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**LINGUOCULTURAL PECULIARITIES OF THE ENGLISH AND UZBEK  
PROVERBS**

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# **Linguocultural peculiarities of the English and Uzbek proverbs**

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## Introduction

“Mamlakatda O‘zbekiston respublikasining “Ta’lim to‘g‘risida”gi qonuni hamda Kadrlar tayyorlash milliy dasturining amalga kirish doirasida chet tilga o‘qitishning kompleks tizimi ya’ni uyg‘un kamol topgan , o‘qimishli , zamonaviy fikrlovchi avlodni shakillantirishga, respublikamizning jahon hamjamiyatiga yanada integrallashuviga yo‘naltirilgan tizim yaratildi”.<sup>1</sup>

“Zamonaviy pedagogik va axborot kommunikatsiyasi texnologiyalaridan foydalangan holda o‘qitishni ilg‘or uslublarini joriy etish yo‘li bilan, o‘zib kelayotgan yosh avlodni chet tillariga o‘qitish, shu tillarga erkin so‘zlasha oladigan mutaxasislarni tayyorlash tizimini tubdan takomillashtirish, hamda buning negizida ularning jahon sivilizatsiyasi yutuqlari hamda dunyo axborot resuslaridan keng foydalanishlari, xalqaro hamkorlik va muloqotni rivojlantirishlari uchun shart-sharoit va imkoniyatlar yaratadi”.<sup>2</sup> Due to our president’s task for linguists, we decided to work with one of the most important and interesting topics such linguacultural peculiarities of the English and Uzbek proverbs in linguistics. While teaching a language, the culture of the nation should be taken into consideration by teachers. The culture of the concrete nation may find its reflection in proverbs. Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of cultural values and beliefs. The appropriate use of proverbs in verbal communication indicates one’s depth of knowledge and language competence.

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<sup>1</sup> O‘zbekiston Respublikasi prezidenti I.A.Karimovning 2012 yil 10 dekabrda PQ-1875 sonli “Chet tillarini o‘rganish tizimini yanada takomillashtirish chora tadbirlari to‘g‘risida” gi qaroridan

<sup>2</sup> Karimov I.A “Chet tillarini o‘rganish tizimini yanada takomillashtirish chora tadbirlari to‘g‘risida ” “ Xalq so‘zi” 2012yil 11 dekabr,1-bet.

It is generally agreed that language and culture are closely related. Language can be seen as verbal expression of culture. Different languages will create different limitations therefore people who share a culture but speak different languages, will have different world views. Still language is rooted in culture and culture is reflected and passed on by language from generation to generation. One of the linguistic sciences that appeared in linguistics is Cultural linguistics which is the branch of linguistics arisen on the juncture of linguistics and cultural science investigating displays of culture of the people which are reflected and fixed in a language. At present Cultural linguistics is speedily developing trend in modern linguistics. It is important to study cultural specificity of the language units in related and non- related languages. Therefore we decided to research cultural specificity of proverbs in the English and Uzbek languages. And it makes **the topicality and novelty of the dissertation paper** because up to present such a research has not been carried out in the material of proverbs of the non-related languages as English and Uzbek.

**The subject of the research paper** is proverbs of the English and Uzbek languages.

The object of the research paper is linguocultural peculiarities of English and the Uzbek proverbs.

**The aim of the research paper** is to investigate linguocultural properties, showing how they reflect culture, traditions and customs of the nations. In order to achieve this aim the following **tasks** are set up in the dissertation paper.

1. To touch some points of the Cultural linguistics, its subject and object.
2. To review the opinions of the scholars on the problem of the proverbs in linguistics.
3. To deal with proverbs as means of reflection of culture, national mentality and identity
4. To analyze linguocultural peculiarities of the English and Uzbek proverbs

5. To make a research about the universal linguocultural peculiarities of the English and Uzbek proverbs

To compare the English and Uzbek proverbs and find out national and cultural specificity of nations.

The **methods** used dissertation paper

*Componential analysis* is on the basis of dictionary definitions of the meanings of the language units.

2. *Comparative analysis* while comparing the language data in both languages.

**As the sources of the material** of the practical part of the dissertation paper are used the following English and Uzbek dictionaries of proverbs and as well as some electronic dictionaries and materials from Internet sites, Merriam Webster International Dictionary. Springfield: Massachusetts, USA.1981, The Concise Oxford Dictionary of proverbs Oxford: The Oxford University Press, 2003, Penguin English Macmillan Dictionary of Proverbs London: United Kingdom, 2007, Karamatova K.M.,Karamatov X.S. Proverbs, maqollar, пословицы Toshkent: Mehnat,2001,T.Mirzayev,A.Musoqov, B.Sarimsoqov, O'zbek xalq maqollari. UZR, FA, Alisher Navoiy nomidagi til va adabiyot intituti. Toshkent: Sharq, 2003.

**The theoretical significance** of the research paper is connected with the fact that for the first time the author tries to investigate linguocultural properties of the English and Uzbek proverbs.

**The practical significance** of the dissertation paper lies on the fact that the practical materials and examples reflecting the linguocultural peculiarities of the English and Uzbek proverbs can be applied as practical examples at lectures on Cultural linguistics and Lexicology. The procedure of the analysis of the practical material can be applied on writing other dissertation papers on Cultural linguistics. In accordance with the above stated points the dissertation paper consists of introduction and two chapters.

**The first chapter** being a theoretical basis for the second chapter deals with some theoretical question such as Cultural linguistics, its subject and object, review of the literatures on the problem of proverbs in linguistics.

**The second chapter** deals with linguocultural peculiarities of the English and Uzbek proverbs and their universal and cultural –specific peculiarities.

**In conclusion** the results obtained in the dissertation paper are summarized.

**The bibliography** includes the items of the scientific literature on the theme and various types of dictionaries of proverbs of the English and Uzbek languages used as sources of materials. Besides that some Internet sites used in the research also included into it.

## **Chapter I Cultural linguistics is the one of the new trends in modern linguistics**

### **1.1 Cultural Linguistics, its Subject and Object**

There is a close relationship between language and culture. Language and culture are undoubtedly closely integrated and interdependent during their whole development processes. Language is a part of culture because language is vehicle for nearly every type of cultural expression. Culture is a part of language because language that has grown with a community has also to some extent been molded to the task of expressing that community's culture. Culture is the idea, custom and beliefs of a community with a distinct language containing semantics, everything speakers can think about and every way they have of thinking as medium of communication.<sup>3</sup>

Language is used to maintain and convey culture and cultural ties. The two are inseparable. Language may refer either to the specifically human capacity for acquiring and using complex systems of communication, or to a specific instance of such a system of complex communication. The scientific study of language in any of its senses is called linguistics. The word "language" can also be used to describe the set of rules that makes this possible, or the set of utterances that can be produced from those rules. A language in this sense is a system of signs for encoding and decoding information. Language is processed in many different locations in the human brain. Humans acquire language through social interaction in early childhood, and children generally speak fluently when they are around three years old. The use of language has become deeply entrenched in human culture and, apart from being used to communicate and share information, it also has social and cultural uses, such as signifying group identity, social stratification

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<sup>3</sup> Longman Dictionary of English Language and Culture. – L. : Longman, 1992, p 124.

and for social grooming and entertainment. It is possible to say that language is one of the top important elements of any culture; it reserves and reflects most apparently that culture's characteristics. **Culture** (from the Latin cultura stemming from colere, meaning "to cultivate") is a term that has various meanings.<sup>4</sup> For example, in 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of "culture" in *Culture: A Critical Review of Concepts and Definitions*. However, the word "culture" is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture
- An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group

When the concept first emerged in eighteenth- and nineteenth-century Europe, it connoted a process of cultivation or improvement, as in agriculture or horticulture. In the nineteenth century, it came to refer first to the betterment or refinement of the individual, especially through education, and then to the fulfillment of national aspirations or ideals. In the mid-nineteenth century, some scientists used the term "culture" to refer to a universal human capacity. Every nation has its own national characteristics. These are expressed through their contents. Depending on the custom of each nation as well as its style of living and viewpoints toward the practical world around, events or phenomena happening to them, they reflect what they see and use some images that become the cultural symbols or religious symbols. The most widespread idea about language belongs to Humboldt in the world. According to Humboldt, language is "national spirit" and it is "very existence" of the people. Language is the true reality of culture and it is able to

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<sup>4</sup> [www.wikipedia.org/culture](http://www.wikipedia.org/culture).



enter the human culture<sup>5</sup>. Culture is interrelated with language. On the basis of this idea a new science was emerged in linguistics which is named "Cultural Linguistics". It is possible to consider that Cultural linguistics is the independent direction of linguistics issued in 90th years of XX century. The term « Cultural linguistics » has appeared in connection with works of the phraseological school headed by V.V.Vorobev, Krasnykh V.V, Karasik V.I, Hrolenko A.T and V.A.Maslova's works and other researchers' works. The subject of research of this science is language units which gained symbolical, reference, figurative and metaphorical value in culture and which generalize results of actually human consciousness - archetypal and prototypical, recorded in myths, legends, rituals, ceremonies, folklore and religious discourses, poetic and prosaic art texts, phraseological units and metaphors, symbols and paremiology (proverbs and sayings). The object of Cultural linguistics is research of interaction of language which translator of cultural information, culture with its installations and preferences and the person who creates this culture, using language. The object takes place on "joint" of several fundamental sciences - linguistic and cultural science, ethnographies and psycholinguistics.

Vorobyev V.V thinks that Cultural linguistics is considered as theoretical base of a culture-oriented linguistics, culture-through-language studies. It is defined as "complex scientific discipline" synthetic type, studying interrelation of culture and language, interaction in its functioning and reflecting this process as complete structure of units in unity of their language and extra language, the cultural contents by means of system methods and with orientation to modern priorities and cultural establishments (system of norms and universal values).The basic object of Cultural linguistics as the author calls that "interrelation between culture and language, interaction in the course of it, functioning and studying of

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<sup>5</sup>Гумбольдт В. О различии строения человеческих языков и его влиянии на духовное развитие человечества// Избр. труды по языкознанию. - М., 1984, с 79.

interpretation of this interaction in uniform system integrity and subject of this discipline is "national forms of life ,the societies reproduced in language communication and based on its cultural values.<sup>6</sup>

Vorobyev V.V names the main unit of the linguocultural analysis as "linguocultureme" and defines it as "dialectic unity of linguistics and extra linguistic (conceptual and subject) contents. According to Krasnykh V.V, the subject of Cultural linguistics is the language and discourse units possessing the cultural and significant filling, being that "channel" on which we can enter into the cultural historical layer of mental and lingual complex.<sup>7</sup> Cultural linguistics is urged to reveal on the basis of language data basic oppositions of the cultures which are enshrined in language and being shown in discourse; reflected in a mirror of language and in it, the recorded representations about cultivated cultural spheres such as spatial, temporary activity, appearing through a prism of language.<sup>8</sup>

Karasik V.I considers that Cultural linguistics as "complex about flippers of scientific knowledge of interrelation and language and culture interference" also places emphasis on comparative character. The main unit of Cultural linguistics, he calls that the cultural concept and as units of studying puts forward realities and "background values, i.e. containing profound characteristics of concrete and abstract names demanding for adequate understanding additional information on culture of these people.

In the works of Sheygal E.I.and.Buryakovskoy V.A Cultural linguistics is defined as discipline, research of separate objects of a conceptual picture of the world and their judgment public consciousness and language from the point of view of object of the reflection one of which is the ethnos" Hrolenko A. T. defines

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<sup>6</sup> Воробьев В. В. Лингвокультурология: теория и методы. -М.: РУДН, 1997, с 331 .

<sup>7</sup> Красных В. В. Этнопсихоллингвистика и лингвокультурология: курс лекций. М.: ИТДГК «Гнозис», 2002, с,284

<sup>8</sup> Карасик В. И. Языковой круг: личность, концепты, дискурс. - Волгоград, 2002, с 25.

Cultural linguistics is the synthesis of all information which has been saved up by ethno linguistics and entering into it and disciplines identification of mechanisms of interaction of language and culture. Cultural linguistics is philosophy of language and culture.<sup>9</sup>

While the object of linguocultural research is language and culture, subject of Cultural linguistics is fundamental questions connected with the reformative party of communication of language and culture: changes of language and its units, the cultures caused by dynamics, and also transformations in structure and changes in functioning the cultures predetermined by language realization of cultural meanings. Set of the sciences studying problems of interaction of language and culture, everyone in the aspect. Hrolenko A.T offers linguacultural area, so each of them sets as the purpose identification and preservation of linguacultural values. According to Hrolenko Cultural linguistics has to interest identification, mechanisms of interaction, interference of two fundamental phenomena - language and culture, depend on phenomenon of the person. According to Kourova Cultural linguistics is a section of linguistics, research of language and culture interaction in the form of the systems embodying and representing linguocultural values. Problem of new discipline is the explication of the cultural importance of language units a way soot executions of their symbolical reading with known "codes" of culture.<sup>10</sup>

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<sup>9</sup> Хроленко А. Т. Основы лингвокультурологии: учебное пособие.- М.: Флинта, 2004, с 1 84.

<sup>10</sup> Коурова О. И. Традиционно-поэтическая лексика и фразеология как лингвокультурная ценность: монография. –Екатеринбург: Урал. гос. пед. ун-т, 2005, с 235.

