



## SEMANTIC AND LINGUO-CULTURAL FEATURES OF ENGLISH AND UZBEK PROVERBS WITH THE CONCEPT OF NATURAL PHENOMENA

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### ABSTRACT

*Each language has its own stock of proverbs, and proverbs in the same language today reflect every age and time. Proverbs appear before us as observations of everyday life, constitute a folk philosophy life, and give insight into human behavior and character. This article is devoted to the analysis of the semantic and linguocultural features of some English and Uzbek proverbs related to natural phenomena. The equivalents of some proverbs in the target language are given for their interpretation in another language in order to identify several important innovative ways of translating and comparing their features in English and Uzbek. The results and examples of this work can help to identify some differences in the meanings of English and Uzbek proverbs about the weather and to learn their linguistic and cultural features.*

A proverb is a well-known, repeated and specific saying with a complete statement; they express the truth based on the common sense or practical experience of people. The outstanding linguist W. Mider in his book defines the proverb: "A proverb is a short, well-known saying among the people, containing wisdom, truth, morality, traditional views in a metaphorical, stable and memorable form and being passed down from generation to generation." It can be seen from the definition that proverbs are usually based on metaphor and have a figurative meaning.

Although some scholars give many definitions to the concept of a proverb, Mieder's definition is considered the best among them. Because the proverb is a simple unit of language, it is a ready-made sentence, which is given a metaphorical meaning by the words of wisdom or the traditional thoughts of a people or nation. In addition, they were created not only by man in a short period of time. A proverb is a product of a certain people as a folk saying for a considerable long time. They are passed down from generation to generation as frames or models of typical situations in human life. C. C. Doyle suggests examining



them as minimal vernacular poems in literature, as they enliven dialogue or give poetry or prose expressiveness and emotion in various ways. Folklore and linguistics study proverbs as their objects. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) noted in their works that the main reason for studying proverbs in folklore is their traditional character. Undoubtedly, folklore units are traditional and repetitive; like N.R. Norrick points out that they are "regarded as unauthored, without sources, and also as unliterary, uneducated". Proverbs possess these features, but not completely. However, they are also studied as a folklore unit and differentiated from proverbs, clichés, idioms, aphorisms, wellerisms, superstitions, maxims and slogans. Linguistics also distinguishes proverbs from idioms and phrases; in addition, analyze them as sentences, sentences, colloquial turns, speech acts, etc. A proverb is considered as a phraseological unit with a figurative meaning in linguistics and is equated to a sentence for a complete statement that they can form in speech. At the same time, their various expressiveness and emotionality are clearly noticed in the process of conversation. Therefore, proverbs can visually represent the speech situation. The study of proverbs has applications in a number of areas. However, proverbs have their own area of study - "paremiology". A number of scientific studies have been carried out in this area or in connection with it. However, there are many questions that remain to be analyzed and determined by scientists. Comparison and opposition of proverbs from different languages gives interesting and valuable scientific results. This work is aimed at studying the semantic and linguocultural

features of proverbs in two languages: English and Uzbek, which do not belong to the same language family. In addition, this article is illustrated with proverbs about friendship in these two languages, which were mentioned above. It is clear that proverbs depict almost a lot of details of everyday life, even of ordinary people. Many linguists have proposed a method for considering proverbs as culturological texts, based on the linguocultural level of the language and culture as its main structural unit. It is assumed that the term "linguoculturology" has been used as a separate linguistic direction since the beginning of the last twentieth century. This direction studies the relationship of language and culture, mutual influence on the development of culture and language, their relationship with social life, psychology and philosophy. Because the language cannot exist without the culture of the nation, and the culture also cannot exist without the language. Cultural linguistics is one of the main areas of linguistic research, it deals with various issues related to the linguistic spirit and cultural diversity of the nation. Covers various national-cultural ideas and theories of conversational structure. This branch studies the national spirit, which is reflected in the language. It is related to other studies such as philosophy, logic, sociology, anthropology and semantics; and covers national-cultural knowledge through verbal communication. The emergence of linguoculturology largely depends on the development of philosophical and linguistic theories during the 19th-20th centuries. In the last century, a number of research works were carried out in Russia. One of the famous books belongs to V.A. Maslov entitled



"Introduction to linguoculturology". In his book, the author deeply defines the directions of research and the methodological basis of modern linguoculturology. Her hypothesis is valuable for application today.

1.If you see grass in January, lock your grain in granary. Chillada maysa ko'rsang , xirmoningni qulflab qo'y.

This weather lore has the form of zero conditional, which ought to express some kind of general truth. The name of the month - Janiveer is a preceding form of January of Anglo-Norman origin (Oxford English Dictionary).

2.The month of January is like a gentleman (as he begins, so he goes on). Qishning kuni qirq turli qirqisida qiliqsiz .

This weather lore is one of the better-known. Porter (2011: 99) explains that the meaning of Kalends is "first days". Originally, it was a Roman New Year's festival. The saying follows a typical scheme: "If A, then B." It claims that the winter weather will come anyway but later. As the forecast probably emerged from a longterm observation, it could be considered accurate.

3.When oak trees bend with snow in January, good crops may be expected.

