

## NATIONAL AND CULTURAL PROVERBS IN ENGLISH AND UZBEK LANGUAGES AND THEIR UNIVERSAL FEATURES

**Nazarova Gulbahor Pirmanovna,**

*Senior teacher of Bukhara State University*

**Rokhila Bafoeva**

*2<sup>nd</sup> year of master degree student of*

*Bukhara State University*

**Abstract:** *In this article the author discussed national-cultural and universal features of the proverbs in Uzbek and English languages. Clarified conclusions from the work of famous writers and scholars on proverbs and the role and importance of proverbs in human life were mentioned in this article. During the comparison of the proverbs, the differences and similarities between them were found out. And the author developed a clear theoretical framework for the role of proverbs in English and Uzbek cultures.*

**Keywords:** *Proverb, Alisher Navoi, Furkat, Zavkiy, Lutfiy, grammar, comparison.*

A proverb is the unity of the spiritual culture created by the people from the ancient time. Let's take a look at the myths that remain in the memory of mankind, or the primitive ideas and concepts in the depths of long history, they were the initial forms of the proverbs which described the observations of the humanity and the reflection of the thinking experience in the past. The same can be said for both English and Uzbek proverbs as the product of scientific and artistic thoughts that has been collected and refined over thousands of years and emerged among the people, elaborated and spread from generation to generation as one of the spiritual heritages. Having been created and used for ages, these proverbs are still widely applied as the example of wisdom, and contain the great educational importance. Such proverbs and sayings are a precious treasure of the spiritual wealth of every nation.

Poets such as Alisher Navoi, Bobir, Muqimi, Furkat, Zavqi, Lutfi and other writers used proverbs and sayings in their literary works to make the public understand them easily. Writer M. Gorkiy also praised the importance of the proverbs: "The great wisdom is in the simplicity of the word. Although proverbs and songs are mostly short, but they can contain thoughts and intuitions that match the content of whole books".

In-depth analysis of proverbs and their national-cultural diversity and the study of modernity through the reflection of universal values is an essential issue in linguistics. By comparison, we can see that all the languages in the world have their own characteristics and it is one of the phenomena that distinguishes different languages. But it is known that language learners study a foreign language with the comparison of their mother tongue based on the relations of two distinct languages. These languages are connected

under the certain categories. These categories include grammatical categories, lexical-semantic categories, functional categories. Thus, generalizing categories ensure the universality of languages. Since proverbs are a unique linguistic unit found in every language, they also have in common in terms of their features. According to G. L. Permiakov :” Generalization of different or similar cases ca be found in the proverbs of every nation”. This uniformity in proverbs provides universality and in many cases have a special logical meaning. It can be said that the sphere of proverbs is associated with world civilization, and it is absolutely wrong to say that proverbs belong to only one nation. The universality of proverbs is a key aspect of paremiology and it generalizes similar and identical situations in proverbs, and even in non-related languages, regardless of their history or ethnicity.

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.

There are some English proverbs given with their equivalents in Uzbek language:

Pigeon's milk	Anqoning urug’i
Every dog is a lion at home	Har kim o’z uyida bek
All bread is not baked in one oven	Besh qo’l baravar emas

No pleasure without pain

Gul tikansiz bo'lmaz

If something is rare, expensive, unimaginable in this case the English say "Pigeon's milk" (pigeon's milk), Russians say "Птичье молоко", Uzbeks say "Anqoning urug'i" (the legendary bird's egg). The English and Russians call the representatives of the noble community as "Blue blood", "Голубая кровь". In the Uzbek imagination, they are "oq suyak" (white bones). When there is no point in concealing a well-known secret, Russian people say "Шила в мешке не утаишь", Uzbeks say "Oyni etak bilan yopib bo'lmaz" (You can't cover the moon with a skirt). In order to say that everybody is not the same the English use this proverb: "All bread is not baked in one oven", and Uzbeks say "Besh qo'l baravar emas" (Five hands are not equal).

It is known that each nation has its own beliefs, national identity, its own fantasy, images. The same is true for the proverbs and sayings of W. Shakespeare.

Although the people of the world speak different languages, but their ways of thinking are the same.

E. V. Kukhareva researched Arabic and Russian proverbs and came to the conclusion that most proverbs have in common with the subject and the circumstances.

The term "universal" is derived from the Latin word "universalis", means "general" and has features in almost all languages. Universals come in two forms: deductive universals - such language features occur in all languages and are clearly expressed. These universals include the use of different structural types of sentences. The second form is inductive universals and they are available in almost all popular languages. In conclusion it can be inferred that the definition of proverbs is relevant to all cultures and that they should satisfy the nations. For example: **Love and cough cannot be hidden - Muhabbat va yo'talni yashirib bo'lmaydi va Kasalni yashirsang, isitmasi oshkor qiladi.** The first one is related to the English national culture and the second is the phrases of the Uzbek national culture, but they make sense the content is almost the same, which means if you hide the patient, the fever is revealed. Different languages and the universality of national culture is evident in these proverbs.

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.

#### REFERENCES:

1. Пермяков Г.Л. Основы структурной паремиология. – Москва, 1988
2. Кухарева Е. В. Типологически-универсальное и национально специфическое в арабских пословицах и поговорках. Ч.2.- М.: РУДН, 2003.
3. Алибекова К. Е. Обучение трюкоязычных студентов медицинской лексики и пословицам русского языка с базовыми концептами “здоровье”, “гигиена”. – Ташкент, 2006.
4. Tumanishvili. The specific and the Universal in the Proverb Genre / Rustaveli Institute of Georgian Literature. Volume1, 2007.
5. Mirzaev T. O'zbek xalq maqollari.- Toshkent: SHarq, 2012.
6. Yuldashevna, M. M. (2019). THE INTERPRETATION OF THE CONCEPT "KNOWLEDGE" IN ENGLISH LITERATURE. European Journal of Research and Reflection in Educational Sciences Vol, 7(10).
7. Maxliyo, M. (2019). REVIEW OF THE SCIENTIFIC TRANSLATION PROBLEM. So'z san'ati xalqaro jurnali, 1(5).
8. Surmanov, S., Tuyevna Akobirova, S., & Alisherovna Rasulmukhamedova, U. (2020). PECULARITIES OF IMPLICITNESS IN ARTISTIC TEXT. Theoretical & Applied Science, 2, 158–161.
9. Dilsuz, Z. (2019). EFFECTIVE TEACHING OF THE ENGLISH LANGUAGE BASED ON THE COMMUNICATIVE-CUMULATIVE METHOD IN THE PROCESS OF EDUCATION USING MODERN TECHNOLOGIES. So'z san'ati xalqaro jurnali, 1(5).
10. Bazarova N. et al. The basis of the word “heart” to become a poetic image //Journal of Advanced Research in Dynamical and Control Systems. – 2019. – Т.
11. – №. 7. – S. 982-99