## 1.2 Review of the research works devoted to the study of proverbs

Many attempts have been made to define a proverb. There are many definitions of these phenomenal figures, but still scholars are not satisfied with them as more attempts to define a proverb are being made. A proverb (from Latin: *proverbium*) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism.<sup>11</sup> According to the Oxford English Dictionary, **a proverb** is “a short saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all”.<sup>12</sup> Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. Both the Bible (Book of Proverbs) and Medieval Latin have played a considerable role in distributing proverbs across Europe, although almost every culture has examples of its own. The study of proverbs is called paremiology (from Greek *παροιμία* - *paroimna*, "proverb") and can be dated back as far as Aristotle. Paremiography, on the other hand, is the collection of proverbs. A prominent proverb scholar in the United States is Wolfgang Mieder. He has written or edited over 50 books on the subject, edits the journal *Proverbium*, has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Some proverbs are related to some folk practice and customs. For example, Good wine needs no bush. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling. This in fact shows the past common practice that

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<sup>11</sup> [www.wikipedia.com](http://www.wikipedia.com)

<sup>12</sup> [www.Oxford English Dictionary.com](http://www.Oxford English Dictionary.com)

merchants of different trades would hang different particular things as signs for their goods. Another example is involved with people's wedding practice. English people believed that if the weather were fine and sunny on a girl-wedding day, the girl would most probably enjoy a happy marriage life. Otherwise, all sorts of misfortunes and tragedies would befall on her. Because of this custom, English people have got a proverb Happy is the bride that sun shines on.<sup>13</sup> This proverb originated from the common practice in ancient China. In the past, young girls didn't have the right to decide whom to marry. Their parents had the final decision in their marriage. Usually, the parents would ask a matchmaker for help. The matchmaker went between two families and passed on the messages. Finally, the girl's parents made the final decision whether the girl would marry the chosen young man or not. This is known as arranged marriage. Such a marriage, more often than not, would lead the couple to an unhappy life. Because they seldom or even never saw each other before, they knew even little about the other party's behavior or manners, let alone his / her personality or virtues. It was often beyond the couple's hopes to enjoy a happy marriage. Some proverbs came from ancient people deeply rooted beliefs such as their superstitious tendency and belief. In the past, English people believed that if a person spoiled salt from the salt bottle, misfortune and bad luck would follow. Some proverbs come from people's distinction between sexes such as their discrimination against women. It comes from a deeply rooted traditional viewpoint. Such as three women and a goose make a market; Long hair and short wit; the more women look in their glass, the less they look to their house. Bible is essential for British and American cultures. It is said that their cultures are not integrated without Bible. It is safe to say that Bible influences every aspect of its disciples' life. Consequently, many sayings and sentences in Bible have been popularly accepted. They have been deeply rooted among people and people frequently use them to cite a truth or express their ideas

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<sup>13</sup> Hao Peng .Anglo-American Folk Tales and Folklore:-Haikou: Nanhai Publishing Company, 2004, p 49.

without paying any attention to their origins any more. These sayings are no longer only confined to religion and they have become proverbs which reflect English people religious faith such as Every man must carry his own cross This proverb is from Bible, Matthew, on the grounds of Matthew, the main idea is like this: As the soldiers went out, they came upon a man from Cyrene named Simon; they compelled this man to carry Jesus' cross. And when they came to a place called Golgotha (which means Place of a skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watching over him. Over his head they put the charge against, which read, 'This is Jesus, the king of the Jews. From this, we can know that cross means sufferings. The proverb tends to tell us that everyone should put up with misery in daily life and undertake the life's burden.

In addition, Mieder suggests that the Latin language of the Middle Ages, which at that time performed the role of the *lingua franca*, can be regarded as a source of proverbs, because these proverbial expressions cannot be traced back to antiquity. In general, the scholar believes that the dissemination of Latin proverbs not only all over Europe, but also in other continents has been greatly affected by the English language, which in many countries is considered to be a second language. Admittedly, it is important to note that these English proverbs are adaptations from Latin and might appear in other languages as direct translations of the English variants.

Every nation has its vast collections of proverbs. Many scholars state that the process of collecting proverbs has a rather considerable tradition.

Mieder presents “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation”<sup>14</sup>

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<sup>14</sup> Mieder W. *Proverbs: A Handbook*. - United States of America: Greenwood Press, 2004, p 204.

As for Galperin I.R. defines proverbs in the following way as brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing".<sup>15</sup> A proverb is always articulated as a complete and comprehensive grammatically accurate statement. Proverbs are not pieces of language, but are pre-formulated and pre-fabricated generalized statements. They are therefore unalterable in their style and structure. As such, they neither need to be adapted to a given textual context nor do they require a specific textual surrounding to be fully comprehensible. Proverbs feature through a high name recognition, whereas the origin or the founder of a proverb is rarely ever known. Due to their simple sentence structure and metaphorical language, in which rhetorical figures such as alliterations, rhythm, etc. frequently occur, proverbs are fairly easy to memorize and easily retrievable from memory. Against the background that many traditional proverbs draw upon a collective human experience or traditional wisdom they are often considered to be prescriptive as well as didactic reflecting some sort of moral teaching, Honeck states that a proverb can be regarded as a discourse deviant, relatively concrete, present (nonpast) tense statement that uses characteristic linguistic markers to arouse cognitive ideals that serve to categorize topics in order to make a pragmatic point about them. Additionally, from a linguistic standpoint, Honeck says that a proverb is a phonological, syntactic, semantic, pragmatic, and, some would add, a semiotic (complex sign) entity. There is no question that all proverbs exhibit regularities on one or more of these levels.<sup>16</sup>

If a person uses a proverb in a particular text without realizing its meaning, the expression can be used incorrectly and might cause some misunderstandings.

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<sup>15</sup>Galperin I. R. *Stylistics*. -Moscow: Higher School, 1977, p 27.

<sup>16</sup> Honeck R. P. *A Proverb in Mind: the Cognitive Science of Proverbial Wit and Wisdom*. - Mahwah, NJ: Lawrence Erlbaum Associates, 1997, p 128.

Consequently, Norrick notes that every proverb has its “standard proverbial interpretation”, which coincides with its literal or figurative reading. Hence, there are two different levels of proverb comprehension – literal and implied.<sup>17</sup>

Turning to Galperin one finds that the direct sense of a proverb is the exterior for its figurative meaning, which contains the intended message.<sup>18</sup> Nevertheless, there are proverbs the direct sense of which is absolutely acceptable e.g. the literal meaning of the proverb *Hunger drives the wolf out of the woods* means that hungry wolf leaves woods in order to feed’ and the proverb *Like mother, like daughter* has the following direct meaning: ‘daughter and mother are alike’. Considering this last case, the proverb does not have any implied meaning. As it has already been mentioned, another phase of proverb comprehension is its figurative meaning.

A study by Honeck shows that the literal meaning is developed, then rejected as inappropriate to the communicative context, and a newer, preferred meaning (the figurative meaning) is constructed, partially by building on aspects of the literal meaning”.<sup>19</sup>

*A drowning man will clutch at a straw* has a figurative meaning ‘a person will do anything to get out of the trouble even if there is practically no hope’. The proverb *One man’s meat is another man’s poison* (is based on different tastes of people; its implied meaning is ‘something that one person likes can be disliked or hated by another human being’. Being the case, it is obvious that direct wordings of proverbs and their deep structures are different, and reference. The proverbs with figurative meanings are used to designate situations in a metaphorical way without actually naming the idea.

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<sup>17</sup> Norrick N. R. *How Proverbs Mean, Semantic Studies in English Proverbs*. -Amsterdam: Mouton, 1985, p 207.

<sup>18</sup> Galperin, I. R. *Stylistics*. -Moscow: Higher School, 1977, p 49.

<sup>19</sup> Honeck R. P. *A Proverb in Mind: the Cognitive Science of Proverbial Wit and Wisdom*. - Mahwah, NJ: Lawrence Erlbaum Associates, 1997, p 148.



Norrick analyzed a sample of the proverbs from the Oxford Dictionary of English Proverbs and categorized proverbs according to the type of figuration they use. He distinguished five types of figurative proverbs: synecdoche, metaphoric, metonymic, hyperbolic, and paradoxical<sup>20</sup>.

Mieder states that such stylistic devices, which contribute to the rhetorical efficiency of proverbs, are metaphor, personification, hyperbole, paradox, metonymy, simile, allegory, litotes, and irony. Certain poetic traits, such as rhyme, alliteration, assonance and ellipsis, also add peculiar rhetoric force to proverbs. These images and stylistic refinements make proverbs more vivid, emotive and, of course, more memorable<sup>21</sup>. The figurative meaning of proverbs is not always obvious and it requires certain level of contemplation. It manifests through the employment of stylistic devices which make the expressions more vivid and encourage an individual to use his/her imagination. Very prolific tropes are metaphor, personification, irony, which people often use naturally, without giving second thought. Often metaphorical proverbs include more than one stylistic device. The following examples have been proposed as the means to illustrate the presence of figures of speech in proverbial wisdom:

1. *Better to live one day as a tiger than a thousand years as a sheep.*
2. *A drowning man will clutch at a straw.*
3. *What the eye doesn't see, the heart doesn't grieve over.*
4. *Hard words break no bones.*
5. *There is no little enemy.*
6. *Money is the root of all evil.*
7. *What you don't know can't hurt you.*

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<sup>20</sup> Norrick N. R. *How Proverbs Mean, Semantic Studies in English Proverbs*. -Amsterdam: Mouton, 1985, p 207.

<sup>21</sup> Mieder W. *Proverbs: A Handbook*. -United States of America: Greenwood Press, 2004, p 214.

The stylistic devices in the proverbs above range from metaphors, metonymies, hyperboles, allegories, paradoxes, similes to litotes and irony. The idea of example (1) is expressed through metonymy, where *tiger* signifies *boldness* and *sheep* indicates *timidity*. This case also involves hyperbole: a person or any other mortal creature cannot live so long as thousand years. Another trope detected in this expression is simile: *as a tiger, as a sheep*.

Proverb (2) can be considered as an allegory, i.e. the concrete situation is used to embody an abstract idea that a person in despair will try anything in order to save himself from any unpleasant situation. Of course, in this case, *straw* and *drowning man* can be regarded as metaphors which mean *smallest chance* and *desperate man*. However, the paradox here is that in reality a straw will not be of use to a drowning man, while the metaphorical meaning claims otherwise.

In proverb (3) body parts *eye* and *heart* are metonymies as they are used instead of directly naming a person. This proverb also includes personifications such as *eye doesn't see, heart doesn't grieve over*. These body parts cannot function independently from a human being. The analysis of example (4) reveals that this expression is composed of a metaphor and personification. This metaphor manifests through *hard words* as in reality words cannot be hard. However, in everyday life such cases are becoming very common and people use them as natural or casual phenomenon. Returning to the personification, it is obvious that words whatever rude they might be cannot break anything.

The only stylistic device in proverb (5) is litotes. Adjective *little* in this case is used not to indicate age or height of a person, but it is employed instead of *insignificant* or any other similar word. Example (6) is formulated by invoking a metaphor and hyperbole. In this expression *root* bears the meaning of *cause*. As the primary sense of *root* is different, i.e. it means 'an underground part of a plant from which the process of growing begins', the meaning in the proverb is considered metaphorical. As a hyperbole the following word unit can be considered: *root of all evil*. It is true that because of money many bad things happen, however,

one cannot state that all evil of the world is caused by money. The idea of example (7) is expressed through a paradox and irony. It is ironical to think that a person cannot be harmed by something that he/she does not know about.

However, very often such thinking can backfire and one can find himself/herself in an unpleasant situation due to one's ignorance. Moreover, this proverbial expression can be used to convey a meaning opposite to what a person is really thinking. Hence, instead of saying 'you can be hurt by things you do not know', he/she might utter proverb (8) and in such case ironic tone is an essential factor indicating irony.

In addition, Malinauskiene believes that proverbs may contain more than one stylistic device and, in such way, they become more impressive and effective, however, at the same time their meanings are harder to perceive. Therefore, the main problem of proverb understanding is the metaphorical nature of proverbs. As Malinauskiene has indicated, various tropes not only serve to create imagery, but they also aggravate the comprehension of proverb content or idea. Such complicated proverbs might require careful reading and deeper study.<sup>22</sup>

Proverbs are a product of human mind, which resulted from generalized experiences and observations. Hence, it is natural that these units are often met in everyday life and are constantly used by people for practical purposes. Moreover, according to Norrick these expressions of folk wisdom can be used in delicate circumstances when a person does not want to reveal his true feelings.

Similarly, Grigas believes that "The use of most proverbs is determined by rather consistent and determined circumstances". In other words, every proverb is bound to a particular category of situations and the trespass of these boundaries would mean that these traditional expressions are misused, i.e. applied to situations in which they are normally inappropriate. Different proverbs are employed to

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<sup>22</sup> Malinauskiene D. *Patarlės fenomenas: praktiniai-metodiniai aspektai*.-Siauliai: VSĮ Siauliai universiteto leidykla, 2004, p 211.

comment on work, emotions or relationships between parents and children, a husband and a wife.<sup>23</sup>

Honeck who believes that proverbial units can be applied in order to examine an Individual's intelligence and in psychotherapeutics.<sup>24</sup> Norrick emphasizes the authoritative character of proverbs suggesting that they add certain authoritative tone and solidity to the speaker's words, especially while speaking to a younger individual, and make their relationship seem to be as one between the equals or one in which the speaker is one-up".<sup>25</sup> Thus, the producer of the utterance acts as a teacher or a counselor. The work of Honeck indicates the plays of Shakespeare and the poems of Emily Dickenson as the most prolific works of literature characteristic of proverb usage. It may be possible to conclude that the application of proverbs in literature is purely the matter of the author's creativity, his ability to incorporate them into the text and make use of their properties. Having discussed the practical value of proverbs, it should be emphasized that they are ubiquitous. They have a very wide range of employment from friendly everyday conversations to politic speeches and pedagogy. Still, it would be expedient to observe in more detail what diversified aspects of human life and thinking are reflected in English proverbs. Subsequently, the present research will focus on the classification of the collected examples.

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<sup>23</sup> Grigas K. Lietuvių patarlės: lyginamasis tyrinėjimas. -Vilnius: Vaga, 1976, p 35.

