

SEMANTIC AND LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK  
PROVERBS WITH THE CONCEPT OF HAPPINESS

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**Abstract:** this article is devoted to the analysis of semantic and linguocultural features of some English and Uzbek proverbs about happiness. 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 article can help to distinguish some differences in the meanings of the English and Uzbek proverbs about happiness and to learn linguocultural peculiarities of them.

**Keywords:** proverb, linguoculturology, cultureme, pragmatics, synonymy, antonymy, equivalent, happiness, context.

СЕМАНТИЧЕСКИЕ И ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ  
АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦ С ПОНЯТИЕМ «СЧАСТЬЯ»

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**Аннотация:** данная статья посвящена анализу семантических лингвокультурологических черт некоторых английских и узбекских пословиц о счастья. 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 счастья и определению их лингвокультурологических черт.

**Ключевые слова:** пословица, лингвокультурология, культурема, прагматика, синонимия, антонимия, эквивалент, счастья, контекст.

BAHT KONSEPTI QATNASHGAN INGLIZ VA O'ZBEK MAQOLLARINING  
SEMANTIK VA LINGVOMADANIY XUSUSIYATLARI.

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**Annotatsiya:** ushbu maqola ingliz va o'zbek tillarida baxt haqidagi ba'zi maqollarning semantik va lingvomadaniy xususiyatlarini tahlil qilishga bag'ishlangan. Ayrim maqollarning boshqa tildagi ekvivalentlari tarjimaning bir qancha muhim innovatsion usullarini aniqlash va ingliz va o'zbek tillaridagi o'ziga xosliklarini qarama-qarshi qo'yish maqsadida ularni boshqa tilda izohlash uchun berilgan. Ushbu maqoladagi natijalar va misollar ingliz va o'zbek xalqlarida baxt haqidagi maqollarning ma'nolaridagi ba'zi farqlarni ajratish va ularning lingvomadaniy o'ziga xosliklarini o'rganishga yordam beradi.

**Kalit so‘zlar:** maqol, lingvokulturologiya, madaniyat, pragmatika, sinonimiya, antonimiya, ekvivalent, baxt, kontekst.

### INTRODUCTION

National values that show the identity of the nation, one of the factors representing the culture of the people is folk art. Proverbs, one of the most important genres of folklore, is one of the most important topics studied in linguistics. Folklore proverbs, one of the most important genres, folk art in general learning, research, is becoming very important today.

Proverbs are very common and has been used for centuries not only used in live conversation and verbal relations, but also artistic, constant in historical and scientific works, political and journalistic literature and is still very active today. Proverbs are widespread independent genre folk as rare examples of the wisdom of the oral artistic creation. Conditionally, they can be called folk etiquette. After all, proverbs are part of people's life experiences for centuries tested social-political, spiritual-cultural, moral-philosophical views. It is a phenomenon born from its very compact, concise, dense and figurative expression. Proverbs is not specially created, but it is life tested due to the requirements of certain conditions. It is a judgement as a moral assessment of a conclusion born from experience will come. They are long-term in the course of people's activities in various fields the result of tested life experiences, stable and unchanging, true and shows that it was created in the form of a factual conclusion.

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 (from the Latin "proverbium" - 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 memoizable form and which is handed down from generation to generation" [1, p. 27]. 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 [2, p. 4] 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" [2, p. 10]. Proverbs own these features but not completely. However, they are also investigated as a folklore

unit and differentiate from proverbial phrases, clichés, idioms, aphorisms, wellerisms, superstitions, maxims and slogans.

Linguistics also distinguish proverbs from 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.

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.

#### **LITERATURE REVIEW**

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 books belongs to V.A. Maslova called “Введение в лингвокультурологию” (Introduction to linguoculturology) [3]. The author defines research fields and methodological basis of contemporary linguoculturology deeply in her book. Her hypothesis is valuable to be applied in nowadays’ new investigations not only about linguocultural problems, and also in other linguistic and philosophic branches.

Scientists that link 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” [4, p. 17]. 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 [5, p. 262]. Still, it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society.

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.

