

each article is written completely only by one person. The sequence of the article writing can start with the articles under A, continuing onto the initials of the word list until Z. b) It is possible that a lexicographer will write only one item type or a set of item types in every article so that the production of item types is done thematically.

Another part of the preparation phase is the development of a concrete dictionary conception where the dictionary type and the dictionary functions are laid down.

All the methods relevant for the lexicographer to make a dictionary in a systematic procedure should be written down in an instruction book [Wiegand: 2010].

In conclusion, there are a lot of problems of modern dictionaries, ways of compiling by means of new digital technologies on the basis of new paradigm of modern linguistics, as cognitive, linguocultural and pragmalinguistics.

As we know that the theory of lexicography is connected with all the disciplines which study the lexical system, semantics, lexicology, grammar and stylistics. Modern linguistics requires the lexicography investigation from the point of cultural, conceptual, pragmatic, contextual and textual aspects.

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COMPARATIVE AND CULTURAL ANALYSIS OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

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Abstract: The article examines the role of "proverbs" in English and Uzbek cultures. This article briefly outlines the work of famous writers and researchers on proverbs, as well as the role and meaning of proverbs in human life. When we compared proverbs in different languages, we found differences and similarities between them

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The whole unity of the spiritual culture created by the people is, of course, the proverbs of that nation. Let us take the oral or personal memory of each nation, in which the myths and legends that are vaguely preserved in the memory of mankind, the primitive ideas and concepts of the depths of long history, the cream of life wisdom formed from centuries of observations are human we see a reflection of the experience of contemplation. English and Uzbek folk proverbs have been collected and refined over thousands of years as a result of scientific and artistic thinking. The best proverbs that have been created and used in the past, as an example of folk wisdom, are still great educational value of today. Such proverbs and wise sayings constitute a precious treasure of the spiritual wealth of every nation. Proverbs are a simple way of expressing a well-known truth or adage based on common sense or experience. They are usually considered to be imbued with ancestral wisdom, passed down from generation to generation until they become part of a society's oral tradition. Proverbs are pieces of language that best represent the folk culture from a speech community. Thus, the uses and main purposes of proverbs are an important subject to know how these popular wisdom tools work in everyday language. To achieve a good explanation for proverbs function and uses in Uzbek and English languages, we approached different aspects of this phenomenon.

Poets and writers such as Alisher Navoi, Bobur, Muqimi, Furqat, Zavqi, Lutfi made effective use of folk art to make it easier for people to understand. Writer M. Gorky also described the proverbs: 'The

greatest wisdom is in the simplicity of the word. Proverbs and songs are always short. They contain thoughts and intuitions that are equal to the content of the whole book' An in-depth analysis of proverbs and their study through the reflection of national-cultural and universal values in different languages is an important problem of modern linguistics. If we study by comparison, we can see that all the languages in the world have their own characteristics, and it is this phenomenon that distinguishes different languages from each other. But what is known is that language learners learn a language that is foreign to them on the basis of a certain connection between the mother tongue and that language. These languages are grouped under certain categories. These categories include grammatical categories, lexical-semantic categories, and linguistic characters similar to functional categories. Hence, generalizing categories provide universality in languages. At the same time, since proverbs are a unique linguistic unit which is found in every language, they also have a common sites.

In this regard, G.L. Permiakov thinks that the feature of generalization of cases, that is, the combination of the same or similar cases, occurs in the proverbs of different nations. This uniformity in proverbs ensures universality and in many cases have a separate logical meaning. It follows that the world of proverbs is associated with world civilization, and it is absolutely wrong to say that it belongs to only one nation. The universality of proverbs is a key aspect of paremiology, it generalizes similarities in proverbs and occurs even in unrelated languages, regardless of their history or ethnicity. It should be noted that in the forms of many proverbs in different languages, both in terms of form and meaning, or in terms of their general functions similarities can be found.

Some articles in Uzbek are functionally compatible with English articles. For example, the Uzbek version of the article

First think, then speak

corresponds to the article

Avval o'yla-keyin so'yla

because this proverb has the same meaning in both languages and its grammatical system is very close. However, in translations from one language to another, it will be difficult to find the exact similarity of the proverbs. Then comments or a second adequate option will be used. It is very difficult to find an English version of an Uzbek proverb or an Uzbek version of an English proverb.