<sup>24</sup> Honeck R. P. A Proverb in Mind: the Cognitive Science of Proverbial Wit and Wisdom. - Mahwah, NJ: Lawrence Erlbaum Associates, 1997, p 152.

<sup>25</sup> Norrick, N. R. How Proverbs Mean, Semantic Studies in English Proverbs. -Amsterdam: Mouton, 1985, p 212.

### **1.3 Proverb and sayings as a mirror of nations' culture and mentality**

Each nation has own culture, language, traditions and customs. Firstly, we should pay attention to the relationship between language and culture. There is a close relationship between them. But language, thought or culture are not all the same thing, but none of them can survive without the others. Language expresses the patterns and structures of culture, and consequently influences human thinking, manners and judgement.

Language is intrinsic to the expression of culture. As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved. Language is fundamental to cultural identity.<sup>26</sup>

Culture is a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify. Culture may be broadly defined as the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance.

Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental frames that determine our patterns of thinking are deeply

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<sup>26</sup> Longman Dictionary of English Language and Culture -Harlow: Addison Wesley Longmans Limited, 1992, p 155.

embedded in social institutions, in language, in proverbs and sayings. Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways<sup>27</sup>. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because are absorbed and internalized at a very early age and then are taken for granted.

Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world. They are considered to be "codes" of culture, its specific laconic and witty language. Combined with other sources, they could show us unknown side of the 'story', how different aspects of life were and are reflected in people's mind, what is considered important in a culture's perception of its micro world and thus remembered and transmitted, how are the 'others' perceived, how is the 'anger' and fear of the difficult times articulated and, as psychologists would say, compensated through that articulation.

Profantova states that national proverbs were from the very beginning considered as a manifestation of folk philosophy, expressing the idea in a brief, terse form in a witty and poetically apt way".

Accordingly, Malinauskiene believes that proverbs transmit cultural idiosyncrasy, national, world outlook, wisdom, experience and mentality of people

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<sup>27</sup>Profantova Z. Proverbial Tradition as Cultural-Historical and Social Phenomenon, in Durco, Europhras 97: Phraseology and Paremiology.- Bratislava: Academia PZ.1998, p 302, 307.

and, as such, they contain didactic and certain behavioral patterns. Therefore, these expressions of human mind can be considered as not only a written monument of a nation, but they also carry practical value.<sup>28</sup> Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

Vulic and Zergollern-Miletic draw attention to the fact that each nation or country has its own proverbs, the occurrence of which has resulted from the lifestyle and customs of people, who have had strong bonds with the natural world, their religion and traditions at all times.<sup>29</sup> In fact, these specific utterances, as well as English proverbs, represent wisdom, experience and commonplace beliefs, moral and social values that are basically the same in many nations. They have strong connection with people's philosophy on life and contain general observations of practical knowledge, situations and other various aspects of life.

Bufiene states that proverbs reflect reality as it is perceived by human beings without neglecting the most trivial, irrelevant phenomenon or situation.<sup>30</sup> Proverbs and sayings of a particular nation provide a key to understanding the nation's

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<sup>28</sup> Malinauskiene D. Patarlės fenomenas: praktiniai-metodiniai aspektai.-Siauliai: VSĮ Siauliai universiteto leidykla, 2004, p 201.

<sup>29</sup> Vulic S., L. Zergollern-Miletic, Croatian Folk Proverbs Containing Names of Catholic Holidays, 1998, p 360-365.

<sup>30</sup> Bufiene G. Patarlių pasaulėvaizdžio bruožai, in Skeivys, Tautosakos darbai XII(XIX). - Vilnius: Lietuvių literatūros ir tautosakos institutas, 2000, p 173-178.

frame of mind, what stirs its emotions and provokes its thoughts; they can demonstrate how the national imagination is linked with the national identity and its peculiarities through memories, myths and meanings. The 'links' between the proverbs and cultural identity are reciprocal. Proverbs and sayings make explicit the nation's hidden constructs through its attitudes towards the concepts of space and time, through nation's relationship with such values as fate and destiny, power and hierarchy, directness and indirectness, modesty, risk taking, age, and other facets. Proverbs and sayings are constructed to demonstrate the interplay between these meanings and the cultural identity of a nation. On the other hand, these proverbs and sayings shape and determine this or that cultural identity and dictate the rules and behavior codes for this very nation.

Taylor believes that "A proverb is an invention of an individual who uses ideas, words and ways of speaking that are generally familiar.<sup>31</sup> Because he does so, his sayings win acceptance and circulate in tradition". Bearing all this in mind, it is evident that an easily memorable form and everyday speech help to establish proverbial tradition, which is handed down from generation to generation. Simple constructions and ordinary vocabulary make proverbs more acceptable to the general public and allow them to be applied in whatever circumstances. In connection to what has been discussed above, one can see that proverbs have not outlived their usefulness as they are still widely used till nowadays.

One of the reasons can be noticed in the work of Grigas who states that proverbs can be considered as a result of people's psyche, spiritual life, ethics and customs, and, therefore, they are closely related to human beings.<sup>32</sup> Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and

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<sup>31</sup> Taylor A. The Wisdom of Many and the Wit of One, in Mieder, W. and A.Dundes (eds). The Wisdom of many: Essays of the Proverb. –Madison: Wisconsin, 1994, p 320.

<sup>32</sup> Grigas, K. Lietuvių patarlės, lyginamasis tyrinėjimas. -Vilnius: Vaga.1976, p 27.



how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook.

English proverbs are rich and colorful. With regard to the everlasting charm of the English proverbs, there are many different reasons. The most important one is the extensive use of rhetorical devices and rhythmical ways, so their language is full of image and vividness and has a strong artistic beauty and power. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, living without the aim is like sailing without a compass was first used by seamen;

**If you run after two hares, you will catch neither by hunters;**

**April rains for corn, May, for grass by farmers;**

**New broom sweeps clean by housewives**

**Too many cooks spoil the broth by cooks,** etc.<sup>33</sup> Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions.

Some proverbs are related to some folk practice and customs. For example, Good wine needs no bush. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it can't be ignored without sign. This in fact shows the past common practice that merchants of different trades would hang different particular things as signs for their goods. Another example is involved

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<sup>33</sup> <http://eng.hi138.com/i50573>

with people's wedding practice. English people believed that if the weather were fine and sunny on a girl-wedding day, the girl would most probably enjoy a happy marriage life.

English proverbs are that they express some rules of conduct and quite often convey some advice or counsel. In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds, which means English people are thinking or doing things by following the direction of their proverbs either consciously or unconsciously. English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

Uzbek people say that beauty of the word is a proverb. Proverbs really show us beauty of our language, elegance of our speech, logic of our thought and wit. Folklore legacy of Uzbek nation is extremely rich and colourful. Proverbs are nation's colloquial creativity. They exist on experience of cultural, political, economic life of nation. Proverbs exist on all field of nation's way of life. Proverbs are created during direct process of people's labour so proverbs express the experience of nations. Proverbs about labour are divided into different types. In general proverbs express reaching comfort life and are grateful. For example;

**a) Mehnat mehnatning tagi-rohat,  
Mehnat qilsang rohat ko'rasan.<sup>34</sup>**

Proverbs are honourable and grandiose the way of teasing to sponger, idler, loafer. For example;

**b)Beli o'grimaganni non yeyishini ko'r,  
Gap desang qop- qop ish desang Samarqanddan top.**

Almost all of the nation's proverbs express comfort life with help of labour and they blame for being lazy and loafer. For example,

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<sup>34</sup> Mirzayev T., Musoqov A., Sarimsoqov B. O'zbek xalq maqollari. UZR, FA, Alisher Navoiy nomidagi til va adabiyot instituti. -T Sharq, 2003, b 261.

### **Bekorchidan hamma bezor.**

In most nations' proverbs take special place the theme of motherland and patriotism. A diligent nation always loves and cherishes his country and protects from enemies. For example,

**Bulbul chamanni sevar odam vatanni,**

**Vatan gadosi kafan gadosi.**

In general labour's people emphasize the value and importance of labour. In most nations' proverbs express feeling of bravery, courage, justice, honesty, pure love, loyalty, friendship, generosity and real ideas of human. For example;

**Baxilni saxiylik bilan uyaltr,**

**Bir odam ko'prik solar ming odam undan o'tar.**

People of various cultures can sometimes share the same ways of thinking and viewing in some matters. For instance: following proverbs may reveal similarities between English and Uzbek proverbs.

### **Walls have ears**

**Devorni ham qulog'i bor.**

It means that when you secretly talk about something, be careful to say everything which is important or unimportant. Someone may hear it. Consequently, your plan may be destroyed.

### **As you sow so you reap**

**Nima eksang shuni o'rasan**

It means that to what you try to gain very hard or very badly at last you will get the result according to the action you did. For example, if you help someone, one day when you are in a bad situation someone may help to overcome your problems.

### **A drowning man will clutch at a straw;**

**suvda oqqan xasga yopishar.**

When there is nothing that can be of help to a desperate individual, he always has a hope which urges a person to fight and not give up. These proverbs give universal meanings which belong to the English and Uzbek nations. There are such proverbs

whose meanings are quite similar but there are quite differences between equivalents. In English, the proverb

**Bridges before you come to them don't cross the.**

It means that don't make any action and decision without knowing the situation. Be patient and wait what will happen. The corresponding Uzbek version,

**Suv ko'rmay etik yechma** which means don't take off your boots before not seeing the water; be patient, observe the situation what will be. Here, one sees the English emphasizes bridges while Uzbek version concentrate on "etik" which is the national footwear of the Uzbeks. There are "bridges" which English people use more in their everyday life than Uzbek people. The next proverbs;

***The squeaking wheel gets the oil, or the squeaking wheel gets the grease.***

This statement signifies that "those who complain the loudest get the most attention". In Uzbek the expression is

***Bola yig'lamasa ona sut bermaydi*** that "he who doesn't cry for nothing, his mother doesn't feed.

Thus, the English language concentrates on technology, or the wheel, and of quieting a noise with grease or oil, the Uzbek language uses image of crying a child and feeding him with milk of mother. The English expression,

***When pigs fly*** is yet another expression with the same meaning. The image again is very descriptive since pigs will never fly. The Uzbek expression,

***Tuyani dumi yerga tekkanda.***

In analyzing the before mentioned expressions in the two languages, one sees that the English language uses an animal, the **pig**" while the Uzbek language concentrates on an animal, "**tuya**" by means something will never happen at all.

There are proverbs which are totally different in meaning.

***Who comes uncalled, sits unserved.***

The meaning of the English proverb is that if someone visits another man's home without invitation, he is not welcome. The Uzbek proverbs,

***Mehmonning ketishini so'rama, kelishini so'ra***

***Mehmon otangdan ulug’.***

The meaning of the first proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of the second proverb is that your father is very dear to you, but a guest is dearer to you than your father. So these proverbs express the hospitality of the Uzbek nation which is characteristic of them. In general, proverbs are cultural heritage which passes from generation to generation and shows a nation’s unique cultural identity and mentality. Summing above mentioned ideas up, we can emphasize that every nation has its own unique character or nations possesses different attitudes and mentalities. They are reflected in proverbs all together.

**Summary on the first chapter**

Language and culture are undoubtedly closely integrated and interdependent during their whole development processes. Language is a part of culture because language is vehicle for nearly every type of cultural expression. Culture is a part of language because language that has grown with a community has also to some extent been molded to the task of expressing that community’s culture. Cultural linguistics is a branch of linguistics arisen on a joint of linguistics and cultural science and investigating displays of culture of the people which are reflected and fixed in language.

According to the Oxford English Dictionary, **a proverb** is “a short saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture’s values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as “truths” learned by their elders. English and Uzbek proverbs reflect and can be a mirror distinguished cultural identities and mentality between the two countries. People of various cultures can sometimes share the

same ways of thinking and viewing in some matters. For instance: following proverbs may reveal similarities between English and Uzbek proverbs. For example,

***It is never late to learn.***

***Ilm olishni erta kechi yo'q.***

You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. "It's never too late to learn," she said.

Although the meanings are the same between English and Uzbek proverbs there are differences in expressions which show cultural identity of the English and the Uzbeks.

***Throw one's hat in the air,***

***Do'ppis(Qalpog)'ingni osmonga otmoq.*** The proverbs are used to express the happiness of someone, because his/ her dreams come true. Even if meanings are the same, they have different images. The English use "a hat" while The Uzbek use "qalpoq". These headwears belong to both nations' national culture. The Uzbek men wear "do'ppi"(qalpoq) in order to go the wedding, one's funeral and keep warm the head from cold in their daily life while the English wear their hat with the same purposes like the Uzbeks. Both words are "linguacultureme", also called realia and belong to the culture of both nations.

## Chapter II Linguocultural peculiarities of the English and Uzbek proverbs

### 2.1 Linguocultural peculiarities of the English proverbs.

English proverbs are rich and colorful. With regard to the everlasting charm of the English proverbs, there are many different reasons. To be specific, they come from folk life, religion, mythology, literary works, other languages, famous writers' wisdom, a nation's history and so on. Its function is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook. The following English proverbs may reveal linguocultural properties of the English proverbs

#### 1. ABSENCE/ PRESENCE

*Absence makes heart fonder.*<sup>35</sup>

*Absence diminishes little passions and increases great ones.*

*Long absent, soon forgotten.*

*Out of sight, out of mind.*

*Present to the eye, present to the mind.* The expressions (3)(4)mean that the message is clear, that is, the person who is not near you is soon forgotten, (5) says that presence of your partner is cause to remember about him/her and make your partners or relatives close to you.

#### 2. APPEARANCE

*All is not gold that glitters.*

*Appearance is deceptive.*

*You can't tell a book by its cover.*(1)The proverb illustrates that something nice, pleasing to the eye and at first sight perceived as priceless or valuable in reality might not be what it seems. Golden casing might hide something ugly or horrible

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<sup>35</sup> www.Penguin Macmillan English Dictionary.com

inside, (2) (3) indicates that appearance can be deceptive as it does not convey the true nature of a person.

