

The Similarities and Differences of Proverbs in Relation to other Genres of Folklore

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Abstract

When we talk about the linguocultural features of the proverbs, we are talking about the national character and mentality of nations. This is because the proverbs that convey the unique culture, history and traditions of the people are at the forefront of expressing the mentality of the people. This article analyzes the linguocultural features of some proverbs in both English and Uzbek, and reflects the national traditions of both nations and their national character in everyday life. By critically analyzing proverbs in both languages, we will explore more differences and try to articulate the commonalities of similarities by using appropriate sources.

Keywords: folklore, the people, proverbs, equivalent, national character, relationship, phraseology, lingoculture, alternative.

I. INTRODUCTION:

The proverbs are invaluable examples of folklore, reflecting the national and cultural peculiarities of the people, their outlook and the spirit of the nation. According to the famous linguist Dal, "a collection of proverbs is a collection of wisdom from the folk language and experience, a sound mind, and the truth that people have acquired in life. When we look at the proverbs of different languages, we see that they are a reflection of the historical, spiritual and material culture of the people who speak that language. Therefore, comparative study of different language proverbs help to reveal the specific cultural and national aspects of the nation,

in other words, the mentality of the people. Although the notion of "mentality" has been included in the linguistic paradigm, it is now widely used. In the narrow sense, mentality is used in the context of "thinking, worldview", and in the broadest sense "ethics, education, and imagination of the people".

II. LITERATURE REVIEW:

The concept of mentality can also be seen in the views of linguist V. fon Humboldt. According to him, mentality is "the character of the people, reflected not only in the language, but also in literature, religion and other spiritual aspects." So, as mentioned above, this "national

character" is closely related to the religion, politics, customs, social strata, lifestyle, history and even geographical location.

Speaking of the nationality of the English proverbs, we cannot speak of the character of the English people. Among the nations of the world, these people are proud and respected. This aspect can also be seen in proverbs:

- English: Better to go to heaven in rags than to hell in embroidery.

Uzbek: Jahannamga kimhob kiyib borgandan, jannatga juldur kiyib borgan afzal..

Uzbek version: Boy bo'lib bezillaguncha, Qul bo'lib qo'porib yur.

- English: Better untaught than ill-taught.

Uzbek Translation: Chalasavoddan savodsiz afzal.

Uzbek version: Chalasavod — chirik rabot.

- English: Better die a beggar than live a beggar.

Uzbek Translation: Kambag'al bo'lib yashagandan kambag'al bo'lib o'lgan afzal.

The Uzbek version: Otlqning qamchisi ham, Yayovning kaltagi ham, Kambag'alning boshiga tegadi.

As you can see, the Uzbek translation of this English proverb condemns the poor living. That is to say, living poor is a disgrace to a person. However, in the Uzbek version the meaning is not the same as the English version. It says that the poor and the poor always look down. In the Uzbek version of the proverb, poverty is not condemned as shameful or sinful. It is thus stated in the proverbs that the highest levels of pride and respect are greater in the English people than in the Uzbeks. This is a bit different in Uzbek folklore. That is, the Uzbek people express in their proverbs that respect for others is a noble quality. Another feature of the British is that their preference for pets over children is more common in the proverbs 'dog', especially 'cat'. For example:

Dog does not eat dog. - Qarg'a qarg'aning ko'zini cho'qimaydi.

Barking dogs seldom bite. - Ko'p vovullagan it tishlamaydi.

A cat in gloves catches no mice. - Qo'lqopli mushuk sichqon tuta olmaydi.

However, in some Uzbek proverbs, the images of dog and cat are more negative and in a negative sense. For example:

It hurar karvon o'tar. - The dogs bark, but caravan goes on.

Itni suyak bilan ursangiz, qopmas. - A dog will not howl if you beat him

with a bone.

Itidan suyak artmas, mushukdan — bez. - Two dogs over one bone seldom

agree.

Tanlay, tanlay tozga yo'liqdim, boshi piyoz kalga yo'liqdim.

