
LINGUISTIC AND CULTURAL ANALYSIS OF ENGLISH AND UZBEK PROVERBS.

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Abstract.

In this article the author discussed linguistic and cultural analysis of English and Uzbek proverbs. Clarified and detailed conclusions from the work and research of famous writers, scholars and scientists on the sphere of proverbs' cultural and linguistic analysis, their role, importance in human life were mentioned in this article.

Keywords.

Proverbs, cultural analysis, linguistic analysis, structural features, types of classifications, M.Z.Sadriddinov, Alisher Navoiy, comparison.

Introduction. From the point of view of linguistics, proverbs are studied as a whole. For example, one of them M.Z. Sadriddinova's latest studies³⁴ is devoted to the lexicon of proverbs. Proverbs are being studied as one of the language units in the form of a stable combination. As one of such studies, the dissertation on the topic "Linguistic position and spiritual methodical application of proverbs" written by

B. Jorayeva is of great importance. In this scientific research work, B. Jorayeva tried to shed light on the similarities and differences between proverbs and sayings, as well as signs between proverbs and sayings from the point of view of linguistics. There are also many scientific works and books dedicated to the study of proverbs from a linguistic and cultural point of view. Language, as a part of culture, is inextricably linked with it. Nowadays, peoples, people, political, economic,

³⁴ Sadriddinova M. Z., O'zbek maqol va matallari leksikasi.-T.: 1984, 128-bet.

cultural, scientific relations between countries, international, cultural, communicative aspects reflect the relationship of different languages to each other

and the culture of the language as well as national characteristics within the framework of linguistics. By the end of the 20th century, as a result of researching the issue of language and culture, a new field of linguistics, the direction of linguoculturalism, developed sharply.

Materials and methods. Linguistics is one of the special scientific fields that reflects the interrelationship of language and culture, the phenomena of its formation, the connection of language and culture. In addition, proverbs taken from two or more languages that reflect the same meaning do not correspond to each other in exactly the same way. It is a difficult task to translate phraseology, proverbs and sayings that exist in one language into another language, to find their suitable alternative or equivalents. The reason for this is that it may not suddenly occur to someone to translate them or find a suitable variant. Examples of this include:

After dinner comes the reckoning. Ovqat yemoqning to'lovi ham bor.

Anger is a short madness. G'azab – qisqa muddatli telbalik.

Apple-cart, To upset the. Olma ortilgan aravani ag'darish.

Beauty is in the eye of the gazer. Chiroy sevishganlarning ko'zida bo'ladi.

Linguists, literary critics, folklorists, ethnographers, paremiologists and other experts in various fields are conducting research in the field of proverbs and idioms, and this field is one of the most fruitful areas for research. Of course, this is true, and there are several reasons for this. First of all, proverbs are concise in form, and although they are simple, they are very convenient to be considered in terms of research. In addition, proverbs are a semantically, i.e., a completely finished text in terms of meaning and structure, and the text, which is considered to be a very high-level field of linguistics, has not failed to attract the attention of linguistics.

Results. Proverbs that exist in the same language, or even in languages that are close to each other or, on the contrary, are not related to each other at all, belong to the same or similar logical type, and may reflect the same elements or symptoms. That is why they directly relate to semantics and semiotics in terms of meaning and logic³⁵. Therefore, the formal structure of proverbs can be studied as a syntactic tool in the field of grammar. We can call these and similar considerations and conclusions axiomatic conclusions, they are not trivial conclusions. In this case, the

³⁵ Даль В.И. Пословицы русского народа. -М.:1984,р.:37

main task of research scientists is to express the extent to which these conclusions are correct and whether proverbs are related to each other or, on the contrary, how far they are from each other based on different language circles. In addition, it should be said that by the end of the 80s, about 13 thousand proverbs were published in alphabetical order by the staff of the Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of Uzbekistan. These examples can show not only the rare and great cultural heritage of the Uzbek and British nations. We can say without a doubt that few nations in the world have such a rare treasure. It is known through life experience that one of the writers or poets, at least the poet who is the devil of the world of poetry, can create about nature in a unique and unrepeatable way. It can be said without a doubt that not all peoples of the world can have such a unique and huge vocabulary. As a result of life experiences, we can say that poets can write many poems and songs that are pleasing to people by being inspired by various life processes or means, giving in to passion, but it is important for them to capture people's minds and hearts from the point of view of artistry. It takes several years to become a slave, to be applied in life processes. Collecting proverbs, identifying them, and putting them into a collection is considered one of the tasks that requires a lot of time and effort.

Discussion. In terms of classification of proverbs, that is, not only Uzbek and a number of foreign linguists showed enthusiasm and developed the following methods:

- Alphabetical classification, in which the collection of proverbs is sorted according to the sequence of letters in the alphabet. The advantage of this method is that the user can quickly and easily find the proverb he needs from the collection. However, this type of classification also has a drawback, that is, proverbs are not presented in a thematic sequence, which can create a lot of difficulty and inconvenience for the user.

- Description in the order of topics, this type of classification is more complicated

than alphabetical classification, and also differs in perfection. In this type of classification, proverbs are divided into specific thematic groups, and proverbs belonging to each topic are given in alphabetical order within this group. Collections of proverbs categorized in this way are convenient according to the method of use, and besides, they represent the thematic framework of the stock of folk proverbs and are of great importance in all respects. We can say that it has practical and theoretical importance.

- Proverbs are also classified according to their direct meaning conveyance or figurative meaning conveyance. The semantic characteristic of any proverb can change over time: proverbs that were previously used in their meaning lose their meaning over time and become portable. can be used in According to this feature, proverbs are divided into 3 groups:³⁶

- a) used according to its original meaning;
- b) proverbs that are also used figuratively, i.e. literally;
- e) proverbs used only in the literal sense.

Conclusion. In general, on the basis of this type of grouping, it is necessary to identify and find the spiritual, i.e., semantic changes that appear in the nature of most of the folk proverbs over time, in addition to the extent to which each proverb is influenced by the laws of time and space and allows you to determine whether or not you can meet the requirements.

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³⁶ Узбекские народные пословицы, поговорки и загадки.-М.: 1985, -С.86.