

Semantic And Linguocultural Features Of English And Uzbek Proverbs With The Concept Of Numeral Component

Kuchkinov Khudoyberdi Xidirovich

Teacher of the Termez branch of the Tashkent State Agrarian University

zayniddin.tersu@mail.ru

Abstract: this paper is devoted to the analysis of semantic and linguocultural features of some English and Uzbek proverbs about friendship. The equivalents of some proverbs in a target language are given for interpreting them in the other language to find out several important innovative ways of translation and contrasting their peculiarities in the English and Uzbek languages. The results and examples of this paper can help to distinguish some differences in the meanings of the English and Uzbek proverbs about friendship and to learn linguocultural peculiarities of them.

Keywords: proverb, linguoculturology, cultureme, pragmatics, synonymy, antonymy, equivalent, context.

A language reflects the particular culture of its nation, especially, proverbs role in reflecting national features and culture of this nation is considerable. Not only traditions of the people and national notions, but also historical places, outstanding people and famous characters of the nation are expressed in proverbs. A proverb (from the Latin “proverbium” - proverb) is a popularly known, repeated and concrete saying with complete utterance; they express a truth, based on common sense or the practical experience of people.

Prominent linguist W. Milder gives a definition to a proverb in his book: “A proverb is a short, generally known sentence of the folk which contains wisdom,

truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation” [1, p. 27].

It is clear from the definition that proverbs are usually based on metaphor and have figurative meaning. Although several scholars give many definitions for the notion of a proverb, Mieder’s definition is considered to be the best one among them. Because proverb is not a simple unit of a language, it is a ready-made sentence that gives metaphorical meaning with words of wisdom or traditional thoughts of people or nation. Besides, they have been created not only by an individual in a short period of time. A proverb is a product of the definite nation as a folk saying during considerable long time.

They are handed down through years and ages as frames or models of human life typical situations. Ch. C. Doyle suggests investigating them as minimal folk poems [2, p. 4] in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways.

Folklore and linguistics study proverbs as their objects. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) mentioned in their works that the main reason of studying proverbs in folklore is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are “seen as authorless, sourceless

and also as non-literary, non-learned” [2, p. 10].

Proverbs own these features but not completely. However, they are also investigated as a folklore unit and differentiate from proverbial phrases, clichés, idioms, aphorisms, wellerisms, superstitions, maxims and slogans.

Linguistics also distinguish proverbs from idioms and phrases; besides analyse them as sentences, clauses, conversational turns, speech acts, etc. A Proverb is considered as a phraseological unit with figurative meaning in

linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation. Therefore, proverbs can represent the speech situation clearly. The study of proverbs has application in a number of fields. However, proverbs have their own study field—"paremiology" (from Greek "paroimia" – "proverb"). A number of scientific investigations have been done in

or linking with this field. Still there are many issues to be analysed and defined by scholars. Comparing and contrasting proverbial stocks of different languages gives interesting and valuable scientific results. This work aims to investigate semantic and linguocultural features of proverbs in two languages: English and Uzbek, which do not belong to one language family. Moreover, this paper is illustrated with proverbs about friendship in these two languages being mentioned above. Clearly, proverbs picture practically a great deal of details of the everyday life of even ordinary people. Many linguists have offered a method of discussing proverbs as cultural texts based on the linguocultural level of language and the cultureme as its basic structural unit.

The term "linguoculturology" has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well.

Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories

of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national cultural knowledge through speech communication. The appearance of linguocultural study considerably depends on the development of philosophic and linguistic theories during the XIX-XX centuries. In the last century, a number of research works were maintained in Russia. One of the well-known book belongs to V.A. Maslova called “Введение в лингвокультурологию” (Introduction to linguoculturology) [3].

The author defines research fields and methodological basis of contemporary linguoculturology deeply in her book. Her hypothesis are valuable to be applied in nowadays' new investigations not only about linguocultural problems, and also in other linguistic and philosophic branches. Scientists that links to this linguistic branch make a great deal of investigations. V.N. Teliya writes that methodological basis of linguoculturology serves “semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural licalization of mental structures” [4, p. 17]. According to this idea, linguocultural study is not isolated from other scientific branches. As it is a linguistic field it assists to the other branches of language learning and develop with the help of them.