Scornful dogs will eat dirty puddings.

In these proverbs, the image of a dog is often described as angry, bad, dirty, corrupt, greedy, greedy. However, there are some examples where the image of a dog is a symbol of loyalty, kindness, wisdom, and integrity.

Yaxshi itga- yaxshi suyak. - A good dog deserves a good bone.

O'lik arslondan tirik it afzal. - A living dog is better than a dead lion.

Qari it ko'p yo'l bilar. - An old dog barks not in vain.

However, the proverbs about children and children are one of the favorite topics of the Uzbek people. Because Uzbeks are a nation of people, mother and child are of the most importance. The proverbs about mother and child can be cited not only in everyday life but also in the writings of writers. As an example, we will consider the role of the famous Uzbek writer Toghay Murod in his work "Fields from my father" concerning mother and child:

“-Such is the fate of the one who is cursing. - Cursing the mother does not hit the child. Mother, the curse of the mother does not strike the child. Fill your mouth with your curses - your curses will not go away!

Our mother sowed the chickens so that the chickens could be seen - they were soaked.

- You are not me — you are cursed by God.

- God cursed? Oh, what I have done wrong to God? What God cursed?

-God has sworn that whatever he find is to give his dearest guest”

III. DISCUSSION:

The proverb to the mother says, "Cursing the mother does not hit the child". It also explains how hospitable the Uzbek people were, and how they were created by nature. Therefore, if we stop thinking about the mentality of Uzbek folklore, it is impossible to mention the hospitality in the blood of our people. Our proverbs clearly show the respect and generosity of the visitor. It is also worth noting that the images of "mother-in-law" and "bride" are typical of Uzbek proverbs. In other words, Uzbeks are more concerned with English than in English proverbs. This is because the Uzbek people take this relationship more seriously. It is not wrong to say that shame, shame, and shame are more common in Uzbek proverbs. After all, these traits from our ancestors have been absorbed in the blood of the Uzbek people.

The Uzbek people love bread and consume more than the English people. The women of Uzbekistan cook pastries and bake bread. In everyday life this has been repeated for thousands of years. This is most commonly seen in Uzbek folklore.

Non mo'lligi — el to'qligi.

Nonga hurmat – elga hurmat.

The proverbs are the cultural heritage of this people. They reflect all the thoughts, worldviews, lifestyle, character and beliefs of the people. Since each nation has its own characteristics, it does not affect their proverbs. Even though the topics in the proverbs are similar, their images are unique. These images provide the national color of the proverbs.

In analyzing the linguocultural aspects of Uzbek and English proverbs, it is important that the language and culture of the two peoples are interrelated. In this chapter, some of the proverbs analyzed linguoculturologically reveal their characteristics, sometimes with the same or sometimes completely different expression. In this case, the English and Uzbek proverbs are reflected in all Uzbek and English traditions, from the past to the present day, and the proverbs in this task are examples of folklore. In examining the mentality of the Uzbek and English people, the Uzbek and English proverbs can highlight the similarities and differences between the two peoples. By analyzing the Uzbek and English folklore in a thematic manner, we conclude that all the proverbs in the proverbs in Uzbek can be found in English folklore. It is possible to find the equivalent of proverbs in both languages on the same topic. As a result, do not take an proverb on any topic, it has its own alternatives in both languages.

In short, the English and Uzbek proverbs have a wide range of topics, and both languages have almost identical themes. However, proverbs on certain topics may be more common in one language than another. This is because the topics covered by so many proverbs are the main link in people's lives. In the intricate analysis of proverbs in both languages, the mentality and national character of the people are at the forefront. In this context, the proverbs in the language, in a compelling and expressive manner, reflect the national identity of the people, based on the unique mentality and traditions of the English and Uzbek people. Whereas the seriousness of family and kinship is evident in Uzbek proverbs, the intensity of affection for pets is more pronounced in British folk tales. Based on these features, we can learn the similarities and differences between these two nations.

