



Semantics of Patriotic Proverbs in English and Uzbek Languages

Muydinov Mansurjon Ilhomjon o'g'li

Teacher of Uzbekistan State World Languages university

Dilshoda Alisherova Azizxon qizi

Student of Uzbekistan state world languages university

Abstract:

This article examines the role of "proverbs" in English and Uzbek cultures. In this article, several ideas about proverbs and their peculiarities have been made by famous writers and researchers. This article will be useful in my own research as I develop a clear theoretical framework for the role of proverbs in English and Uzbek cultures.

Keywords: Homeland, motherland, semantics, linguostatistics, classification, synonymy, antonymy, paraphrase.

INTRODUCTION

The whole of the spiritual culture created by the people is definitely the proverbs of that people. Let's take the oral or personal memory of each nation, it contains myths and legends that are vividly preserved in the memory of mankind, primitive ideas and concepts from the depths of long history, and life wisdom resulting from centuries of observations. We see a reflection of human thought experience. English and Uzbek folk proverbs have been collected and polished over thousands of years as a product of scientific and artistic thinking, spoken and studied among the people, and passed from generation to generation as one of the best spiritual heritages. . The best proverbs created and used in the past, as examples of folk wisdom, are still of great educational value. Such proverbs and wise words are a valuable treasure of the spiritual wealth of every nation.

LITERATURE ANALYSIS AND METHODS

In the process of analyzing this article, the methods of logicity, historicity, consistency and objectivity of scientific knowledge were widely used. A brief analysis of the national-cultural and universal characteristics of proverbs in English and Uzbek languages was conducted. Permyakov G.L. Basic structural paremiology, Kukhareva E. V. The teaching manual "Tipologicheskii-universalnoe i natsionalno- spetsificheskoe v arabskikh poslovitsakh i povorkax" was designated as a methodological source.

DISCUSSION AND RESULTS

The words fatherland and motherland have several translations in English. Motherland, fatherland, mother country can be cited from these, where motherland can be translated as motherland, fatherland motherland, mother country motherland. According to the definition of the Oxford English Dictionary, the motherland is the country of birth of a person [6]. The Collins dictionary offers a more comprehensive definition: the motherland is the land of your descendants' birth, the land to which you are attached, even if you are far away from it [2]. Macmillan Dictionary adds additional concepts to this definition: motherland is the land of your birth, the country to which you feel loyalty and love [3].

When talking about the semantic significance of proverbs in English and Uzbek languages related to the group of homeland and motherland, first of all, it is necessary to list the main reasons for studying existing proverbs. Norrick cites the following reasons for this:

1. Proverbs is part of the language;
2. The importance of studying proverbs is explained by the semantic connection between them [5; 4, 5]

Also, Norrick Neal covers the main aspects in the study of the semantics of proverbs. Use and meaning of proverbs in text and conversation. It describes the use of proverbs in literature and the press, as well as the study of proverbs as an integral part of folklore. The study of proverbs from a linguistic point of view involves revealing their lexico-semantic significance. Revealing the semantic significance of proverbs belonging to the group of vatan and motherland in English and Uzbek languages

Uzbek folk proverbs and proverbs from The Concise Dictionary of Proverbs sources were used.

In order to show the semantic importance of proverbs belonging to the group of motherland and motherland in the English language, first of all, the importance of the religion behind the emergence of proverbs was explained. In this, it was proved that wisdoms taken from the Bible and used on a large scale were among the masterpieces of the people. Taking into account the aspects of positivity and negativity, most of the proverbs belonging to this group in the English language are positive, because logically, the positivity in proverbs related to the concept of homeland should not surprise a person. Also, proverbs with synonymous pairs and formed by paraphrasing were identified. At the same time, it should be recognized that English proverbs use antonyms very skillfully, which increases their semantic importance.

Synonymous and antonymic pairs of proverbs, proverbs formed by paraphrase, and proverbs with positive and negative connotations were identified in order to clarify the semantics of proverbs belonging to the group of motherland and motherland in the Uzbek language. As a result of this semantic division, it was found that the number of proverbs with synonymous phrases and formed by paraphrase, proverbs with positive and negative coloring is the majority. It was also mentioned that Uzbek proverbs were used in ancient writings and works. These include the epics "Alpomish" and "Ravshan". Mahmud Koshgari's "Devoni Lug'oti Turk", Yusuf Khos Hajib's "Qutadgu Bilig", Orhun-Enasoy monuments and other works.

