Sifatli ta'lim-yorqin kelajak
ISSN: 3060-4761

TerDPI ILMIY XABARNOMASI
SCIENTIFIC BULLETIN OF THE TerSPI
НАУЧНЫЙ ВЕСТНИК ТерГПИ

www.xabarnoma.terdpi.uz

UDK: 811'111'379.7;398.9
ORCID: 0009-0002-4561-4420

PROVERBIAL CONTRASTIVE ANALYSIS WITHIN THE CONCEPT OF "NATURAL PHENOMENON" IN ENGLISH AND UZBEK

Madalov Navruz Ergashevich
Doctor of philosophy in philological sciences, PhD
Termez State Pedagogical Institute
madalovnavruz2@gmail.com
Weston Tample, Professor, Webster University
[United States of America]

Abstract. This article analysis of proverbs as a paremiological unit. The relation of paremiological units to neighboring events is analyzed. The scientific works of paremiological researchers are analyzed and a response to their research is given. Proverbs related to natural phenomena are divided into lexical-semantic areas and analyzed based on examples. The linguistic and cultural aspects of proverbs related to natural phenomena in English and Uzbek languages have been studied.

Key word: paremiological unit, proverb, linguoculturalism, natural phenomena, wind, snow, rain.

INTRODUCTION. Despite the fact that there are a number of works dedicated to the linguistic study of paremiological units in world linguistics, conducting scientific research on folk proverbs remains an important task for researchers. Because proverbs are directly related to the spiritual culture, customs, profession, and life of the people, and as short, concise, meaningful units, they correspond to the spirit of the time.

The research object of paremiology, which is considered one of the important branches of world linguistics, is undoubtedly focused on proverbs, which are becoming the main problems of many schools of linguistics. In the study of proverbs as a language unit, their emergence as a product of human thinking, together with factors such as the fact that they provide speech effectiveness when used in the language, are of great importance in the development of intercultural communication. Based on this, interpreting the general and specific aspects between proverbs, conducting research on determining their linguistic position on this basis determines the relevance of the chosen topic.

In recent years, a number of studies on the linguistic status of proverbs have been carried out in Uzbek linguistics. Consistent study of their semantic, gender, stylistic, linguistic-cultural, semantic-structural features contributed to the development of Uzbek paremiology. In particular, the study of their national-cultural, linguistic features through cross-analysis of proverbs related to natural phenomena in English and Uzbek languages has a special place with its importance among the issues facing English and Uzbek linguists.

LITERATURE AND METHODOLOGY. Proverbs express the unique way of life of each people, and they are the "code" of the people. Different expressions of proverbs in all languages are characterized by the fact that they are representatives of different religions, geographical location and historical processes.

Sifatli ta'lim-yorqin kelajak
ISSN: 3060-4761

TerDPI ILMIY XABARNOMASI
SCIENTIFIC BULLETIN OF THE TerSPI
НАУЧНЫЙ ВЕСТНИК ТерГПИ

www.xabarnoma.terdpi.uz

When referring to folk proverbs, it is necessary to take into account their historicity. Because most of the proverbs used today are created in the past and express the limitations and contradictions of the people's psychology and worldview.

Therefore, it is necessary to collect folk proverbs and study their layers characteristic of different periods in nature from the point of view of consistent classification. As a result of the development of religious views in England in the 10th-11th centuries, the need for didactic works increased, and a number of didactic works appeared. One such work is the Proverbs of Alfred[5], [1] considered the oldest written collection of English proverbs. This work was created between 1150-1180 and contains religious and moral instructions.

Noted paremiologist Alan Dundes notes, "Given all the attention the proverb has consistently attracted, it is absolutely fascinating that it has never been better defined[6]".[2]

In the textbook "Proverbs: A Handbook" by the English scientist W. Meider, proverbs are linguistically analyzed, parems are defined, divided into thematic groups and analyzed. Also, the role of paremiological units in English and world language culture is revealed on the basis of factual examples[7].[3]

Already in the 11th century, M. Kashgari included a large part of the wise sayings of the Turkic peoples in his "Devon" and explained in Arabic the meaning and context of their use. More than 300 pieces of poetry, 291 proverbs and sayings related to folk oral works are presented in "Devonu Luğotit Turk"[8].[4]

Hungarian scientist Herman Vambery has a special place in the history of the study of Uzbek folk proverbs. H. Vambery's book "Chigatoy Language Textbook" published in Germany in 1867 contains samples of folk art and written literature, 112 Uzbek proverbs are presented both in original and with German translation[9]. [5]

More than 600 folk proverbs are cited in N.P. Ostroumov's book "Proverbs and Riddles of Local People" [10]. [6] Although this source is considered an important work in the study of the history of proverbs, the originality of the proverbs mentioned in it is not presented. In addition, the proverbs in it were recorded not by the local people themselves, but also by other layers of the population who settled here.