The majority of young people who intend to study English are very literate. Learning English is not so easy for us as Uzbeks. That is

why many prefer to learn English through Russian. Russian and English belong to the same family and have many similarities. The relationship between Uzbek and English is somewhat low, even with little. Anyone who has ever tried to learn a language will understand it.

There is an 'alternative' in our language that comes from Arabic. Previously, the word "equivalent" was used instead of the word. When the Uzbek-Russian dictionary came into being in 1959, the term "alternative" was used in the scientific way. However, the terms "equivalent" and "alternative" are often used interchangeably.

According to the well-known translator Gaybulla Salomov: "In bilingual, without context, we have accepted the proverbs, parables, and idioms as equivalent to each other." Examples of equivalent combinations are: Like mother, like daughter. - Look at mother, get her daughter, Money begets money - Money makes money.

Usually, not only the meaning of the equivalent compounds, but also the shape and even the objects. But in English there are many proverbs, parables and idiomatic expressions that are not always found in Uzbek. For this reason, we have called phraseology an "alternative combination" whose meaning can only be interchangeable in a particular context. Sometimes a Russian combination may fit more than one compound in the same context. Such compounds are known as "alternatives". While alternatives or alternatives can be interchangeable only within the context, their forms and especially objects are often inconsistent, even if their meaning is correct. The translator decides which alternative words to choose based on the process of the events described in the work, the circumstances, the nature of the image, and so on. That is why translators often find variations in their choice of alternatives. Certain phraseological expressions may be an alternative to other compounds. In short, the difficulty of translating from one language to another, especially poetic translation, is that some formal elements in languages do not

coincide, and so express the meaning expressed in the specific categories of certain languages. Some scientists have come to the wrong conclusion that one cannot translate from one language into another. The fact that some proverbs and parables, especially idioms, cannot be translated from one language to another, has led them to conclude this. Indeed, to prove that phraseology is not a unit that cannot be translated from one language to another, based on English translations into English, such a theory is groundless and nonsensical. It shows that any complex text can be translated into English and any language in the world. Are proverbs in Uzbek and English equivalent? A number of Uzbek researchers who have come up with the answer to this question have done a lot of good in recent years. In 2000, Karomatkhon Karomatova and Hamidulla Karamatov published a large collection of proverbs in Uzbek, Russian and English. Each English-language proverb is first translated into Uzbek, followed by an alternate version in Uzbek and Russian. Gaybulla Salomov, the author of translation studies, has done a great job of translating proverbs. The book may also be the last contribution of the teacher to translation studies. In any case, we can say that the book has given a new spirit to the Uzbek translator and enriched our vocabulary. Despite the fact that the book is generally accepted as a novelty in translation studies, it is not without errors. First and foremost, it is astonishing that the English proverbs have been corrupted for unclear reasons. For example, Absent is always in the wrong, the; Fat is in the fire, the; Hard nut to crack, a; Leave in the lurch, to.

The use of a and the articulation in these proverbs do not make any sense. Even the auxiliary verb does not respond to English grammar. It is not difficult to ascertain if their use is completely incorrect. We think the publisher made a mistake in publishing the book. In any case, for no other reason.

The same year, the Gafur Gulom published a small-scale "Inglizcha-ozbekcha maqol va

