



CONTRASTIVE ANALYSIS OF SOME PAREMIOLOGICAL UNITS KNOWLEDGE IN ENGLISH AND UZBEK LANGUAGES

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Abstract: A linguocultural analysis of the basic concepts of the external and internal world of a person allows revealing the various cultural and national character and ideas. Although “science and education” are a universal concept which exist in cultures of all nations, it has its own peculiarities in each culture. This article presents the results of a comparative linguocultural analysis of the concept of science and education on the material of the proverbs in English and Uzbek languages, which reflect the national consciousness, value, morality and wisdom of these peoples.

Keywords: linguoculture, linguocultural analysis, concept, science, education, proverbs.

Language does not exist outside of culture as a “socially inherited set of practical skills and ideas that characterize our way of life”. Culture is always accompanied by certain concepts that help people of the same culture, and sometimes even of different cultures. Concepts are abstract units that reflect the content of acquired knowledge, experience, results of all human activities and the results of cognition of the surrounding world in the form of certain units. Each ethnic group sees the world in its own way, through the prism of its culture, its perceptions of the world, therefore the picture of the world of each ethnic group is its special worldview vision, a holistic model of the world. Learning the linguistic picture of the world is impossible to present without studying proverbs and sayings [1].

According to the Oxford English Dictionary, a proverb is “a short saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture’s values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom [3].

People tend to accept them, in an uncritical way, as “truths” learned by their elders. English and Uzbek proverbs reflect also can be a mirror distinguished cultural



identities and mentality between the two countries. People of various cultures can sometimes share the same ways of thinking and viewing in some matters. The concept of “science and education” are one of the central concepts in any culture. The phenomenon of science and education are unique. No concept encompasses such a range of meanings as “science and education”. Concepts as cultural units embodied in the keywords of a language, can exist in different ways. “The concept actually exists for everyone using this language (the language of this culture) as a means of understanding and communication”. Concepts are perceived differently and become real for representatives of a given culture. Based on this, we can say that in order to obtain information hidden in a unit of language, it is necessary to use several different methods. A concept is not only an abstract, generalized, possibly even mysterious phenomenon but it is also is a way of representing the surrounding reality in the minds of people, which carries important cultural information, hiding its true meaning in a unit of language.

Therefore, linguistic materials are analyzed using descriptive, linguocultural methods, a dictionary definition analysis method, and also using the comparative method. To represent the concept of “science and education” in the paremiological fund of the Uzbek language, the proverbs with the lexemes *илм, таълим, билим, ўқини, китоб, сабоқ, дарс, ўқитувчи ва муаллим, талаба ва ўқувчи* were taken from the collection “Ўзбек халқ мақоллари.” (The proverbs of Uzbek people) [2]. For English proverbs “The Oxford Dictionary of Proverbs” was used [3].

Now we compare proverbs the concept of science and education in English, Uzbek languages and try to reveal the differences and similarities from linguocultural point between English and Uzbek proverbs.

English: *It is never late to learn* – You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. "It's never too late she said.

Uzbek: *Илм олишни эрта кечи йўқ* – Although the meanings are the same between English and Uzbek proverbs but, there are differences in expressions which show cultural identity of the English and the Uzbeks.

English: *Teach your grandmother to suck eggs* – These proverbs mean that a person is giving advice to someone else about a subject that they already know about very well (and probably more than the first person). "Egg sucking" removing the egg contents while preserving the shell intact.



Two small holes were made on the ends of the egg, and the contents were sucked out. The shell could then be painted or otherwise used for decorative purposes without it becoming rotten and smelling bad.

Uzbek: *Отанга ақл ўргатма* – The English expression means “to give advice to a *grandmother*” while the Uzbek variant concentrates on “*ома*”.

English: *Our first teacher is our own heart* – This proverb shows the role of *teachers* in a child's education in American culture. They know that in order to get students to truly take responsibility for *their own* powerful skills, and habits of mind and *heart* that meet agreed-on educational standards. At *first*, my kindergartners thought it was fun, different, and exciting to have.

Uzbek: *Устоз отандек улуз* – The Uzbek people equate the word “*teacher*” with the status of a father. The Uzbek people have always been thirsty for knowledge, and it is not an easy task to acquire knowledge. Scholars likened learning to digging a well with a needle. Man was deeply aware that the role of the master in owning such a priceless treasure was incomparable. The Prophet (peace and blessings of Allaah be upon him) said in a hadeeth about people who teach their knowledge and skills to others.

English: *There are no mistakes, only lessons* – There is no such thing as a negative experience, only opportunities to grow, learn and advance along the road of self-mastery. From struggle comes strength. Even pain can be a wonderful teacher.

Uzbek: *Илдан бошқа нажот йўқ* – Utkir Khoshimov says *Science* is the light of the mind. It encourages people to feel existence, to perceive reality, to understand the spiritual and material world, to shape their thinking. *Science* is the light of life. It brings happiness to people, calls to light, turns away from ignorance. Intelligent people are the leaders of society. “*Learn science!* Indeed, to study it in the way of Allah is knowledge, to seek it is to pray, and to study knowledge is to glorify. Arguing about science is zeal. Teaching knowledge to a person who does not know is charity. To convey knowledge to the people of knowledge is to be close to Allah. Knowledge is a companion in solitude, and a friend in solitude.

This concept is also present in many languages of the world; *science, education, knowledge, reading, book, lesson, teach, teacher, student/pupil* and others. The concepts expressed by these words are present in all languages, but are pronounced with a different sound complex. This means that the inside of a word is common to most languages in the world, and the outside of a word is represented by sounds, which is a characteristic of each language. Such general and specific phenomena are characteristic of proverbs, the stable wise expressions of language. For example, proverbs, which means that you can find anywhere by questioning, is expressed in different words in different peoples.



It follows that the inequality of proverbs internally also depends on the living conditions of these peoples, for all peoples love their homeland, and the working people everywhere hate laziness, hate cowards, they express these feelings in short, concise proverbs.

Practice makes perfect – Такроллаш ўқини онасидир, Never judge a book by its cover – Сиртига қараб баҳо берманг, Crooked by nature is never made straight by education – Асли қора оқармас, Асли қинғир тузалмас, Education begins agentleman, conversation completes him – Ўғит ориф бўлса, аслини сўрама, Teacher, Like/ like pupil – Устози қандай – шогирди шундай, Experience is the best teacher – Илм – амали, ваъда вафоси билан зийнатли, The disciple overthrows the teacher, Peace is war – Шогирд устозни йиқар, Тинчлик – урушни, Smart pupil is like crown – Шогирдинг оқил бўлса, бошингдаги тоғ, Better untaught than ill taught – Саводсиз илмли бўлгандан кўра илмсиз бўлган яхши, Илмсиз имомдан тухум қилмайдиган товуқ яхши. To take the bull by the home – Болани ёшдан ўргат, Отни – бошдан ўргат.

Hide one's light under a bushel – Илму хунар елга эмас, элга, To be without knowledge is to be without light – Илмсиз инсон – мевасиз дарахт. Not to Know A from B – Билмаганга бит ўлдириши қийин.

In conclusion, Proverbs serve to describe, define and express the culture of the language in which they exist. One can see national notions, things, feelings, traditions, well-known ancestors, even the names of places – cultural points in the paremiologic fund of a language.

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