In the book of Uzbek linguist U.K. Yusupov “Contrastive linguistics of the English and Uzbek languages” it is clearly mentioned that linguocultureme is a linguistic or speech unit defining one part of a culture; consequently linguoculturology is a branch of linguistics, which studies interrelation between language and culture, and conveying culture in a language [5, p. 262].

Still it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society. In general, this branch analyses cultural colours of linguistic units as well as it studies language through culture.

Besides, linguoculturology possesses a number of following specific features:

1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology.

2) the main object of culturology is interrelation of language and culture and interpretation of this interaction.

3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming “the language picture of the world.

4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country [6, p. 32].

Each subject or a branch of subject owns its studying object. The term “cultureme” (or “linguocultureme”) is admitted to be used in scientific researches for naming the object of linguoculturology. The difference between cultureme and lexeme is recognized in its definition: cultureme is a word, phrase or even a full sentence in a language, which embraces national, social or mental peculiarities that are specific to the culture of the language. Some scholars successfully distinguish subtypes of one language according to the types of culture layers:

- 1) *literary language – elite culture;*
- 2) *popular language – “the third culture”;*
- 3) *dialects and sayings – popular culture;*

4) *argot* (words and expressions which are used by small groups of people and which are not easily understood by other people) – traditional-professional culture. English has background that comes from the Latin language, therefore a huge number of English paremiologic stock have Latin bases; some of them are identical to the historical forms, some of them faced to changes in comparison with the old ones. Through many years, other languages have been affecting to the English language, too. As a result, some proverbs are often borrowed from them in the way of translating proverbs into English as well. W. Mieder introduces the four major sources four common European proverbs, including English, namely the Greek and the Roman Antiquity, the Bible, the Medieval Latin and the loan translations [2, p. 6].

Uzbek language possesses also long background. It is true that this language was given the name of “Uzbek language” recently, but this language has existed since approximately X-XI century. A huge number of proverbs, sayings and aphorisms are considered as a great wealth of the Uzbek culture. The main sources may be classified as followings: some characters from religious sources and the borrowed translations (mainly from the Arab, Tadjik, Persian and Russian languages). Moreover, there are some proverbs that come from sayings created by the mass media (TV, radio or social nets), expressions of films and songs, and even advertising slogans in all languages including English and Uzbek.

Translating proverbs word-by-word is not sufficient way to express the meaning of a proverbs in the other languages because of culturemes that exists in its content in a target language. It may cause to misunderstand the basic meaning of a proverb. Therefore, the method of finding equivalents of proverbs

in English and Uzbek is used to investigate peculiarities of proverbs about *numeral component* in these languages. The analyses of proverbs showed that, the structure of English and Uzbek proverbs mainly partially corresponds: *Measure thrice before you cut once - Yetti o`lchab bir kes; A man can only die once — Bir boshga bir o`lim; Every bean has its black — Har zog`da bir dog`;* *The moon is not seen when the sun shines — Yetmish yulduz yarim oyga tanimas;*

Complete correspondence of proverbs with numeral component is rarely observed:

Two heads are better than one — Bir boshdan ikki bosh yaxshi; There are two sides to every question- Har yaxshida bir ammo bor, Har yomonda bir lekin; Two of a trade never agree — Ikki qo`chqor kallasi bir qozonda qaynamas; Have more brains in one's little finger than one has in his whole body-Yuzta axmoqdan bitta aqlli zo`r; Two blacks do not make a white — Ikki yomon qo`shilsa keng dunyoga sig`ishmas; Hear twice before you speak once — Ikki marta tinglab, bir marta gapir; The voice of one man is the voice of no one-Bir daraxtdan bog` bulmas yoki yo`lg`iz otning changi chiqmas; One fool makes many-Axmoq elchi ikki tarafni buzadi and others.