As a result of the semantic classification of proverbs belonging to the group of motherland and motherland in English and Uzbek languages, the semantic groups of proverbs in English are as follows: motherland is dear and valuable, the owner of the country, patriotism and loss of the country,

the eternity and unity of the country. Among the semantic groups in the Uzbek language, the following can be included: the motherland is dear and valuable, the fate of the homeland is your destiny, the owner of the country, patriotism and loss of the country, the eternity, unity of the country, and love for the country and service to the country. It can be seen that the semantic groups of English proverbs are less than the semantic groups of Uzbek proverbs. As the main reason for this, we can cite the fact that there are few (19) proverbs collected on the topic of motherland and homeland in English.

Poets and writers such as Alisher Navoi, Babir, Muqimi, Furqat, Zavqi, Lutfiy used folk art effectively to make it easier for people to understand. The writer M.Gorky also praised proverbs and said: "The greatest wisdom lies in the simplicity of words. Proverbs and songs are always short. They contain thoughts and feelings equal to the content of whole books."

Deeper analysis of proverbs and their reflection of national-cultural and universal values in different languages is an urgent problem of modern linguistics. If we study in comparison, we can see that all the languages of the world have their own characteristics, and it is this phenomenon that separates different languages from each other. But it is known that language learners acquire a foreign language based on a certain connection between the mother tongue and this language. These languages are united under certain categories. These categories include grammatical categories, lexical-semantic categories, linguistic signs similar to functional categories. Thus, generalizing categories provide universality in languages. At the same time, proverbs are a unique language unit found in every language, and they also have something in common. G. L. Permiakov thinks about it as follows: the feature of generalizing situations, that is, combining the same or similar situations, can be found in proverbs of different peoples. This uniformity in proverbs provides universality, and in many cases they have a special logical meaning. It follows that the proverbial world is related to world civilization, it is completely wrong to say that it belongs to only one nation. Universality in proverbs is the main edge of paremiology, which summarizes similar and identical situations in proverbs and occurs even in unrelated languages, despite their history, ethnicity.

It should be mentioned that many proverbs in different language forms, both in terms of form and meaning, or from the functions they perform in general

similarity can be found. Some Uzbek proverbs are functionally equivalent to English proverbs. For example, the alternative version of the proverb "First think, then speak" in Uzbek corresponds to the proverb "Avval oyla - kevin soyla", because this proverb has exactly the same meaning in both languages, and its grammatical system is also quite similar. near

At the same time, it is difficult to find the exact equivalent of proverbs in translations from one language to another. Then refer to comments or a second adequate option. It is very difficult to find an alternative version of Uzbek proverbs in English or English proverbs in Uzbek, in this regard, commenting on proverbs when appropriate does not harm the translation, but rather complements and enriches it.

If the speaker is ignorant, let the listener be wise, as there is no exact English version of the proverb, this proverb can be given with its closest equivalent. But if it is translated as If speaker is fool listener should be wise, its Uzbek quality will be preserved and it will be understandable to everyone. The same words should be applied to the proverb The butcher grieves for bacon, and the goat - for its life. If the proverb "Who has a daughter that has a whim" is translated into English, an English student who is not familiar with the traditions of the peoples of Central Asia, especially the Uzbeks, may not understand it completely. There is no other way to translate it into English as Parents of the bride may

be capricious (they can expose their own terms). Another way: we believe that it is necessary to find another proverb that gives the meaning of this proverb.

They correspond to each other in terms of meaning and stylistic function, rarely match in word order, rarely differ in number, alternative options that differ in terms of lexical content. Most of them are national in form and international in content. If they confirm their belonging to a particular national language with their form, they show that they are a product of world culture and civilization with their content.

Pigeon's milk is the seed of Anko

Every dog is a lion at home

All bread is not baked in one oven

No pleasure without pain A flower cannot be without a thorn

A rare, precious, unattainable thing is called "pigeon's milk" by the English, Russians call it "Ptiche moloko", Uzbeks call it "anko's seed" (legendary bird's egg). Representatives of noble society

In the eyes of the British and Russians, they are considered "Blue blood", "Golubaya krov", but in the imagination of Uzbeks, they are "Ok Suyak". Russians use the proverb "SHila v meshke ne utonesh" to figuratively express the futility of hiding a well-known secret from people, while Uzbeks use the proverb "You can't cover the moon with a skirt". The concept of "everyone is not the same" is figuratively expressed by the British as "All bread is not baked in one oven", and the Uzbeks say it is "not equal to five hands".

