www.wordlyknowledge.uz Volume: 1, Issue: 2, 2023

NATIONALITY IN ENGLISH AND UZBEK PROVERBS

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ABSTRACT:A comparative study of English and Uzbek proverbs, emphasizing this feature of proverbs whose pragmatic nature is not revealed today, arising from a series of similarities and differences in non-sister languages. The content, the similarity is revealed. The meanings of the proverbs and their meanings are analyzed.

KEYWORDS: folk sayings, nationalism, pragmatism, comparison, diamond The Law on Education1adopted on May 19, emphasizes the scientific potential in the development of education.

Every nation sees its future through the present generation. Literature, especially folk oral poetry, serves as a basic tool for determining human perfection. If the first song sung to a child is alla, then the introduction to the world, the environment, the family, nature, is based on fairy tales, anecdotes, songs of folklore. When these genres are analyzed and conveyed to the child, a brief conclusion to be drawn from it is explained through a proverb. Folk proverbs are phraseologies that are based on many years of experience of the people, passed from mouth to mouth, from generation to generation, polished, sometimes in their own sense, sometimes in a figurative sense. In all nations, the creator of proverbs is the people. These proverbs are like a mirror that reflects the linguistic features, customs and traditions of their people. These features of proverbs are studied in the field of pragmalinguistics.

One of the first to determine the subject of pragmalinguistics was G. Klaus. He describes pragmatics as "the study of the relationship between characters and the individuals who create, transmit,and receive these linguistic signs".Therefore, the study of linguoculturological and pragmatic features of articles is one of the most relevant topics. It is no secret that the experience of developed countries in the field of education is important in educating the younger generation. There is a growing demand for English language education today. That's the point the study of the Uzbek language in comparison with the English language allows us to study the linguistic, pragmatic features of the two languages, to get to the root of the language, relying on the specific nationality of the languages. Through the study of folk proverbs, it is possible to see in two languages the reflection of the life of the people, their way of life, customs, specific traditions, their attitude to these traditions and its periodicity. The study of proverbs, one of the most important genres of folklore, and folk art in general, is very important today.

In proverbs, the idea is clear, the conclusion is complete, the expression is concise, but in this shortness and clarity, the depth and breadth of meaning is hidden. Proverbs are the basis of the vernacular. Regardless of the language, proverbs can be a great teacher and helper to penetrate into the way of life of a people, their worldview, culture, customs, traditions, works of art. If we translate the English proverb diamond cut diamond into Uzbek, it will be olmos olmos bilan kesiladi.

An alternative to this in Uzbek folk proverbs is achchiqni achchiq kesar.

Diamond is a precious stone. Scraping it creates a diamond. A diamond cutter is also used to cut the thickest glass. This means that the sharpest cutting tool is made of diamond. In both languages, when the proverb is used figuratively, it is said that good should be treated with good, evil with evil, and reason with reason. Instead of a conclusion, the idea is expressed that although

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the form and the symbol used are different, that is, in one language the nature of the symbol is expressed by its sharpness, in another language it is expressed by the bitterness of taste. Mutual contextual antonyms can be seen in the nature of two languages. Content, on the other hand, created lexical synonymy.

You lose nothing by asking. In the Uzbek translation of the English proverb so'rab hech narsa yo'qotmaysan, you can see an exemplary idea in the sentence.

The emphasis on proverb analysis is that in any situation that is vague, abstract, or incomprehensible, it is important to ask openly from a democratic standpoint, and there will be no loss. At the same time, the principles of transparency in English education are evident. The Uzbek version of the proverb is bilmaganni so'rab o'rgangan olim, orlanib so'ramagan o'ziga zolim

In this proverb, which has the form of a two-line byte, melody, rhyme, it is necessary to give up the shame, which is typical of the Uzbek people, to ask anything that is incomprehensible, and if it is not asked, it is an ax to one's foot. there is a hint that it will hit. The alternatives to these proverbs in the same language express the same content, reflecting the democratic nature of the British, the shame of the Uzbek people.

The proverb what the heart thinks the tongue speaks is translated from English into Uzbek as yurak istaganini til gapiradi.

The proverb is used in its own sense and is expressed through a specific name. The Uzbek version is til — dil kaliti, til — dil tarjimoni, til — dil jarchisi.

In Uzbek linguistics, language is the key, the translator, the herald of all thoughts in the heart. Another peculiarity of the Uzbek language is the use of the word language in the artistic style, which belongs to the synonymous series of the heart, and along with this artistic color, the word language also create melody and rhyme. It is possible to observe that any thought expressed in oral speech first appears in the heart, and the word in the heart can be metaphorically compared to a key, a translator, a herald. In English, the word heart is used interchangeably with the word heart.

When the following proverb a burnt child dreads the fire is translated into Uzbek, the phrase a burnt child is afraid of fire 10 appears.This proverb can be used both literally and figuratively. The meaning of this proverb is expressed in the words of burning from boiling water, fire, sunlight, that is, injuries from high temperatures. Uzbeks have an educational tool associated with this process, which is instilled in the child's mind from an early age.The whole family gathers around the table, the older ones sit in the net and the younger onesrace. Grandpa caresses the little baby and explains to him how hot it is, how it burns,how it hurts when it burns, and puts the baby's hand close to the hot pot of tea and food to feel the temperature from a distance. As a result, the young

child's mind quickly becomes aware of the heat. In English, burning is treated with sunlight and coffee is explained to the gut. The above examples were of the proverb being used in its own sense.The Uzbek version of the proverb has a figurative meaning when it says, qaynoq sut ichib og'zi kuygan qatiqni ham puflab ichar.

Yogurt from dairy products is always cold, and milk is drunk boiled. It is natural for a person who drinks hot milk with a burning sensation to drink yoghurt with caution. Applies to any situation in a figurative sense. The same applies when you encounter an obstacle, such as overcoming an obstacle. In ancient times, there was a fire-related tool called a sandal. In the dead of winter, a hole was dug in the middle of the house, and a thick rectangular table was placed over the coals and covered with a thick blanket. On all four sides of this sandal, all members of the family put their feet up, warmed up very close to each other. Family adults tell exemplary stories, fairy tales,

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legends, advice interesting stories enriched child's thinking by telling. Around the hot sandals, they both avoided the cold and felt the tenderness of affection. This oriental relationship was very important in the upbringing of children. At the same time, important properties of heat are absorbed into the child's mind.

What does 'Don't wash your dirty laundry in public 12 translates to Uzbek as odamlar oldida kir kiyimingni yuvma.

In a sense, it is impolite to wash one's clothes in public, while in a figurative sense, it is a sign that any mistakes and shortcomings should not be exposed to strangers. The Uzbek Proverb do'stim deb siringni aytma

Is synonymous with the English proverb what does' Don't wash your dirty laundry in public. The reason for this proverb is that you should never tell a secret to anyone, and that a person who is a friend today can become an enemy over time.

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