LINGUOCULTURAL FEATURES OF PROVERBS AND SAYINGS WITH AN ANTHROPOMORPHIC COMPONENT IN THE ENGLISH AND UZBEK LANGUAGES

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Abstract. Some observations about the linguocultural characteristics of Uzbek and English proverbs with anthropomorphic components are presented in the following article. Proverbs are a type of folklore that incorporate the life experiences, goals, and attitudes of the ancestors, as well as their views on the state of the nation and its people, the historical and spiritual context, philosophy, ethnicity, and aesthetics. They have been refined into a succinct poetic form over the course of a millennium. A subfield of linguistics known as linguistic statistics uses statistical techniques to investigate, evaluate, and categorize language sources. Folk proverbs from Uzbekistan and England have some striking parallels and variations, according to linguostatistical studies.

Keywords. Linguoculturology, proverbs, sayings, anthropomorphism, language, pragmatics, synonymy, antonymy, equivalent, context, difference

Introduction

Sayings. A saying is a brief, witty statement that typically conveys a clear truth or offers guidance. There are still many proverbs that are widely used nowadays. Though some of the sayings in this section originate from other languages, the majority are well-known in English. Though the interpretation of some sayings may be more subjective than for others, the meaning or interpretation provided for each saying is thought to represent the widely accepted view of the saying.

In English alone, there are thousands upon thousands of sayings in all languages. The word saying refers to any expression of knowledge or veracity that has typically been passed down from previous generations. Most of the time, it's unknown where a

saying originated. Numerous proverbs in English have their origins in other languages, and vice versa.

The simplicity and brevity of most sayings contribute to their effectiveness. Their lucid and straightforward language, frequently drawing from commonplace domestic scenarios, facilitates comprehension and retention.

There are several classifications for sayings, the most well-known of which is probably proverb. Adage, maxim, motto, epigram, and aphorism are other forms of sayings, however, to be honest, it's frequently difficult to tell them apart.

Proverbs. A proverb is a brief, to-the-point statement that typically conveys a lesson, a truth, or advice for living. Because proverbs are so widely used, fluent speakers may unintentionally employ them in speech. Proverbs use a few well-worn and well-known phrases to convey a recognized and accepted meaning.

Proverbs are frequently used as examples to make a point. Because they are more metaphorical or symbolic in character, they differ stylistically from conventional forms of speech. While most proverbs are universally accepted and frequently passed down through the years, others may be representative of a particular culture or location.

This article's goals are to identify the function of proverbs in society and investigate their linguistic, cultural, and societal relevance in two languages—Uzbek and English.

Research questions?

1. What is the impact of proverbs and sayings with anthropomorphic componants?

2. What are the similarities between English and Uzbek proverbs?

The somatic, or physical, code is another name for the anthropomorphic cultural code. It is observed that within the somatic code, the symbolic roles of the body's many sections are important, including an individual as such can be represented ***by his head***: boshini yemoq, bizning boshimiz; ***shoulder:*** uning yelkasida og'ir yuki bor edi, ***hand:*** o'ng qo'l, qo'lida yosh bola bilan yolg'iz qoldi; yaxsghi qo'llarga beraman.

Additionally, the term "anthropomorphic" refers to a humanoid that is congruent with a person. The anthropomorphic cultural code is the process of evaluating things

and phenomena in the environment by using the characteristics and nature of humans as a lens. The personification of everyday objects and natural phenomena, for instance, embodies the anthropomorphic cultural code. These personified objects are endowed with human characteristics, including the ability to speak, bringing the natural world closer to a person who is similar to them.

So, the basic image of an anthropomorphic cultural code is man [9]. It is also basic in anthropocentric proverbs. This is the commonality of anthropocentric proverbs and anthropocentric cultural code. Nevertheless, the anthropomorphic cultural code can be represented not only in anthropocentric proverbs, but also in other texts[1].

Literature and popular media are plenty of instances of anthropomorphism. Anthropomorphized animals or objects include some of the most well-known characters from children's literature, fairy tales, movies, and television shows—Donald Duck, Bugs Bunny, and Pinnochio, to mention a few. This is not to argue that anthropomorphism is only found in children's literature. The author of Animal Farm, George Orwell, is one of the writers who has best utilized anthropomorphism.

Here are some examples of anthropomorphism quotes(sayings):

1.   Lets build a happy little cloud. Lets build some happy little trees." ― Bob Ross

2.   "The language of a river inscribes over eyes of moths and flies the navel of the land is a lake." ― Sneha Subramanian Kanta, Synecdoche

3.   "In me you exist,' says the house." ― Rumer Godden, Take Three Tenses: A Fugue in Time

In English, there are several proverbs that mention animals as a human being. Some examples include:

1.   "Fight like cats and dogs" - This means that two people or groups are in a very intense disagreement or argument.

2.   "Let sleeping dogs lie" - This means that it is best not to bring up or talk about something that has been resolved or is not causing problems at the moment.

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[1] АКСИОЛОГИЧЕСКАЯ ФРАЗЕОЛОГИЯ О СЧАСТЬЕ. Г.А. Багаутдинова, Л.К. Байрамова

3.   "Male or female eagle, an eagle is an eagle" – This means that human is human, be it a MALE or a FEMALE individual

There are some themes in proverbs where anthropomorphism is not necessary. Instead, there are personifications of everyday abstract concepts like "love," "time," "money," and "fortune". Uzbek language also has equivalent proverbs.

Love is blind – *Sevgining ko'zi ko'r bo'ladi*.

Money commands all – *Pul dunyoni boshqarar*.

Money talks – *Og'zi qiyshiq bo'lsa ham, boy gapirsin*.

Time and tide wait for no man – *Fursat kutmas*.

We have such kind of proverbs in Uzbek languages as well. For example:

1.   ***Igna qayoqqa yursa, ip ham shu yoqqa yuradi.***

2.   ***Kekkayish – terakka yarashar.***

3.   ***Har ko'katning o'z suygan tuprog'i bor.***

In conclusion, many proverbs in both Uzbek and English that use personification and continual antropomorphism have the same meaning. Words alone in the two languages may differ. In the process of semantic analysis, proverbs with disparate meanings are shown to have the same meaning. When the proverbs of two different countries are compared, it becomes clear that the proverbs capture the rich historical experiences of the people as well as concepts pertaining to labor, lifestyle, and culture. Speech becomes distinctive, original, and expressive when proverbs are used correctly and appropriately.

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