

## Rituals and traditions in English and Uzbek proverbs

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**Abstract:** Proverbs in English and Uzbek unrelated to the culture and religious were compared. In the following proverbs the rituals and traditions related to the history of these two languages were determined. Moreover, their meanings were highlighted with commentary. The semantic similarity that occurs through words with similarities and differences in unrelated languages was revealed.

**Keyword:** Linguacultural, cultural traditions, proverbs, national, compare, broomstick, head

### Introduction

Linguaculturalogy as a special field of science has given rise to a number of fruitful concepts in modern linguistics: cultural language, cultural text, cultural potential, cultural heritage, cultural traditions, cultural process, cultural instruction and etc[1]. These concepts play an important role in the distribution of linguistics. A cultural tradition is a holistic event that reflects the experience of socially stereotyped groups that are collected and revived. There is a unique cultural tradition of each language, which is reflected in the artistic and scientific works of this language. English and Uzbek cultural traditions can be learned through public proverbs.

*Boshini ikkita qilaylik- let's double her head[1].* This Uzbek proverb is used figuratively with the synecdoche method and is used for single guys. According to Uzbek tradition, grown up guys will get married faster as soon as possible. This is also related to Islamic education. Rarely young men get married in their 30s. At this age almost all boys will have a child who is going to school. If we analyze what the term *head* serves, *head* is not only the body part of man, but also his consciousness, intellect, thinking. If we analyze this proverb based on Uzbek culture, the guys think for one head until they are married, they dine for their stomach and walk only with their legs. When they get married, they work for himself and for their family. Also protect them and be responsible not only to himself but also to his wife. When men want to go somewhere, they are not alone, they go together with their couples. Therefore, it is found that the version of this proverb is *sening ham oyog'ingni to'rtta qilaylik- Let's make your legs four* in the Uzbek language. In English, this proverb can be observed as *let you jump a broomstick[1].* When we translate their proverb in Uzbek, it is in the form of jump over the broom. The broom has different meaning in several cultures. For example, in Christian ceremonies, the body of the broom represents God. Every skinny fibers of the broom is the couple's family. The strap around the broom represents the relationship that connects pairs. It is said that in pagan ceremonies, the broom handle represents a man, and the soft fibers signify a woman. There is a tradition of *jump to broomstick* in wedding

ceremonies of blacks. This tradition has been celebrated for many years. After their traditions, married couples will hold each other's hands to unite, and jump over the broom. Through this tradition, they will be two people to a new life, that is, husband and wife. And from this day their new family will be established. But a broom is completely different meaning in the Uzbek people, such as dirty, filthy things. Therefore, those who live in the courtyard will never put the broomstick inside, but will put it outside. In multi-store housing, it is not always steeped lay down on the threshold. There is such a tradition in the Uzbek people, which *does not double the broom-supurgini ikkita qilmaydi*. If the broom is doubled, the man of the family marries another wife. This is also a long-term passage in the Turkic peoples.

*Let you jump a broomstick*. Analyzing the story of this proverb from English, there are several reports of origins that contradict each other of the origin. Some say they appeared in West Africa. The broom was turned from a couple in the ancient African people. The couple then put this broom to the ground and jumped from it. They thought, this ceremony was to avoid evil. In the jump process, which one jumps higher than the other was the chief of that family. The supremacy of the family in Uzbeks is determined by the tradition of *oyoq bosish-foot press* in chimildik. It is one of the Uzbek wedding ceremonies. Which of the bride and groom is first pressed on the other one's leg, that it can be able to dominate it in the family.

The concept of *jump a broomstick*, which is actually in fact, is also used in the form of *let you jump a broomstick* proverb. Others believe that the concept of *let you jump a broomstick* appeared in Wales. In Wales, Gypsy marriages were not recognized by the church, so they held a ceremony called the *Besom of weddings*. This is one version of the *jump a broomstick* ceremony. At such weddings, couples had to jump over a broom not touching it to get married. Thus, it was considered the couple's marriage. To end the marriage, the couple had to jump back from the broom together. According to some, the broom stood on the ground as a barrier on the wedding day and the couple got married by jumping over it separately. If the broom shipped, or one of the couples failed to jump over, the wedding was considered unmarried[2].

In the United States, brooms were not difficult to find during slavery and were used in wedding ceremonies. The enslaved people were not legally married, so they jumped on the broom to get married, and the ceremony was called *jump a broomstick*. Others say slave owners forced them to marry in the same way. After the end of slavery, some black people could not easily find a mate, got married by jumping on a broom, and later legalized their marriage. Most former slaves did not feel the need for a legal marriage. Because for years, they believed that jumping off the broom was marriage. But to this day, the ceremony has become their wedding tradition. But it has no concept of marriage. It should also be noted that the proverb *let you jump a broomstick* is now used among blacks in order to get married, the *jump a broomstick* ritual has lost its force. Some couples refuse to follow this tradition because they consider it an archaic tradition. It is also known as a remnant of the era of slavery and it is still reminiscent of slavery. Some, on the other hand, see it as part of their ritual and as a sign of loyalty to their ancestors. This is now a personal choice[3].