### **3. BEAUTY**

*Beauty will buy no beef.*

*Beauty won't make the pot boil.*

*Fair face is half a fortune.*

*Beauty and wealth create beauty.* The proverb (1) (2) says that the appearance can't be solution to everything; however, the intelligence or the profitable side will be solution to any kind of problem while (3) beautiful appearance may open fortune doors. It means (4) that if both: beauty and wealth exist in peoples' life together, in that case, that very beautiful life in reality they will have.

### **4. CAREFULNESS**

*Once bitten twice shy.* (1) When something or someone has hurt you once, you tend to avoid that thing or person. Jill: Let's go ride the roller coaster. Jane: No, thanks. I got really sick on one of those, once bitten, twice shy.

### **5. CORRUPTION**

*The rotten apple injures its neighbors,*

*Drop of poison inflects the whole tune of wine, one.* The meanings of the proverbs (1) (2) are that if a bad person exists among many people, he/she can affect to the whole of them. It also relates to things.

### **6. COURAGE/ COWARDICE**

*Better to live one day as a tiger than a thousand years as a sheep.*

*You never know what you can do till you try.*

*Cowards die many times before their death.* Proverb (1) indicates that an exciting life of a brave person, even though short it might be, is preferable to the dull and long life of a coward. An example (2) reveals that if one wants to achieve something he/she has to take risks, because otherwise a person will not know what he/she is capable of. An example (3) suggests that a coward does not really live as



he/she is always afraid of many things, afraid of taking certain risks and challenges.

## **7. DIFFICULTY**

*Shoe pinches, No one but the wearer knows where the.* (1) If someone has an illness, only he knows the pain of the illness but no one else, or if someone has a problem to solve, only he/she but no one else realizes its difficulties.

## **8. FRIENDSHIP**

*Friends all is common, between.*

*God defend me from my friends.*

*From my enemies I can defend myself.* The proverb (1) means that if you own something new that your friends don't have, know how to share with them instead of only thinking about using it by yourself. The proverb (2) says that, sometimes, even friends may be such a person that can be worse than an enemy that's why in that case even enemies may be less dangerous comparing with "friends".

## **9. GOD**

*God helps them, who help themselves.*

*God sends fortune to fools.*

*Heaven takes care of children, sailors and drunken men.* (1) If someone saves himself from hazards he/she will be defended in such bad situations. The second proverb (2) indicates that a person is lucky in cards because god helps him/her. The proverb (3) says that a child, a sailor and drunken men is under vision of God.

## **10. GOSSIP**

*Walls have ears.*<sup>36</sup>

*Bad news has wings.* The (1) proverb says that it is important to think carefully before speaking and considering everything that coming through your mouth whether it is about an important or unimportant thing. The proverb (2) means that

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<sup>36</sup> [www.OxfordEnglishDictionary.com](http://www.OxfordEnglishDictionary.com)

bad news will be much more interesting than good news that's why everyone loves to hear and spread about as a result it will be known everywhere in a short time.

## **11. HAPPINESS**

***Throw one's hat in the air.*** The proverb (1) says that if someone hears about good news related to their life, they will be so happy at that time and express their happiness by throwing their hats in the air.

## **12. HOME**

***Bird likes its own nest, every.***

***Englishman's home is his castle.***

***Home is where you hang your hat.***

***Home is the father's kingdom, the children's paradise, the mother's world.*** The proverb (1) Home is the kind of place where members of your family feel free and the most comfortable even it is not very big or very good furnished. The proverb says that (2) you are the boss in your own house and nobody can tell you what to do there. No one can enter your home without your permission. The proverb has been traced back 'Stage of Popish Toys'. In 1644, English jurist Sir Edward Coke (1552-1634) was quoted as saying: 'For a man's house is his castle.(3) The best place for man is his home to feel happy and feel relaxed.(4)It indicates that home is a place which is a kingdom for a father, a paradise for a child and world for a mother. They feel free themselves in their home.

## **13. HOPE**

***A drowning man will clutch at a straw.***

***Where there is life, there is a hope.*** The proverb (1) says that even though the man who is drowning has a strong hope in that very simple straw can survive him from dying because he has a belief in it. The proverb (2) means that there cannot be life without hope, because before reaching or trying to reach some goal everyone first believes in success.

## **14. HOSPITALITY**

***If a man receives no guests at home, when abroad he will have no hosts.***

*A constant guest is not welcome.*

*Fish and guest smell in three days.*

*An unbitten guest knows where to sit.*

*Who comes uncalled sits unserved.* The proverb (1) means if you don't invite anyone in your home as a guest when you are another country, no one gives you an invitation to you. (2) If someone constantly visits, he/she isn't welcome. (3) If a guest stays more than three days he/she will not be welcome. They (4) (5) indicate that if you visit without an invitation, you are not welcome.

## **15. HUSBAND AND WIFE**

*Jack makes a good Jill, A good.*

*Better be an old man's darling, than a young man's slave.*

*The husband is always the last to know.*

*Man is the head, but woman turns.*

*The wife is the key of the house.* (1) It means that if a husband loves and takes care of his wife his wife looks more attractive than she is. An example (2) suggests that a woman should marry a man who loves and idolizes her, regardless the fact that he might be an old man, instead of marrying a young man who would make her life miserable and would treat her badly. Proverb (3) reveals that a spouse is the last to know about things that his wife does against his consent or without his knowledge. (4) Women may help their husband to make decision. (5) It indicates that if your wife is with you your problems may be resolved.

## **16. IMPOSSIBILITY**

*When hell freezes over.*

*When pigs fly* (1) Hell is never going to freeze over. However, even though the meaning is quite clear. (2) Expression with the same meaning which is given above. The image again is very descriptive since pigs will never fly. The expressions leave no possibility for the event to happen, since hell will not freeze over and pigs will never fly.

## 17. IMPERFECTION

*Lifeless that is faultless, he is.*

*There are spots in the sun,* (1) (This means that nothing or no one is perfect, everything has some bad sides or shortcomings. (2) It says that no one or nothing is perfect.

## 18. LATENESS /EARLINESS

*The early bird catches the worm.*<sup>37</sup>

*It is never late to learn.*

*Better late than never.* It (1) is an expression in English that originated in the 1600s and means that if you get up early or if you start a project early, you will have more chances of success. It means that (2) it is better to learn something than not knowing anything. While the third (3) says that it is better to be at the end than never.

## 19. LOVE

*Love is not found in the market.*

*Love sees no faults.* (1) You can buy everything. Only love is not sold anywhere. (2) A person who loves someone does not care about any faults of him or her.

## 20. MAN AND WOMEN

Proverbs reflect diversified aspects of the relations between a man and a woman, attitudes towards one or the other gender. For instance:

*Women have long hair and short brain.*

*A woman's work is never done.*

*A woman, a dog, and a walnut tree, the more you beat them the better they be.*

It indicates (1) that even the hair of the women are long, they are not sometimes able to solve an easy problem. An example means (2). It says that a woman is busy all the time; she has a lot of responsibilities. Very often negative characteristics are allocated to female gender and several cases can even be

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<sup>37</sup> Cambridge International Dictionary of Idioms. – Cambridge: Cambridge University Press, 1999, p 87

considered as women discrimination. As an example proverb (3) can be taken into consideration. In this expression women are compared with a dog and a walnut tree, but the proverb also promotes violence towards a woman.

## **21. MEASURE**

*There is a measure in all things.* The proverb says that everything must have a limitation.

## **22. MONEY**

*Money answers all things.*

*Money begets money.*(1)It means that if you have money you can buy anything you want to and will have opportunity to go in for your favorite games or activities. Besides that you will not worry about your financial sides and as a result your brain can be calm without any problems related to money. (2) Money may cause to come money in your pocket

## **23. NECESSITY**

*Keep a thing seven years and you will find a use for it.*

*Kill not the goose that lays the golden egg.*

(1)(2) If you save a thing which is an extra for you, it may be helpful one day.

## **24. PATIENCE and IM**

*Don't cross the bridges before you come to them.*

*First think then speak.*

*Watched pot never boils.*

*An oak is not felled at one stroke.*(1) Means that don't make any action and decision without knowing the situation. (2)Be patient and wait what will happen. It means that don't be hasty to share your thoughts. Think about your position where you are and what you want to say. (3)It means that if you wait something to happen it will not be. (4) It means that time passes slowly and it seems to you that it will never occur.

## **25. TIME**

*There is a time and place for everything.*

***There is a time for all things.***

***Time cures all things.*** It means (1) that if you wait everything may happen in its moment and season (2)(3) The proverb means that if you are in a bad condition, wait and time shows you what will happen in the future.

## **26. VALUE**

***Health is not valued till sickness come.***

***We know do not what is good until we have lost it.***

***Who has never tasted bitter, doesn't know what is sweet.***(1)(2)(3) Health, Good things and kind people are not valuable until it goes away from us.

## **27. WORK**

***No pleasure without pain.***<sup>38</sup>

***Hands, Many/ make light work.***

***Who would search for pearls must dive below,***

***He who wouldn't work neither should he eat.***

***Another day, another dollar.***

***Honey is sweet, but the bee stings.***

(1)It means if you want to have or to get benefit from something that you need you must be ready for the difficulties in reaching it.(2)If you work together with partners, your difficulties may be over. They (3) (4) say that if you don't try hard to work you don't have anything to take.(5) It means that if someone tries hard, another day they have opportunity to earn money. (6)It means that before reaching your gain it may be difficult but at the end it gives you pleasure.

## **OTHER PROVERBS**

***The squeaking wheel gets the oil, or the squeaking wheel gets the grease.***

***Between two stools one falls to the ground.***

***Do as you would be done.***

***Can't say (boo) to a goose.***

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<sup>38</sup> Martin.H. Manser The facts on file dictionary of proverbs:- USA ,2007, p 125.

*The grass is always greener on the other side of the fence.*

*Heart thinks the tongue speaks, what the.*

*Kill two birds with one stone, to*

*Ladder, kick down the.*

*Stretch your legs according to the coverlet.*

*Add oil to the fire.*

*One makes a chair and another man sits in.*

*Every path has a puddle.*

*Saints that go to church, all are not.*

*See what we shall see, we shall.*

*One swallow, does not make summer.*

*Fish begins to stink from the head.*

*Dogs bark, The/but caravan goes on.*

*As you sow so you reap.*

*Juice, Stew in one's own means.*

*Man is a wolf to man.*

*Strike while the iron is hot.*

*Like mother, like daughter.*

*Cut your coat according to your cloth.*

*In church, in an inn and in coffin, all men are equal<sup>39</sup>*

*Way to English man's heart is through his stomach.*

(1) This statement signifies that “those who complain the loudest get the most attention”. (2) If you cannot make up your mind which things to do, you are liable to get yourself into difficulties by doing neither. If a car comes suddenly round the corner and you cannot decide which way to jump, the car will hit you, particularly if the driver is suffering from a similar indecision! (3) Someone is so shy and not talkative. I was surprised to see Joe so talkative at the party. Usually he can't say

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<sup>39</sup> Dictionary of English Colloquial Idioms/ Ed. by F. T. Wood, – London: Macmillan Press LTD, 1979, p 354.

boo to a goose. She's a quiet little kid. Can't say boo to a goose? (4) It means that at first, do bad things to yourself if you feel normal, do as you would be. (5) Which means that "another place or situation is better than your own" is obvious to anyone who comes from the country and has been a cow horse sticking their head through a fence to eat grass on the other side, while standing knee-deep in fresh, green grass. (6) The meaning of the proverb is that someone says what he/ she thinks. (7) These proverbs mean that to solve two problems at one time with a single action. (8) It is thought to be a main act on the part of any one to kick down the ladder by which he rose to fortune. (9) This teaches adaptability. If when you lie full length your lower limbs are not covered by the bedclothes, you must bend your legs in order to keep warm. It also teaches prudence. If you stretch your legs beyond your coverlet, your feet will get cold. In other words, try always to adjust yourself to circumstances and live within your means. (10) This means to recall someone about the past bad event that causes to make that very person be unhappy. This can happen by speaking with some goal or not understandingly. (11) This means one person's good action or attitude can help others to get benefit from it. So, the meaning is the same but the expressions are different in both languages. (12) This means anything and everywhere have their own advantages and disadvantages and nothing is easy. That's why this proverb is mentioned to recall that before dreaming about, it (13) It means that all people who go to "church" are not necessarily holy people. (14) This means no one is able to know about what to happen next in her or his way of life but only after seeing that very experience they will see and try to solve it. (15) Something that you say which means because one good thing has happened, you cannot therefore be certain that more good things will happen and the whole situation will improve. A "swallow" is a bird, which makes its appearance during spring. The expression "one swallow does not make a summer" is usually used as a sort of warning. (16) These proverbs mean that a person is giving advice to someone else about a subject that they already know about (and probably more than the first person). "Egg sucking" removed the egg



contents while preserving the shell intact. Two small holes were made on the ends of the egg, and the contents sucked out. The shell could then be painted or otherwise used for decorative purposes without it becoming rotten and smelling bad. (17) All of the early examples of the phrase in print in English prefer the 'a fish stinks from the head down' variant to 'a fish rots from the head down', which is more popular nowadays. Those early examples all ignore the nations mentioned above and credit the term to the Turks. (18) When you argue with someone, do not pay attention his/her bad behavior but go as usual. (19) What you do other people their behavior will be as you do. (20) If you act carelessly you pain yourself for all you do. (21) This proverb means that only any person can be enemy for any person. No creature can hurt person but person can suffer from person. Maybe, the influence of other creatures to person can be for a while but the person's influence to person can be forever. (22) It means that does or says something in its time. (23) Each girl looks like her mother. (24) It means that does or says something according to the situation. (25) All are equal when the day comes to die. (26) It means that if you want to make a close relationship with an English man, you should invite them in your house in order to guest them. We used as the material of research more than 104 proverbs in order to analyze linguocultural peculiarities. They include the following thematic groups: Absence, Appearance, Hope, Beauty, Cowardice, Friends, God, Gossip, Hospitality, Husband, Wife and others.