matallar". The collection, authored by Sharif Mirzo, contains 266 alternative phrases in English proverbs and illustrations. The collection contains some of the most popular, common, and popular uses of English folk tales. Its proverbs can be found in many other collections. The success of this publication is that it has chosen an alternative to those popular English proverbs, which are popular and well-known Uzbek proverbs. Karakalpak and Uzbek people have been living side by side for centuries. Their language is no different than ours. The Karakalpak language is also part of the Turkic language family. However, this does not mean that two nations are one nation. They have their own nationality, their folklore and proverbs. In her first book, "Inglis naqil-maqallarinin' qaraqalpaqsha, o'zbekshe ha'm russha ekvivalentleri," Karakalpak daughter, Gulsha Musaeva, studying at Karakalpak State University in 2003, adapted English, Karakalpak, Uzbek, and Russian proverbs, proverbs and idioms to alternate alternatives. It is important to know the national identity and identity of the people. To be able to analyze 400 phrases, one must understand the nationality and identity of the four peoples. It is a great honor for the student. The study of English, scientific analysis, developed in the country after independence. In recent years, there has been an increase in scientific studies, PhD thesis, and even doctoral studies related to English linguistics. It is not so difficult for anyone looking for a source of English phraseology. First of all, the English translation of English proverbs, their equivalents, the proverbs on English phraseology, and those who want to study English folklore in general are not a big problem. But there are many more doors that have not yet been opened to explore the direct connection between Uzbek folklore with the English folklore and to compare the works of these two peoples. One of these doors, the Uzbek linguist Xontra Yusupov, tried to open. According to Western scholars, in every color we perceive, it is possible to perceive the nationality of any

nation. In general, nationality is manifested not only in colors but in all aspects of our lives. No one doubts that nationalism takes a high place in folklore. Not all of us pay attention to air accidents that have become a daily topic of news programs in recent years. If you look, you will find a black box, first of all aircraft that crashes. It stores all the information on the aircraft. It contains information on how it was destroyed and to anyone else. Now let's take a look at what the similarity is between the black box and the popular proverb. The proverbs, as we said before, contain history, origin and other valuable information from each nation. There is a saying in the Uzbek people that the oven is hot. The proverb teaches us how to do everything right on time. The same meaning is explained by the proverbial invasion of iron. Please note that the proverb is specific only to the people of Central Asia. The oven is only available in our country. Other nations may do the same. But it is not called a pan, and it does not look like ours. The black box of the proverb is just inside this oven.

Karomatkhon Karomatova and Hamidulla Karamatov have quoted in their collections "All are not saint that go to the church". The direct translation of the proverb is that not everyone who goes to the Church isn't a saint. The specificity of this proverb is clear to the Christian peoples. After all, the Church is basically a Western concept. It is true that we have the word "church" in our language. But we only know the church as a place of worship for the people of the West, and the word "church" has been translated into Russian from "церков".

The translators cite the proverb as equivalent to this proverb, "Even though the donkey went to Mecca it wouldn't be Hadji".

Better the devil you know than the devil you don't know means that "O'zing tanimagan SHaytondan sen tanigan SHayton afzal". This proverb clearly illustrates one of the major differences between Uzbek and English proverbs. Uzbek proverbs have a two-pole.

This is not so common in English proverbs.

Blessing are not valued till they are gone. The proverb goes on to say that Baxt qo'ldan ketmaguncha beqadr bo'ladi. The sentence has a deep sense of philosophy, real life, and does not challenge anyone. The Uzbeks have the same meaning: " Oldingdan oqqan suvning qadri yo'q ". Comparing two proverbs that propose the same idea, the Uzbek proverb is a figurative one. The figurative art gives the proverb an artistic power, inspires the people, and gives new thought to its thinking. The fact that the English proverb is so simple and dry does not penetrate the psyche of a person, but is only remembered as a clever idea.

IV. CONCLUSION:

In short, the English and Uzbek folklore are the cultural heritage of these peoples. It reflects all the thoughts, worldviews, lifestyles, character and beliefs of the English and Uzbek people. Since each nation has its own characteristics, it does not affect their proverbs. Even though some of the English and Uzbek proverbs are similar, their images are unique. These images provide the national color of the proverbs. From the point of view of phraseology, we find it very difficult to translate English proverbs, parables and idioms. The structure of English proverbs is very different from ours. The biggest difference is that in English proverbs rhyme, poetry, and melody are not so strong. The point is that it just seems to be the case. The same sentence can be used in everyday conversation. When we read it, it does not sound as beautiful as our proverbs or poems. The attention to English in our country has been growing for many years.

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