

LINGUISTIC ANALYSIS OF PHRASEOLOGICAL UNITS IN ENGLISH AND
UZBEK PROVERBS.

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Annotation: *In this article, the concept of a proverb is widely explained, and the general characteristics of proverbs are mentioned. English proverbs in Uzbek languages were analyzed by comparison. Similarities, lexical contradictions, synonyms and antonyms of the proverbs in the translation of the above two languages are highlighted.*

Key words: *proverb, language, customs, idioma, speech, culture, comparative-cognitive.*

INGLIZ VA O'ZBEK MAQOLLARIDAGI FRAZEOLOGIK BIRLIKLARNING
LINGVISTIK TAHLILI.

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Annotatsiya: *Ushbu maqolada maqol tushunchasi keng yoritilgan bo'lib, maqollarning umumiy xususiyatlari keltirib o'tilgan. Ingliz tilidagi maqollarning o'zbek tillarida qiyoslash orqali tahlil qilingan. Yuqoridagi ikki tilda bayon etilgan maqollarning tarjimasidagi o'xshashliklar, leksik qarama-qarshiliklar, sinonim va antonim maqollar yoritilgan.*

Kalit so'zlar: *maqol, til, urf-odat, idioma, nutq, madaniyat, qiyosiy-kognitiv.*

In linguistic departments of higher educational institutions, there are two main goals when teaching foreign languages to their students: the formation and development of phonetically, grammatically and lexically correct speech and the adoption of the culture of foreign languages. Thus, the process of learning a foreign language should be not only pragmatic, but also spiritual. An effective way to get acquainted with the latter is to use phraseological units, idiomatic expressions, proverbs and sayings that reflect social experience, customs, and ways of behavior for people in the language being studied. When it comes to the systems of English and Uzbek proverbs, it becomes clear that their essence differs from each other, since they developed in different historical, social and economic conditions. And in the comparative-cognitive analysis of these proverbs, we should also pay attention to and study a number of theories. Below are considered parts of the theory of the Great Chain Metaphor by Lakoff and Trojner. Lakoff and Turner have proposed that the cognitive analysis of proverbs involves the activation of a series of interpretive processes, a theory called The Great Chain Metaphor. This theory includes four cognitive tools that help us interpret proverbs in their overall context.

First, the Generic is Specific metaphor, a general metaphor that is distinct from the more general conceptual metaphors seen in the example of "Life is a journey," allows users or interpreters of proverbs to draw on their knowledge of the specific scenario encoded in the proverbs and to make sense of many similar situations.

Second, the Great Chain of Being is a set of beliefs, reflected in the cultural model, that shape our understanding of ourselves and the world in which we live.

This model, together with our practical knowledge of the third part of the system, The Nature of Things, allows us to formulate theories about how the world works. The Great Chain arranges entities in a hierarchy so that each entity in the chain has all the visible properties of the entities below it, as well as attributes of higher levels. The highest level of this hierarchy is occupied by the one that has the properties of intelligence and speech, and thus is superior to the complex physical objects, plants, and animals at lower levels.

The fourth part of the theory is The Principle of Verbal Economy, which states that when a person at a given level in the hierarchy is mentioned, he should refer to the highest level of his characteristics, unless there is other information that excludes such information. In addition to all this, when we become familiar with proverbs in two languages, we realize that they relate to the life processes and actions of people.

There have been a number of objections to this theory. Honeck and Temple (1994) argue that the Great Chain Metaphor (GCM) is both too complex and too restrictive. It is a very complex process because its complex technique is specifically designed to take into account what is explained by general principles of interpretation, that is, the context of speech determines which units of a linguistic expression belong to which and how they are interpreted. This limitation has been considered because the context of speech allows proverbs to be applied not only to actions performed by humans, but also to animal contexts. In other words, instead of adhering to the clear principle of proverbs relating to human affairs, we apply the content of the proverb directly to the context of the conversation to develop a targeted interpretation. According to Norrick, since proverbs are the basis of folk oral culture, they become irrelevant in the face of the content of the stories and the rich cultural associations. For example, in Aesop's famous fable "The Tortoise and the rabbit" we witness the victory achieved by moving slowly but steadily. Although the tortoise and the hare embody the image of a human being, they still remain stereotypes for comparison with humans, as examples of slow and fast-moving animals. In the story, slow and steady moving creatures are understood figuratively.

For example in English "When cats away, the mice will play" If we make a comparative cognitive analysis of the proverb, the words "cat" and "mice" express figurative images of people, and in the Uzbek language "Sulaymon olib devlar qutildi" can be equivalent to the proverb. In another example, the image of humans in English and Uzbek is very beautifully and clearly revealed through animal images. In the proverb "Dog does not eat dog", the term human is explained through the image of "dog", the reader of the proverb can understand its content very easily and quickly because its cognitive structure is fully revealed, and the alternative version of this proverb in Uzbek is "Qarg'a qarg'aning ko'zini cho'qimas" is expressed in a way. The words "dog" and "crow" are meant to represent people of the same profession or occupation.

