

**O‘ZBEKISTON RESPUBLIKASI FANLAR AKADEMIYASI  
MINTAQAVIY BO‘LIMI  
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## LINGUISTIC AND CULTURAL CHARACTERISTICS OF ENGLISH AND UZBEK PROVERBS

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**Annotatsiya.** Ushbu maqolada ingliz va o'zbek tillarida frazeologik birliklar, ya'ni maqol va matallarning talqini va ifodasi, maqollarni bir tildan ikkinchi tilga tarjima qilish yoki muqobil ekvivalentini topish jarayonida yuzaga keladigan muammolar misollar orqali tahlil qilindi. Shuningdek, ikki qardosh bo'lmagan xalqlarning, ingliz va o'zbek xalq maqollarining til va madaniy aloqadorligi, farqlari o'rganildi.

**Kalit so'zlar:** maqol, til, frazeologiya, ish, cherkov, mehnatsevarlik, til va madaniyat tadqiqoti

**Аннотация.** В данной статье были проанализированы толкование и выражение фразеологизмов, т.е. пословиц и поговорок, в английском и узбекском языках, проблемы возникающие в процессе перевода пословиц с одного языка на другой или поиска альтернативного эквивалента. Также изучены лингвокультурная связь и различия английских и узбекских народных пословиц, двух небратских народов.

**Ключевые слова:** пословица, язык, фразеология, труд, церковь, усердие, лингвокультурологическое исследование.

**Abstract.** The interpretation and expression of phraseological units, i.e. proverbs and proverbs, in English and Uzbek languages, the problems that arise in the process of translating proverbs from one language to another or finding an alternative equivalent were analyzed in this article through examples. Also, the linguistic and cultural connection and differences of English and Uzbek folk proverbs of two non-fraternal nations were studied.

**Key words:** Proverb, language, phraseology, work, church, diligence, linguistic and cultural research

Today, at a time when proverbs are being intensively researched, studying all aspects of proverbs is one of the main tasks of the field of paremiology. While studying the comparative aspects of proverbs, we cannot help but touch on their linguistic and cultural aspects. Through this, we will try to show the similarities and differences of the proverbs in the languages we are studying, the culture and mentality of the people who own this language.

In this article, in the analysis of the linguistic and cultural aspects of Uzbek and English proverbs, we describe the interdependence of language and culture, consider the thematic similarities of Uzbek and English proverbs, and the expression of mentality and national character in them. We will try to take a deeper approach to such issues. Language is the most important factor in expressing the culture, values and beliefs of each nation, as well as the unique aspects of the nation. Nida, a linguist, says that it is important to study the culture of a nation when studying its language. He said that language and culture are similar systems that have developed in dependence on each other. He explains it as follows: "Cultural factors are deeply interwoven with the language, and thus are morphologically and structurally reflected in the forms of the language." The famous linguist Sapir emphasizes that the vocabulary of the language was created through the physical and social atmosphere of mankind. And based on this theory, we can cite language as a part of culture.

In general, as an example of cultural factors, linguist Telia explains the knowledge, traditions and values, daily customs and other cultural indicators of a certain nation and its history as the fundamental foundations of humanity and understanding of the world through them. He also says that in his opinion, language, which is the basis of every culture, can never be studied separately from culture, and that mankind uses language to express every point of culture. As a linguist and folklorist, V. Telia emphasizes the role of paremiology in the connection between culture and language. He said

that since the language expresses a whole culture, the field of paremiology can express the culture of the people who own the language very beautifully and deeply. Such a situation can be justified by the field of intermingling of language and culture, i.e. linguoculturology. So, proverbs as one of the most active means of showing the national culture are becoming one of the important topics of the process of linguocultural research in linguistics today. It is used as the main object of many researches. Telia calls proverbs "direct cultural signs", and by this he believes that proverbs are completely indicative of a people's culture. Each proverb, in his opinion, is a mirror that can fully express the people's lifestyle in a short and concise manner. He says about it in one of his works:

"After having described the interaction between language, culture and proverbs, it also seems 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". Therefore, every word that exists in the language of the people is expressed in the language, and the proverbs of a certain people are expressed by the representatives of this people from the words given in the language of that people, with the unique characteristics of that people, and the way of making them. Many scientists, such as Henl P. (1958), Sepir E. (1958), G. Morian (1986), Kramsh C. (1993), have touched on such issues in their work as the relationship between culture and language. Referring to the linguistic and cultural qualities of proverbs, Nida believes that it is natural to study the language and culture of that people directly when studying proverbs. The lexeme present in the language originates from the way of life of that people, that is, from the language of the people, which is directly involved in proverbs and the culture of the people is reflected through proverbs. English: If we translate the proverb *"The nearer the Church, the farther from God"* into Uzbek, it means - the closer to the church, the farther from God. This is expressed in the Uzbek language by the proverb: *"Besh vaqt namozini tark etmas, Harom-harishni farq etmas"*. The word "Church" in the English proverb gives the word "cherkov" in the Uzbek translation. The word "Church" is not originally an Uzbek word, but it exists in the Uzbek language as a term borrowed from other languages. "Church" is a place where people who belong to the Christian religion perform rituals specific to this religion. In the Uzbek language, we can quote the word "mosque" as equivalent to this word. If we start from the religion of the two peoples, the majority of the Uzbek people worship Islam, and almost all of the English people worship Christianity. In the Christian religion, the church is considered the most sacred place for Christians, and as we mentioned above, customs and traditions specific to the Christian religion are held there. In the religion of Islam, we cannot tell the church to perform the rituals related to the religion of Islam for Muslims. Because Muslims visit great and holy dargahs such as mosques and madrasas in order to fulfill the traditions of Islam.

