

COMMON FEATURES OF PAREMIAS IN ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

This article describes the importance of the social environment (interpersonal relations, exchange of ideas, cooperation) in the formation of the human personality, the purpose and function of communication, and the place of paremias in interpersonal relations. In addition, the article analyzes the comparison of paremies expressing interpersonal relations in English and Uzbek languages.

ANNOTATSIYA

Ushbu maqolada inson shaxsini shakllantirishda ijtimoiy muhitning (shaxslararo munosabatlar, fikr almashish, hamkorlik) ahamiyati, muloqotning maqsadi va funksiyasi, shaxslararo munosabatlardagi paremiyalarning o'rnini yoritilgan. Bundan tashqari, maqolada ingliz va o'zbek tillarida shaxslararo munosabatlarni ifodalovchi paremiyalarning qiyoslanishi tahlil qilingan.

Introduction.

Nowadays, it is natural for any person to pay attention to the language, which is one of the sources of culture, in order to study his past. However, it is difficult to imagine any language without proverbs and sayings that reflect its ancient past. Proverbs and sayings in themselves, that is, in short lines, are evaluated as a microcosm that reflects common sense and unique life laws. It is for this reason that proverbs and proverbs occupy an important place in any language, and their study as an object of linguistic research is one of the most urgent issues of linguistics.

Literature review.

Regarding the study of English paremiological units, A.N. Afanasev, A.A. Potebnya, F.I. Buslaev, K.I. Grigas, G.L. Permyakov, A. Dandis, H. Casares, V.V. Gvozdev, Yu.I. Levin, and V.P. Zhukov's research is considered quite important. It is known that proverbs and sayings are derived from the Greek word "paremia" which means "wise thought, wise thought".

The study of paremies, firstly, reveals the culturally determined component of language meanings, and secondly, examines the cognitive mechanisms of the formation of the most important cultural stereotypes. Paremiological units as a means of preserving and disseminating popular experience, as a means of specific crystallization of the ethnic worldview, illuminate with concepts as culturally specific versions of concepts that form the cognitive basis of the national language image of the world.

Despite the fact that paremiological units are studied in linguistics in a sufficiently comprehensive manner, the linguistic description of paremiological units is still controversial and controversial. The study of proverbs and sayings from the linguistic and cultural point of view is gaining special importance nowadays. Such study helps to fully reveal their content aspect. Studying proverbs and sayings from a linguistic and cultural point of view leads to the study of their national and cultural characteristics. In this regard, V.A. Maslova writes: Traditionally, proverbs and proverbs were studied as a genre in folklore. Their studies in linguistics are just beginning. From a pragmatic point of view, the purpose of proverbs is ambiguous: the same proverb can be a rebuke, consolation, moral education, advice, threat, etc., for example: "Old age is not joy"¹.

Proverbs make people's speech clear and impressive, teach them to choose the right path in life, solve life problems correctly, give valuable advice on big and small issues of life. That is why you should pay special attention to every word in the proverb. They have words that historically had completely different meanings. For example, the word salt today means a mineral substance.

According to Brown, culture is a deep component of the thinking of our existence, but language is the most visible and present expression of culture as a means of communication between cultures. Thus, a person's worldview, identity, and systems of thinking, acting, feeling, and communicating can be disrupted by changing from one culture to another. In short, culture is a way of life. It is the context in which we live, think, feel, and relate to others. Thus, culture helps us learn how far we can go as individuals and what our mission is to society.

According to Brown "Language is part of culture, and culture is part of language."

². According to him, the two are inextricably linked and cannot be separated either in order not to lose the importance of language or culture.

Research methodology.

Historically, this word is correct and polite; means field, plain and is preserved only in proverbs: "If you keep a girl, keep salt." "Be with the one at home, not with the salt." Also, the meaning of the word labor is suffering, unhappiness can be found only in proverbs or some dialects:

¹ Maslova A.V. Linguoculturology. - M. Academy, 2001, pp. 42-43.