## 2.2 Linguocultural peculiarities of the Uzbek proverbs

The following Uzbek proverbs express linguocultural peculiarities of the Uzbek proverbs.

### 1. ABSENCE/ PRESENCE

*Ko'z qayerda bo'lsa mehr shu yerda.*

*Mehr ko'zda.*

*Ko'z ko'rmasa ko'ngil sevmas.*

*Ko'zdan nari ko'ngildan nari.*

*Ko'zdan tushgan tildan ham tushar.*

*Odam taftini odam oladi.* The proverb (1)(2) means that when you see someone frequently, you keep your endearment to this person while (3)(4)(5) means if you don't see a person for a long time, your sensitive feeling to this person may be lowered and you don't remember him /her. It means (6) that if you have someone to listen to your problems and he/she is with you, you are not alone to overcome your difficulties you face.

### 2. APPEARANCE

*Yaltiroq narsa oltin bo'lavermaydi.*

*Tashqi ko'rinish aldamchi.* The proverb (1) (2) means that not everything that looks precious or true turns out to be so. This can apply to persons, places, or things that or look to be more than they really are.

### 3. BEAUTY

*Yaxshi husn yarm omad.*

*Chiroyga non botirib yeb bo'lmas*

*Onangni otangga bepardoz ko'rsatma.* (1)If you have a good face, your way is open in some case. You may find a good job, husband and etc. With opposite meaning (2) the second proverb says that beauty can't do anything in some cases. The third proverb (3) means that don't let your mother go up to your father without a make-up.

#### 4. CAREFULNESS

*Og'zi kuygan qatiqni ham puflab ichar*<sup>40</sup>. The proverb says if someone makes a mistake when he chooses something or does something, Next time, these people are so careful not to repeat the error.

#### 5. CORRUPTION

*Tirroqi buzoq podani bulg'ar*

*Bir shaharni bir bola buzari*, (1) (2) A bad and cruel person may cause to ruin the whole company.

#### 6. COURAGE/COWARDICE

*Qo'rqqoq o'lmasdan burun o'lar.*

*Ko'z qo'rqqoq qo'l botir.*

*Go'nqarg'a bo'lib ming yil yashagandan,*

*Sher bo'lib bir yil yashagan yaxshi.* (1) Cowards are often afraid that they are going to die, so that they often feel what it is like to die, while brave people only feel the fear of death when they are really about to die. (2) Before doing something it may be seemed difficult to do, while doing it will be easy. (3) Instead of living in silence and in danger, always being afraid, it is better to die courageously.

#### 7. DIFFICULTY

*Hamma o'zidan o'tganini o'zi biladi.*

If someone has a problem only he worries about his problems and try to solve it.

#### 8. FRIENDS

*Do'stlar orasida "meniki" bo'lmas.*

*Do'slarimdan o'zing saqla,*

*Dushmanlarimni o'zim bilaman* (1) Friends always help to each other. (2) It means that a tactless or blundering friend can often cause more mischief than an enemy.

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<sup>40</sup> T.Mirzayev, A.Musoqov, B.Sarimsoqov, O'zbek xalq maqollari.UZR,FA,Alisher Navoiy nomidagi til va adabiyot intituti.-T Sharq,2003, b 68.

## 9. GOD

*Sen o'zingni asrasang,*

*Seni Xudo asrar.*

*Devonani ishini xudo o'nglar.*(1)If you keep yourself safe from your enemies and bad people, bad events in that case god may protect you and give a hand. The proverb indicates that someone is very lucky because God gives a hand to him.

## 10. GOSSIP

*Devolni ham qulog'i bor.*

It means that when you secretly talk about something, be careful to say everything which is important or unimportant. Someone may hear it. Consequently, your plan may be destroyed.

*Yomon habar tez tarqalar.* The proverb means that if something wrong happens with someone or something, the news may rapidly spread in short time.

## 11. HAPPINESS

*Do'ppis(qalpoq)ini osmonga otmoq<sup>41</sup>.*

The proverb expresses one's strong emotion of happiness.

## 12. HOME

*O'rgimchak ham o'z uyim der.*

*Ona yurtim oltin beshigim.*

*Vatan ostonadan boshlanadi.*

*O'zbek iskab bo'lsa ham elini topar.*(1)Each creature loves his country even it is a kind of creature. (2) Uzbek people feel free themselves in their motherland like a child who sleeps freely in his /her cradle.(3).For the Uzbeks the motherland begins from home and "ostona".(4) The Uzbeks love their country even they are far from it they try to find a person who is from this nation and make relationship with them.

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<sup>41</sup> Karamatova K.M.,Karamatov X.S. O'zbek xalq maqollari.-Toshkent: Mehnat,2001.-126 p.

### 13. HOPE

*Suvda oqqan xasga yopishar.*

*Jon bor joyda umid bor*

(1)The proverb means that when people are in danger or bad situation they believe in simple things that can survive them. (2) While a person is alive he hopes to be in good everything.

### 14. HUSBAND AND WIFE

*Xotinni chiroyi eridan*

*Er xotini urushi doka rumolni qurishi*

*Xotin- bo'yin, Er- bosh.*

*Er-avra, xotin –astar.*

*Er xotin –qo'sh xo'kiz.*

*Xotin uyning chirogi.* (1)If a husband is attentive to his wife and loves her, his wife may be as young as she is. (2)When husband and wife quarrel, they make right decision in a few minutes. Their quarrels will be mended immediately like drying of a material “doka”.(3)(4) It means that the main part of work may be done by a wife ,the rest of it will be done by a husband.(5) It takes into consideration that all decisions may be discussed together(6). A house without wife is like a tree without leaves. It means that a wife can light a house with her deeds.

### 15. IMPERFECTION

*Inson hatodan holi emas.*

*Oyda ham dog' bor.* (1) Any man may commit some error

### 16. IMPOSSIBILITY

*Tuyani dumi yerga tekkanda.*

*Qizil qor yoqqanda.*

*Ho'kiz tuqqanda*

*Hakshanba kunida.* (1)(2)(3)The proverbs say that some things will never happen.

### 17. LATENESS

*Ilm olishni erta kechi yo'q.*

***Hechdan ko'ra kech yaxshi.***

***Bugungi ishni ertaga quyma.*** (1) You can always learn something new. It doesn't matter you are young or not. (2) It emphasizes that you should not delay doing something if you can do it immediately. (3) Doing something late is better than not doing it.

## **18. LOVE**

***Sevgi bozorda sotilmas.***

***Sevgi ayb ko'rmas.*** (1) You can buy something which you want from the market. You can't force anyone to love you with your wealth. (2) It takes into consideration that if someone loves, they don't pay attention to lovers' faults. These proverbs give universal meanings which belong to the English and Uzbek nations.

## **19. MAN AND WOMEN**

***Ayollarni ishini chumchuq cho'qib tugata olmas.***

***Ayolni sochi uzun aqli kalta.*** (1) The work of the women never have the end (2) the women have long hair but sometimes they have no enough understanding to solve easy problems.

## **20. MEASURE**

***Har narsa evi bilan.*** The proverb means that there is a limit for everything.

## **21. MONEY**

***Pul bo'lsa changlda sho'rva.***

***Pul pulni chaqiradi.***

The proverb (1) indicates that if you have money you can do everything even you are in a desert. (2) It means that money begets money

## **22. NECESSITY**

***Saqla somoni kelar zamoni***<sup>42</sup>.

***Suv ichadigan quduqqa tupurma.***

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<sup>42</sup> Sh. Turdimov O'zbek xalq maqollari. -Toshkent: Sharq 2003, p 86.

*Qaytib keladigan eshigingni qattiq yopma.* The proverbs (1) (2) (3) mean that if you keep a thing a day comes you need it even it was unnecessary for you.

### **23. PATIENCE and IM**

*Avval o'yla keyin so'yla.*

*Kutgan qozon qaynamas.*

*Podadan oldin chang chiqarma.*

*Suv ko'rmay etik yechma.* It means (1) that firstly think over what you want to say. (2) If you wait for someone he comes at the end. (3) (4) Do not hurry to make a decision before you should observe the situation.

### **24. TIME**

*Har narsaning vaqti soati bor.*

*Vaqt hamma narsaga davo.* It means (1) that if you wait everything may happen in its moment and season (2) The proverb means that if you are in a bad condition, wait and time shows you what will happen in the future.

### **25. VALUE**

*Achchiqni ta'tib ko'rmaguncha,*

*Shirinni qadriga yetmaysan.*

*Dard kelar, dard ketar,*

*Jon qadrini anglatar.*

*Oldingdan oqqan suvni qadri yo'q.* It means (1) that until you are not in trouble or you are not in shock of something you don't value anything. (2) When you are healthy, you don't value your health. For example, you don't eat your meal or wear warm clothes. So you will have problem with your health. (3) The proverb says that if you wait something with patience it will come at last.

### **26. WORK**

*Azob ko'rmay rohat yo'q.*

*Qo'llashib ko'targan yuk yengil.*

*Oyog'ing tap-tap etmasa,*

*Og'zing shap-shap etmaydi.*

***Bol bor yerda bol ari bor.***

***Non yeyishni istasang,***

***O'tin tashishdan erinma.*** The proverb means (1) that for every pleasure you enjoy, you must suffer some pain. (2)It is not to overcome a problem for a person if his or her friends, parents and relatives help; it will be easier to him or her to be in a good situation. (3)(4)(5). If you work hard you don't have anything to eat.

## **OTHERS PROVERBS**

***Azaga borgan xotin o'z dardini aytib yig'lar.***

The meaning of the proverb is that someone says what he/ she thinks.

***Baliq boshidan chirydi .*** This proverb means that most of the things or people will be clear at first. If it is good at first and until the end it will be okay but if not it will not be like that.

***Birovi mushigini pisht demaydi.*** This proverb relates to the people that are very kind and cannot know how to hurt others.

***Bir o'q bilan ikki quyonni urmoq.*** This proverb means that succeeding in doing two or more things with one effort.

***Bir qarg'a bilan qish kelmas.*** It means that it is not considered to be something or happen something with only one feature of it, but there should be some other features of it than it can be as it is thought.

***Bir kishi ariq qazir ming kishi suv ichar.*** It means that one's good deed can help others and give them the opportunity to use it.

***Boshga tushganni ko'z ko'rar.*** It means that if something wrong happens to someone he feels and sees that very problem but before it happens he /she cannot know about it.

***Eshak Makkaga borgan bilan hoji bo'lmas.*** This means that it is not considered being or to be done well only just doing it without any attention but it is important how you will do it but what you do.



***Bola yig'lamasa ona sut bermaydi.*** It means that if there are not any signals of something that should be done no one even though he or she is attentive does not try to do it.

***Ikki kemani boshini tutgan g'arq bo'lar.*** It says that if someone tries to do two things together at the same time none of them will be better.

***Ish –bitdi, eshak loydan o'tdi.*** This proverb says that something will be needed before being used but after being used, it will not be needed to anyone else and in that case it will be thrown up.

***It hurar karvon o'tar.*** This proverb means that it is important to try to reach your goal rather than paying attention to the different useless things.

***Ko'rpanga qarab oyoq uzat.*** It says that; consider all of your abilities and other financial sides before doing something.

***Otanga aql o'rgatma.*** That proverb means that do not try to be clever and give advice to your older relatives or parents because they are cleverer than you are

***Nima eksang shuni o'rasan.*** That proverb means that at last you will get the result according to your action or behavior.

***Qo'shnini tovug'i g'oz ko'rinar,***

***Kelinchagi-qiz.*** It means that other person's one only simple thing will be seen like a very big thing and you try to get rid of it immediately.

***Pichoqni avval o'zinga ur,***

***o'grimasa –birovga.*** This proverb means that whatever bad you can imagine or you can do, before doing it to others, first of all, practice it to yourself if it does not hurt, do it for others.

***O'zing pishirgan osh***

***Aylanib ham o'rgilib ham ich.*** It says that if you do something wrong or good at last you will get the result but no others.

***Xar yerni qilma orzu,***

***Xar yerda bor tosh-u tarozi.*** This proverb means that everything and everywhere has its own disadvantages even it is seen easy.

***Xar kim o'zidan o'tganini o'zi biladi.*** It means that if someone is in trouble, he /she only think over it carefully and tries to solve it but no one else is available to help him or her.

***Yaraga tuz sepmoq.*** This proverb means that to recall someone about the unpleasant event that happened to them and make them upset.

***Temirni qizig'ida bos.*** It says that try to discuss and solve the difficulties in time.

***Onasini ko'rib qizini ol.*** It says that a girl always looks like her mother because a mother upbrings girls in the family.

***Xudoni oldida hamma teng.*** The proverbs mean that even people are poor or rich that they are equal all the time.

***Bosh omon bo'lsa do'ppi topiladi.*** It means that if you are healthy, one day you will overcome all difficulties and achieve all your goals. We used as the material of research more than 100 proverbs in order to analyze linguocultural peculiarities. They include the following thematic groups: Absence, Appearance, Hope, Beauty, Cowardice, Friends and others.

## 2.3 The universal linguocultural peculiarities of the English and Uzbek proverbs

Every nation has its own national and cultural character. It should be taken into consideration that in reality, no culture is completely isolated and separately unique. People of various cultures can sometimes share the same ways of thinking and viewing in some matters. For instance: The following proverbs may reveal the same universal linguocultural peculiarities of the English and the Uzbeks.