Uzbek scientists T. Mirzayev, B. Sarimsakov in their collection "Uzbek folk proverbs" note that "each person has up to 800 proverbs in their speech, but it is difficult to recite 800 proverbs in a row when asked." But during the activity, they are often used in speech in various relationships[11]. [7]

The Uzbek paremiological fund includes several tens of thousands of paremiols. They are studied in the paremiological field of linguistics. The linguist scientist N.Ulukov expresses the following opinion in his textbook "Theory of Linguistics": "paremiology is one of the branches of linguistics, and

It should be noted that studying and researching folktales helps to understand the people's lifestyle, ideology, and mentality. The content expressed in them increases the student's enlightenment.

Z. Masharipova in the study guide "Uzbek Folk Folklore" writes that "Uzbek folk proverbs are studied by folklorists and literary

[5] English Proverbs Explained//Ridout R. Witting C. – London and Sidney: Pan Books, 1969. – 224 p.
[6] Дандис А. О структуре пословицы // Паремиологический сборник. – М.: Наука, 1978. – С. 13–34.
[7] Proverbs: A Handbook.W.Meider. London: Greenwood Press, 2004. – 321 p.
[8] Абдураҳмонов Ғ. "Девону луғотит турк"асарининг ўрганилиш тарихидан. // Ўзбек тиил ва адабиёти. 2009, 6-сон. 49-б.
[9] Сайфуллаева Р.Р. ва бошқалар. Ҳозирги ўзбек адабий тили. Ўқув қўлланма. – Тошкент, "Фан ва технология", 2009 – В.34.
[10] Остроумов Н.П. Пословицы и загадки сартов. Этнографические материалы, вып. III. – Ташкент, 1895. –188 с.
[11] Ўзбек халқ мақоллари:[2томлик]/[Масъул муҳаррирлар: МирзаевТ., Саримсоқов Б.] 1-том. – Тошкент: "Фан", 1987. – В.40.

scholars as examples of perfect artistic creativity. After all, the Greek thinker Aristotle, who lived in the 4th century BC, praised the wisdom of the people and said, "The strength of all people is from food, and the strength of the mind is from wisdom[12]". [8]

The same aspects can be seen in the works of K. Abdurahmonov, P. Bakirov, B.Jurayeva, P.Nazarova, M.Temirova, G.Ergasheva, M.Sadriddinova, D.Turdaliyeva, O.Uralova, Z.R.Narmuratov.

Kh. Abdurahmanov's doctoral dissertation is aimed at elucidating the syntactic construction of proverbs and sayings in the Uzbek language, the main forms of sentences and phrases in proverbs, their morphological, syntactic and some semantic and stylistic features[13].

It is worth noting that prof Sh. Rakhmatullayev's work on Uzbek phraseology and his contribution to this field of linguistics are incomparable. Dozens of books and monographs published by the author over the past years can be a vivid proof of our opinion. Although the scientist did not create special works on proverbs, from the early stages of his scientific career, he understood the subject of phraseology in a narrow scope, and distinguished the differences between proverbs and phrases as much as possible[14].

In the study of Professor P. Bakirov, the main principles and methods of comparative paremiology were developed, he established the status of the proverb as a special type of paremiological unit, determined the place of the proverb among other paremies, the theoretical requirements for the comparative study of proverbs, as well as the paremiological units of languages of different systems. a complex analysis is offered, the semantics of nominally centered proverbs in Russian, Uzbek and Kazakh languages are described[15].

P. Nazarov's dissertation entitled "Using proverbs in the teaching of the German language based on the communicative methodology at the lower stage of undergraduate training" includes a new interpretation of the concept of communicative methodology and the research of the factors that form this methodology[16].

In M. Temirova's dissertation "Typology of Uzbek and Kyrgyz folk proverbs" the history of creation and factors of emergence of Uzbek and Kyrgyz folk proverbs, the role of socio-historical and geographical environment in the formation of people's philosophical and artistic-aesthetic views , as well as the issues of structural and poetic typology of Uzbek and Kyrgyz folk proverbs are highlighted, the genetic commonality of Uzbek and Kyrgyz proverbs and the existence of similarities between artistic images in proverbs are proven through the study of the smallest genre in folklore. structural and artistic features of folk proverbs are comparatively illuminated[17].