Norricks concludes: "If the story gives meaning to the proverb or smaller phrases and their use, then there is no need for the Great Chain Metaphor to interpret them, and in fact it is difficult to see how the BZM comes in." We do not want to get into trouble with the BZM theory itself or its critics, but we want to offer an alternative account that focuses on the use of proverbs that reflect cognitive meaning. Thus, we consider what is worth learning from the BZM theory, i.e. the classification function of GENERIC is a specific metaphor, and incorporate it into our approach. It can be concluded that we consider the classification function of the "General Reference" to be worthy of fully revealing the metaphor through the BZM theory and incorporating it into our approach.

In addition to the theory given above, English and Uzbek proverbs are also analyzed by dividing them into groups according to other methods. In this, it is necessary to take into account not only the cognitive form of the proverbs, but also the presence or absence of their alternatives in the language. It should be noted that many English and Uzbek proverbs and sayings are polysemantic, which makes their interpretation, explanation and comparison very difficult. When choosing the most suitable Uzbek equivalent for an English proverb, or at least the correspondence in the main meaning of the unit, it is necessary to adhere to such a criterion as correspondence. In particular, there are a number of proverbs and sayings that are easily translated into Uzbek and can be called their full equivalents.

Lightly come, lightly go - "Yengil topilgan, oson ketar".

"The bad news has wing" - "Yomon xabarining qanoti bor".

"Better late than never" - "Hechdan ko'ra kech".

"Mind your own business" - "O'zingni bil, o'zgani qo'y".

"Wait and see" - "Sabrning tagi sariq oltin".

The English and Uzbek meanings of the given proverbs are close to each other. The literal translation of the proverbs fully corresponds to their meaning, and when listening to these proverbs in both languages, one understands the same thing cognitively.

Some proverbs, however, are structurally fundamentally different and require explanation. And in such cases, some explanations are necessary for the cognitive reflection of the proverbs in the mind.

"Between the devil and deep blue sea" - "Ikki o't orasida".

"To know what is what" - "Ko'zing borida yo'l tani, esing borida el tani".

"Forbidden fruit is sweetest" - "Qo'shninig tovug'i g'oz ko'rinar, kelinchagi -qiz".

"After a storm comes calm" - "Zamonaning zindoni ham, handoni ham bor".

Example, "Forbidden fruit is sweetest" - English proverb to Uzbek "Qo'shninig tovug'i g'oz ko'rinar, kelinchagi -qiz" it is translated as. When using a literal translation, it is translated as follows: "taqiqlangan meva eng shirinidir", It also fits the saying "the apple of one's own garden is sweet", which does not need special explanation.

It should be noted that in Uzbek and English, proverbs and sayings use different images to express the same (or the same) thing or idea; these images reflect the different social standards and lifestyles of the two nations. For example, "The grass is always greener on the other side of the fence" the proverb literally means «to'siq ortidagi o't doim yashil boladi» translated. But there is no such proverb in Uzbek. This is partly Uzbek «Yopqolgan

pichoqning sopi oltin» corresponds to the proverb and is embodied in the minds of people as such.

It should also be remembered that even if the semantic and grammatical meaning of each word is understood, there are words and phrases in every language that cannot be taken literally. In this case, the idea of the proverb or saying seems incomprehensible and strange. Attempts to translate these proverbs or sayings literally can lead to unexpected and often strange results. For example, the English phrase "No room to swing a cat" (literally "there is no room to swing a cat") is equivalent in Uzbek "Sichqon sig'mas iniga, g'alivir boglar dumiga" corresponds to the proverb.

When choosing an equivalent for English expressions, phraseological units, proverbs and sayings, we should try to find grammatical or semantic correspondences in both expressions. For example, to connect some familiar parts of speech (nouns, verbs, adjectives): green with envy - "green with envy" or to search for similar syntactic structures: As a man sows, so shall he reap - Har kim ekanin o'rar, As you make your bed, so must you lie in it - "Qanday ish boshlasang shunday tugatasan."

Shunday qilib, biz o'zbek va ingliz maqollarini kognitiv -qiyosiy tahlil qilib, taqqoslashda ularni bir necha toifalarga ajratish mumkin degan xulosaga kelishimiz mumkin:

1. English proverbs and sayings are full equivalents when they fully correspond to their Uzbek versions:

As clear as day - "Kundek ravshan";

Health is better than wealth - "Sog'lik oltindan qimmat";

A sound mind in a sound body - "Sog'lom tanda sog' aql";

2. Partial equivalents of English proverbs and sayings that differ slightly in meaning from Uzbek:

Better an egg today than a hen tomorrow- "Naqdi asal ,nasiyasi kasal";

Better pay the butcher than the doctor - "Kasalni davolagandan ,oldini olgan yaxshiroq";

When it rains it rains on all alike - "Ormonga o't ketsa ho'l-u quruq baravar yonadi"

3. English proverbs and sayings that do not have corresponding variants in the Uzbek language and require some special search and explanation:

A cat falls on his legs . - Mushuk oyog'iga yiqiladi.

There's many a slip „twixt the cup and the lip . - kop siljishlar borki, ikkilangan finjon va lablar.

Where there is strong riding there is strong abiding .- boshqaruv qayerda kuchli bo'lsa , shu yerda yashash yaxshi.

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