SEMANTIC AND LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK PROVERBS WITH THE CONCEPT OF NATURAL EVENTS

СЕМАНТИЧЕСКИЕ И ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦ С ПОНЯТИЕМ ПРИРОДНЫЕ ЯВЛЕНИЯ

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Abstract: this paper is devoted to the analysis of semantic and linguocultural features of some English and Uzbek proverbs related to nature events. 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 weather lore and to learn linguocultural peculiarities of them.

Keywords: proverb, linguoculturology, cultureme, pragmatics, synonymy, weather lore, equivalent, context.

Аннотация: данная статья посвящена анализу семантических лингвокультурологических черт некоторых английских и узбекских пословиц о природных явлениях. Эквиваленты некоторых пословиц в языке перевода предоставлены для их интерпретации на другом языке, чтобы выяснить несколько важных инновационных способов перевода и сопоставления их особенностей в английском и узбекском языках. Результаты и примеры этой статьи содействуют выявлению различительных оттенков в значениях английских и узбекских пословиц о природных явлениях и определению их лингвокультурологических черт.

Ключевые слова: пословица, лингвокультурология, культурема, природное явление, прагматика, синонимия, антонимия, эквивалент, контекст

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 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. Mieder 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”. 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 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”. Proverbs own these features but not completely. However, they are also investigated as a folklore unit and differentiate form proverbial phrases, clichés, idioms, aphorisms, wellerisms, superstations, maxims and slogans. Linguistics also distinguish proverbs form 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”. 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”. 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 liqualization of mental structures”.
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. 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. 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 – élite 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 by other people) – traditional-professional culture. In this paper, the attention is focused to the contrastive study of proverbs that stay in the third component of this classification. It is obvious that appearing and forming of proverbs, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time. The English and Uzbek languages are believed to have long history. 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. The 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. 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. However, they need some time to become or to form new proverbs as well. This paper aims to analyse linguo-cultural features of proverbs in these two languages with the help of examples about nature sayings. Translating proverbs word-by-word is not sufficient way to express the meaning of a proverb 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 in these languages.
1. As the day lengthens, so the cold strengthens. Oqponda ot odimiday kun uzayar

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

3. The month of January is like a gentleman (as he begins, so he goes on). Qishning kuni qirq turli qirqisida qiliqsiz

4. The first three days of January rule the coming three months. Chillaning uch kuni, yilni belgilar

5. When oak trees bend with snow in January, good crops may be expected. Chilla qori yerning qoni.

1. This weather lore is equivalent in two languages; the only difference is in the type of the sentence. While the English version is a complex sentence with an adverbial clause of manner, Uzbek version is declarative sentence. Evidently, it belongs to the group of weather lore sayings that express a general truth, because really, January is the coldest month and the days do begin to lengthen in Northern Hemisphere.

2. This weather lore has the form of zero conditional, which ought to express some kind of general truth. The name of the month - Janiveer is a preceding form of January of Anglo-Norman origin (Oxford English Dictionary).

3. This weather lore is one of the better-known. Porter (2011: 99) explains that the meaning of Kalends is “first days”. Originally, it was a Roman New Year’s festival. The saying follows a typical scheme: “If A, then B.” It claims that the winter weather will come anyway but later. As the forecast probably emerged from a long-term observation, it could be considered accurate.

5. This lore is in form of a simile. Inwards clarifies that the gentlemanlike behaviour means that January goes on as he begins (1898: 13). Perhaps the weather lore does not have a counterpart because neither language used the word gentleman in the past. Nonetheless, there was no semantic equivalent found either, which suggest that there is a difference in the character of January in England and central Europe.
In general, weather lore concerning January warns against unusual weather. That means that if January is warmer, the grass is growing or if it rains instead of snowing, it should have a negative impact on summer weather, which also means harvest. On the other hand, if there is snow in January or it is cold, there is a prognosis of a bounty of mushrooms, wine, crops, fruits and vegetables in their season.

