

## LINGUOCULTURAL CHARACTERISTICS OF PROVERBS IN TWO LANGUAGES

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### **Abstract.**

*This article is to determine the place of proverbs in culture and to study the linguistic and cultural significance and impact of proverbs in two languages, Uzbek, karakalpak and English.*

### **INTRODUCTION**

There are many languages around the world, among them Uzbek and English languages are rich potential languages. The figurative expressions of these languages is richness and richness is also reflected in the proverbs. National culture, mentality and vocabulary are shown by proverbs. The proverb, which is one of the oldest examples of folklore, differs from other genres by its short, concise, figurative and deep meaning. A proverb is a short phrase that conveys a truth or practical advice. It is typically based on intuition or personal experience. Proverbs are very rich and varied in subject matter, and can be used in their own right or in their figurative sense. Proverbs have the effect of expressing wisdom as self-evident. The same adage is repeatedly repeated by multiple persons. True proverbs are sayings that have been passed down the generations mostly by word of mouth, though they may also have been written down. A proverb is a metaphorical meaning phraseological unit that is comparable to a sentence in terms of the entire utterance that it might make in an expression. Moreover, during the communication period, their diverse expressiveness and emotiveness were plainly visible. As a consequence, proverbs will appropriately portray the state of speech. Proverbs clearly reflect a wide range of facts concerning even ordinary people's daily lives.

### **METHODS**

The systematic-structural approach based on objectivity, universality, concreteness, logical, and historical dialectical principles was used in the research. This makes it possible to see the concepts of proverbs and languages as a whole system of human society.

## RESULTS AND DISCUSSION

Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication.

The appearance of linguocultural study considerably depends on the development of philosophic and linguistic theories during the XIX-XX centuries. In the last century, a number of research works were maintained in Russia. One of the well-known books belongs to V.A. Maslova called “Введение в лингвокультурологию” (Introduction to linguoculturology)[1]. The author defines research fields and methodological basis of contemporary linguoculturology deeply in her book. Her hypothesis is valuable to be applied in nowadays’ new investigations not only about linguocultural problems, and also in other linguistic and philosophic branches.

Scientists that links to this linguistic branch make a great deal of investigations. V.N.Teliya writes that methodological basis of linguoculturology serves “semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural ligualization of mental structures” [2]. According to this idea, linguocultural study is not isolated from other scientific branches. As it is a linguistic field it assists to the other branches of language learning and develop with the help of them. In the book of Uzbek linguist U.K. Yusupov “Contrastive linguistics of the English and Uzbek languages” it is clearly mentioned that linguocultureme is a linguistic or speech unit defining one part of a culture; consequently linguoculturology is a branch of linguistics, which studies interrelation between language and culture, and conveying culture in a language [3]. Still it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society.

In the British encyclopedia of proverbs and sayings given the following definition: “Ethnolinguistic, that part of anthropological linguistics concerned with the study of the interrelation between a language and the cultural behavior of those who speak it”. [4]. According to Uzbek Proverbs and Sayings, “Each nation compresses its own experience into proverbs, but how often it coincides with the

experience of other nations. That is why it sometimes turns out that the multilingual proverbs seem to be downright scalped with each other". Linguoculturology is being developed in Karakalpak linguistics too. In 2020 Sh. Abdinazimov and X. Tolibayev published the first book in this field "Linguoculturology" in Karakalpak language. [5]

In general, this branch analyses cultural colours of linguistic units as well as it studies language through culture. Besides, linguoculturology possesses a number of following specific features:

- 1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology;
- 2) the main object of culturology is interrelation of language and culture and interpretation of this interaction;
- 3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming "the language picture of the world";
- 4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country.

Each subject or a branch of subject owns its studying object. The term "cultureme" (or "linguocultureme") is admitted to be used in scientific researches for naming the object of linguoculturology. The difference between cultureme and lexeme is recognized in its definition: cultureme is a word, phrase or even a full sentence in a language, which embraces national, social or mental peculiarities that are specific to the culture of the language.

Some scholars successfully distinguish subtypes of one language according to the types of culture layers:

- 1) literary language –élite culture;
- 2) popular language – "the third culture";
- 3) dialects and sayings – popular culture;
- 4) argot (words and expressions which are used by small groups of people and which are not easily understood by other people) – traditional-professional culture.

It is obvious that appearing and forming of proverbs, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time. The English and Karakalpak (Uzbek) languages are believed to have long history.

English has background that comes from the Latin language, therefore a huge number of English paremiologic stock have Latin bases; some of them are identical to the historical forms, some of them faced to changes in comparison with the old

ones. The Karakalpak language possesses also long background. A huge number of proverbs, sayings and aphorisms are considered as a great wealth of the Karakalpak culture. The main sources may be classified as followings: some characters from religious sources and the borrowed translations (mainly from the Arab, Turkish, Kazakh and Russian languages). Moreover, there are some proverbs that come from sayings created by the mass media (TV, radio or social nets), expressions of films and songs, and even advertising slogans in all languages including English and Karakalpak (Uzbek). However, they need some time to become or to form new proverbs as well. Let's compare this kind of proverbs in compared languages:

A man is known by the company he keeps. – Dostuñniñ kim ekenligin ayt, seniñ kim ekeniñdi aytaman. Do'sting kimligini ayt, sening kimligingni aytaman (Tell me your friend, I shall tell who you are).

In these proverbs it is said that man's qualities are determined by what kind of friends he has. In semantic point of view, these two proverbs seem identical, but their pragmatic features are different: the English proverb is usually used in more formal and literary styles, in its turn the Uzbek one is mostly applied in colloquial speech.

There is no better looking-glass than an old friend. / The eye of a friend is a good mirror. – Dos jilatıp aytadı, dushman kuldirip aytadı. Do'st achitib gapirar, dushman kuldirib (A friend tells bitter (truth), an enemy sweet (lie)).

These proverbs say that a true friend tells reality even you do not like it and they should tell you your mistakes or bad character, while enemies deceive you with sweet words in order to be liked or find your weak point. In English proverb the lexeme of mirror (= looking-glass) is used. The Karakalpak and Uzbek equivalent of this proverb has the stylistic device of oxymoron (friend – enemy, bitter – sweet).

A friend in court is better than a penny in purse. – Baylıq baylıq emes, birlik baylıq. Boylik boylik emas, birlik boylik (Wealth is not wealth, solidarity is wealth).

### CONCLUSIONS

This is an expression of thoughts that people have come through centuries of experience. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves some certain features of historical development and the culture of people.

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