

Expression of the “Family” Concept in Uzbek and English Folk Proverbs

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ANNOTATION

This article compares and analyzes paremiological units in Uzbek and English languages.

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It is known that the family is an integral part of society, the way of life of every nation. The role of the family in the formation of the individual, the formation and development of spirituality is invaluable. The family, which is the main group of society, develops in connection with the development of this society. The existence of such wise sayings in the ancient peoples of the East as "Family - homeland within homeland", "Family - a place of mercy", "Family - a fortress of happiness" is a vivid evidence of the importance of the family in human and social life.

It is known from human development that the family-kinship relations, which began to take shape in the early days of primitive society, have become stronger and better over time. The issue of the individual, the family and family relations is still of great importance today, as it has historical, cultural, national and universal values. Therefore, every nation should feel that the family is sacred, that it should be glorified and respected, that it reflects universal and national values. In this regard, it is worth quoting the wise verses of Hazrat Navoi about the father and mother, who are the backbone of the family:

Sacrifice your head to the spoon,

Do the body alms to the head.

The light of day and night is exposed,

One is the moon, the other is the sun.

The concept of family also exists in all nations of the world. But, of course, their views on the concept of family are not the same. Especially when it comes to family values, national customs and traditions, the relationship between family members, there are differences in the national culture of different peoples. Such views on the family were reflected in the language, and these concepts became linguistic. There are many linguistic units in Uzbek and English referring to the concept of "family". In this work, attention is paid to the comparative-typological analysis of paremiological units in two languages. features were analyzed.

It is well known that paremiological units, like phraseological units, are stable compounds formed as a result of popular wisdom and embodying a certain exemplary idea. Paremiological units include several types, such as proverbs, parables, parables, aphorisms.

In particular, folk proverbs reflect such concepts as national thinking, international customs and traditions, lifestyle, national mentality.

Uzbek and English folk proverbs referring to the concept of "family" can be analyzed by dividing them into the following semantic groups:

1. articles on family life, housing, household issues;
2. articles related to the names of family members and relatives;
3. articles on family relations;
4. articles on marriage, marriage;
5. proverbs about the role of the child in the family.

In the Uzbek language, the family is a sacred place, reflecting the concerns of the household and the specific national spirit of the way of life. or - heaven, bad life - hell ", " Peaceful life - long life ", " If the family is united, luck comes with its own feet ", " My home is my home " In English, "East or west - home is best", "Marriage is my bed"; maker or mars a man "(Marriage goes by contrasts)," Marriage goes by contrasts ", " There is no place like home " shaging) articles are a shining example of this.

There are also popular proverbs in Uzbek and English about the names of family members and relatives. In Uzbek, "Father's pleasure is God's pleasure", "Father's word is the eye of the mind", "It is easy to be a father, it is difficult to be a father", "Even if your father is mirob, clean the canal and drink water", "When you see your father, get off the horse", "Mother shakes the cradle with one hand, the world with the other", "Mother's heart is in the child, the child's heart is in the field", "Born is not a mother, "Mother's anger is greater than mother's love", "Don't show your mother indifferently to your father", "Your mother is dead - your father is dead", "You get what you gave to your parents from your child", "When a father is a father You know, the value of a mother is when she is a mother. If a sister is at peace, she will vacate the house "; " Where do you find your brother born? "; " One uncle will take the place of seven fathers "; " Owner-sister unity - Proverbs such as "The joy of the family", "But came - everyone came" are about family members and relatives. In English, "Parents are bakers provided by nature", "Listen to your father who gave you life, don't despise your mother when she is old" (Senga hayot) Listen to the words of your gifted father, take care of him when your mother grows old), "See your father, come down the horse", "Any man can be a father but it takes a special to be a dad "(Everyone can be a father, but no one can replace our father)," One father can feed seven children, but seven children cannot feed one father "(Father He takes care of seven children, but seven children cannot take care of one father), "You only appreciate your father the day you became yourself", "Like father - like son, like mother - like daughter" (Father's son, mother's daughter), "A son is a son till he gets wife, a daughter is a daughter all her life" your daughter will be a girl for the rest of her life).

