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PAREMIOLOGICAL UNITS AS REFLECTION OF NATIONAL CHARACTER (IN THE CONTEXT UZBEK AND ENGLISH PROVERBS)

Abstract: *The article under study aims at investigating the semantics of the English and Uzbek proverbs from the point of view on linguo-cultural aspects. Proverbs reflect emotional characteristics of the Uzbek and the English nation, the investigated expressions either coincide in some basic categories or express polar points of view and attitudes. Being a valuable object of linguo-cultural investigations proverbs realise not just functions of the language but that of culture as well. Proverbs are an integral part of the national language picture of the world. As linguocultural texts proverbs and explicit a definite layer of culture of a separate ethnic group, reflect spiritual and physical activity of culture representatives, the peculiarities of mentality and world perception of a definite linguo-cultural society.*

Key words: *Proverbs, English language, Uzbek languages, nation, language picture of the world, cultural heritage, codes of culture, nation's unique cultural identity.*

Language: *English*

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Introduction

Each nation has own culture, language, traditions and customs. Firstly, we should pay attention to the relationship between language and culture. There is a close relationship between them. But language, thought or culture are not all the same thing, but none of them can survive without the others. Language expresses the patterns and structures of culture, and consequently influences human thinking, manners and judgement. Language is intrinsic to the expression of culture.

As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved. Language is fundamental to cultural identity. Culture is a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify.

Culture may be broadly defined as the sum total of ways of living built up by a group of human beings,

which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world [1].

A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental frames that determine our patterns of thinking are deeply embedded in social institutions, in language, in proverbs and sayings

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and

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popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because they are absorbed and internalized at a very early age and then are taken for granted [2].

Proverbs of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world.

They are considered to be "codes" of culture, its specific laconic and witty language. Combined with other sources, they could show us unknown side of the 'story', how different aspects of life were and are reflected in people's mind, what is considered important in a culture's perception of its micro world and thus remembered and transmitted, how are the 'others' perceived, how is the 'anger' and fear of the difficult times articulated and, as psychologists would say, compensated through that articulation [3].

Analysis of Subject Matters

Profantova states that national proverbs were from the very beginning considered as a manifestation of folk philosophy, expressing the idea in a brief, terse form in a witty and poetically apt way".

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs are the paper of folklore which is short but deep in the meaning.

They express the outlook of the amount of people by their social and ideal functions. Proverbs include themselves the some certain features of historical development and the culture of people. Vulic and Zergollern-Miletic draw attention to the fact that each nation or country has its own proverbs, the occurrence of which has resulted from the lifestyle and customs of people, who have had strong bonds with the natural world, their religion and traditions at all times.

In fact, these specific utterances, as well as English proverbs, represent wisdom, experience and commonplace beliefs, moral and social values that are basically the same in many nations. They have strong connection with people's philosophy on life and contain general observations of practical

knowledge, situations and other various aspects of life.

Bufiene states that proverbs reflect reality as it is perceived by human beings without neglecting the most trivial, irrelevant phenomenon or situation.

Proverbs of a particular nation provide a key to understanding the nation's frame of mind, what stirs its emotions and provokes its thoughts; they can demonstrate how the national imagination is linked with the national identity and its peculiarities through memories, myths and meanings.

The "links" between the proverbs and cultural identity are reciprocal. Proverbs make explicit the nation's hidden constructs through its attitudes towards the concepts of space and time, through nation's relationship with such values as fate and destiny, power and hierarchy, directness and indirectness, modesty, risk taking, age, and other facets. Proverbs are constructed to demonstrate the interplay between these meanings and the cultural identity of a nation.

Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and Taylor how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook [5].

English proverbs are rich and colorful. With regard to the everlasting charm of the English proverbs, there are many different reasons. The most important one is the extensive use of rhetorical devices and rhythmical ways, so their language is full of image and vividness and has a strong artistic beauty and power. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations.

For example, living without the aim is like sailing without a compass was first used by seamen;

- *If you run after two hares, you will catch neither by hunters;*

- *April rains for corn, May, for grass by farmers;*

- *New broom sweeps clean by housewives*

- *Too many cooks spoil the broth by cooks, etc.*

Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance.

As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in

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different occasions. Some proverbs are related to some folk practice and customs.

For example,

Good wine needs no bush. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some bushes or a picture of bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it can't be ignored without sign. This in fact shows the past common practice that merchants of different trades would hang different particular things as signs for their goods.

Research Methodology

In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds, which means English people are thinking or doing things by following the direction of their proverbs either consciously or unconsciously.

English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

Uzbek people say that beauty of the word is a proverb. Proverbs really show us beauty of our language, elegance of our speech, logic of our thought and wit. Folklore legacy of Uzbek nation is extremely rich and colourful. Proverbs are nation's colloquial creativity. They exist on experience of cultural, political, economic life of nation.

Proverbs exist on all field of nation's way of life. Proverbs are created during direct process of people's labour so proverbs express the experience of nations. Proverbs about labour are divided into different types. In general proverbs express reaching comfort life and are grateful.