### 1. APPEARANCE

*All is not gold that glitters,*<sup>43</sup>

*Appearance is deceptive.*

*Yaltiroq narsa oltin bo'lavermaydi,*<sup>44</sup>

*Tashqi ko'rinish aldamchi.* Well-known sayings emphasize that not everything that looks precious or true turns out to be so. This can apply to persons, places, or things that promise to be more than they really are.

### 2. BEAUTY

*Fair face is half a fortune.*

*Yaxshi husn yarm omad.* If you have good appearance, your way is open in some cases in order to gain your targets.

### 3. COWARDICE

*Cowards die many times before their death.*<sup>45</sup>

*Qo'rqoq o'lmasdan burun o'lar.* Cowards are often afraid that they are going to die, so that they often feel what it is like to die, while brave people only feel the fear of death when they are really about to die.

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<sup>43</sup> The Concise Oxford Dictionary.-Oxford:The Oxford University Press, 2003, p 62.

<sup>44</sup> Mirzayev T., Musoqov A., Sarimsoqov, O'zbek xalq maqollari.UZR,FA,Alisher Navoiy nomidagi til va adabiyot intituti.-T Sharq ,2003, b 108.

<sup>45</sup> Кунин А. В. Английская фразеология: теоретический курс. - М., 1981, с 29.

#### 4. FRIENDS

*Friends all is common, between.*

*Do'stlar orasida "meniki" bo'lmas.* The proverb means that doesn't feel sorry and be greedy for anything among your friends whether it is valuable or not.

*God defend me from my friends,*

*From my enemies I can defend myself.*

*Do'slarimdan o'zing saqla,*

*Dushmanlarimni o'zim bilaman.* It means that a tactless or blundering friend can often cause more mischief than an enemy.

#### 5. GOD

*God helps them, who help themselves.*

*Sen o'zingni asrasang,*

*Seni Xudo asrar.*

If you protect yourself from your enemies and bad people, bad events, in that case, God may save and give a hand to you

*God sends fortune to fools.*

*Devonani ishini Xudo o'nglar.* This proverb says that God sends luck those who are such kind of careless people.

#### 6. GOSSIP

*Walls have ears.*

*Devorni ham qulog'i bor.* It means that when you secretly talk about something, be careful to say everything which is important or unimportant. Someone may hear it. Consequently, your plan may be destroyed.

*Bad news has wings.*

*Yomon so'zning qanoti bor,*

*Yomon habar tez tarqar.* So, if nothing bad has been heard, nothing bad has happened. If something wrong happens with you tomorrow everyone, immediately, will know about it.

## 6. HOPE

*A drowning man will clutch at a straw.*

*Suvda oqqan xasga yopishar.*

Everyone always has a hope for good things to happen even if he/she is in a difficult situation.

*Where there is life, there is a hope.*

*Jon bor joyda, umid bor.* The proverb means that there cannot be life without hope, because before reaching or trying to reach some goal everyone first believes in success.

## 7. HOSPITALITY

*A constant guest is not welcome.*

*Kunda kelgan qadrsiz.* It means that if someone often visits as a guest he/she is not welcome heartily.

## 8. HUSBAND AND WIFE

*Man is the head, but woman turns it.*

*Er –bosh, ayol -bo'yin.* The proverb says that while making decisions in the family, in some cases, the decisions will be made by women, even though men are executors of these actions or deeds.

## 9. LOVE

*Love is not found in the market.*

*Sevgi bozorda sotilmas.*

You can buy something which you want from the market. You can't force anyone to love you with your wealth.

*Love sees no fault.*

*Sevgi ayb ko'rmas.* If a person loves he or she does not pay attention lover's faults.

## 10. IMPERFECTION

*Lifeless that is faultless, he is.*

*Inson hatodan holi emas.* A person who is alive and part of a society may put wrong a step.

## 11. LATENESS

*It is never late to learn.*<sup>46</sup>

*Ilm olishni erta kechi yo'q.* You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. "It's never too late to learn," she said.

*Better late than never.*

*Hehdan ko'ra kech yaxshi.*

Doing something late is better than not doing it.

*Never put off till tomorrow what you can do today.*

*Bugungi ishni ertaga quyma.* It emphasizes that you should not delay doing anything that must be done as soon as you have opportunity to do it.

## 12. MAN AND WOMAN

*Women have long hair and short brain.*

*Ayolni sochi uzun aqli kalta.* It says that women always don't give appropriate opinions about the difficult situations.

## 13. MONEY

*Money begets money.*

*Pul- pulni chaqiradi.* The proverb says that if someone keeps some money except his expenses, the saved money begets money.

## 14. PATIENCE/IMPATIENCE

*First think then speak.*<sup>47</sup>

*Avval o'yla keyin so'yla*<sup>48</sup>. It means that don't be hasty to share your thoughts. Think about your position where you are and what you want to say.

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<sup>46</sup> Karamatova K. Karamatov M., Proverbs, maqollar, posловицы.- Toshkent: Mehnat, 2000.-123 b.

<sup>47</sup> The Concise Oxford Dictionary. Oxford: The Oxford University Press, 2003.- 46 p.

<sup>48</sup> Mirzayev T., Musoqov A., Sarimsoqov B. n O'zbek xalq maqollari. UZR, FA, Alisher Navoiy nomidagi tilva adabiyot instituti.- T Sharq, 2003, b 261.

*Watched pot never boils.*

*Kutgan qozon qaynamas.* The proverb says that if you wait for something with patience it comes at last and you achieve your goal.

## 15. TIME

*Time cures all things.*

*Vaqt hamma narsaga davo.* The proverb means that if you are in a bad situation, wait time shows you what will happen in the future.

*There is a time and place for everything*

*There is a time for all things.*

*Har narsaning vaqti soati bor.* It means that if you wait with patience everything will happen in its time and season.

## 16. VALUE

*Who has never tasted bitter, doesn't know what is sweet.*

*Achchiqni ta'tib ko'rmaguncha,*

*Shirinni qadriga yetmaysan.* It means that until you are not in trouble or you are in difficult situations you don't value those things you have.

*Health is not valued till sickness come.*

*Dard kelar, dard ketar,*

*Jon qadrini anglata.* When you are healthy, you don't value your health. For example, you don't eat your meal in time or wear warm clothes in a cold weather. So you will have problem with your health and only then you will begin to be careful about your health.

## 17. WORK

*Hands, Many/ make light work.*

*Qo'llashib ko'targan yuk yengil.* It is difficult to overcome a problem for a person. If his or her friends, parents and relatives help, it will be easier for him or her to cope with difficulties.

*No pleasure without pain.*

*Azob ko'rmay rohat yo'q.* The proverb means that for every pleasure you enjoy, you must suffer some pain.

*Honey is sweet, but the bee stings.*

*Bol bor yerda bolari bor.* It means that before reaching your gain it may be difficult but at the end it gives you pleasure.

### **OTHER PROVERBS**

*As you sow so you reap.*

*Nima eksang shuni o'rasan.*

It means that if you try to achieve some goal at last you will get the result according to the action you did. For example, if you help someone, one day when you are in a difficulty someone may help to overcome your problems.

*Fish begins to stink from the head down.*

*Baliq boshidan chirydi.*

When an organization or state fails, it is the leadership that is the cause of it. In a family if mother or father doesn't behave properly children will also behave like their parents.

All of the precious examples of the phrase in print in English prefer 'a fish stinks from the head down' variant to 'a fish rots from the head down', which is more popular nowadays. Those early examples all ignore the nations mentioned above and credit the term to the Turks.

*If you run after two hares, you will catch neither.*

*Ikki quyonni quvlagan birini ham tutolmas.*

If you don't have a choice to choose an appropriate thing for yourself at the end you will have none.

*The dogs bark, but caravan goes on.*

*It hurar –karvon o'tar.*

It means that if you quarrel /argue with someone be patient, after some minutes he will understand and you are a winner in this situation.



Summing up all, it is clear to us that there are some differences in two nations' cooking, culture, language and mode of life. There are some resemblances which we analyzed above which are universal linguocultural peculiarities of English and Uzbek proverbs. We can say that even people of the world live in different part of the world and speak in different languages, in some points, they share the same way of thinking and understanding which are all illustrated proverbs.

## 2.4 The comparative analysis of linguocultural peculiarities of the English and Uzbek proverbs

National-cultural features are connected with the world which go round us and finds its reflection in the lexemes of a language system. Main origins (sources) of analyzing the linguocultural meaning of the language units are geographical locations, national-historical terms, way of life of nations and the names of realia which are identified in this culture, clothes and parts of human body, the names of plants, and the words which mean color, imaginative words and connotations.

The basic unit of Cultural linguistics according to Vorobyev V.V. is **“linguocultureme”**.<sup>49</sup> In contrast to the words it includes segments not only the language (values), but also the culture (cultural extra-linguistic meaning). According to the method of linguistic expression linguacultureme has a variety of types. It may be the representation of a word, ( eng: ale, toast, brandy, biscuit , uzb.: гап, атала), word combination or phrase (eng: pudding face, uzb: ўзбеклар меҳмондуст халк), and proverbs, full text.

Linguocultureme structure is more complex than the language units: it includes both the actual linguistic representation (“form of thought”) and extra linguistic environment (a situation real life). Lexical imaginative expressions give main ideas of linguocultural features of nations.

Imaginativeness possesses deep linguocultural character and always belongs to historical and national-cultural base. The words which have the same denotative meaning but imaginative meanings are different and sometimes give against meanings to each other.

The reason of existing these differences is to differentiate of various language speakers, cultural-ethnographic features, different weather conditions and natural climate, the exfoliation of a society and existing of identification of age. In order to show linguocultural features of nations, we choose

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<sup>49</sup> Воробьев В. В. Лингвокультурология: теория и методы. - М.: РУДН, 1997, с56.

proverbs which are heritage of nations' culture and mentality. Proverbs show one's cultural identity. The cultural identity of a nation may be reflected in proverbs partially or completely. There are English and Uzbek proverbs which may represent people's attitudes to life, actions, events, customs, traditions, cultural identity and mentality.

## 1. ABSENCE/PRESENCE

*Long absent, soon forgotten*<sup>50</sup>

*Out of sight, out of mind.* The expressions mean that the message is clear, that is, the person who is not near you is soon forgotten. The Uzbek versions say that

*Ko'z ko'rmasa ko'ngil sevmay*

*Ko'zdan nari ko'ngildan nari.*

*Ko'zdan tushgan tildan ham tushar* mean that if you don't see someone for a long time, your sensitive feeling to these people may be lowered and you don't remember him /her.

Curiously enough, the two languages concentrate on visions in their expressions, even though the English expressions refer to the sense "sight" instead of the part of the body, "ko'z" to express an idea in Uzbek. It is interesting that, in English it is the "mind" and "absent" that expresses the absence, while Uzbek people use the soul (ko'ngil) and the tongue (til). The English proverb,

*Present to the eye, present to the mind* says that presence of your partner is cause to remember about him/her and make your partners or relatives close to you. The corresponding the Uzbek version,

*Ko'z qayerda bo'lsa mehr shu yerda*<sup>51</sup>

*Mehr ko'zda.* These expressions mean if someone is always with you, you keep your endearment to him /her. The English language concentrates on "the eye and the mind" while the Uzbek people emphasize "the eye and the endearment" as

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<sup>50</sup> [www.PenguinMacmillanEnglishDictionary.com](http://www.PenguinMacmillanEnglishDictionary.com)

<sup>51</sup> Turdimov Sh. O'zbek xalq maqollari. -Toshkent: Sharq, 2003, p 62.

means of being together. Are the Uzbeks more sensitive than the English according to the meanings of the proverbs?

## **2. BEAUTY**

*Beauty will buy no beef*

*Chiroyga non botirib yeb bo'lmas.*

They mean just because you are beautiful and look good, doesn't mean people are going to approach you or want to get into some contact with you. You still have to have good communication skills and know how to socialize with people. It doesn't mean that you have a better chance to gain something with your fair face and figure. In order to express the meaning of the proverbs, both languages use images. While the English emphasizes "beef" which is a typical type of food of the English, the Uzbek people concentrate on "non" (bread). What do you think, why the English chooses "the beef" and the Uzbek use "non". Does it mean to show cultural identities of both nations? The English eat "the beef" with pleasure while the Uzbek people eat "non" in their daily eating. "Non" (bread) is the dearest food for the Uzbeks. Even the English eat bread; there is a difference between baking the bread and the figure of the English and Uzbek bread. The Uzbek women use "tandir" which is built from mud while baking the bread.

## **3. CAREFULNESS**

*Once bitten twice shy*

*Og'zi kuygan qattiqni ham puflab ichar.*<sup>52</sup> When something or someone has hurt you once, you tend to avoid that thing or person and be very careful. Jill: Let's go ride the roller coaster. Jane: No, thanks. I got really sick on one of those once—once bitten, twice shy. While the English use the past participle form of the verb "to bite", the Uzbeks concentrate on the part of the body "og'iz" and a national type of sour milk "qatiq" by means of being careful. Qatiq is cold sour milk which is prepared

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<sup>52</sup> Karamatova K.M., Karamatov X.S. O'zbek xalq maqollari.-Toshkent: Mehnat, 2001, p 218.

by the Uzbek women. The word “qatiq” is specific to Uzbek culture. “Qatiq” is linuacultureme which is used by the Uzbeks.

#### **4. COURAGE/COWARDICE**

*Better to live one day as a tiger than a thousand years as a sheep*

*Go'ngqarg'a bo'lib ming yol yashagandan,*

*Sher bo'lib bir yil yashagan yaxshi.*

*You never know what you can do till you try.*

*Ko'z qo'rqoq qo'l botir.* An example (2) reveals that if one wants to achieve something he/she has to take risks, because otherwise a person will not know what he/she is capable of. An example (3) suggests that a coward does not really live as he/she is always afraid of many things, afraid of taking certain risks and challenges. Different expressions are used in order to reveal the meanings of the proverbs in two languages. While the English use the images of “tiger and sheep”, the Uzbeks use “go'ngqarg'a and sher”.