Although the words "Church" and "Mosque" are words that perform the same function for the people in both languages, they have their own functions of use. In this place, the people use a term that is unique and appropriate. That is why the word "church" was not used in the Uzbek version of the proverb. Therefore, lexemes that exist in the life of a nation and are actively used in everyday life create their own image in the language and do not fail to participate in proverbs in showing the national mentality of the people. If we analyze the meaning of the proverbs, we can find out from the meaning expressed in the proverb that the church is a sacred place for them in the religion of the English people.

*A man of words and not of deeds is like a garden full of weeds.*

*Ish bilsang tuzarsan, bilmasang buzarsan.*

If we analyze this proverb from a linguistic point of view, through this proverb we describe lazy but very talkative people who do not like work very much. But we cannot always use the Uzbek translation or meaning of an English proverb ready for the Uzbek language. As a very beautiful and alternative version of this, we can cite "If you know how to work, you will build it, if you don't know it, you will destroy it." As equivalent to this proverb in Uzbek *"Ish ishtaha ochar, dangasa ishdan qochar"*.

Furthermore we can analyse different proverbs to find out the nations' worldview as follows:

*Birovning bergani – ko'rgulik, mehnatning bergani – to'ygulik.* OR

*Betashvish bosh qayda, mehnatsiz osh qayda.*

If we analyze these proverbs, they reveal how much the Uzbek people praise work, and the superiority of the honest bite that comes from work over everything else. Similarly, it is expressed in the proverb that hard work can bring a person to the heights and that a person who does not thank will not even have anything to eat. In the analysis of proverbs, we came across proverbs that combine several topics. Including, we can see that proverbs related to the concept of "work" in English and Uzbek are significant. At the heart of any achievement lies hard work and perseverance. Paying for one's needs by working is relevant not only in ancient times, but also today. Laziness and apathy have always been condemned. The British and Uzbek people's serious consideration of such issues is reflected in proverbs. We will look at the analysis of some of them. *"All is over bar (but) the shouting"*. The literal translation of this proverb is as follows: Everything is over, the time has come to be happy. This proverb corresponds to the following proverb in Uzbek:

*Mehnat qancha og'ir bo'lsa, keti shuncha shirin bo'ladi.*

*"Mehnat, mehnatning tagi-rohat".*

In short, proverbs are the cultural heritage of the nation. They reflect all the thoughts, worldview, lifestyle, behaviour and beliefs of that people. As each nation has its own characteristics, this also affects their proverbs. Even though the topics in the proverbs are similar, the images in them are distinguished by the fact that they are not repeated. It is these images that provide national colouring in proverbs.

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#### POSTMODERNIZM DAVRI KAMPUS ROMANLARI POETIKASI

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**Annotatsiya.** Mazkur maqola postmodernizm davri kampus romanlari, asosan 2000 yillarda yaratilgan zamonaviy asarlarning sub-janrlari, mavzulari va ularni o'rganishdagi turli yondashuvlarni tahlil qiladi. Shunigdek, turli nufuzli tashkilotlar tomonidan o'tkazilgan so'rovnomalar natijasiga ko'ra tanlangan va keng kitobxonlar ommasi tomonidan e'tirof etilgan 16 ta kampus romanlarining ham integrallashgan tahlili beriladi.

**Kalit so'zlar:** kampus romani, postmodernizm, metodlar, janr, Bildungsroman, #Me Too, integrallashgan yondashuv.

**Аннотация.** В статье анализируются поджанры, темы и различные подходы к изучению постмодернистских кампусных романов, прежде всего современных произведений, созданных в 2000-е годы. Кроме того, дан комплексный анализ 16 университетских романов, отобранных по результатам опросов различных престижных организации и получивших признание широкой читательской аудитории.

**Ключевые слова:** кампусный роман, постмодернизм, методы, жанр, Bildungsroman, #Me Too, комплексный подход.

**Abstract.** The article analyzes subgenres, themes, and different approaches to the study of postmodern campus novels, primarily contemporary works created in the 2000s. In addition, a comprehensive analysis is provided of 16 university novels selected from surveys conducted by various prestigious organizations and those which received a recognition from a wide readership.

**Keywords:** campus novel, postmodernism, methods, genre, Bildungsroman, #Me Too, integrated approach.

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