“When African Americans add jump a broomstick to their ceremonies, it's a tribute to their culture and heritage,” Harris said. Nowadays, at English weddings, after the couple swears and says “yes,” the monk prays, recites a poem, or briefly explains the meaning of *jump a broomstick*, then puts the broom on the floor and the newlyweds jump over it. In this tradition, the emphasis is

on the broom, but it does not matter who eats it. However, they can choose the person who will take on such a responsible role. The broom can be passed down from generation to generation. Broomsticks can also be chosen by couples or made by themselves. This can also be done by the couple's family members or loved ones. A ceremonial broom is not an ordinary broom used to clean this house. It is usually three meters long and its fibers are made by hand from natural wood. Harris says many brides make wedding brooms, which are usually decorated with silk lettuce, flowers, and fabrics. Some couples give their guests decorative paper to hang on the broom. Guests write their best wishes for the couple before the tradition begins. And it is symbolic for the guests. Many brides and grooms keep their brooms as souvenirs from their weddings or take them away for future generations. At the end of the wedding, the broom is hung as a home decoration, symbolizing the reunion of the new couple. In the Uzbek people, the hanging broom means disaster.

*Bosh omon bo'lsa, do'ppi topilad-If the head survives, the doppi will be found [4].* The Uzbek proverb has a philosophical meaning. The *doppi* is a traditional headdress worn by the Uzbek people and is highly valued among Uzbeks. One of the religious prayers is namaz and its acts are performed with wearing a headdress. It's basically a doppi. Doppies are also known as a *kalapush* and *kalpok*. These should never be placed on the floor, on underfoot. According to the proverb, in order to wear such a unique garment, one must first have a head, that is, if one is ill, they cannot wear it, so people must have a head. That is, the wearer must be alive or well.

The English form of the proverb is *you can find wealth, if you are health, your health may determine your wealth your wealth is your health* is common[5]. Analyzing the variants of this language, there are several good reasons why the English people use this proverb. The first is healthy workers. When you are healthy, you can work more efficiently. Studies show that healthy people can earn more money and achieve more effective results. Second, it gives you confidence to feel great. If you have a high level of healthy lifestyle, you will have a strong belief in the aspirations of all areas and will be kind to those around you. Third, health insurance is expensive in many European countries today, and most people do not pay for it. Obviously, getting sick can be costly.

*Mehr – ko'zda-In the eye of the beholder[4].* The Uzbek proverb is based on the historical mentality of the people. The Turkic peoples, including the Uzbek people, are very kind to themselves, their relatives and the environment. Kindness flows with the blood of the Uzbek people. The more people see each other, the closer and more loving they become. Kindness is a feeling that brings people together, opens the way to get rid of any difficult situations and problems. As people rise, so does society and lifestyle. One of the most beautiful descriptions of love among the people is the idea that kindness can melt a stone like butter. From the Uzbek proverbs about love *qulf - o'g'ri uchun, mehr – to'g'ri uchun; mehr toshqin daryodan kuchli; yuz-yuzga tushar, mehr ko'zga tushar and so on[3].*

In English, affection is expressed in a unique way. For each relationship, the British first ask for permission. For instance, can I help you? Let me know your number, please? Can you help me? such as. Compassionate relationships are based on personal inviolability, and in Britain, personal inviolability has always come first. The British use the same attitude in their articles. For example, *Out of sight - out of mind [1].* This English proverb means that we gradually forget the things and individuals that we rarely see. The proverb is said to emphasize that when something or someone

cannot be seen, it is easy to forget it, him, or her. Moreover, the saying means not stay an active issue when something is not immediately visible; it refers to the reduced importance and emergence of something that is not within eyesight; to get miss something because it is not in view; to forget something that is not visible.

*Birov birovning ko'ziga cho'p soladi-someone slaps someone in the eye*[2]. The phrase *ko'ziga cho'p solmoq-slap in the eye* used in the Uzbek proverb means to deceive. Deception can be different: verbal deception, deception at work. There is a variant of the phrase *ko'ziga cho'p solmoq-slap in the eye* in the form of *ko'ziga cho'p tashlamoq-slap in the eye*. This proverb is used when someone cheats on someone, or when someone puts someone in a difficult situation. The English form of this proverb occurs in the form *to give a lemon to someone. To give a lemon to someone*. When life gives you lemons, make lemonade is a proverbial expression used to inspire optimism and a positive can do attitude in the face of difficulty or misfortune. Lemons suggest sourness or trouble in life; making lemonade is turning them into something positive or desirable. If we pay attention the origin of the saying: of all the citrus fruit the lemon is quite sour and bitter to taste. So, it is often used in negative expressions in the English language. This phrase wants us to find optimism in the face of adversity by suggesting that if life puts you in a difficult situation or gives you bad luck, try to turn it into something positive or to your advantage. There are also such appearances of the English proverb: make the best out of a difficult situation; turn something negative into a positive; make something sweet out of something bitter; embrace life in whatever form; look on the bright side of life.

In conclusion, it should be noted that when analyzing the proverbs of two peoples - English and Uzbek, their linguistic features are inextricably linked with the linguistic culture, ceremonies and traditions of these peoples. In some places, if there are conflicting views on the concepts associated with the broom, a denotative and connotative similarity can be observed in the articles related to the headline. The same is true of ceremonies and traditions. It is possible to observe that the language, culture, customs and cultural traditions of these two peoples, which are not historically close to each other, are connected at some point and stand at two poles at some point. So proverbs are a reflection of people's lives, lifestyles, traditions and ceremonies.

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