



## THE LINGUACULTURAL ANALYSE OF SOME TYPES OF PROVERBS

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**Annotation:** In this article, some paremiological units in English and Uzbek have been studied on the basis of comparative analysis. In the articles of the two ethnoses, the cultural symbols reflected in the language of the peoples are analyzed on the basis of factual examples.

**Keywords:** language culture, paremiological units, lacunae, comparative analysis, translation problems.

Linguocultural issues related to the concept of language and culture, which are currently attracting the attention of everyone in linguistics, have been studied by most linguists, but have not been fully resolved. This article is noteworthy for the fact that the new field of linguistics is focused on linguoculturology and the translation of articles. Before reviewing the analysis samples, it is necessary to study the following explanations.

While culturology studies a person's self-perception of social and cultural life in terms of its nature, society, history, art, and other areas, linguistics reflects and records language in the form of mental models of the linguistic landscape of the world. learns the human worldview. The subject of linguoculturology is a language and culture that are closely interconnected and communicate.

Linguoculturology is a new field of linguistics formed at the intersection of culturology and linguistics. Linguoculturology studies the relationship between culture and language, their interactions, and the forms of folk culture reflected in language.

Linguoculturology is closely related to ethnolinguistics and sociolinguistics. Even according to VN Telia, linguoculturology is an integral part of ethnolinguistics part of However, both linguoculturology and ethnolinguistics are separate disciplines. Human culture is a collection of different ethnic cultures that meet the same need through different iodines. Ethnicity, including how people work, how they rest, how they eat, how they talk, etc., in different situations. everywhere.

According to N. Tolstoy ethnolinguistics is to reveal the folklore and stereotypes of the peoples of the world. Following the same rules in the translation of proverbs, translation analysis can be performed using the following examples.

*“East or West, home is best”*. The proverb is expressed the love towards ones own hometown, motherland, and family according to the traditional viewpoints of the nations of English speaking countries, but in other sight, the meaning is reflected as *“O’z uying o’lan to’shaging.”* So, we have to find the equivalent for the proverb because according to some rules of translation we cannot translate them word by word we have to match them as paying attention linguacultural approaches. So according to the approach the meaning of the proverb is one to one. *“After dinner sleep a while, after supper walk a mile”* The proverb is explained to live a healthy life by the using of the words that is given a signal, such as *sleep a wile* and *walk a mile*, and in Uzbek it means *“Sport sog’lik garovi”* For the proverb also we have to find the equivalent to match them as paying attention linguacultural approaches too. In English *“Knowledge is better then riches”* in terms of form and function can be equivalent to the Uzbek proverb. *“Bilim boylikdan afzaldir”*, *“Live and learn”* is alternative to

“Beshikdan qabirgacha ilm izla<sup>1</sup>“, which comes from the habits of Uzbek nations. Linguists say that although the meaning of each in the proverbs is clear for translation, it can be difficult to translate in holistic manner. If it translated literally, it is impossible to fully understand the meaning and symbolic meaning of paremiological units. Such kind of problematic situations, the answer can be found in this article. “*A little education is a dangerous thing*” translation is “*Oz bilim xayfli narsadir*” and the equivalent is “*Bilmas tabib jon olar*”. “*Choose your friends like your books, few but choose*” translation is “*Do’stingni kitoblardek tanla, oz, ammo sodiq.*” and the equivalent is “*Do’sting nodonidan dushmanning donosi yaxshi.*” “A clause mind is like a clouse book” translation is “*Ilmsiz odam o’qilmaydigan kitobdir*” and the equivalent is “*Bilimsizning ko’zi yumiq*” In addition to this, there are many differences and similarities in English and Uzbek proverbs, so they are following:

According to British tradition, a married couple immediately separates from their parents and begins to live separately. It is known that in the Uzbek people, several generations can live in a common yard (house) at once. Westerners do not understand community. The British consider this approach to be a violation of privacy: *No roof can cover two families* (Ikki oila birga yashay olmaydi). Uzbeks through their proverbs, Baraka - in the majority; It is said that the pot does not boil alone in the house.

