

Reflection of Nationality in English and Uzbek articles

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Abstract: A comparative study of proverbs in English and Uzbek, emphasizing this feature of proverbs, the linguistic and cultural features of which are not disclosed today. However, this article reveals the semantic similarity that arises between genotypic and connotative meanings of proverbs with similarities and differences in these languages.

Keywords: folk proverbs, linguocultural, comparative, genotypic and connotative meaning.

1. Introduction

A new edition of the Law of the Republic of Uzbekistan “On Education” has been announced in accordance with the requirements of education in developed countries and today. This has led to new reforms at all levels of education. The law opens a wide way to the educational and upbringing environment that ensures the high efficiency of the educational process, spiritual and moral education. Therefore, opportunities have been created for extensive work in the field of language and literature. Nowadays, the demand for learning international languages is growing day by day. The research work aimed at studying these languages, their interest in them, revealing their lexical, semantic, linguocultural features, comparing them with the Uzbek language is reflected in practice.

The role of literature, language, especially folklore, in the formation of the ideological consciousness and worldview of the people is invaluable. In English literature, as in any other folklore, folklore, especially proverbs, is a reflection of people's lives, lifestyles, customs, and their attitude to their own traditions. Found Proverbs, which are one of the factors that reflect the national values and culture of a nation, are one of the most important topics in linguistics and folklore. The study of folklore proverbs and folklore in general is very important today. The reason for this is the clarity of thought in the articles, the completeness of the conclusion, the conciseness of the expression, as well as the depth of depth and the power of the broad meaning in this shortness and clarity. They are a reflection of the language of each nation. For example, proverbs can be a great skill to help us learn about the worldview, culture, customs, traditions, and art of the English people. The same goes for the Uzbek people. Proverbs cover such a large plot that it can be fully expressed in one or two verses, sometimes in a short sentence.

When comparing Uzbek and English proverbs, they reflect the cultures, customs, lifestyles, similarities and differences of these peoples, as well as the linguistic and pragmatic features of these two languages. What is linguoculturology? How can it be classified? We will first briefly describe this concept.

Linguoculturology is the study of language as a cultural phenomenon and the subject of interrelated languages and cultures. Researcher V.N Telia also writes: “Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the Linguocultural Center is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon”.

Based on the subject, goals and objectives of linguoculturology, we can compare proverbs in English and Uzbek. The subject of modern linguoculturology is the study of the cultural semantics of linguistic characters formed as a result of the interaction of language and culture, although they differ in some respects. We have always known for a long time that everyone who knows a language is a person who serves to define the cultural process. Therefore, speech signs in language have the ability to function as the language of culture.

Although a lot of scientific work has been done on the grammatical, semantic, and methodological aspects of English and Uzbek proverbs today, the linguocultural features of English and Uzbek proverbs have not been fully elucidated yet. Accordingly, the main purpose of this article is a comparative study of the national and cultural features of articles in English and Uzbek.

In folklore, the proverbial genre is part of the folk paremic art with its wisdom, conciseness, conciseness and imagery.

In support of the above, we analyze the following proverbs. If we look at the analysis of these bilingual articles, the English proverb the dogs bark, but the caravan goes on corresponds to the Uzbek proverb it hurar-

karvon o'tar. In English, the proverb is used figuratively to mean that life goes on even if some people try to stop progress. However, the Uzbek proverb *it hurar - karvon o'tar* is used in its own and figurative sense. Centuries ago, when science and technology were not as advanced as they are now, and cars were not created, people used to travel from place to place in caravans with big camels to trade and travel around the country. The caravan, which had set out on a long journey, had witnessed various incidents, and had continued on its way, despite the barking of the stray dogs it had encountered along the way. Whether the caravan passes in front of a really barking dog or the car stays still, the moving caravan will continue on its way. Most proverbs do not have both a figurative and a figurative meaning. While this proverb has a full figurative meaning in English, it can also have a figurative meaning in Uzbek. Let's focus on the Uzbek analysis of the proverb. Every person, whether material or spiritual, faces various obstacles, big or small, and continues to go his own way, despite the challenges he faces. Compared to a dog barking at these obstacles, a caravan is a person who continues on his way without paying attention to any problems on the way that does not return to its destination.

Don't count your chickens before they are hatched. This English proverb is usually used in a negative sense. It means not clinging to what you hope for until you know for sure it will happen. Because you don't know if your offer will be accepted or not. If you deal with an uncertain outcome, the outcome can be negative. There's even a hint that he shouldn't make plans for it before he knows for sure that a good event has happened.

