

## SIMILARITIES AND DIFFERENCES BETWEEN ITALIAN AND UZBEK PROVERBS

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**Annotation:** In this article, as well as the specific aspects of proverbs, the similarities and differences between proverbs in the Uzbek and Italian languages are detailed.

**Key words:** Proverbs, culture, peculiarities of the language, local people, traditions, etc.

Language is the most important means of communication between people, a tool for conveying ideas to others. Language is the mirror of national culture, and the treasure that preserves it. The nature of the place where each nation lives, its economic system, oral creativity, fiction, art, science, and traditions, reflecting, collecting, and transmitting it from generation to generation is a national-cultural sign of the language. National-cultural characteristics are present in all layers of the language: lexis, grammar, and even phonetics. However, national-cultural symbols are clearly manifested in the units of the language in action. Such language units are words, phrases and paremies. Folklore is a source that reflects the nation's historical development, customs, traditions, worldview, and the level of spiritual and cultural maturity. Proverbs and sayings are the most widely and actively used folklore genres, which express the past, culture, moral and legal standards of the people. In linguistics, proverbs are considered as a type of stable compounds according to their structure, content and meaning. Many scientists and researchers in linguistics have given several definitions about proverbs. In particular, prof. G. Rahimov, in his manual entitled "Theory and Practice of Translation", defines it as follows: A proverb is one of the genres of folklore with a compact form and deep content, which was created on the basis of many centuries of life observations, socio-economic, political and cultural experiences of the people.

A proverb is an admonition of the people, a spiritual and moral conclusion, an echo of the national spirit of the people, a wise criterion of the nature of the language. A proverb is not woven, but is created by the requirements of certain circumstances. Italian, like any other language, is rich in proverbs. Therefore, studying them from different angles allows you to increase your vocabulary and get to know the Italian language. Proverbs in different languages also reflect some customs of that people. Proverbs expressing such characteristics are also often found in Italian. For example, we pay attention to the translations of the following proverbs in Italian:

- *Un amico si vede nel momento del bisogno - A true friend is known when you are in trouble.*
- *Meglio prevenire che curare - Prevention is better than cure.*
- *Non dire gatto se non ce l'hai nel sacco - Don't play the drums before the wedding.*
- *I guai non vengono mai soli - Kars comes out of both hands.*
- *Lontano dagli occhi, lontano dal cuore - Love is in the eye.*
- *Bisogna battere il ferro finché è caldo - Press iron in interest.*

Proverbs often have a poetic form. They differ from other types of folk art by their conciseness, maturity and thoroughness. According to their social and ideological functions, proverbs mainly express the worldviews of the general public, and in some cases, of some social classes or groups. Therefore, the thematic scope of proverbs is very wide, and this scope cannot be limited to the sphere of real life reality. There is no sphere of social existence that is not reflected in proverbs. Proverbs have a special educational value because they are based on many centuries of life experiences. Because every proverb is tested many times in people's life experiences and living conditions over many years. Therefore, proverbs have a long life, undergoing very few changes in

both form and content. Proverbs are sharply distinguished from other genres of folklore with a number of features. Proverbs are a necessary tool for our speech in expressing ideas clearly, succinctly and figuratively. They are a great treasure for any poet, writer or speaker, their skillful use makes the writer's work, orator's speech full and attractive, helps to express the thought he wants to express figuratively, and makes it artistically impressive. In each proverb, we can see the image of the people who created this proverb.

Through the above analysis of the Italian proverbs, we can see that among them - they can be equivalent to the Uzbek language. Such equivalent proverbs are an important resource for teaching students comparative proverbs. The fact that intensive research is being conducted and new results are being achieved on learning proverbs in foreign languages makes it more convenient for students learning a foreign language. Because as a result of such research, foreign language proverbs are being analyzed from the semantic, structural-grammatical, linguistic and cultural point of view. As a result, a solution to the problems of faster understanding of foreign language proverbs and determining their equivalents is also being found.

Because its significance comes “from the cultural past whose voice speaks truth in traditional terms” a proverb may serve as an effective impersonal vehicle for personal communication. For example, if parents use a proverb to scold or correct a child, they externalize this responsibility and transfer the onus onto an anonymous voice of authority from the past. Indeed, part of the rhetorical power of the proverb comes from its inherent authoritativeness as the collected wisdom of “the elders” alongside a desire to pass this knowledge down to non-elders. Unlike other verbal arts like jokes or rhymes, proverbs are not simply taught to children by repetition. They are interwoven into daily speech acts such as stories told by grandparents or instructions given by parents, and find their way into everyday conversation. However, they may also be tied to very specific places, as even speakers of the same language from different villages, towns, cities, or countries, may not recognize or interpret proverbs in the same way. As will be shown below, some proverbs may share similar meanings across cultures and languages, although translating them can be a challenge.

Literature on phraseology as well as paremiology suggests that throughout history numerous attempts have been made by scholars around the globe to grasp and define a proverb as such. And yet, it has proved that a comprehensive characterization which may incorporate all noteworthy aspects of proverbial phenomena cannot be verbalized. Mieder, who has published numerous distinguished books on proverbs, describes the reason for a lack of an all-encompassing definition of proverbs as follows: “The reason for not being able to formulate a universal proverb definition lies primarily in the central ingredient that must be part of any proverb definition – traditionality. The term “traditionality” includes both aspects of age and currency that a statement must have to be considered a proverb. But while we can describe the structure, style, form, and so on, of proverbs in great detail, we cannot determine whether a statement has a certain age or currency among the population by the text itself. It will always take external research work to establish the traditionality of a text, and this means that even the most precise definition attempt will always be incomplete” Considering the above-mentioned difficulties in formulating an all-embracing broad definition a selection of some widespread and concise definitions of proverbs will be presented below. In this context key characteristic features of proverbs that help distinguish them from other phraseological units will also be given.

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