

# SIMILARITY AND UNIQUENESS IN THE LINGUOMENTAL AND COGNITIVE SPACE OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

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## Abstract:

The purpose of this article is to examine the linguistic and cultural aspects of proverbs in Uzbek and English, as well as to investigate the interdependence of language and culture based on similarities, mentality, and customs while analyzing proverbs.

**Keywords:** proverb, linguistic, mentality, culture, equivalent.

## INTRODUCTION

The origin of proverbs varies from society to society due to differences in the culture of the various ethnic groups. As one of the Uzbek writers M. Jorayev noted, "Proverbs are a kind of linguistic tool, a rhetorical device by which people try to get other members of their culture and society to see the world and behave in general."<sup>1</sup> This means that proverbs express the purpose of expressing the truth in common sense and practical experience based on simple and clear, well-known and repeated popular sayings. They are used for their rhetorical, allusive, ironic and reflective, potential meanings. Finally, from a research point of view, proverbs are a mirror that clearly reflects the cultural experience of a people in a particular region.

## MATERIALS AND METHODS

As they express the culmination of many centuries of life experiences, constant daily observations in the form of a complete thought, proverbs are dominated by the diversity of meaning of each word, the stability of expressions, and the stability of form. However, their range of meaning changes depending on the context. As a result, paying close attention to each word in the proverb is essential. They contain words that may have previously had entirely different meanings.

The majority of proverbs are instructive in nature and provide profound philosophical insight into a wide range of real-world phenomena. Proverbs guide people, teach them to distinguish between right and wrong, and teach them to live their lives in a way that promotes positive relationships with others.

<sup>1</sup> M. Jo'rayev. Xalq og'zaki ijodi.2000: 177-ma'ruza

To find the equivalent of proverbs from one language to another, use the methods and measures listed below:

1. analytical, synthetic, analogical and observational methods; deductive-inductive, inductive-deductive and classification methods of methodically describing research objects;
2. contrastive method of proverbs of folk pedagogy from the point of view of comparative approach in determining similes and opposites of studied phenomena;
3. the method of comparative frontal and fragmentary analysis of original works and equivalents used to justify the raised theoretical considerations

## RESULTS AND DISCUSSION

The proverbs of each country are created from each other depending on their history, and the ways of expression of people differ from their lifestyles. Among them, there are similarities between English and Uzbek proverbs. This relationship becomes clear when we analyze the proverbs in different ways.

We analyze them in the following ways:

**1. Morphological analysis**, i.e. similarities and differences in shape. In the following examples, Uzbek and English proverbs are formally identical.

**“As clear as day” – “Kundek ravshan”;**

**“Health is better than wealth” – “Sog‘lik oltindan qimmat”;**

**“A sound mind in a sound body” – “Sog‘lom tanda sog‘ aql”.**

**2. Lexical analysis**, that is, the structure of proverbs and the meaning of the words are different, but the lexical meaning is the same.

**“The early bird catches the worm” – “Erta turgan kishini, Xudo berar ishini”**

If this proverb is translated word for word into Uzbek, it does not make any sense, but the structure of the proverbs is also different. But the meaning and content are exactly the same. This shows that the two languages are linguistically and linguistically similar. This example clearly shows that the Uzbek people believe that getting up early brings blessings.

**3. Stylistic analysis.** From this analysis, the methods of using different word groups in proverbs are considered.

**“Promise little, but do much”** - in this proverb, the expressions little and much form a stylistic situation. The content is fully revealed with the help of antonyms. It is the same as its equivalent in Uzbek.

**“Kam gapir ko‘p ishla”** in terms of content, when we compare both proverbs, both of them have formed antonyms with the help of idioms.

**“Better an open enemy than a false friend”**

In the above proverb, enemy and friend form an opposition. Expresses the full meaning through the words enemy and friend. Like Uzbek folk proverbs, English folk proverbs are one of the most widespread genres of English folklore. It often shows common aspects similar to Uzbek proverbs in terms of structure, folklore study, and other aspects.