If we say a real effort is expected to yield reasonable results, but it may not match what you want. Always keep in mind that, you can be sure only after the accident, not before it happens. Clarity is a characteristic of the English carpet. Wishes or fantasies are not real. According to the proverb, Do not count your chickens before they are born, but only when it is clear that they will be born and live. While this is a clear indication of English thinking, its Uzbek equivalent is *Chuchvarani pishirib sana, jo'jani ochirib*. This proverb, which is widely used in the Uzbek people, has both its own and figurative meaning. The finely chopped dumplings are placed in boiling water for cooking and, when ready, are removed from the water. The process is a bit complicated. The problem is that when raw dumplings soaked in water are boiled hard, some of them crack and the minced meat comes out, which means that the number of cooked dumplings can be two different than raw dumplings. It is also symbolic that for this proverb, the choice of dumplings from the dishes. When choosing a suitable bride, the bridegroom goes to the "kizlar davra" or "kiz bazmi" ceremony, which takes place the day before at the bride's house. At the same time, the bride's friends decorate the table and prepare various national dishes. Dough is made from dumplings. Depending on the size of the dumplings, women who are mothers, sisters, grandmothers, aunts or relatives of single men choose the right girl for their children. Without realizing it to chosen girl they consider worthy of her sons, asks her parents where she lives. The girls who are finishing the dumplings express their intentions, for example, whoever gets this dumpling, he will be the happiest, whoever gets this dumpling, he will be a worthy helper for me, Whoever gets this dumpling, he will soon have it especially those who dream of becoming a student do so by saying, whoever gets this dumpling will be the happiest student. A beautiful meal is served. Everyone believes that the prophecy will come true to whomever falls on a pig born with intent. Congratulations to the person who ate the meal. At the same time, it is possible to observe that people dream beautifully on the happiest day and look to the future with hope. In some cases, violent girls may even set a condition for their intentional birth. For example, whoever gets this dumpling, let him sing, let him drink a bucket of water, let him light an oven. These conditions are often told to the groom's friends, and they of course, fulfill them. At the same time, the ability of young men to do any work, their courage and eloquence mean that they will pass the test. Or raising chickens in poultry is also a complicated process. For example, we cannot assume that there are ten chicks before the eggs that need to hatch are ten chicks. Because during the incubation period, which lasts twenty-one days, there can be any situation: the chicks may die, the egg may break, or two chicks may hatch from one egg. For this reason, the Uzbeks used the proverb of *chuchvarani pishirib sana, jo'jani ochirib*. So, this proverb can be used both literally and figuratively.

Great trees are good for nothing but shade. The term big tree refers to the elderly, who are only able to give advice when they grow old, and who are not fit to do any hard work because they are physically exhausted. However, in the English sense, it means the ability to work mentally, that is, to cast a shadow. The Uzbek alternative can also be used as *katta daraxtning soyasi ham katta*. This can be applied to a decorative tree that casts a shadow in its own right, and can be applied to a good event in a figurative sense, as well as to a bad event. If evil is great, its evil consequences are great, and vice versa, if good is great, its consequences are also pointed to greatness, and it is always encouraged to do good in the greatest form. In the English version of this bilingual proverb, the negative elements are more pronounced, while in the Uzbek version, the positive ones are much more positive. However, the semantic similarity is maintained in both languages.

In conclusion, it can be said that the articles used in these two languages were able to fully reflect the linguistic features of the two languages, fully covering various aspects of people's lives. It can be concluded that the proverbs in English were able to fully express their meaning in the Uzbek language as well. In some places, it is formed by another word or phrase, but in general, the theme and content are completely

consistent. There are cases when articles on a particular topic are more common in one language, while articles on the same topic are less common in another language. The main reason for this is that the topics, which cover a large number of articles, are in great use among the people from the linguistic point of view of the words corresponding to these topics, and it is the topics that make up the whole link of the people's way of life. is doing. A comparative analysis of the linguocultural features of the proverbs in both languages is dominated by the mentality and national character of the English and Uzbek peoples. It is precisely because of this national individuality that English and Uzbek proverbs, while being simple, concise, clear, and concise, have been able to express the usual thoughts, ideas, and content that exist in all languages in a unique new interpretation. From the point of view of content, no significant differences were found in the articles of the two languages, but there is a difference in the use of the selected images in their own and in the figurative sense. Therefore, it is possible to study the linguocultural and pragmatic features of the articles, to choose the right ones through their analysis, to determine the specific features of each nation.

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