
Idioms in Uzbek and English Proverbs and their Linguocultural Analysis

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Annotation: Proverbs are pieces of language that best represent the folk culture from a speech community. Thus, the uses and main purposes of proverbs are an important subject to know how these popular wisdom tools work in everyday language. To achieve a good explanation for proverbs function and uses, we approached different aspects of this phenomenon.

Key words: proverbs, wisdom, criticism, implicit, Irony, metaphors, Ellipsis, familiarity, unfamiliarity, explicit.

Introduction. Today proverbs as one of the active and important resource in presenting folk culture is becoming the most necessary topics in the process of linguocultural research in linguistics. And they have been the main object of many studies. Teliya named the proverbs as “direct cultural signs” and he said that “After having described the interaction between language, culture and proverbs, it seems also important to mention the ways in which culture is implemented through language. Each culture has a set of proverbs that could be defined as basic, when they enter the lexicon and the language, it is possible they act as “direct cultural signs”.

Research methodology. In this article we are going to stress the role of nature proverbs in people’s life. In the farmers acted according to the nature events not only farmers but sailors, fishermen. Therefore, such kind of proverbs referring specially warning, criticizing and advising served the main role in their lifestyle. Because these proverbs set out how the year will come or how will be the heaven, or when they water or crop and what are useful for their farming [1]. Such kinds of proverbs may serve in different purposes. As an illustration of these different kind of proverb’s purposes, we can observe the proverbs of warning: “*When the white pinks begin to appear, then is the time your sheep to shear*”. In uzbek “*Saratonda suv quy asadda tek qo’y*”. “*September blow soft, till the fruit’s in the loft*”. “*Whatever July and August do not boil, September cannot fry*” - “*Saraton sara ekish qolaversa tariq ekish*”, “*Yoz yomg’iri yondan o’tar, qish yomg’iri jondan*”, these given sayings are referring the warning or “*March sun lets snow stand on a stone*” - *Qoziq ustida qor turmas*, or “*Turna kelar ortidan ko’klam kelar*” both nation’s proverb denote the beginning of the year. We all know the year in farmer’s calendar begins with the coming of spring. Below we are going to point out that some nature sayings denote the criticism, advice and warning. November, take flail, let ships no more sail. *Qavsda ekkuncha qovurmoch qil*.

2. Advice: *If you see grass in January, lock your grain in granary. Chillada maysa ko’rsang, xirmoningni qulflab qo’y.*

3. *Warning: “Full moon in October without frost, no frost till the full moon in November”. “Aqrab kelar ayqirib, bola-chaqasini chaqirib”* English and Uzbek nature proverbs in these examples which are referring warning are very illustrated such as

“When the wind is in east,

Its good for neither man, nor beast.

When the wind is in the north,

The old folk shouldn't venture forth.

When the wind is in the south,

It blows the bait in the fishes mouth.

When the wind is in the west,

It is of all the winds the best”.

“When your joints all start to ache, rainy weather is at stake”.

“When the glass falls low,

Prepare for a blow;

When the glass is high,

Let your kites fly”.

Discussion. There are other kinds of proverbs whose aim is not to criticise, but to give an advice or enhance the hearer to do something. As an illustration of that, the proverb “or “They early bird catches the worm” (Fergusson, 2000:77) in Uzbek “Ildam –jildam ikki ichar , ensasi qotgan bir ichar ” encourage the hearer to interpret the proverb meaning as the sooner you start, the more successful you will be and the sooner you will achieve your goal [2]. Advice is a common function of proverbs encourages the reader to an optimistic point of view facing a less favourable situation. Another example may be “if you don't make mistakes you don't make anything” or another version of this proverb “he who makes no mistakes, makes nothing” (Fergusson, 2000: 144), which encourage the hearer to keep trying regardless of mistakes.

Research results. Moreover, apart from these proverbs of advice, there are proverbs of warning whose goal is to warn or to prevent the hearer from doing something. For instance, “Sanamay sakkiz dema “, which prevents the hearer from getting involved in something out of his/her concerns or “Don't count your chickens before they are hatched”, warning the hearer against anticipation [3]. These utterances will be interpreted not only as a mere piece of advice but also as folk and traditional sayings.

Conclusion. The linguistic and cultural features of the concepts of the inner world of man in English and Uzbek are the mental unity of the image of the world landscape, which includes both linguistic and cultural knowledge, imagination, and values. The realization of the content of this concept is done using language. All problems, knowledge, values, and values related to the linguocultural features of the concepts of the inner world of man in English and Uzbek are reflected in the language units.[5]. Hence, this concept is based on the lexical, phrase logical, and textual levels of the language, and can be realized in folklore discourses, folk songs, proverbs, and sayings that reflect the wisdom of the people. Linguocultural features of the concepts of the inner world of man in English and Uzbek are understood as a unit of the content of collective consciousness, which is stored in the national memory of language owners in the form of linguistic expression. This concept is closely related to a particular linguistic community and its national, cultural, social, psychological, youth, and everyday life experiences. It has several valuable, emotionally evaluating, and associative

traits. [6].

The linguocultural features of the concepts of the inner world of man in English and Uzbek as a multidimensional linguocultural concept are related to the external and internal world of man and reflect the ethnic identity of the languages being analyzed. As a result of the study, linguistic and extra linguistic factors influencing the dynamics of development of language units representing family relations in English and Uzbek were identified.

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