For example;

- *Mehnat mehnatning tagi-rohat,*
- *Mehnat qilsang rohat ko'rasan.*

Proverbs are honourable and grandiose the way of teasing to sponger, idler, loafer.

For example;

- *Beli o'grimaganni non yeyishini ko'r,*
- *Gap desang qop- qop ish desang Samarqanddan top.*

Almost all of the nation's proverbs express comfort life with help of labour and they blame for being lazy and loafer.

For example;

- *Bekorchidan hamma bezor.*

In most nations' proverbs take special place the theme of motherland and patriotism.

A diligent nation always loves and cherishes his country and protects from enemies.

For example;

- *Bulbul chamanni sevar odam vatanni, Vatan gadosi kafan gadosi.*

In general labour's people emphasize the value and importance of labour. In most nations' proverbs express feeling of bravery, courage, justice, honesty, pure love, loyalty, friendship, generosity and real ideas of human. For example;

- *Baxilni saxiylik bilan uyaltr,*
- *Bir odam ko'prik solar ming odam undan o'tar.*

People of various cultures can sometimes share the same ways of thinking and viewing in some matters. For instance: following proverbs may reveal similarities between English and Uzbek proverbs.

For example;

- *It is never late to learn.*
- *Ilm olishni erta kechi yo'q.*

You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. "It's never too late to learn," she said. Although the meanings are the same between English and Uzbek proverbs there are differences in expressions which show cultural identity of the English and the Uzbeks.

- *Throw one's hat in the air,*
- *Do'ppis(Qalpoq) ini osmonga otmoq.*

The proverbs are used to express the happiness of someone, because his/ her dreams come true. Even if meanings are the same, they have different images.

The English use "a hat" while The Uzbek use "qalpoq". These headwears belong to both nations' national culture. The Uzbek men wear "do'ppi"(qalpoq) in order to go the wedding, one's funeral and keep warm the head from cold in their daily life while the English wear their hat with the same purposes like the

Uzbeks. Both words are "linguacultureme", also called realia and belong to the culture of both nations.

- *Walls have ears*
- *Devorni ham qulog'i bor.*

It means that when you secretly talk about something, be careful to say everything which is important or unimportant. Someone may hear it. Consequently, your plan may be destroyed.

- *As you sow so you reap*
- *Nima eksang shuni o'rasan*

It means that to what you try to gain very hard or very badly at last you will get the result according to the action you did. For example, if you help someone, one day when you are in a bad situation someone may help to overcome your problems.

- *A drowning man will clutch at a straw;*
- *suvda oqqan xasga yopishar.*

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Analysis and results

When there is nothing that can be of help to a desperate individual, he always has a hope which urges a person to fight and not give up. These proverbs give universal meanings which belong to the English and Uzbek nations. There are such proverbs whose meanings are quite similar but there are quite differences between equivalents. In English, the proverb Bridges before you come to them don't cross the.

It means that don't make any action and decision without knowing the situation.

Be patient and wait what will happen.

The corresponding Uzbek version,

- *Suv ko'rmay etik yechma*

which means don't take off your boots before not seeing the water; be patient, observe the situation what will be. Here, one sees the English emphasizes bridges while Uzbek version concentrate on "etik" which is the national footwear of the

Uzbeks. There are "bridges" which English people use more in their everyday life than Uzbek people.

The next proverbs;

- *The squeaking wheel gets the oil, or the squeaking wheel gets the grease.*

This statement signifies that "those who complain the loudest get the most attention".

In Uzbek the expression is *Bola yig'lamasa ona sut bermaydi* that is he who doesn't cry for nothing, his mother doesn't feed.

Thus, the English language concentrates on technology, or the wheel, and of quieting a noise with grease or oil, the Uzbek language uses image of crying a child and feeding him with milk of mother.

The English expression, *When pigs fly is yet* another expression with the same meaning. The image again is very descriptive since pigs will never fly.

The Uzbek expression, *Tuyani dumi yerga tekkanda.*

In analyzing the before mentioned expressions in the two languages, one sees that the English language uses an animal, the pig while the Uzbek language concentrates on an animal, "tuya" by means something will never happen at all.

There are proverbs which are totally different in meaning. Who comes uncalled, sits unserved. The meaning of the English proverb is that if someone visits another man's home without invitation, he is not welcome.

The Uzbek proverbs,

- *Mehmoning ketishini so'rama, kelishini so'ra*

- *Mehmon otangdan ulug'.*

The meaning of the first proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of the second proverb is that your father is very dear to you, but a guest is dearer to you than your father.

So, these proverbs express the hospitality of the Uzbek nation which is characteristic of them.

In general, proverbs are cultural heritage which passes from generation to generation and shows a nation's unique cultural identity and mentality.

Summing above mentioned ideas up, we can emphasize that every nation has its own unique character or nations possesses different attitudes and mentalities. They are reflected in proverbs all together.

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