G. Ergasheva's dissertation work entitled "Comparative-typological study of the gender aspect in English and Uzbek phraseology and paremias" has been analyzed comparatively and typologically[18].

[12] Машарипова З.Ўзбек халқ оғзаки ижоди (ўқув қўлланма). – Тошкент: "Фан", 2007. – В.29-30.
[13] Абдурахманов Х. Особенности синтаксиса узбекского устного народного творчества. АДД. – Ташкент, 1977. – С. 48
[14] Раҳматуллаев Ш. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка. – Автореф. дисс... канд. филол. наук. – Москва, 1952. – 16 с.;
[15] Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дисс… докт. филол. наук. – Ташкент, 2007. – 287 с.
[16] Назаров Б. П. Бакалавр тайёрлашнинг қуйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика. фанлари номзоди дисс. – Самарқанд , 2012. – 186 б.
[17]Темирова М. Ўзбек ва қиргиз халқ маколлари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.
[18] Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи. Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.

In the work of M. Sadriddinova, the lexical features of Uzbek proverbs and sayings are also perfectly studied[19].

D.Turdaliyeva's dissertation entitled "Linguopoetics of Uzbek folk proverbs" reveals the linguopoetic possibilities of Uzbek folk proverbs in terms of the quality of artistic speech, evaluating the characteristics of Uzbek folk proverbs in the paremiological system[20].

O. Uralova's dissertation "Semantics and structure of proverbs with the head lexeme "family" in English and Uzbek languages" refers to the linguistic and cultural status of paremia, proverb, matal, phraseological units and compares proverbs, matal and phraseological units in English and Uzbek languages. as a result, their structural, lexical-grammatical similarities and differences are revealed, structural-semantic classification of proverbs with the head lexeme "family" in the cross-sectional plan, comparative-contrastive, qualitative analysis of proverbs with the head lexeme "family" in English and Uzbek languages and divided into groups based on thematic analysis[21].

Z.R.Narmuratov's dissertation entitled "Linguo-cultural study of paremiological units related to the concepts of "education" and "science" in English and Uzbek" by studying paremiological units with the concepts of "education" and "science" in English and Uzbek by comparing their linguistic- cultural similarities and commonalities are explored[22].

As can be seen from the above-mentioned works, the problems of parema and paremiology have been studied by linguists as much as possible. But there are no works on studying proverbs with natural phenomena. Therefore, in our research, we focused on the analysis of proverbs related to natural phenomena.

DISCUSSION AND RESULTS. The contrastive ponder of the paremiology of diverse precise dialects appears to be a really critical viewpoint of the human-centric worldview, since it is paremiology that gets to be the property of culture, traditions, ceremonies, phonetic awareness, profound quality, the uniqueness of the environment, etc. is the foremost important source of data around the generalizations of the people's intellect, which reflect the creative energy of a certain country.

In our research, we analyzed proverbs from a linguistic and cultural point of view with the concept *wind, rain, snow, volcano, earthquake, tornado.*

The English proverb *A tree does not move unless there is wind* is equivalent to the Uzbek proverb *Shamol bo'lmasa, daraxtning uchi qimirlamas, Olov bo'lmasa mo'ridan tutun chiqmas* (If there is no wind, the tip of the tree will not move, if there is no fire, there will be no smoke from the chimney) Both ethnic proverbs are related to the theme of plants, and *tree* lexemes were also used in the English folk proverb tree and in the Uzbek folk proverb. At the same time, the word *wind* is used in the paremiological units, which means that these paremiological units are directly related to natural phenomena.

If we analyze the meaning of proverbs, in the linguistic culture of the English and Uzbek languages, there is a specific reason for every event that occurs both in nature and in society. Therefore, lexemes that exist in the life of a nation and are actively used in everyday life create their own image in the language and do not fail to participate in proverbs in showing the national mentality of the people.

The meaning and content of the Uzbek saying *Shamol tursa, terakning boshi tebranar*

[19]Садриддинова М. Лексика узбекских пословиц и поговорок. Автореф. дисс. канд. филол. наук. – Ташкент, 1985. – 37 б.
[20] Турдалиева Д.Т. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.
[21] Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.
[22]Нармуратов З.Р. Инглиз ва ўзбек тилларида таълим ва илм концептларига оид паремаларнинг лингвомаданий тадқиқи. Филол.фанлари фалсафа доктори дисс. Термез, 2022. – 129 б.

