaniy, qiyosiy.

### Introduction

Nowadays, the demand for learning international languages is increasing day by day. Scientific and research work aimed at studying these languages, revealing their lexical, semantic, linguistic and cultural features, and comparing them with the Uzbek language is being expressed in practice.

The place of literature, language, especially folk oral creativity, is incomparable in the formation of the ideological consciousness and worldview of the people. In English literature, as in other folk oral works, folk oral works, especially in proverbs, reflect people's life, lifestyle, customs, and attitude to their traditions. Proverbs, which are one of the factors reflecting the national values and culture of the people found, are one of the important topics of linguistics and folklore. Studying folklore proverbs and folklore in general is of great importance today.

The reason for this is the clarity of thought in the articles, the completeness of the conclusion, the conciseness of the expression, as well as the power of depth and broad meaning in this brevity and clarity. They are a reflection of the language of every nation. For



example, proverbs can be a great skill in learning about the worldview, culture, customs, traditions and art of the English people. The same applies to the Uzbek people. Proverbs cover such a large plot that it can be expressed completely in a couple of lines, sometimes in a short sentence. They find their reflection when comparing Uzbek and English proverbs culture, traditions, lifestyle, similarities and differences of these peoples, as well as linguistic and pragmatic features of these two languages. What is linguistic culture? How can it be classified? We first give a brief definition of this concept. Linguoculturology studies language as a cultural phenomenon and the subject of interrelated languages and cultures. Researcher V.N.Telia also writes: "Linguoculturalology is a science that studies the human being in a person, more precisely, the cultural factor. This means that the Linguistic Center is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon. We can compare English and Uzbek proverbs based on the subject, goals and tasks of linguistics and cultural studies. The current subject of linguocultural studies studies the cultural semantics of language signs, which are formed as a result of the interaction of language and culture, although they differ in some aspects. We have long known that every person who knows a language is a person who serves to define the cultural process. Therefore, speech signs in the language have the ability to perform the function of the language of culture.

Although many scientific works have been carried out on the grammatical, semantic and methodological aspects of English and Uzbek proverbs, the linguistic and cultural features of English and Uzbek proverbs have not yet been fully revealed. Accordingly, the main goal of this article is a comparative study of national-cultural features of articles in English and Uzbek languages. In folklore, the genre of proverbs with its wisdom, brevity, brevity, and imagery is part of folk art. We will analyze the following proverbs to confirm the above opinion. If we look at the analysis of these bilingual articles, the English proverb dogs bark, but the caravan continues, and the Uzbek proverb matches the caravan. In English, this proverb is used figuratively, life goes on even if someone tries to stop progress. But in the Uzbek proverb "a dog barks - a caravan passes" it is used in a unique and portable sense. A few centuries ago, when science and technology were not as advanced as they are now, people used to travel from one place. placing them in caravans with big camels, doing trade and traveling around the country. The caravan, which went on a long journey, witnessed various events and continued on its way despite the barking of dogs encountered on the way. road. Whether a caravan passes in front of a barking dog or a car stays put, a moving caravan will continue on its way. Most proverbs have neither transitive nor transitive meanings. This proverb has a fully portable meaning. can have a

figurative meaning in English and in Uzbek. Let's focus on the analysis of the proverb in Uzbek. faces and continues to go his way despite the difficulties. he fac es. Compared to a dog barking at a barrier, a caravan is a person who continues on its way, ignoring any problems on the road that never returns to its destination.

This English proverb is usually used in a negative sense. It means not sticking to what you hope for until you know for sure that it will happen. Because you don't know if your offer will be accepted or not. If you encounter an inconclusive result, the result may be negative. There is even a hint that he shouldn't make plans for something good before he knows for sure that it has happened. If a real effort is expected to give a reasonable result, but it may not be what you want. Always remember that you can only be sure after an accident, not before it happens. Clarity is a characteristic of the English carpet. Desires or illusions are not real. As the saying goes, don't count your chickens before they hatch, only when they are sure to hatch and live. Although this is a clear indicator of the English way of thinking, its Uzbek alternative is to cook chuchvara and open the chicken. This proverb, which is widely used by the Uzbek people, has both a specific and a figurative meaning.

