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**ANALYSIS OF SEMANTIC AND LINGUOCULTURAL FEATURES OF ENGLISH  
AND UZBEK PROVERBS**

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**Abstract.** The given article examines the semantic and linguocultural features of English and Uzbek proverbs, focusing on their meanings, functions, and cultural connotations. Proverbs serve as a reflection of the worldview, values, and traditions of a community, and their analysis reveals significant linguistic and cultural differences and similarities. By comparing English and Uzbek proverbs, the study highlights how shared human experiences are expressed differently due to unique historical and social contexts. The findings contribute to a deeper understanding of cross-cultural communication and linguistic diversity.

**Key Words:** *proverbs, semantics, linguocultural analysis, English, Uzbek, cross-cultural communication, linguistic diversity.*

Proverbs translation has always been a challenging task. Every community is unique, with its own internal structure and ideals, which are represented in its language, including proverbs. Proverbs may be found practically wherever on the planet. A proverb is a brief, well-known idiom that expresses a general truth or piece of advice. Origin: Old French "proverb," from Latin "proverbium," from "pro" (put out) + "verbum" (word). Disraeli stated the following about the importance of proverbs: "Proverbs cover a broad spectrum of human experience; they incorporate all of life's hues; they are frequently exquisite strokes of genius; they delight with their airy sarcasm or caustic satire, the luxuriance of their humor, the playfulness of their turn, and even the elegance of their imagery and tenderness of their sentiment. They provide a deep insight into home life and reveal for us the heart of man in all of his many situations; a regular review of proverbs should be included in our readings; and, while they are no longer ornaments of conversation, they have not ceased to be treasures of thought ". We know that proverbs have diverse cultural roots, ethnicities, and geographic locations. We cannot comprehend their full meanings and ramifications until we have a sufficient understanding of English cultural roots. When translating proverbs, we must

first address the linguistic and cultural differences. Not only the content, form, and eloquence of the proverb should be translated, but also the ethnic and regional qualities. Only in this manner will we be able to appropriately translate the proverbs.<sup>1</sup>

We will primarily introduce four translation approaches, based on the diverse qualities of proverbs: literal translation, free translation, substitution translation, and a mix of literal and free translation: We must transl form of translation. Some English and Uzbek proverbs share the same form and meaning, and these English proverbs come from a variety of cultural origins. They are simple to comprehend for the readers. We can actually interpret these proverbs while translating them. This method preserves the original proverb's shape and content while also making it understandable to readers. Most importantly, accurate translation allows English proverbs to be transplanted into Uzbek society ate proverbs literally using literal translation, which is a common.<sup>2</sup>

We're all aware that English proverbs employ a variety of novel expressive techniques and parallels. We may use Uzbek to introduce these new expressive ways and comparisons. Finally, these English proverbs will contribute to the enrichment of Uzbek culture and language. Now we will give some proverbs with two kinds of translation methods of proverbs: literal translation, combination of literal and free translation, free translation - the first one is free translation and the second one is literal translation.

1. *Sour grapes can never make sweet wine. Nordon uzumdan hech qachon shirin musallas chiqmas.*

2. *Barking dogs seldom bite. Huradigan itlar kamdan-kam qopadi.*

We can see from the example above that literal translation can maintain the vivid comparison of the original adage. It not only makes things easier to grasp, but it also has the potential to improve our Uzbek language and culture. Every nation has its own distinct culture.<sup>3</sup> As a result, each country's customs, experiences, and observations are unique. Our Uzbek people are unfamiliar with the similarities in English proverbs since they have some distinct historical events and cultural backgrounds. If we translate them literally with explanations or footnotes, the translation may convey the actual meaning of the original proverb, but it loses the features of proverbs—concise language, precise structure, brief form, and so on.

Meanwhile, we haven't been able to discover an equivalent Uzbek proverb to translate it, we should use free translation method. For example, — *Fire, Set the Thames on//*. If we translate it literally like this, '*fire, set the Thames on*', it is very difficult for our Uzbek people to understand it. We know, *The Thames* is situated in the England and English people connect this

<sup>1</sup> Taylor A. The Proverb. – Harvard University Press, 1985, 234 p.