In most cases the structure of English and Uzbek proverbs containing numerals do not correspond, i.e. absence of correspondence is often observed: *As a hen with one chick — Hovliqqanga sichqon teshigi ming tanga; There is not an ounce of love in a thousand pounds of law — Qozilashgan qarindosh bo`lmas; All covel, all lose-Ikki kemanding boshini ushlagan g`arq bo`ladi; An ass between two bundles of hay — Ikki quyinning ketidan quvgan ikkalasidan ham quruq qoladi; To make to bites of a cherry-Mayizni qirq bo`lib yesa qirq kishiga yetadi and etc.*

Some English proverbs not containing numerals have numeric elements in Uzbek equivalents: *Be up with the Lark- Uch kun barvaqt turgan bir kun yutar; No great loss without some small gain -Har bir qiyinchilikning rohati bor; Much cry little wool — Bir tomchi suv chumoliga daryo ko`rinar; Murder will out — Qing`ir ishning qiyig`i qirq yildan keyin ham chiqadi; Nothing stings like the truth — Haqiqat qilni qirq yorar; The sauce is better than the fish — O`zi bir tanga to`ni ming tanga; Appetite comes with eating-Borga yetti kun hayit yo`qqa bir kun; The rotten apple injures it's neighbour's — Bitta tirroqi buzoq podani bulg`aydi; Art is long, life is short — Ilmsiz bir yashar, ilimli ming yashar; Bachelor's fare: bread and cheese and kisses - Boshing ikki bo`lmaguncha biring ikki bo`lmaydi and etc.*

In its turn some other English proverbs do not contain numerals in Uzbek equivalents: *Six of one and half a dozen of the other — Alixo`ja Xo`jali; It takes all sorts — Odamning odamdan farqi bor, Yuz ikki xil narxi bor; To take one down a peg or two — Kekkaygan yigitning gerdayishini ishga ko`r; One today is worth two tomorrows — Bugungi tuxum ertangi tovuqdan afazal; Two dogs strive for a bone, and third runs away with it.-Olgan olganniki ot minganniki; To have to strings to one's bow- Ehtiyoting bo`lsa ehtiyoting bo`lmas; Two wrongs don't make a right-Yomonga yaxshi bo`l, yutasan; Certain as two and two make four-Quyosh bulut ortida ham yorug`; A wonder lasts but nine days -Har narsa o`z vaqtida qizil; The one eyed man is king in the land of the blind-Ko`rlar orasida bir ko`zli podshoh; A blot is no blot till it be hit-O`g`ri bitta gumoni mingta; Let every man praise the bridge he goes over — Bir kun tuz ichgan joyingga qirq kun salom ber; To burn the candle at both ends — O`ntaning yori bo`lguncha bittaning vafodori bo`l; Who chatters you will chatter of you -Yomonga aytsang siringni, mingta qilar biringni; Every cloud has*

*a silver lining — Har yaxshida bir “ammo” bor, har yomonda bir “lekin”.
Example is better than precept — Yuz shirin nasihatdan bitta o`rnak yaxshi;
Experience is the mother of wisdom- Bir sinalgan tajriba yetti kitobdan afzal;
Every flow has its ebb -Bir xor bo`lgan bir aziz bo`lmay qolmas; A fool may throw
a stone into a well which a hundred wise men cannot pull out- Bitta axmoq
quduqqa tosh tashlasa o`nta aqllini ovora qiladi; Fools never know when they are
well-Devonaga ikki dunyo barobar; Fortune knocks once at least at every man's
door-Har yigitga bir omad; Run with the Hore and hunt with the hounds -
Ikkita tarvuz qo`ltiqqa sig`ma's; Jack of all trades -Bir yigitga yetmish hunar oz;
Jack of all trades and master of none -Yuz hunarni chala bilgandan bir hunarni
to`la bil; It never rains but it pours -Bir kelsa qo`sha kelar; The proof of the
pudding is in the eating -Ming marta eshitgandan bir marta ko`rgan afzal; Too
many cooks spoil the broth-Oshpaz ikkita bo`lsa osh shovla bo`ladi.*

To conclude, proverbs come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, from one another. Proverbs cover many drawbacks of the culture of a nation. Proverbs serve to describe, define and express the culture of the language in which they exist. One can see national notions, things, feelings, traditions, well-known ancestors, even the names of places – cultural points in the paremiologic fund of a language.

English and Uzbek proverbs connecting with the concept of “*numeral component*” reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about *numeral component* are various, besides synonymous or antonymous proverbs can be found among them As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek proverbs about *numeral component* as well as they have many differences. But

resemblance between linguocultural peculiarities of these proverbs do not occur in these languages.

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