Some English proverbs take into account the geographical location of relatives, because the farther a relative lives, the closer the spiritual relationship is: *Love your relations but live not near them* (Qarindoshlaringni sev, ammo ularga yaqin yashama). In the Uzbek nation, the opposite worldview, that is, relatives who do not see each other, move away: If you go, you are a relative, if you do not go, you are a stranger.

There were no proverbs about women with children among the English paremis. The Uzbek people value a woman with children, and a woman's beauty depends on her child: a woman with children is a flower woman, a woman without children is a widow; Beautiful with a lamb, with a female baby. Some ancient English proverbs about women refer to the beating of women: *Women, like gongs should be beaten regularly* (Ayollarni bong urgandek muntazam urib turish kerak) There is no direct instruction in Uzbek narratives about beating women. Some proverbs suggest that bad, ignorant, thieves, including women with negative traits, should be beaten: *Nodonga kaltak — donoga ishorat; O’g’ri o’ziga o’rtoq tilar, yomon o’ziga kaltak tilar.* Among the English proverbs we did not face like words *sister-wife* (kundosh). In Uzbek narrations, kundoshs are compared to pain, stone, tears, quarrels, calamities, fire, beatings, and grief: *Kundosh – boshingda tosh, ko’zingda yosh*<sup>2</sup>. In English dictionaries we did not face like words father of the son-in-law, father of the daughter-in-law (quda), sister-in-law (ovsin).

But, in Uzbek we faced more than English (*Qizli uy qudasiz bo’lmas; Ovsinlar inoq bo’lsa, og’a-inilar chinoq bo’lmas*). The British are very strict with their children. But they are kind to animals. Instead of a child on the streets, they carry puppies in their arms and consider their dog a favorite member of the family. Hence their lifestyle *Love me, love my dog* (Meni sevsang – mening itimni ham sev) the proverb is absorbed. When children grow up, get married, and have children, they treat their children the same way. Children are reluctant to send their parents to a nursing home. Uzbeks have the opposite opinion. According to the proverb: *Otasini og’ritgan el ichida xor bo’lar, onasini og’ritgan parcha nonga zor bo’lar*<sup>3</sup>.

<sup>1</sup> Нармуратов З. Қисқача икки тилли илм-маърифат паремиологик луғат. – Тошкент, “ADAST POLIGRAF” 2020. – 84 б.

<sup>2</sup> Ўзбек халқ мақоллари: [2томлик]. Масъул муҳаррирлар: Т.Мирзаев, Б.Саримсоқов. Том 1. – Тошкент, «Фан», 1987. – 368 б.

<sup>3</sup> Ўзбек халқ мақоллари: [2томлик]. Масъул муҳаррирлар: Т.Мирзаев, Б.Саримсоқов. Том 2. – Тошкент: Фан, 1988. – 372 б.

In the United Kingdom, corporal punishment, such as beatings, has been used in the upbringing of children in special cases: *Spare the rod and spoil the child* (Xipchinga rahming kelsa, bolani buzasan); *The rod breaks no bones* (Kaltaklashdan suyagi sinmaydi). Uzbek proverbs do not provide for direct corporal punishment of children, but warn that only bad children can be beaten: *Yaxshining qurboni bo'l, yomonni kaltaklab ur; Kaltak bilan ayiq mulla bo'lar*.

In some nations, including Uzbeks, boys are considered superior to girls: *Qiz tuqqanga muz tug'ar, ul tuqqanga kun tug'ar*. Bu yo'nalishda inglizlarning dunyoqarashi va fikrlari boshqacha: *My son is tu son till he gets him a wife, but my daughter is my daughter all the days of her life* (Mening o'g'lim uylanganicha meniki, qizim esa doimo meniki). The distinctive features of the semantic plan of English and Uzbek proverbs are the history of the English and Uzbek peoples, the rules and regulations adopted in both societies and obeyed for centuries, the different mentality, and the different material and spiritual cultures. economy, social and family life, adherence to different religions, life and relationships, national feelings, customs, geographical location of the countries where the languages are spoken.

#### **The list of used literature.**

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