We can clearly see the differences between them in parsing. One of the first differences is the parsing used between the two languages. Many English proverbs often use animal images to express human nature:

***“Curiosity killed the cat” – “Ko‘p bilsang kam uxlaysan”,***

***“The early bird catches the worm” - “Erta turgan ish bitirar, Kech turgan ko‘p turtinar”,***

***“While the cat’s away, the mice will play”- “Sulaymon o‘ldi - devla qutildi”***

In contrast, Uzbek proverbs express beautiful images of human lifestyle without taking the image of animals. For example:

***“O‘xshatmasdan uchratmas”*** (They would not have met when they were not alike).

***“Avval o‘yla - keyin so‘yla” - “First think than speak”,***

***“Sabrning tagi sariq oltin” – “Good things come to those who wait “***

***“Birds of a feather flock together”– “O‘xshatmasdan uchratmas”*** (They do not meet who do not look like each other).

The behavior of birds is used as an analogy for human friendship in the given English proverb, whereas an elliptical structure whose identity is unknown is used in Uzbek. This can be found in almost every Uzbek proverb. The most intriguing fact is that proverbs in two languages originated with the Arabs of the 16th century.

***“A man is known by the company he keeps” – “Do‘sting kimligini ayt, sening kimligingni aytaman”*** (Tell me your friend, I shall tell who you are).

According to these proverbs, a person's qualities are determined by the type of friends he has. These two proverbs appear to be semantically equivalent, but their pragmatic features differ: The English proverb is typically used in formal and literary contexts, whereas the Uzbek proverb is more commonly used in casual conversation.

***“There is no better looking-glass than an old friend”***

***“The eye of a friend is a good mirror” – “Do‘st achitib gapirar, dushman kuldirib”*** (A friend tells bitter (truth), an enemy sweet (lie)).

According to these proverbs, a true friend will tell you the truth even if you don't like it, and they should point out your mistakes or bad character, whereas an enemy will trick you with sweet words to like you or find your weakness. Both of these English proverbs use the lexeme mirror (= look-glass). Mirrors have long been used as symbols in English. In Snow White, for example, the mirror is a mental beauty that hides a false image. The Uzbek version of these proverbs uses the stylistic device of oxymoron (friend - enemy, bitter - sweet).

***“A friend in court is better than a penny in purse” – “Boylik boylik emas, birlik boylik”*** (Wealth is not wealth, solidarity is wealth).

These proverbs' main point is that friendship is more valuable than money or real wealth. The presence of the word "penny" demonstrates that it is of English origin. Friends are more valuable than pennies in English culture, and being a friend is equivalent to real wealth among Uzbeks.

**“ It is good to have some friends both in heaven and hell” – “Do‘sting yoningda bo‘lsa, ishing oson bitadi “** (While your friend is with you, you solve your problem fast).

Because the words "heaven" and "hell" are also religious and semantic opposites (antonyms), the English proverb has a strong expressiveness and poignancy. The presence of words in this proverb represents linguistic, cultural, and pragmatic characteristics. Because the Uzbek proverb is figurative, it has a simpler structure and a more direct meaning than the English one.

**“Be a friend to thyself and others will befriend thee” – “O‘ziga boqmagan, o‘zgaga yoqmas “** (If one does not pay attention to himself (his character or behaviour), others do not like him).

The proverb contains Old English word forms ("thyself", "befriend", "thee"). This demonstrates that the folk proverb has been in use since antiquity and is still widely used today. Both of these proverbs mean that a person will have many friends if he respects himself and avoids evil.

**“Friends are made in wine and proved in tears” –“ Do‘st kulfatda bilinar“.**

The words "wine" - happiness - and "tears" - sorrow - are used metaphorically in this English proverb, whereas the Uzbek version uses a shorter structure.

Proverbs sharpen people's minds, make their speech clear and impressive, teach them how to choose the right path in life, correctly solve life's riddles and problems, and provide valuable advice on all major and minor issues. In general, the subject of proverbs created by mankind is broad and diverse, ranging from the most complex social problems to the smallest family traditions, from moral norms to minor flaws in human character, from philosophical worldview to animal characteristics [3].

## CONCLUSION

A proverb is a form of folk art. It is a wise age, short, figurative, grammatically and logically complete, a phrase with a deep meaning. Proverbs, which have a consistent, reliable, and widely used rhythmic formula, arose from people's centuries of experience. Proverbs reflected people's life-related observations, attitudes toward society, history, spiritual state, ethical and aesthetic feelings, and positive qualities. Over the centuries, people have preserved concise and simple poetic form.

This paper investigates the semantic and linguistic-cultural characteristics of English and Uzbek proverbs. It is demonstrated by identifying the equivalents of some proverbs in other languages and explaining their differences, similarities, and opposites in English and Uzbek. The findings and examples in this article help distinguish some differences in the meanings of proverbs in English and Uzbek.

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