(When the wind blows, the head of the poplar shakes) corresponds to the English saying *No smoke without fire*. English proverbial lexemes smoke and fire are involved. This word has several meanings and in this context it means smoke. In the Uzbek language, the word poplar is given as an equivalent to this word. In this place, the people use a term that is unique and appropriate. That is why the word smoke was not used in the Uzbek version of the proverb. We can observe that various lexemes are involved in the above proverb. The used English proverb is about fire, and the Uzbek proverb is about wind. It can be seen that although the meaning of proverbs expressed in two languages is equal, some words used in them express the customs unique to both peoples.

The English proverb *Big thunder, little rain* is explained by the Uzbek proverb *Yomg'irsiz bulutdan ne foyda, Mahsulsiz – odamdan* "What is the use of a cloud without rain and like a person without a crop". If the word "thunder" in the English proverb is expressed in Uzbek by the word "mamakaldirok", the lexeme "yomgir" is explained by the word "rain". In the Uzbek folk proverb, the cloud lexeme is used. In this place, the people are after the term that suits them. For this reason, the Uzbek version of the proverb did not use the word thunder or rain. Both folk proverbs have a paremiological unity related to the topic of rain.

The English proverb *April showers bring May flowers* is explained by the Uzbek proverb *Qor yogdi zar yog'di* (It snowed dice rolled). English proverb April showers bring May flowers. It rains throughout the month of April in Great Britain and Ireland. In one day, the weather changes from spring sunshine to winter snow. It is caused by the fact that after such rainy days, everywhere is covered with flowers and becomes beautiful. The above proverb was first published in 1886 as "March winds and April showers bring forth May flowers". Later, it shortened to look like this.

In this place, the lexeme showers from the English folk proverb means to rain and represents the nature of Anguilla. The lexemes of snow and dice used in the Uzbek folk proverb are used. In the Uzbek language and culture, the lexeme of snow means abundance, abundance, sustenance. The word zar used at the same time means wealth. Thematically, the above paremias are a paremiological unit with different themes.

The British proverb *Little strokes fell great oaks* is equivalent to the Uzbek proverb *Tomchi tashni teshar* (The drop pierces the stone). It is depicted that even a strong oak tree can be felled by small blows, that is, if it is done with patience, it will definitely be a pleasure. Taking this tree as an example in the proverb indicates that the oak is a symbol of England and that it is found there a lot.

Our people cherish even a drop of water like the apple of their eye. The place of drop of water in people's life is reflected in proverbs due to its uniqueness. It is expressed that a drop of water can even pierce a stone, in other words, as they say, action is blessed, if one works wholeheartedly, one will certainly achieve one's goal.

It is known from history that there are many proverbs reflecting the life of hardworking farmers and artisans in our nation as a clear proof of the development of agriculture, crafts and trade in Central Asia since time immemorial. For example, in Uzbekistan, there is a famous saying that *Yer haydasang-kuz hayda, kuz haydamasang yuz hayda* (If you plow the land, plow it in the fall, if you don't plow it in the fall, plow it). The widespread use of this proverb indicates that special attention is paid to agrarian and economic issues in our republic. Because our cotton, which is recognized as "Uzbek white gold" in our Motherland, has an incomparable place in the lives of our compatriots.

Peace is the rain that makes the grass grow and war the wind that dries it out. In this English folk proverb, we can see from the

above proverb that peace, which is the most precious gift in the world, creates prosperity. We must not forget that peace is the main foundation for the nation to grow and mature. It is no exaggeration to say that peace is likened to the rain that makes the grass grow, and war is likened to the cold wind that dries up the breast, which prove that war is more bad than good.

As can be seen from the above analysis, the lexemes and proverbs used in the proverbs of the two ethnos are related to different themes. We know that a number of proverbs of different peoples can be compatible with each other in terms of content and style, or vice versa.

These mutual compatibility or differences are explained by commonalities or differences in people's living conditions, customs and logical observations. After all, when creating folk proverbs, the nature and local features of that region are taken into account. The proverbs that we analyzed above also originated from the culture, beliefs, and views of the two peoples.

It is known from the above examples that each of the proverbs can show the beauty of our language, the elegance of our speech, the intelligence and the logic of our thinking with amazing power. Such artistry is a wonderful mirror of centuries-old life experiences and everyday life of our people. Therefore, proverbs are about eternity. As each of the proverbs reflect the nationality of each nation, they also give people a sense of universality.

