

LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK PROVERBS IN INTERCULTURAL COMMUNICATION

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Annotatsiya. Mazkur maqola ingliz va o'zbek maqollarining lingvokulturologik hamda madaniyatlararo kommunikatsiyadagi xususiyatlarini o'rganishga bag'ishlangan. Tadqiqotda maqollarning semantik tuzilishi, milliy mentalitetni aks ettirishdagi o'rni, madaniy qadriyatlar bilan bog'liqligi hamda tarjimadagi o'ziga xos jihatlari qiyosiy tahlil asosida yoritilgan. Maqolada ingliz va o'zbek maqollarining o'xshash va farqli jihatlari ilmiy asosda tahlil qilinib, maqollarning xalq dunyoqarashi va tarixiy tajribasini aks ettiruvchi muhim lingvistik birlik ekanligi ko'rsatib berilgan.

Kalit so'zlar: maqol, paremiologiya, lingvokulturologiya, madaniyatlararo kommunikatsiya, milliy mentalitet, semantika, tarjima, etnolingvistika, parema

Аннотация. Данная статья посвящена исследованию лингвокультурологических особенностей английских и узбекских пословиц в аспекте межкультурной коммуникации. В работе рассматриваются семантическая структура пословиц, их роль в отражении национального менталитета, связь с культурными ценностями и особенности перевода. Особое внимание уделяется пословицам как важным языковым единицам, отражающим исторический опыт, мировоззрение и этническое сознание народа.

Ключевые слова: пословица, паремология, лингвокультурология, межкультурная коммуникация, национальный менталитет, семантика, перевод, этнолингвистика, паремия

Annotation. This article is devoted to the study of linguocultural features of English and Uzbek proverbs in the context of intercultural communication. The research analyzes the semantic structure of proverbs, their role in reflecting national mentality, their connection with cultural values, and their translation peculiarities through comparative analysis. Special attention is paid to proverbs as important linguistic units expressing historical experience, worldview, and ethnic consciousness of a nation.

Key words: proverb, paremiology, linguoculturology, intercultural communication, national mentality, semantics, translation, ethnolinguistics, paremia

Introduction. Language has always been regarded as one of the most important means of preserving national culture, traditions, and collective memory. In modern linguistics, increasing attention is devoted not only to the structural study of language, but also to its cultural and cognitive dimensions. As a result, interdisciplinary fields such as linguoculturology, cognitive linguistics, ethnolinguistics, and intercultural communication have become highly significant in contemporary philological research.

Among various linguistic units, proverbs occupy a special position because they reflect the historical experience, ethical norms, worldview, and national mentality of a people. Proverbs are concise but semantically rich expressions that preserve collective wisdom accumulated throughout centuries. They serve not only as communicative units, but also as cultural codes transmitting traditions and values from generation to generation.

The comparative study of English and Uzbek proverbs is especially important because it reveals both universal human concepts and culture-specific characteristics. Through comparative paremiological analysis, it becomes possible to identify similarities and differences in the perception of social relations, morality, hospitality, diligence, family values, and national worldview.



Wilhelm von Humboldt emphasized that language reflects the spirit of a nation. This idea is especially evident in proverbs because they preserve cultural memory and national consciousness in stable linguistic forms. Wolfgang Mieder, one of the leading modern paremiologists, defines proverbs as concise traditional expressions containing collective wisdom and cultural experience. Similarly, D.U. Ashurova considers linguistic units within the framework of cultural semantics and communicative interpretation.

Therefore, the study of proverbs as a means of intercultural communication remains highly relevant in modern linguistics.

PROVERBS AS LINGUOCULTURAL UNITS

In modern linguistics, proverbs are regarded not merely as phraseological units, but also as linguocultural phenomena. Proverbs contain figurative meaning, pragmatic intention, emotional coloring, and cultural symbolism simultaneously.

The semantic structure of proverbs usually consists of literal and figurative meanings. The literal meaning represents the direct lexical interpretation of the proverb, while the figurative meaning conveys moral, philosophical, or social conclusions.