In particular, the issues of family harmony, unity among family members, unity, love, family relations have long been central to the Uzbek and English peoples. This situation is described in the Uzbek language: "A good house makes a good smoke", "A quarrelsome house is a painful grave", "The world is peaceful - my family is peaceful", "A war house is a graveyard", "Forty days from a quarrelsome house" blessing goes. " "Blood is thicker than water" in English, "Borrowed garments never fit well", "Charity begins at home"), "Counsel is no command", "Many men, many minds", "Wash your dirty linen at home", "Out of sight,

out of mind ”, “ Far from eye, far from heart ”, “ Accidents will happen in the best regulated families ” The proverbs are also a clear proof of the above.

In the Uzbek and English peoples, as in any other, such topical issues as marriage, marriage, husband and wife relations are embodied in the language of these peoples through various folk tales. In Uzbek, "If you find a coin, give it for free", "A girl's house will not be without a god", "A girl in a hurry will not go to earth", "Marriage without advice will break up after a wedding", "See mother, take daughter", "A boy's wedding is a game, a girl's wedding is difficult", "A girl's heart is in the groom", "A girl's happiness lies under the ashes", "Choose a wife, smell a flower", "Don't marry a girl through the eyes of a young man", "Taking a wife is not a donkey trade", "If you get a wife, take it from a young age, take the reins", trade ”, “ A girl with a veil is equal to a fairy ”, “ A beautiful girl has a kiss ”, “ A girl grows old, she becomes a judge, an old man agrees ”, “ Don't take a girl with a veil, take a smart girl ”, , "Don't stay away from the girl who praised you", "It's better to touch the ground than to touch the ground for the sake of the state", do not look at the love of your spouse, look at the love ”, “ Ache There are many folk proverbs, such as "A good game does not need a whip, a good girl does not need a groom." Similarly in English, “Be sure before you marry a house where in tarry”, “Beauty will buy no beef”, “Beauty will buy no beef”. `lmas), “ Choose a wife rather by your ear than your eye ”, “ Every couple is not a pair ”, “ Every couple is not a pair ”, “A good wife and health are a man's best wealth”, “A good wife makes a good husband”, “A good wife makes a good husband”, “Marry in haste a repent at leisure ”, “ Maidens should be meek until they be married ”, “ Marriage is a lottery ”, “ Marriage is a lottery ”, “ Marry first and love will follow ”(True love happens after the wedding), “ He that sells his liberty marries for health ”, “ It is good to marry late or never ” (It's better not to get married late or never), "Marry your daughters betimes, lest they marry themselves", "Marry your son when you will, your daughter when you can" (O It should be noted that there are proverbs that say, "Marry your son whenever you want, and give your daughter whenever you can."

The birth of a child in the family, his upbringing in the family is also a unique example of the national culture of the Uzbek and British peoples. These cultural aspects are also reflected in the languages of the Uzbek and English peoples. Especially in Uzbek "Child is a graft", "Child rearing from the cradle", "Child's home is not happy", "Children's home is a market, a childless house is a grave", "The child will be very rich", " There is no happiness without a child ", " An apple falls under an apple ", " I call a child, a child says a child ", flower, the light of the eye ”, “ The head of the state is the child ”, “ The child is the state ”, “ A good child is the light of the parents, a bad child is the stain of the parents ”, “ Raising a child is a stone gnawing ”, “ A man's fruit is a child ”, “ Have you seen a child - plant a sapling ”, “ A polite boy is a star in the sky, a polite girl is a beaver on the collar ”, “ A boy and a girl "Two good eyes", "A good child is the prestige of the people", "A child's happiness is the mother's throne, a child's perfection is the father's beauty", "A good child introduces his parents to the wind, a bad child destroys his parents", Proverbs such as “Thank you for a good child, curse for a bad child” are also included in the English “As the tree, as the fruit ”, “ Each bird loves to hear itself sing ”, “ Each bird loves to hear itself sing ”, Every mother thinks her own gosling a swan ”, “ Like a father, like a son ”; like mother, like daughter ”, “ The parson always christens his own child first ”, “ Everyone is the first to baptize his child ”, “ Happy is he that is happy in his children ”, “ Many a good father has but a bad son ”(Many good fathers have a bad son) An example of this is the fact that

There are many such paremiological units in Uzbek and English, which refer to the concept of family, and they can be divided into the following spiritual groups: proverbs on family life, housing, household, family articles on the names of members and relatives, articles on family relations, articles on marriage, articles on the role of the child in the family. On the basis of these semantic groups, the concept of family is also used in paremiological units in Uzbek and English. This can be seen in the comparative analysis above. Articles referring to the concept of family are an integral part of the Uzbek-British dialogue.

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