

Proverbal National-Cultural Features

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Abstract: In this article, it is considered that folklore is an art that has been collected by a certain nation over the centuries, embodies the national characteristics of that nation, and whose origins go back to ancient times. It is emphasized that each of its types reflects the feelings, character, dreams, customs and traditions of the creators, as well as from the living climate to the nature. Information is provided about proverbs, one of the folk oral genres that have such characteristics. National-cultural features specific to proverbs in the translation of proverbs are also highlighted.

Keywords: Proverb, translation, national-cultural words, folk art.

Proverbs are one of the unique masterpieces of any folklore treasury. They appear as a result of people's life experiences. It is passed down from ancestors to generations in a compact, succinct and figurative form. Proverbs are also used in the sense of teaching and advice because they call people to good manners. The word "proverb" is derived from the Arabic word - qawlun - to speak, to say, and it is used to refer to proverbs spoken among the people.

In the Uzbek language, the term proverb is also used as matal, naql, zarbulmasal, masal, father's word. According to the information given in "Devonu Lugatit Turk" by M.Koshghari, it is estimated that our ancestors said proverbs "sav" a thousand years ago.

In English, the term proverb is used mainly as "proverb", and in some cases as adages, distums, maxims, mottoes, precepts, saws, truisms. Regardless of what language it is in, every proverb has a clear meaning, a complete conclusion, and a lesson is said. Proverbs can be said to be the summation of the life experiences of the ancestors left to the generations.

As many nations as there are in the world, all of them have proverbs in their vocabulary. They will be instilled with that people's mentality and national character. From this point of view, we can say that proverbs are an international genre by nature. In terms of form, proverbs have a general appearance, but according to their content, they have special characteristics. Because the values, traditions, character, outlook on life, geographical location and climate of each nation differ from each other. When taken in the sense of a general topic, substantive similarities are noticeable. For example, there are proverbs about the Motherland and its appreciation in all nations of the world. However, when each proverb within this topic is scientifically researched, we can witness that only words specific to the way of life of that people are used in them. We do not want to deny the opinion that proverbs of a general theme form a very large number. In each proverb lives the spirit of the people who created it, therefore, we would like to say that their direct understanding or translation from one language to another creates its own complications.

A proverb is a short and succinct, figurative, grammatically and logically complete wise phrase, a sentence with a deep meaning, entering the genre of folklore. They have a certain rhythmic form. Proverbs embody the rich life experiences, attitude to society, historical, mental state,

ethical and aesthetic feelings, and positive qualities of ancestors. Over the centuries, it has been refined among the people, and has become a concise and poetic form. Proverbs are extremely varied and diverse in terms of subject matter. Proverbs on topics such as homeland, work, science, friendship, harmony, wisdom, vigilance, language and speech culture, love and love, as well as on various topics such as negative or positive characteristics of a person, were created in all the peoples of the world. In popular language, proverbs are the cream of thoughts, in scientific language, proverbs have such characteristics as dialectic unity of content and form, richness of figurative meanings. The socio-political and educational importance of proverbs is very great.

As we mentioned, English and Uzbek folk proverbs are different according to their subject. Many universal values such as homeland, work, friendship, family are embedded in the content of all proverbs:

Business before pleasure. -

Mehnat-mehnatning tagi rohat.

As we said above, proverbs that unite around a common theme can be divided into separate meaningful groups between languages. To prove our point, let's take proverbs on the topic "House". In English, proverbs on the subject of "Home" are directly related to the place of residence, the comfort or discomfort of that place:

East or west home is best.

Uzbek proverbs cover not only the house, but also the family, the relations between the persons who make it up (husband, wife, mother-in-law, father-in-law, child...):

Bolali uy bozor - bolasiz uy mozor.

The Uzbek and British peoples are one of the rare peoples in the world with a great cultural heritage. Among these examples of cultural heritage, a proverb is distinguished from other folk oral genres by its uniqueness and the fact that it requires a lot of time for its artistically perfect formation. The emergence of each proverb and the fact that it takes a deep place in the hearts of the people is a history in itself. After all, in order to create a ground for it, a remarkable event happened in the life of a nation or a certain person, and this event was observed by people who carefully pay attention to everything. At the heart of any proverb lies the worldview of that nation, its attitude to nature and events in society. Through proverbs, a generalized judgment is given to an event that happened in life, and a certain conclusion is reached on this basis. Artistic perfection is one of the main characteristics of proverbs.

Proverbs are poetic or prose based on their form. The words in the proverbs of the poetic path form a mutual rhyme:

Qunt bilan o'rgan hunar,

Hunardan rizqing unar.

Most of the proverbs in the Uzbek language are dominated by poetry. Prose proverbs form the basis of English folk proverbs.

Country has his own customs, Every.

Har gulning o'z isi bor,

Har elning o'z tusi bor.

Deveives is ever suspect, He that once.

Yolg'onchi chin deyolmas,

Chin desa ham, el ishonmas.