For example, the English proverb: "Time is money" literally connects time with money. However, figuratively it reflects the pragmatic worldview of Western society, where time is associated with productivity and economic value.

The Uzbek equivalent:

"Vaqt oltindan qimmat" also emphasizes the importance of time, but its semantic interpretation is more moral and philosophical. In Uzbek culture, time is perceived not only as an economic category, but also as a spiritual and ethical value.

This comparison demonstrates that similar concepts may receive different cultural interpretations depending on national mentality and worldview.

George Lakoff's cognitive metaphor theory also explains the semantic mechanism of proverbs. According to Lakoff, metaphor is not only a stylistic device but also a conceptual system through which people understand reality. Proverbs are largely based on metaphorical thinking and cultural conceptualization.

REFLECTION OF NATIONAL MENTALITY IN PROVERBS

One of the most important functions of proverbs is the reflection of national mentality. English and Uzbek proverbs clearly demonstrate differences in social values, cultural norms, and worldview.

English proverbs often emphasize individualism, self-reliance, and independence. For example:

"God helps those who help themselves."

This proverb promotes personal responsibility and individual initiative. It reflects the Western cultural orientation toward independence and practical action.

In contrast, Uzbek proverbs usually emphasize collectivism, cooperation, and social harmony. For instance:

"El bir bo'lsa, tog' ko'char."

This proverb highlights the importance of unity and collective strength. Uzbek culture traditionally values cooperation, mutual assistance, and social solidarity.

Hospitality also occupies an important place in both cultures, though it is interpreted differently.

The English proverb:

"Fish and guests smell after three days" reflects moderation and personal boundaries.

However, the Uzbek proverb:

"Mehmon — atoyi Xudo" demonstrates deep respect toward guests and sacred hospitality traditions.

Thus, proverbs function as mirrors of national mentality and cultural worldview.



TRANSLATION PECULIARITIES OF PROVERBS

Translation of proverbs represents one of the most complicated areas of translation studies because proverbs contain culturally specific imagery and symbolic meanings.

Literal translation often fails to preserve communicative effect and national coloring. Therefore, translators must search for semantic and functional equivalents.

For example:

“Kill two birds with one stone” is translated into Uzbek as:

“Bir o‘q bilan ikki quyovni urmoq.”

Although the symbolic images differ, both proverbs express the same meaning: achieving two goals through one action.

Another example is: “To carry coal to Newcastle.”

Its Uzbek equivalent is: “Daryo bo‘yida quduq qazimoq.”

Literal translation would not preserve the cultural meaning because the proverb is closely connected with historical and cultural realities.

According to Eugene Nida, translation should focus on communicative equivalence rather than formal similarity. This principle is especially important in proverb translation because preserving cultural meaning is more significant than preserving lexical structure.

UNIVERSAL HUMAN VALUES IN PROVERBS

Despite cultural differences, many English and Uzbek proverbs express universal human values such as honesty, diligence, friendship, patience, and loyalty.

For example: “Honesty is the best policy” and “To‘g‘ri so‘z tosh yorar”

both emphasize truthfulness and honesty.

Similarly: “No pains, no gains” and “Mehnatning tagi — rohat” promote hard work and perseverance.

Such examples demonstrate that proverbs unite different nations through common ethical principles and human experience.

Conclusion. In conclusion, proverbs should be regarded as important linguocultural units reflecting national mentality, worldview, historical experience, and cultural values. Comparative analysis of English and Uzbek proverbs reveals both universal human concepts and culture-specific features. The research demonstrates that proverbs are not merely linguistic expressions, but also instruments of intercultural communication preserving collective wisdom and cultural identity. English proverbs mainly emphasize individualism and practical worldview, whereas Uzbek proverbs reflect collectivism, hospitality, and social harmony.

The study also proves that proverb translation requires not only linguistic competence but also deep intercultural awareness because proverbs contain culturally marked symbolism and figurative meanings.

Therefore, comparative paremiological research contributes to the development of linguistics, translation studies, intercultural communication, and mutual understanding among nations.

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