#### **5. CORRUPTION**

*The rotten apple injures its neighbors,*

*Drop of poison inflects the whole tune of wine, one*

*Tirroqi buzoq podani bulg'ar.*

*Bir shaharni bir bola buzari.* One person can have a very bad influence on others. It is dangerous to keep a bad company. Even the meaning is the same in both languages, the images of expressions are completely different. Two languages use different images in order to explain the meaning of proverbs. While the English use the concrete image of the “an apple and tune of wine”, the Uzbeks emphasize the image of “a calf(buzoq) and a child( bola)” who have bad influences on the herd of cattle and the city population. The first Uzbek proverb might have been created by people who lived in the countryside. Because people of the village gather all herd of cattle and take them to the pasture and feed them there from the morning till the evening.

## 6. EARLINESS/LATENESS

*The early bird catches the worm* ‘is an expression in English that originated in the 1600s and means that if you get up early or if you start a project early, you will have more chances of success. The corresponding the Uzbek expression, *Erta turganni ishini hudo o’nglar*. The only difference is “a bird” which finds its meal in the early morning. Here, the image of worm is used in English while the Uzbek language concentrates on “religion”.

## 7. IMPERFECTION

*There are spots in the sun too,*

*Oyda ham dog’ bor.* This means that nothing or no one is perfect, everything has some negative sides that’s why it is mentioned like that even it is the only moon or sun in the universe they has also some spots. While the English expression means “the sun”, the Uzbeks prefer “oy” by means of being no perfect.

## 8. IMPOSSIBILITY

The English expression,

*When hell freezes over.*

Hell is never going to freeze over. However, even though the meaning is quite clear. Another expression,

*When pigs fly* is another expression with the same meaning which is given above. The image again is very expressive since pigs will never fly. The expressions leave no possibility for the event to happen, since hell will not freeze over and pigs will never fly. The Uzbek expressions,

*Tuyani dumi yerga tekkanda.*

*Qizil qor yoqqanda*

*Ho’kiz tuqqanda*

*Hakshanba kunida.* The images again are very descriptive since the tail of the camel never gets longer, never snows in a red color, an oxen never gives birth or there is no a day in a week named “hakshanba”. In analyzing the before mentioned expressions in the two languages, one sees that the English language emphasize the

hell, a religious image, and an animal, the pig” while the Uzbek language concentrates on an animal, “tuya and ho’kiz”, red snow, “with a meaning winter” and the day of the week named **hakshanba** which does not exist at all. “The pig” is linguacultureme for the English, because the English people grow the pigs in order to eat their meat. The Uzbeks don’t grow the pig. “Tuya” is a type of animal used for carrying loads in old times. Now “Tuya” lives in some deserts of regions of Uzbekistan it can be considered a linguocultureme.

## 9. HAPPINESS

*Throw one’s hat in the air,*

*Do’ppis(Qalpoq)’ingni osmonga otmoq.* The proverbs are used to express the happiness of someone, because his/ her dreams come true. Even the meanings are the same, they have different images. The English use “a hat” while the Uzbeks use “qalpoq”. These headwears belong to national culture of both nations. The Uzbek men wear Do’ppi(Qalpoq) in order to go the wedding, one’s funeral and keep warm the head in their daily life while the English wear their hat with the same purpose like the Uzbeks. Both words are linguoculturemes and belong to both nations.

## 10. HOME

*Every bird likes its own nest.*

*O’rgimchak ham o’z uyim der*

The proverb means that every person likes and wants to live in his own home. While the English use the word “Bird” in order to express the meaning of the proverb. The Uzbek people prefer to use an insect “O’rgimchak”.

## 11. HOSPITALITY

*Fish and guest smell in three days.*<sup>53</sup>

*Mehmonning nosi uch kunda sasir.*

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<sup>53</sup> [www.special.dictionary.com/proverb](http://www.special.dictionary.com/proverb)

***Mehmon nomi asl derlar uch kundan so'ng sasir derlar.*** The proverbs say that after three days the guests will not be respected. While the English language concentrates on “fish”, the Uzbek language prefers to use “nos” as means of value of guests. The differences between expressions show nations’ way of life. For example, “nos” is kind of tobacco. The Uzbek men have nos. “Nos” is linguacultureme and specific to the Uzbek culture while the English eat “fish” and catch them from the sea in their daily way of life. The English use “fish” as their daily meal, because they are surrounded by seas and rivers.

## **12. HUSBAND AND WIFE.**

***Jack makes a good Jill, A good.***

***Xotinni chiroyi eridan.*** If a husband or man wants his wife or girlfriend to be respectful and loving to him, he should be respectful and loving to her. While the Uzbeks concentrate on “er and xotin”, the English use “Jack and Jill” as names of husband and wife, because these are very wide spread names in English. Jack and Jill are linguoculturemes which belong to the English people and widespread names in English.

***A woman's work is never done***

***Ayol ishini chumchuq cho'qib tugata olmas*** means women have a lot of housework so they don't have extra time. The expressions give the same meaning but there are differences between their images. While the English use the verb “to do” the Uzbeks use the image of a bird “chumchuq”.

## **13. MEASURE**

***Measure in all things, there is a***

***Har narsa o'z evi bilan.*** This means everything must have the limit of its own if it is considered to be good. Simply, to make a joke with someone. In this case measure in everything should be observed, otherwise one can be very upset. While the English emphasize “measure” the Uzbek use “evi”.



## 14. MONEY

*Money answers all things.*<sup>54</sup>

*Pul bo'lsa changalda sho'rva.* It means that if you have money you can buy anything you want and will have opportunity to go in for your favorite games or activities. Besides these you will not worry about your financial sides and as a result your brain can be calm without any problems related to money. While the English concentrates on “money and all things”, the Uzbek version means “changal and sho'rva”. “Sho'rva” is kind of national food called linguoculturemes and specific to the Uzbek culture.

## 15. NECESSITY

*Keep a thing seven years and you will find a use for it.*

*Saqla somonni kelar zamon.* This proverb means that you should save anything instead of getting rid of it. One day, of course, you will get some benefit from it, even though it is small or huge. The English language uses “a thing” while the Uzbek language addresses to “somon”. What do you think why the Uzbek language concentrates on the image of “somon”. Firstly, the Uzbek people feed cows with somon. When their relatives come and ask to give them they are welcome. One day if they need, relatives are not able to give it back. So, they say that even if it is “somon” you should keep it in order to use for your benefit.

*Kill not the goose that lays the golden eggs.*

*O'zing suv ichadigan quduqqa tupurma.*

*Qaytib keladigan eshigingni qattiq yopma.* These mean that do not act or behave badly to what you related and one day you may get some help even though you think it is useless for you. The English expression has the image of “goose and golden eggs”. The first and second Uzbek expressions contain “suv and quduq” and “eshik” with the verb “close”. What conclusions can we give about languages' images? According to fair- tales there was a goose which lays golden eggs. The

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<sup>54</sup> Karamatova K.M., Karamatov X.S. Proverbs, maqollar, posloviцы .- Toshkent: Mehnat, 2001, p 205.

English proverb might be originated from this fable while the images of the first Uzbek proverb concern the life of village people. In some villages there are wells (quduqlar) in order to get water.

## 15. PATIENCE/IMPATIENCE

*Bridges before you come to them don't cross the* means that don't make any action and decision without knowing the situation. Be patient and wait what will happen. The corresponding the Uzbek version is:

*Suv ko'rmay etik yechma* which means don't take off your boots before not seeing the water; be patient, observe the situation what will be. Here, one sees the English emphasizes bridges while the Uzbek version concentrates on "etik" which is the national footwear of the Uzbeks. There are "bridges" which English people use more in their everyday life than Uzbek people. In England there are bridges because it is natural to cross numerous rivers there through bridges.

*Podadan oldin chang chiqarma.* It means that do not hurry to make a decision before you should observe the situation.

The Uzbek proverb might have been created by people who live in the countryside. Because people of the village gather herds of cattle and take them in the pasture and feed them there from the morning till the evening. The herd of the cattle is called "Poda" in the Uzbek language.

## 16. VALUE

*Good until we have lost it, we know not what is.* Good things and kind people are not valuable until it goes away from us.

The corresponding Oldingdan *oqqan suvni qadri yo'q* which means the water which is pouring past you is not valued something until you need it.. The English use the verb "to have lost while The Uzbek signifies to oqqan suv(flowing water).

## 17. WORK

**He who wouldn't work neither should he eat;**

**oyog'ing tap-tap etmasa ,og'zing shap- shap etmaydi.** General meaning of these proverbs are that if anyone is not willing to work he can't reach his targets.

Although, the meaning is the same, there is difference between expressions. While the English proverb concentrates on the verb “eat” as an action, the Uzbek proverb emphasizes part of body “oyoq”, “og’iz”. Do the Uzbek pay attention to hard work with this proverb?

## **OTHER PROVERBS**

**The squeaking wheel gets the oil, or the squeaking wheel gets the grease.**

This statement signifies that “those who complain the loudest get the most attention” In Uzbek the expression is

**Bola yig’lamasa ona sut bermaydi** means that “if the baby who doesn’t cry, he/she will not be fed by the mother.

Thus, the English language concentrates on “technology or the wheel”, and of quieting a noise with “grease or oil”, while the Uzbek language uses image of “crying child” and feeding him “with milk of a mother”. The proverb may show that technology is well developed in England. While the Uzbeks show their love to their children. Another English expression,

**Between two stools one falls to the ground.**

**Ikki kemani boshini tutgan, g’arq bo’lar.** If you cannot make up your mind which things to do, you are liable to get yourself into difficulties by doing neither. If a car comes suddenly round the corner and you cannot decide which way to jump, the car will hit you, particularly if the driver is suffering from a similar indecision! For expressing the meaning, the English emphasizes stools while The Uzbek use “kema” (ship). Here, one can realize that The English use stools, chairs in their everyday life. The proverb was created according to the life style of the English people.

**Do as you would be done by.**

**Pichoqni avval o’zingga ur , Og’rimasa –birovga.** Some people say or do something unpleasant which make their partners crazy and annoying. The English language uses the verb ‘to do’ emphasizing communication issue. The Uzbek version concentrates on “pichoq” implying feeling of anger.

**Can't say (boo) to a goose.**

**Birovni mushigini (pisht) demaydi.** Someone is so shy and not talkative. I was surprised to see Joe so talkative at the party. Usually he can't say boo to a goose. She's a quiet little kid. Can't say boo to a goose The English expression signifies to an animal “goose” while The Uzbek concentrates on “a cat”.

**The grass is always greener on the other side of the fence,** which means that “another place or situation is better than your own” is obvious to anyone who comes from the country and has seen a cow or horse sticking their head through a fence to eat grass on the other side, while standing knee-deep in fresh, green grass.

**Qo'shnini tovug'i g'oz ko'rinar,**<sup>55</sup>

**Kelinchagi-qiz** means that someone likes or wants more neighbors' goose or sister-in-law than their own. The expression in the English language concerns itself with preferring resources of another place “the grass” on the other side of “the fence” while The Uzbek language concentrates on “neighbor and his goose or daughter-in-law”.

**Teach your grandmother to suck eggs.**

**Otangga aql o'rgatma.** These proverbs mean that a person is giving advice to someone else about a subject that they already know about very well (and probably more than the first person). "Egg sucking" removing the egg contents while preserving the shell intact. Two small holes were made on the ends of the egg, and the contents were sucked out. The shell could then be painted or otherwise used for decorative purposes without it becoming rotten and smelling bad. The English expression means “to give advice to a grandmother” while the Uzbek variant concentrates on “ota”.

**Heart thinks the tongue speaks, what the.**

The meaning of the proverb is that someone says what he/ she thinks.

**Azaga borgan xotin o'z dardini aytib yig'lar.**

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<sup>55</sup> Mirzayev T, Musoqov A., Sarimsoqov B. O'zbek xalq maqollari. UZR,FA, Alisher Navoiy nomidagi til va adabiyot intituti. Toshkent: Sharq, 2003, p 146.

It means that if women go to someone's funeral they speak out her sorrows. The English language concentrates on a part of body: "heart" and "tongue", while the Uzbek language emphasizes "Aza" and the verb "yig'lamoq". "Aza" is a kind of events when women cry together feeling sorrow about when someone dies. The word Aza is linguacultureme and specific to the Uzbeks. No nations' women cry in a loud voice when they are at one's funeral.

**Juice, Stew in one's own**

**O'zing pishirgan osh,**

**Aylanib ham o'rgilib ham ich.** It means that someone thinks about or suffers the results of his own silly actions; as a result you should be patient for what you did. The English language concentrates on "Juice" while the Uzbek language signifies to cooked meal named by the Uzbeks "Osh". "Osh" is national food of the Uzbeks while the English drink juice in their everyday life. The meal "Osh" is linguoculturemes and specific to the Uzbeks. Juice is also linguoculturemes and belong to the English even juice is widespread drink nowadays.

**To kill two birds with one stone,**

**Bir o'q bilan ikki quyonni urmoq** There proverbs mean that to solve two problems at one time with a single action. For example, I have to cash a check and make a payment on my bank loan. I'll kill two birds with one stone by doing them both in one trip to the bank. The English expression uses the images of "bird and stone", while the Uzbek expression emphasizes "quyon and o'q".

**Ladder, kick down the** It is thought to be a main act on the part of any one to kick down the ladder by which he rose to fortune while **Ish bitdi – eshak loydan o'tdi** means that somebody takes a help from you when he or she is in a bad situation. After everything is okay with him/her, they don't even come to your home. While the English expression uses the image of "ladder" the Uzbek expression concentrates on "eshak". The Uzbek people use "eshak" in order to carry their heavy load in the villages.