¹ Maslova A.V. Linguoculturology. - M. Academy, 2001, pp. 42-43.

² Brown H.D. Principles of language learning and teaching. - Englewood Cliffs, New Jersey. 1994.

Proverbs as a product of word art can be used in their own meaning, figuratively, and both. That is why we consider it advisable to study proverbs in several types during the analysis, paying attention to the semantics of proverbs, that is, their meaning.

Analysis and results.

Let's look at some of them on the example of both languages.

1. About cowardice: **“Yov qochsa botir ko’payar”** - **"After death, the doctor."** In this example, cowardice is reflected, and the following proverbs can also be an option: We run after the enemy (get punched)". In battle, there are cowards as well as heroes. Most of these cowards hide somewhere during the battle. Due to the bravery of the brave men, after fleeing, they slowly come out of their hiding places. Then, among them, you can find the sayings, **"I fought like this, I killed all of the enemy"** or **"Your enemy ran away, otherwise I would have done this"**. The above proverb applies to such "heroes" and to people who brag in vain after the work is done.

2. On greed, greed and stinginess: **“Quruq qoshiq og’iz yirtar”** – “Empty vessel make the most noise”. The above-mentioned proverb means that "in order to benefit from someone, it is necessary to make him interested in something, and in order to achieve income, one should not avoid expenses, otherwise it will be impossible to achieve the goal. **“Bo’rining o’zi to’ysa ham ko’zi to’ymaydi”** - "Eyes are bigger than one's stomach". "Five hands do not fit in the mouth" - "Grasp all, lose all." This proverb is said to greedy people, meaning that there is a measure for everything. **“Bo’sh qop tik turmaydi”** - "There is no such thing as a free lunch".

Semantic meaning types of paremias.

About hope, faith, longing and despair: *Izlagan imkon topar - Where there is a will, there is a way;*

Cho’kayotgan odam xasga yopishadi – A drowning man catches at a straw.

About patience and impatience: *Musulmonchilik asta-asta –Rome was not built in a day;*

Jo’jani kuzda sana – Don’t count your chickens until they are hatched;

Gul tikansiz bo’lmas, dur – sadafsiz - No rose without a thorn;

Sabr tagi sariq oltin – Everything comes to him who waits;

Har yerni qilma orzu har yerda bor tosh-u tarozi – In every country the sun rises in the morning.

About fate, luck and misfortune: *Bo’zchi belboqqa yolchimas, kulol- mo’ndiga- The shoemaker’s son always goes barefoot;*

Taqdirdan qochib qutilib bo’lmaydi – No flying from fate;

Yugurganniki emas buyurganniki - One beats the bush and.

About hard work, lack of passion and selfishness:

Sendan harakat mendan barakat – God helps those who helps themselves;

Hechdan ko’ra kech yaxshi – Better late than never;

Uyqu - g'aflat, mehnat – rohat – The tortoise wins the race while the hare is sleeping;

Mehnat, mehnatning tagi rohat – No pains no gains.

Conclusion

In general, the subject of proverbs created by mankind is so wide and diverse that in them, from the most complex problems of social life to the smallest traditions of family life, from moral norms of the family to the smallest flaws in the character of people, from the philosophical worldview to the characteristics of the smallest animals. As proverbs express the conclusion of many centuries of life experiences and constant daily observations in the form of a complete thought in a strict polarity, they are dominated by the diversity of meaning of each word, the stability of expressions, and the stability of form. However, depending on the place of use, their scope of meaning is constantly expanding. Therefore, their research as an object of scientific research from a linguistic and cultural point of view is still one of the urgent issues of phraseology.

List of references:

1. Maslova A.V. Linguoculturology. - M. Academy, 2001, pp. 42-43.
2. Brown H.D. Principles of language learning and teaching. - Englewood Cliffs, New Jersey. 1994.