<sup>2</sup> Qosimova N. Zamonaviy Lingvistika Nuqtai Nazaridan Paradigmalarning Mohiyati va Ularning Ko'chish Sabablari. – Bukhara, 2022, – Retrieved from [https://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/5808](https://journal.buxdu.uz/index.php/journals_buxdu/article/view/5808)

<sup>3</sup> Trench C. On the Lessons in Proverbs. – Redfield, New York, 1853, 157 p.

proverb with their river, but if Uzbeks want to express such situation, they cannot use this river. So they can translate it as their culture – *Epchil xotin qor qalab qozon qaynatar*||. Substitution translation, which means we use the Uzbek proverb with the same meaning to translate English proverb. We all know that human culture has much in difference, but also has much in common.

Proverbs are produced in people's working and daily life.<sup>4</sup> Therefore, human being's experience and observation have much in common, which are reflected on proverbs. Many English and Uzbek proverbs have the same meaning, connotation and persuading way.<sup>5</sup> In this situation, we should translate them by substitution translation. For example, '*Wall have ears*', which has the same meaning and connotation with the Uzbek proverb, '*Devorning ham qulog'i bor*', so we should choose substitution translation method.

There are many proverbs denoting senility and youth, for example, English proverb: *Children and fools tell the truth*. Uzbek proverb: *Bola aldamaydi yoki Mastlik rostlik. Calf love, half love; old love, cold love → Yoshlikdagi sevgi — yarim sevgi, qarilikdagi sevgi — sovuq sevgi; Sevgining bahori bilan shodlanma, Yoz-u qishi ham bordir*. When translating English proverbs about senility and youth, we run into the dilemma that some of them have intricate historical and cultural roots. If we use the literal translation approach, we may represent the proverb's literal meaning, but not the original proverb's connotation; if we use the free translation method, the vivid comparison will be lost, even if the connotation is clearly expressed. In this case, we should combine literal and free translation to translate proverbs.<sup>6</sup>

This style allows the translation to convey both the literal and connotative meanings of the underlying proverb. For example, *Rule youth well, for age will rule itself*→ *Yoshlikni yaxshi boshqaring, qarilik o'zini o'zi boshqarar; Yoshlikda hunar olgan, Qarigach, ishga solar*.

In Britain, people hold a religious view that cat has strong life power, because when people throw it down from a high place, the cat can stand firmly on the floor without being injured. Moreover, cat is very clever and flexible, so it is difficult to kill it. So people use the proverb '*A cat has nine lives*' to imply people who have strong life power or people who can escape from dangerous situation easily.<sup>7</sup>

However, in Uzbekistan, our Uzbek people do not know the story. If we translate this proverb literally like this, '*the cat has nine lives*', it is very difficult for our Uzbek people to understand the connotation of the proverb; if

<sup>4</sup> Otabekovna S., Ibragimovna G. Expression of Ethnic and Cultural Identity in English and Uzbek Proverbs. – Tashkent, 2022, P. 171-175.

<sup>5</sup> Zokirova N. Interpretation of Concepts of Human Dignity by Heroes in Utkir Khoshimov's Works. – Berlin, 2021, – <https://doi.org/10.47494/mesb.2021.11.468>

<sup>6</sup> Khakimova K. The Subject and Place of Toponymics in the System of Sciences. – Tashkent, 2020.

<sup>7</sup> Khaydarova L. Main Approaches to Communicative Language Teaching. –Tashkent, 2022, P. 257-261.

we translate it by free translation like this, '*Ayolning joni qirqta bo'ladi*', it is easy for our Uzbek people to understand the connotation of the proverb, while it is very difficult to understand why English people compare cat with people having strong life power. In this situation, we should translate it by combination of literal and free translation like this, '*cat has nine lives, a woman has forty lives*', which will make the translation keep both its literal meaning and connotation.

Finally, proverbs are extremely difficult, if not impossible, to translate since they are intimately related to the cultural and social framework of the culture in which they are created.<sup>8</sup> Translator training and translation courses at universities and colleges might benefit from proverb research. Such research might aid translation students in developing suitable translation procedures for proverbs, an area where languages differ significantly. People – an excellent educator, people – a teacher. Nonetheless, further study into proverbs is required. The comparison of proverbs from different countries reveals how much these people have in common, which leads to a greater understanding and reconciliation. Proverbs represent the people's extensive historical experience, as well as concepts linked to work, lifestyle and culture of people. Correct and proper use of proverbs gives speech its uniqueness and expressiveness. In its most basic form, a proverb is an old statement that imbues wisdom with fresh enthusiasm.

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<sup>8</sup> Ilhomovna M. John Steinbeck's "The Winter of Our Discontent": Interpretation of the Character and the Image of the Writer. – Tashkent, 2020, P. 18-20.