It is known that every nation has its own beliefs, national characteristics, its own fantastic images, and examples of various district mobile manoli combinations.

The above aspects are also expressed in proverbs and poems in the works of V. SHAKESPEARE. The basis for the possibility of translation from one language to another is that, although the peoples of the world speak different regional languages, their laws of thought are the same.

The proverbs and proverbs of V. SHAKESPEARE's age also embody the concepts that the life of their time was formed based on the people's thinking.

E. V. Kukhareva conducted research on Arabic and Russian proverbs and concluded that most proverbs have common themes and situations. Paremiologists base this commonality in different ways: one group of scientists bases the similarity in proverbs on ethnic origin and kinship, other scientists say that it is the introduction and acceptance of new domestic and cultural relations, and the third group of scientists says that it is the result of historical development steps and They argue that there is a harmony of ideas.

The term "universality" is derived from the Latin word "universalis" which means "common" and it covers the characteristics of almost all languages. Universals come in two forms: deductive universals - language features such that they occur in all languages and are clearly expressed. These mainly include the use of different structural types of sentences; and inductive universals exist in almost all popular languages. In conclusion, he explains that the definition of proverbs should be suitable for all national cultures and satisfy them². For example: Love and cough cannot be hidden -

Love and cough cannot be hidden and if you hide the sick, the fever will be revealed even though the proverbs are characteristic of different cultures, that is, one is a language related to the English national culture and the other to the Uzbek national culture. Although there are combinations, the logical content in them is almost the same, that is, if you hide the patient, the fever will be revealed. The universality of different languages and national cultures is clearly seen in the above proverbs.

In the analysis of the similar and different aspects of the semantics of the proverbs in the English and Uzbek languages related to the group of homeland and motherland, it is possible to witness that despite the fact that the proverbs in both languages belong to different sources and have different roots, the same concepts are expressed in their content.

K. Y. Alibekov emphasizes that nowadays proverbs are studied not only as a sample of folk oral creativity, but as a unit of linguistic culture. By comparing the concepts of "health" and "hygiene" in Russian, Uzbek and Kazakh languages, he comes to the conclusion that while the concepts of "health" and "hygiene" are a precious necessity in Russian culture, Uzbek and Kazakh in their language, these concepts are equated with wealth. It can be seen from Bon that in the national culture of the three peoples, this concept means almost close to each other 3.

K. Tumanishvili says that proverbs are the result of the historical thoughts of the nation, and he calls them the "autobiographical" memory of a certain group. Proverbs are examples of national forms, and are located in harmony in the mind of the nation and on the basis of the national system of thought. This naturally shows the features of the ethnic group. And it is built as a result of genetic information 4.

Therefore, many studies have been conducted on the possession of universal and national characteristics of proverbs. If the universal characteristics are manifested in the structure, monosyllabicity and multisyllabicity of proverbs, as well as their themes, the reason for this is historical development, the strengthening of international relations and the growth of universal values. National characteristics are a reflection of national character, national spirit, and are characteristics of a certain ethnic group. It is absolutely impossible to understand the essence and meaning of a certain ethnos without knowing the necessary aspects such as its place of residence, history and nationality.

Proverbs to be alert, to distinguish a friend from an enemy, to be humane, kind, sweet words, to be loyal, to value parents, relatives and friends, to respect elders, to be kind to children teaches to be: "If you walk with good, you will be pleased, if you walk with bad, you will be ashamed", "If you respect, you will be respected."

Proverbs that call people to cleanliness and health are short and simple words, but they have a deep, profound meaning and are directed to the same goal: "If your eyes hurt, restrain your hand, if your stomach hurts, restrain your lust!", "A man is tougher than steel, delicate than a flower", "If you wish for health, don't say too much, if you wish for honor, don't say too much!", "Your purity is your health" are widely spread in our nation. is one of our good spiritual heritages. Therefore, it is appropriate to decorate our conversations with proverbs containing wise thoughts so that they can be easily understood by students when instilling the idea of national independence into the minds of young people and raising them as a perfect generation.

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