**Stretch your legs according to the coverlet,**

**Ko'rpanga qarab oyoq uzat.** This teaches adaptability. If when you lie full length your lower limbs are not covered by the bedclothes, you must bend your legs in order to keep warm. It also teaches prudence. If you stretch your legs beyond your coverlet, your feet will get cold. In other words, try always to adjust yourself to circumstances and live within your means. While the English use “the coverlet” the Uzbeks use “ko'rpa”. These images are linguoculturemes and belong to both nations' cultural heritage

### **Man is a wolf to man**

**Odam odamga yov.** This proverb means that any person can be enemy for any person. No creature can hurt person but person can suffer from person. Maybe, the influence of other creatures to person can be for a while but the person's influence to person can be forever. The English use image of “wolf”, while the Uzbek concentrates on “yov” which means “enemy”.

### **Add oil to the fire.**

**Yaraga tuz sepmoq.** This means to remind someone about the past negative event that makes that person feel unhappy. This can happen by speaking with some aim or not understandingly. While the English prefer to use “oil and fire”, the Uzbeks use “tuz” by means of reminding of something negative.

### **One make a chair and another man sits in**

**Bir kishi ariq qazir,**

**Ming kishi undan suv ichar.**

This means one person's good deeds or attitude can help others to get benefit from it. So, the meaning is the same but the expressions are different in both languages. While the English prefer a chair which they use in their everyday life, the Uzbeks concentrate on “ariq” which is used to watering plants in villages.

**Every path has a puddle,**

**Har yerni qilma orzu**

**Har yerda bor tosh-u tarozi.** This means in every place there are their own advantages and disadvantages and nothing is easy. That's why this proverb is

mentioned to recall that before doing some deeds is necessary to think over and be ready for the difficulties that you may face. While the Uzbek use “tosh-u tarozi” in this proverb which is linguacultureme and used to measure the goods in the Uzbek bazaar, the English signifies to “a puddle”

**He must dive below, who would search for pearls**

**Non yeyishni istasang o'tin tashishdan erinma.** It means if you want to have or to get some benefit from something that you need you must be ready for the difficulties to achieve your goal While the English use the image of “pearls” which the divers get The Uzbeks concentrate on “non” and “o'tin” under the sea and it is very difficult job”. When Uzbek women bake bread in the bakery, they use firewood in order to heat it. These are linguoculturemes and the Uzbek national process of baking bread.

**All are not Saints that go to church,**

**Eshak makkaga borib hoji bo'lmas.** It means that all people who go to “church” or “makka” are not necessarily holy people. The words “saint and church” are linguoculturemes and belong to the English people's religion and “Makka and hoji” are linguoculturemes and used in the Islamic religion. These express cultural and religious differences between the nations.

**See what we shall see, we shall**

**Boshga tushganni ko'z ko'rar.**

This means no one is able to know about what will happen in the future but only after seeing that problem they will see and try to solve it. While the English expression use the verb “see”, the Uzbeks use part of body such as “bosh and ko'z”.

**Shoe pinches, No one but the wearer knows where the**

**Har kim o'zidan o'tganini o'zi biladi.** If someone has an illness he knows the pain of the illness or someone has a problem to solve he realizes its difficulties. No one else can feel it. While the English expression means “shoes and wearer”, the Uzbeks use “o'zi”.

### **One swallow does not make summer<sup>56</sup>**

**Bir qarg'a bilan qish kelmas.** Something that you say which means because one good thing has happened, you cannot therefore be certain that more good things will happen and the whole situation will improve.

A "swallow" is a bird, which makes its appearance during spring. The expression "one swallow does not make a summer" is usually used as a sort of warning and "qarg'a" is a kind of bird which comes in winter". You are telling a person not to become too happy about something; you are advising him not to err and be cautious. You are asking the individual not to get too excited just because a couple of good things have happened; there is still a long way to go yet. While the English expression signifies to "a swallow", which comes in spring, the Uzbeks prefer "qarg'a" which makes its appearance in winter.

### **Cut your coat according to your cloth.**

**Buyiga qarab to'n bich.** It means that do or say something according to the situation. The English use the image of "coat" in order to give the meaning of the proverb while the Uzbeks concentrate on "to'n" which is worn by the Uzbek men in winter days or go to one's funeral. Both clothes are linguoculturemes which are specific to both nations' culture even the coat is widespread cloth around the world.

*Man is the head, but woman turns it. Ayol -bo'yin, er -bosh.*

*Er-avra, xotin -astar.* They mean that women may help their husband to make decision. Even three proverbs have the same meanings; the expression of the third proverb has cultural identity which is expressed by the Uzbek word "avra and astar" Avra and astar are linguoculturemes and specific to the Uzbeks.

*Er xotin qo'sh xo'kiz*

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<sup>56</sup> Dictionary of English Colloquial Idioms/ Ed. by F. T. Wood, – London: The Macmillan Press LTD, 1979, p 256.



## **2.5 The comparative analysis of no corresponding linguocultural peculiarities of the English and Uzbek proverbs**

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world. Proverbs may be universal, besides that they can be completely unique which only belongs to a concrete nation. For example, there are such proverbs for which we couldn't find their corresponding variants while researching in two languages and they may be linguoculturemes and may belong to this or that nations only

For example, the English proverbs,

***An unbitten guest knows where to sit.***

***Who comes uncalled sits unserved.***

They indicate that if you visit without an invitation, you are not welcome.

***Beauty and wealth create beauty***

If beauty and wealth exist in peoples' life together, in that case, that very beautiful life in reality they will have.

***Heaven takes care of children, sailors and drunken men.***

The proverb says that a child, a sailor and drunken men is under vision and protection of God.

***Home is where you hang your hat.***

The best place for man is his home to feel happy and feel relaxed

***An English man's home is his castle***

The proverb means that in one's own home and nobody can tell you what to do there.

***Home is the father's kingdom, the children's paradise, the mother's world***

It indicates that home is a place where a father makes up the rules of behavior and children obey and do everything according these rules and a mother is the first assistant of a father. They feel free themselves in their home

***If a man receives no guests at home, when abroad he will have no hosts.***

The proverb means if you don't invite anyone to your home as a guest when you are another country, no one gives you an invitation to you.

***A woman, a dog, and a walnut tree, the more you beat them the better they be.***

As an example proverb can be taken into consideration. In this expression women are compared to a dog and a walnut tree, but the proverb also promotes violence towards a woman.

***Way to an English man's heart is through his stomach.*** It means that if you want to make a close relationship with an English man, you should invite him in your house in order to guest them.

***In church, in an inn and in coffin, all men are equal*** all English men are equal in church, in an inn and in coffin in their life. People may have different social status in the above mentioned three cases they are equal.

The Uzbek proverbs,

**Mehmonning ketishini so'rama, kelishini so'ra**

**Mehmon otangdan ulug'.** The meaning of **the first** proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of **the second** proverb is that your father is very dear to you, but a guest is dearer to you than your father. So these proverbs express the hospitality of the Uzbek nation which is characteristic of them.

***Bosh omon bo'lsa do'ppi topiladi.*** It means that if you are healthy, one day you will overcome all difficulties and reach all your targets.

***Odam taftini odam oladi.***

If you have someone to listen to your problems and he/she is with you, you are not alone to overcome your difficulties you face.

***Onangni otangga bepardozi ko'rsatma***

The proverb means that don't let your mother go up to your father without a make up.

***Ona yurtim oltin beshigim.***

***Vatan ostonadan boshlanadi.***

***O'zbek iskab bo'lsa ham elini topar***

(5) Uzbek people feel free themselves in their motherland like a child who sleeps freely in his /her cradle.(6).For the Uzbeks the motherland begins from home and "ostona".(7) The Uzbeks love their country even they are far from it they try to find a person who is from this nation and make relationship with them.

***Er xotini urushi doka rumolni qurishi***

***Er xotin –qo'sh xo'kiz.***

(9)When a husband and a wife quarrel, they make right decision in a few minutes. Their quarrels will be mended immediately like drying a material "doka". (10) It takes into consideration that all decisions may be discussed together.

### **Summary on the second chapter**

In order to analyze and show linguocultural peculiarities of the English and Uzbek proverbs, we found the English and Uzbek proverbs which may show two nations cultural identity. While researching we use 104 English proverbs and 100 Uzbek proverbs in order to show universal and cultural specific identities of two nations. The following examples may determine cultural identities of the nations. The following examples concentrate on universal features of the English and Uzbek proverbs.

***Man is the head, but woman turns it.***

***Ayol -bo'yin, er –bosh.***

The proverb says that while making decisions in the family, in some cases, the decisions will be made by women, even though men are accepters.

***Better late than never***

***Hechdan ko'ra kech yaxshi.***

Doing something late is better than not doing it.

There are such proverbs even their meanings are the same although expressions are different.

***Fish and guest smell in three days.***

***Mehmonning nosi uch kunda sasir***

***Mehmon nomi asl derlar uch kundan so'ng sasir derlar.***

The proverbs say that after three days, the guests will not be respected. While the English language concentrates on “fish”, the Uzbek language prefers to use “Nos” as means of value of guests. The differences between expressions show nations’ way of life. For example, “Nos” is a kind of tobacco. “Nos” is linguacultureme specific to the Uzbek culture while the English eat “fish” and catch them from the sea in their daily mode of life. While analyzing the English and Uzbek proverbs in the practical part of the dissertation paper we found out that there are images and linguoculturemes which identify the cultural identity of the English and Uzbek nations. The following images “goose”, “wolf”, “head”, “ko’z” and linguoculturemes “hat”, “Saint”, “church”, juice “golden eggs” are used English while the Uzbeks use images of “qo’yon”, “ota”, “qarg’a”, “eshak”, “o’q”, “cat”, and the following linguoculturemes: “makka”, “hoji”, “non”, “osh”, “nos” and etc. in order to describe the meaning of the proverbs.

## Conclusion

The theme of the dissertation paper is about linguocultural peculiarities of the English and Uzbek proverbs. So **the theoretical part of the research paper** is devoted to the review of theories about subject and object of Cultural linguistics, proverbs and pay attention to proverbs as a mirror of nation's mentality. Generally, language is a part of culture and culture is a part of language. The relationship between language and culture is deeply rooted. According to Hrolenko A. T. Cultural linguistics is the synthesis of all information which has been discovered by ethno linguistics and entering into it and disciplines identification of mechanisms of interaction of language and culture. Cultural linguistics is philosophy of language and culture.

While the object of linguocultural research is language and culture, the subject of Cultural linguistics is fundamental questions connected with the reformative party of communication of language and culture: changes of language and its units, the cultures caused by dynamics, and also transformations in structure and changes in functioning the cultures predetermined by language realization of cultural meanings. Proverbs are one of the main ways for discovering national - cultural identity and mentality of the nations. So we make a research about linguocultural peculiarities of English and Uzbek proverbs in **the practical part of the dissertation paper**. In the first and second part of the practical part of the dissertation we described English and Uzbek proverbs which denote cultural and national identity. They are 204 proverbs al together. The third part includes the universal linguocultural peculiarities of English and Uzbek proverbs. The following examples may be:

***Women have long hair and short brain.***

***Ayolni sochi uzun aqli kalta.***

It says that women always don't give appropriate opinions about the difficult situations.

***No pleasure without pain.***

***Azob ko'rmay rohat yo'q.***

The proverb means that for every pleasure you enjoy, you must suffer some pain.

***Hares, if you run after two / you will catch neither.***

***Ikki quyonni quvlagan birini ham tutolmas.***

If you don't have a choice to choose an appropriate thing for yourself at the end you will have none. There are proverbs which may give the same meaning but expressions are different.

***Stretch your legs according to the coverlet,***

***Ko'rpanga qarab oyoq uzat.*** This proverb teaches adaptability. If when you lie full length your lower limbs are not covered by the bedclothes, you must bend your legs in order to keep warm. It also teaches prudence. If you stretch your legs beyond your coverlet, your feet will get cold. In other words, try always to adjust yourself to circumstances and live within your means. While the English use “the coverlet” the Uzbek mean “ko'rpa”. These images are linguoculturemes and belong to both nations' cultural usage. While analyzing the English and Uzbek proverbs in the practical part of the dissertation paper we found out that there are some images and linguoculturemes (realia) which identify the cultural identity of the English and Uzbek nations.

The following images “goose, wolf, head, grandmother, beef, stone, ladder, the other side of the fence, fish, money, sheep, sun, hell, wolf, chair, rotten apple, heart, tongue, bird, a religious image, tune of wine, tiger, eye, shoe, oil, puddle, fire, summer” and linguoculturemes “hat, coverlet, coat, Saint, Jack, Jill, pigs, church, juice, bridges, kingdom, castle, Englishman, golden eggs” are used in English, besides that, the following notional verbs; to see, to do to eat, are used in order to show the meanings while the Uzbeks use images of “the image of god by means of religion, qo'yon, buzoq, ota, pichoq, tosh tarozi, kema, qarg'a, somon, tuz, qo'shni, kelinchak, o'rgimchak, hakshanba, ho'kiz, qizil qor, go'nqarga, oy, qo'l, eshak, o'q, ariq, yov, mushuk, til, ogiz, o'tin, qish, bosh, oyoq, ko'z” and the following linguaculturemes: “poda, makka, hoji, process of baking bread, non,

tandir, qatiq, osh, aza, do'ppi(qalpoq), etik, nos, tuya, ko'rpa, to'n, avra, astar. doka rumol". o'zbek, beshig, mehmondo'shtlik, ostona are used in order to give the meanings of the proverbs.

After researching, one can realize that culture of nations may reflect one's proverbs. Besides that, in our research we didn't meet the corresponding of these proverbs in the English and Uzbek languages.

***Beauty and wealth create beauty***

If beauty and wealth exist in peoples' life together, in that case, very beautiful life in reality they will have.

***Bosh omon bo'lsa do'ppi topiladi.*** It means that if you are healthy, one day you will overcome all difficulties and achieve all your goals.

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