The English proverb *There are spots in the sun too* is explained by the Uzbek proverb *Oyda ham dog‘ bor* (There are spots in the moon too). It can be seen that although the studied linguistic cultures are distant from each other, most of the proverbs belonging to this thematic group correspond to each other in terms of content, because the life and history of different peoples, lifestyle there are similarities and commonalities. Nevertheless, proverbs belonging to this group have their own national cultural characteristics

It can be said that national cultural characteristics are mainly manifested in the images used in proverbs. For example: English: There are spots in the sun too; Uzbek: *Oyda ham dog‘ bor* (There are spots in the moon too). But the image of the sun is used in the English proverb, and the image of the moon is used in its Uzbek equivalent. The reason for the use of these images in proverbs is extralinguistic factors. It is known that the weather in England is mostly rainy and the sun rarely comes out. Therefore, in the English language culture, when the sun is shining, it is considered a peaceful time, and English people enjoy the sun.

The territory of Uzbekistan is sunny in all four seasons. People who work under the hot sun during the day enjoy the coolness of the evening when the moon rises. For this reason, the image of the sun is very important for the British, and the image of the moon for the Uzbeks, they are a symbol of perfection and pleasure. This is the reason why the idea that all things, even those that are outwardly perfect, have their own defects, is expressed by the image of the sun, which is the most perfect for the English, and the image of the moon for the Uzbeks.The English proverb *There are spots in the sun too* is explained by the Uzbek proverb *Oyda ham dog‘ bor* (There is also a spot on the moon). It can be seen that although the studied linguistic cultures are distant from each other, most of the proverbs belonging to this thematic group correspond to each other in terms of content, because the life and history of different peoples, lifestyle there are similarities and commonalities. Nevertheless, proverbs belonging to this group have their own national cultural characteristics.

It can be said that national cultural characteristics are mainly manifested in the images used in proverbs. For example: English: There are spots in the sun too; Uzbek: There is a spot on the moon as well. But the

image of the sun is used in the English proverb, and the image of the moon is used in its Uzbek equivalent. The reason for the use of these images in proverbs is extralinguistic factors. It is known that the weather in England is mostly rainy and the sun rarely comes out. Therefore, in the English language culture, when the sun is shining, it is considered a peaceful time, and English people enjoy the sun.

The territory of Uzbekistan is sunny in all four seasons. People who work under the hot sun during the day enjoy the coolness of the evening when the moon rises. For this reason, the image of the sun is very important for the British, and the image of the moon for the Uzbeks, they are a symbol of perfection and pleasure. This is the reason why the idea that all things, even those that are outwardly perfect, have their own defects, is expressed by the image of the sun, which is the most perfect for the English, and the image of the moon for the Uzbek.

CONCLUSION. The names of natural phenomena - anemonims are reflected as a part of existence. On the other hand, natural phenomena are different depending on the conditions under which they occur. There are such phenomena, in the occurrence of which a drop serves as the basis. On the basis of the "natural phenomenon" scheme, lexemes representing the names of all natural phenomena are united into certain meaningful groups and are called anemonims. The thematic groups of English and Uzbek folk proverbs and their quantity are not the same. Proverbs in both languages are expressed through the active lexemes of this language based on the mentality and culture of these peoples, and their linguistic and cultural features are taken into account when revealing the meanings of proverbs.

To sum up, it should be noted that the proverbs in both languages analyzed above were expressed through the active lexemes of these languages based on the mentality and culture of these peoples, and their linguistic and cultural features were taken into account when revealing the meanings of proverbs.

THE LIST OF USED LITERATURE:

1. Nazarov B. P. Use of proverbs in the teaching of the German language on the basis of communicative methodology at the lower stage of bachelor's training. Pedagogy. Ph.D. diss. – Samarkand, 2012. – 186 p.
2. Proverbs: A Handbook.W.Meider. London: Greenwood Press, 2004. – 321 p.
3. Abdurakhmanov H. Features of the syntax of Uzbek oral folk art. ADD. – Tashkent, 1977. – 148 p.
4. Abdurakhmanov G'. From the study history of the work "Devonu lug'otit turk". // Uzbek language and literature. 2009, No. 6. P. 49.
5. Bakirov P. Nominacentric proverbs in languages of different systems (based on the material of Russian, Uzbek and Kazakh languages): Diss... doc. Philol. SCIENCE. – Tashkent, 2007. – 287 p.
6. Dundis A. On the structure of a proverb // Paremiological collection. – M.: Nauka, 1978. – P. 13–34.
7. Masharipova Z. Uzbek folk speech (educational manual). – Tashkent: "Fan", 2007. – 115 p.
8. Ostroumov N.P. Proverbs and riddles of the Sarts. Ethnographic materials, vol. III. – Tashkent, 1895. –188 p.
9. Narmuratov Z.R. A linguistic and cultural study of the concepts of education and science in English and Uzbek. Philol. Doctor of Philosophy... diss. Termez, 2022. – 129 p