### RESULTS AND ANALYSIS

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 (mainly from the Arab, Tadjik, Persian and Russian languages). 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 article analyzes the linguistic and cultural characteristics of proverbs by using examples of happiness in these two languages. The concept of "happiness" which occurs among social concepts such as "family", "health", "wealth" and "work" is a valuable abstract concept in human life. It is not enough to translate the proverbs to express the meaning of proverbs in other languages because its content is available in the translated language. This is the essence of the proverb may lead to misunderstanding of the meaning. Therefore, the method of finding equivalents of proverbs in English and Uzbek languages is used to study the specific features of proverbs about happiness in these languages.

- Aqlli baxt topar, Baxt bilan taxt topar. - It is riches of the mind only that make a man rich and happy.
- Baxt kulgu bor uyga kirar - Happiness enters the house with laughter.
- Happiness takes no account of time. - Baxtlilar vaqtini kutmas.
- Baxt — sandiqda, kaliti — osmunda - Happiness in the chest, the key in the sky.
- Vaqting ketdi — baxting ketdi. - Let the grass grow under one's feet.
- Baxtli ovchiga cho'loq kiyik yo'liqar - The lame deer goes to the lucky hunter
- Baxtsiz kishini tuyaning ustida it qopar. - An unfortunate man would be drowned in a teacup.
- Baxt g'oyibdan kelmas, Uni qo'ling bilan yarat. - When one door closes another opens.
- Taxting kulguncha, baxting kulsin. - Better be born lucky than rich.
- Baxtsiz quduqqa kirsar, qum yog'ar - If the unfortunate man enters the well, sand will fall out
- Baxtsizlikda oltin ham xira - Even gold tarnishes with misfortune

The explanatory dictionary of the Uzbek language gives the following description of the word happiness. Persia was adopted from the language and originally meant share, lot, inheritance, share. At the same time, this word, over time, from its activity, satisfaction with success, lifestyle, fulfillment of desires, to achieve the goal, that is, closer to moral, ethical values began to mean concepts.

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The concept of happiness represents a certain goal that a person wants to achieve in reality. Unhappiness, in turn, means the opposite feeling. Happiness is luck. Unhappiness hurts. For example, a person who achieves the goal of love is considered lucky. It gives him pleasure, satisfaction, joy. Also, in life achieving a very important goal (wealth, high position) depends with the concept of happiness. On the contrary, a person who does not have it is considered unfortunate. We can find artistic examples of what a person should do to be happy in literature. At the same time, such conditions, friendship, charity, compassion, are shown to be good breeding and others. To achieve happiness such conditions can be found both in English and in Uzbek.

Meanings of the concept of happiness fits in two compared languages and at the level of proverbs. At the same time, the prerequisite for happiness in English is kindness, character traits such as obedience, prudence and faith. For instance: Kindness brings happiness; Obedience is the mother of happiness; All happiness is

in the mind; He is not happy who does not realize his happiness; Happiness is something to do, something to love, something to hope for; You can never be happy at the expense of the happiness of others.

Happiness is of high importance in human life, as well as relative, abstract concept. As everyone measures the world with his own yardstick, so does everyone measure happiness it is natural for him to understand on his own. Our wise people want to say that they are proud of you to be able to see things in a similar way to others, to share in the worries of others being able to be, feeling one's own happiness while sharing happiness with others - that's it not the criteria of true happiness?!

It seems that proverbs cover all areas of human activity, it reflects the life, culture, spirituality and history of the society. If we dwell on the proverbs of Various languages, they belong to the people who own that language, we witness that it is a mirror of historical, spiritual and material culture. Therefore, the comparative study of proverbs of different languages is a cultural characteristic of the nation and helps to open national aspects.

### CONCLUSION

It is worth saying that the noble qualities characteristic of our people, that is, patriotism, hard work, tolerance, hospitality, simplicity, childishness, peace-loving and others that express his identity, his unique nature embodied in our proverbs. So, this is a priceless treasure Acquaintance with hidden pearls - a storehouse of meanings is a beautiful content for our life giving, no doubt. In conclusion, it can be said that Uzbek folk proverbs are considered as an important source providing that it is one of the nations that have admirably strong and connected to the ancient and rich history of our nation to a powerful mentality, to a national culture that is no less than others and praiseworthy. The analysis of proverbs in English and Uzbek languages is also national cultural of this phenomenon in recognition of their general characteristics, proverbs proves that it will gain universal and national importance.

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