The analyses of proverbs showed that, the structure of English and Uzbek proverbs mainly partially corresponds: Measure thrice before you cut once - **Yetti o'lachab bir kes**; A man can only die once - **Bir boshga bir o'lim**; Every bean has it's black - **Har zog'da bir dog'**; The moon is not seen when the sun shines - **Yetmish yulduz yarim oyga tanimas**; Complete correspondence of proverbs with numeral component is rarely observed: Two heads are better than one - **Bir boshdan ikki bosh yaxshi**; There are two sides to every question- **Har yaxshida bir ammo bor, Har yomonda bir lekin**; Two of a trade never agree - **Ikki qo'chqor kallasi bir qozonda qaynamas**; Have more brains in one's little finger than one has in his whole body - **Yuzta axmoqdan bitta aqlli zo'r**; Two blacks do not make a white - **Ikki yomon qo'shilsa keng dunyoga sig'ishmas**; Hear twice before you speak once - **Ikki marta tinglab, bir marta gapir**; The voice of one man is the voice of no one - **Bir daraxtdan bog' bo'lmas yoki yolg'iz otning changi chiqmas**; One fool makes many - **Ahmoq elchi ikki tarafni buzadi** and others.

It should be noted that similarities can be found in terms of both form and meaning, or general functions in the proverbs of different languages. Some Uzbek proverbs are functionally with English proverbs or vice versa. For example, in English language First think, then speak, this proverb's alternative equivalent in Uzbek language is **Avval o'yla - keyin so'yla**. Because this proverb has exactly the same meaning in both languages and its grammatical system is also much closer in these two language systems.

However, during the translations from one language to

another, it is difficult to find exactly the same proverbs. In this case definitions or the second adequate option is applied. It is quite tough task to find appropriate Uzbek proverbs for English proverbs or vice versa, that is why the usage of definitions or close translation does not spoil the originality of the proverbs, but it enriches them. So 'zlaguvchi nodon bo'lsa, eshitguvchi dono bo'lsin, there is not the same variation of this Uzbek proverb in English language, in this reason a close equivalent can be applied. If the speaker is fool, the listener should be wise with this translation Uzbek linguistic color will be preserved and it will be clear to everyone. The same words are used in the Uzbek proverb "Qassob moy qayg'usida, echki - jon qayg'usida" with its English translation "The butcher grieves for the bacon, and the goat - for his life will be fine". **Qizi borning nozi bor** – if this Uzbek proverb's English translation is applied as Who has a daughter that has a whim for the people of Central Asia, especially the English readers who are unaware of these customs may not fully understand it. Thus, there is not any way except using the English proverb Parents of the bride may be capricious (they can expose their own terms). Another way is finding another proverb which provides the content and the meaning of the proverb.

K.Y. Alibekov emphasized that today proverbs are being studied not only for the people as an example of oral creativity, but as a unit of linguaculture. He explained the concepts of "health" and "hygiene" in Russian, Uzbek and Kazakh languages and the comparative study leads to the conclusion that in Russian culture the concepts of "health" and "hygiene" are in great demand, but these terms are in Uzbek and Kazakh concepts equate to wealth. Now it is clear that these concepts have almost similar meanings in three different nations.

K. Tumanishvili called proverbs the "autobiographical" memory of a particular group and they are the result of the nation's historical thinking. Proverbs are national examples of form, in harmony in the minds of the nation and on the basis of the national system of thought. This naturally reflects the edges of the ethnic group. And it is built as a result of genetic information.

**In conclusion** it can be said that proverbs have many universal and national characteristics. Universal features in the structure of proverbs are the results of the historical development, the strengthening of international relations, and universal increase in values. National characteristics including national character, national spirit are characteristics of a particular ethnos. Without knowing the necessary aspects such as place of residence, history and nationality, it is impossible to understand the essence of the proverbs.

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