It is confessed that a sentence structure in which a subject is elliptical is characteristic of the nearly all proverbs belong to the Uzbek nation. In addition, according to the interesting fact that both proverbs, which are given above have Arabic origin (XVI century). There are many synonym words and phrases in a language, proverbs can be synonymous to one another. Sometimes their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically. Because, expressiveness in their meanings differs in some degree from each other, consequently they are used in different cases and situations – so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal (official) cases while some of them often appear in informal (oral) conversations. English proverb are given in the following graph: 1-graph.Fig. 1. Several Uzbek equivalents of one English proverb

Translations of these Uzbek proverbs:
1 March sun lets snow stand on a stone. Qoziq ustida qor turmas
2 Better to be bitten by a snake, than to feel sun in March. Toshqizuvda kuygandan , ilon chaqqan yaxshi
3 March dust to be sold, worth gapsom of gold. Bahorning bir kuni yilga tatir
4 A wet march makes a sad harvest. Hut qirg’oq , hamal sirg’oq
5 When March thunders, tools and arms get rusty. Yaxshi kelsa hut kadi- kadi sut yomon kelsa hut egri –bukri put
6 If March comes in like a lamb, it goes out like a lion; If it comes in like a lion, it goes out like a lamb. Aziz momo olti kun Qaltirasa qattiq kun
   Sakgapsa sakkiz kun to’qransa to’qqiz kun
   O’qgapsa o’n kun
7 March comes in with adder’s head and comes out with peacock’s tails. Aziz aqchasiz ketmas
Qizlar bo’g’chasiz

1 This piece of weather lore, while being only another simple statement is appealing sound-wise because it contains quite a lot of sibilants. Semantic wise, the sun in March can be soft, it does not warm a person, nor does it melt the snow. This is not a prediction; merely it is a sort of weather lore that expresses general truth. It is a good example of the fact that not all the weather lore sayings are superstitions, despite what some scholars might claim.

2. The saying number two claims that it is very harmful to feel the sun in March, which is understood as to get sunburnt or too hot from the sun. This is logical, because the skin is not prepared to a great sun exposure after winter, when there is little sunlight. However, it is a bit contradictory to saying number one, which estimates the sun in March weak.

3. The English version is probably a shorter version of a conditional sentence: “If a March dust should be sold, it would be worth ransom of gold.” All of the versions are rhymed and witty. In short sentences, all of them convey wisdom of the connection of weather and agriculture. It is that the month of March should be dry so that the work on fields could be done.

4. This is another simple sentence statement in which a wet March is estimated a cause of a sad harvest, meaning poor harvest. In contrast to Uzbek, the English version is not rhymed. The reason why wet March is unlucky is that it makes the works on fields much more difficult and an especially wet March may also wash out the seeds, which weakens the harvest.

5. This appears as more of a general enunciation than weather wisdom because any moisture may cause iron rust, not just a March thunder. However, it contains a massage that all of the tools and arms are outside in March, obviously being used or tended. This is a result of the fact that farmers are working on fields and soldiers might be preparing for a fight, since most of the wars are led in spring. This weather lore is
thus interesting because it unusually includes a sphere other than agricultural. Due to the metaphorical content it can be also confidentially proclaimed a weather proverb.

6. This weather lore consists of two complex sentences with adverbial clauses of conditions. An understanding of this weather lore is perhaps that if March begins slowly with mild weather, it will be quite pleasant weather at the end of it, and the other way around - if it brings warm weather from the beginning, it will probably get cold again.

7. This saying is an appealing personification of March with the attributes of animals. Through their look, it illustrates the look of nature after the winter. At first, after the snow melts, the environment is plain and naked but in a short time everything gets rich in colours and material.

The month of March is important to farmers because they need to plant many of their crops. Therefore, they prefer dry and mild weather, which is the most suitable for this kind of work. As a result, many pieces of weather wisdom caution them against thunders or wet weather, snow and rain. Supposedly, snowing in March is a negative factor, but snow left from winter is not an obstacle. It needs to be ploughed into the earth and serves better than a fertilizer. Many weather lore sayings guide farmers to start working on the land, never mind the weather.

To conclude, proverbs come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, stylistically and even pragmatically 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 “nature sayings” reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about nature events are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also
slightly changed. Therefore, applying a proverb in an appropriate place makes a speech clear and fluent. Because as it was mentioned above, proverbs are often used in a speech and they are chosen according to time, place, case and other pragmatic factors. Besides, a society and social processes effect directly to the usage, semantic expressiveness and other features of proverbs. The translation process of proverbs from one language into another requires more than componential or structural approach, it is necessary to give exactly main idea of a target proverb in a translation. 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 friendship as well as they have many differences. But resemblance between linguocultural peculiarities of these proverbs do not occur in these languages. Because they are not relative languages according to the genetic classification of world languages. Furthermore, every nation has its culture, tradition and, of course, culturemes reflecting the parts of the culture in this nation’s language. These culturemes serve to provide original semantic and linguocultural features of proverbs. In the view of the observations made above, it is important to point out that proverbs contain social practices that can be visualized in a real or possible world. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new proverbs in their conversations.

Список литературы на английском языке / References