This lore is in form of a simile. Inwards clarifies that the gentlemanlike behaviour means that January goes on as he begins (1898: 13). Perhaps the weather lore does not have a counterpart because neither language used the word gentleman in the past. Nonetheless, there was no semantic

equivalent found either, which suggest that there is a difference in the character of January in England and central Europe.

In general, legends about the weather in January warn against unusual weather. This means that if January is warmer, grass grows or it rains instead of snow, this should negatively affect the summer weather, and therefore the crop. On the other hand, if it snows or is cold in January, mushrooms, wine, crops, fruits and vegetables are predicted to be abundant in their season.

It is recognized that the structure of a sentence with an elliptical subject is characteristic of almost all proverbs of the Uzbek people. In addition, by the interesting fact that both proverbs above are of Arabic origin (XVI century). There are many synonymous words and phrases in the language, proverbs can be synonyms of each other. Sometimes their meanings are similar, and they can replace each other in context. However, many synonymous proverbs cannot be absolute synonyms, even if they are semantically similar to each other. Since the expressiveness in their meanings to some extent differs from each other, therefore, they are used in different cases and situations, which means that they have different pragmatic and sociolinguistic features: some of them are most often used in formal (official) cases, and others are commonly used. appear in informal (oral) conversation. Several Uzbek equivalents of one English proverb Translations of these Uzbek proverbs:

1.March dust to be sold, worth gapsom of gold- Bahorning bir kuni yilga tatir .



A wet march makes a sad harvest. Hut  
qirg'oq hamal sirg'oq

When March thunders, tools and arms get  
rusty. Yaxshi kelsa hut kadi- kadi sut yomon  
kelsa hut egri –bukri put

2. If March comes in like a lamb, it goes out  
like a lion; If it comes in like a lion, it goes  
out like a lamb. Aziz momo olti kun Qaltirasa  
qattiq kun  
Sakgapsa sakkiz kun to'qransa to'qqiz kun  
o'qgapsa o'n kun

March comes in with adder's head and  
comes out with peacock's tails. Aziz  
aqchasiz ketmas qizlar bo'g'chasiz.

3. The English version is probably a shorter  
version of the conditional: "If the March  
dust had to be sold, it would be worth a  
ransom in gold." All versions are rhyming  
and witty. In short sentences, they all  
convey the wisdom of weather and  
agriculture. The fact that March should be  
dry so that you can work in the fields.

4. This is another simple sentence, in which  
a wet March is assessed as the cause of a  
crop failure, that is, a bad harvest. Unlike the  
Uzbek, the English version does not rhyme.  
The reason a wet March is unfavorable is  
that it makes field work much more difficult,  
and a particularly wet March can also wash  
out the seeds, which weakens the crop.

This is more like a general statement than a  
weather forecast, because any moisture can  
cause iron to rust, not just March thunder.  
However, it contains the message that in  
March all tools and hands are outside,  
apparently being used or cared for. This is  
due to the fact that the peasants are working  
in the fields, and the soldiers are preparing  
for battle, since most wars are fought in the

spring. Thus, these weather stories are  
interesting in that they unusually include a  
sphere other than agriculture. Due to its  
metaphorical content, it can also be  
confidentially called a proverb about the  
weather.

This knowledge of the weather consists of  
two complex sentences with adverbial  
clauses of conditions. The understanding of  
this legend about the weather, perhaps, is  
that if March begins slowly with warm  
weather, then at the end of it there will be  
quite pleasant weather, and vice versa - if it  
brings warm weather from the very  
beginning, then it will probably get colder  
again. .

This saying is an attractive personification  
of March with animal attributes. With his  
appearance, he illustrates the look of nature  
after winter. At first, after the snow melts,  
the environment is simple and bare, but  
after a short time, everything becomes rich  
in colors and materials.

March is an important month for farmers  
because they need to plant a lot of crops.  
Therefore, they prefer dry and mild  
weather, which is most suitable for this kind  
of work. As a result, many weather verses  
warn them against thunderstorms or wet  
weather, snow and rain. Presumably,  
snowfall in March is a negative factor, but  
the snow left over from winter is not an  
obstacle. It needs to be buried in the ground  
and it serves better than fertilizer. Many  
sayings about the weather help farmers  
start working on the land, not to mention  
the weather.

Thus, proverbs make up very numerous  
parts of the English and Uzbek languages.  
They differ from each other semantically,



structurally, stylistically and even pragmatically. Proverbs cover up many shortcomings of the culture of the people. Proverbs serve to describe, define and express the culture of the language in which they exist. In the paremiological fund of the language, one can see national concepts, things, feelings, traditions, famous ancestors, even the names of places - cultural points. In addition, society and social processes directly affect the use, semantic expressiveness and other features of proverbs. The process of translating proverbs from one language to another requires not only a component or structural approach, it is necessary to accurately convey the main idea of the target proverb

in translation. As the main result of the work, it is proved that there are semantic, structural or stylistic similarities between English and Uzbek proverbs about friendship, and they also have many differences. But there is no similarity between the linguistic and cultural features of these proverbs in these languages. Because they are not related languages according to the genetic classification of world languages. In addition, each nation has its own culture, traditions and, of course, culturemes that reflect parts of the culture in the language of this nation. These culturemes serve to provide original semantic and linguocultural features of proverbs.

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