Proverbs have national and cultural characteristics and are distinguished by their universal character. Therefore, we find many proverbs with the same form and meaning in all the peoples of the world. This situation is related to the fact that proverbs appeared on the basis of life experiences that have passed the test of centuries. There are many such alternatives in English and Uzbek folk proverbs. The situation of equalization in proverbs is effectively used in the translation process:

Dogs bark, but the caravan goes on.

It hurar - karvon o'tar.

Fish begins to stink at the head.

Baliq boshidan sasir.

Any proverb reflects national-cultural characteristics. Among them are proverbs related to people's lifestyle, outlook, traditions, as well as religious beliefs and views. Uzbeks and Englishmen differ from each other in terms of their religious beliefs. The majority of Uzbeks follow Islam, while the majority of British people follow Christianity. Such national identity requires caution in the translation of proverbs with religious themes or religious characters:

All are not Saint that go to the church.

Cherkovga borganlarning hammasi ham avliyo emas.

We cannot replace the word "church" used in the above proverb, which means a place where rituals related to the Christian religion are performed, with the word "mosque" used by Muslims to mean the same thing. Because these words, which perform the same task, have a different meaning in the minds of the representatives of the two nations. Therefore, instead of translating the proverb into Uzbek as "Not everyone who goes to the mosque is a saint," we turn it into "Not everyone who goes to the church is a saint." Examples of proverbs of this nature include:

Speak of Angels and they flop their wings.

Farishtalar ro'g'risida gapisang ular qanot qoqar.

Xizrni yo'qlasa bo'larkan.

Bacchus has drowned more men than Neptune.

Neptun (dengiz xudosi) ga nisbatan Baxus (ichkilik xudosi) ko'proq odamni g'arq etgan. -

Aroq ichgan - o'ziga kafan bichgan.

Each nation has a set of national names that are given to the new born baby. The names are closely connected with the national features of that people. From this point of view, the names in proverbs also reflect national characteristics. When we did a comparative analysis of Uzbek and English folk proverbs, we came across more names such as Ali, Baqi - Jack, Jill, Homer, Hamlet in their composition:

Every Jack has his Jill.

Har bir Jekning o'z Jili bor.

Har kimning suygani bor.

Who more busy than he that has least do?

Eng band odamlar hammadan kam ishlaydi.

Ayoz-ayoz kunlarda olma terar Boqi akam,

Qorli-muzli kunlarda xirmon yig'ar Boqi akam.

Their similarity is that all the proverbs have human names, but we cannot substitute Uzbek names for English names. Also, Uzbek names cannot be replaced with English names.

Our ancient ancestors could not scientifically understand issues such as the change of seasons and various natural phenomena. The vagaries of nature during the change of season did not escape either the Uzbeks or the British. As a result, proverbs appeared related to the unfavorable weather conditions observed in the first ten days of March:

March comes in like a lion and goes out like a lamb.

Mart oyining kelishi sherdek, ketishi esa qo'zichoqdek.

There is a similar proverb in the Uzbek language. In the Uzbek version of the proverb, we see that the national character is clearly manifested:

Aziz momo olti kun,

Qahri kelsa - yetti kun.

The proverb contains the image of "Dear Momo" found in the oral works of the Uzbek people. The beginning of March is called "Aziz momo" or "Ayamajuz" days in Uzbeks.

Each nation has its own currency. The names of the currency units belonging to the English and Uzbek nations are often used in proverbs specific to these nations. This shows that proverbs appear in close connection with people's domestic life. For example, monetary units have become part of proverbs as an integral part of lifestyle:

Take care of the pence and the pounds will take care of themselves.

Har bir pens va funtlarning g'amini yesang, ular o'z g'amini o'zi yer.-

Tanga tiyindan o'sar,

Yilqi qulundan o'sar.

In the process of translation, it is advisable to leave the names of currency units as they are in the original.

Geographical place names can also be used in proverbs. The appearance of place names in proverbs is related to a national characteristic, event, characteristic of the nation to which it belongs:

To fiddle while Rome is burning.

Rim yonayotganda skripka chalmoq.

Kimga - to'y, kimga - aza.

Set the Thames on fire.

Temza daryosini yondirmoq.

Qalovini topsang, qor yonadi.

When in Rome, Do as the Romans do.

Rimda rimlik qilganini qil.

Kimning aravasiga minsang,

O'shaning ashulasini ayt.

As a result of comparative study of Uzbek and English folk proverbs, we witnessed that most examples of this genre correspond to each other. However, we cannot explain this situation as one nation adopting a proverb from another nation. The reason for this similarity is the similarity in the way of life of each nation, the fact that the same situations occur in many situations of life.

Proverbs should be accepted by every child of the nation as a fertilizer left by their ancestors. Because the proverb is a means of artistically representing the way of life of the people up to that time. Appropriate use of proverbs requires preservation of content and form when translating

them from one language to another. Proverbs serve as a bridge that conveys the national-cultural characteristics of the people to which they belong from ancestors to generations.

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