So'zlaguvchi nodon bo'lsa, eshitguvchi dano bo'lsin

the proverb may be given with a closer equivalent, provided that the exact copy of the proverb is not available in English. But if it is translated as

If speaker is fool, then listener should be wise,

its Uzbek language will be preserved and it will be clear to everyone.

Qassob moy qayg'usida, echki – jon qayg'usida

same words are used in proverb we can give this meaning in English as

Butcher grieves for bacon, and the goat for his life

If the proverb

Qizi borning nozi bor

is translated into English as

Who has a daughter that has a whim

an English reader who is unaware of the people of Central Asia, especially Uzbek traditions, he may not understand it at all. There is no choice but to translate it into English as

Parents of the bride may be capricious

– they can expose their own terms. The other way: we think we need to find another proverb that gives the meaning of this proverb.

While they are compatible with each other in terms of meaning and stylistic function, and rarely in word order, the numbers rarely differ, alternating options that differ in terms of lexical content. Most of them are national in form and international in content. If they formally affirm their affiliation to a particular national language, they show, in content, a product of world culture and civilization.

Pigeon's milk – Anqoning urug'i

Every dog is a lion at home – Har kim o'z uyida bek

All bread is not baked in one oven – Besh bormoq baravar emas

No pleasure without pain – Gul tikansiz bo'lmas

A rare, expensive, unimaginable thing is called 'Pigeon's milk' by the British, 'Ptiche moloko' by the Russians, and 'Anqovning urug'i' – legendary bird's egg by the Uzbeks. Representatives of the noble community while in the views of the British and Russians, 'Blue blood' and 'Golubaya krov' is considered, in the views of the Uzbeks, it is 'Oq suyak'. While the Russians refer to the article 'Shila v meshke ne utoish' to illustrate the futility of hiding a secret that is already known to everyone, the Uzbeks

use the proverb '*Oyni etak bilan yopib bo'lmas*'. The concept of '*not everyone is the same*' is figuratively called '*All bread is not baked in one oven*' by the British, and '*Besh bormoq birday emas*' by the Uzbek.

The term 'universal' is derived from the Latin word 'universalis', which means 'general', and it encompasses features in almost all languages. Universals come in two forms:

- deductive universals are linguistic features that occur in all languages and are clearly expressed to them mainly includes the use of different structural types of sentences;
- inductive universals are available in almost all popular languages.

In conclusion, we can tell that the definition of proverbs should correspond to and satisfy the culture of all peoples. For example:

Love and cough cannot be hidden – Kasalni yashirsang, isitmasi oshkor qiladi

Although the logical content in them is almost the same, that is, if we hide the patient, the fever is revealed. The universality of different languages and national cultures is evident in the above proverbs.

K.Y. Alibekova notes that today proverbs are studied not only as an example of folklore, but also as a unit of linguoculture. He compares the concepts of 'health' and 'hygiene' in Russian, Uzbek and Kazakh and concludes that while the concepts of 'health' and 'hygiene' are valuable things in Russian culture, in Uzbek and Kazakh they are concepts equate to wealth. It can be seen from this that in the national culture of the three nations this concept has almost similar meanings [Alibekova: 2006].

K. Tumanishvili's proverbs are the result of the nation's historical thinking, calling them the 'autobiographical' memory of a particular group. Proverbs are examples of national forms, located in the minds of the nation in harmony and on the basis of the national system of thought. This naturally reflects the edges of the ethnic group. And it is built as a result of genetic information [Tumanishvili: 2007].

Among proverbs in the collections, we have found not only universal proverbs of both nations, but also proverbs that have a national spirit that belongs only to a certain nation. Linguo-statistical research has revealed similarities and differences between English and Uzbek folk proverbs. The main advantage of the English collection is the presence of a bibliography of keywords. In contrast, the main advantage of the Uzbek collection is that the proverbs are divided into thematic groups.

This means that a lot of research has been done on the universal and national characteristics of proverbs. While universal features are manifested in the structure of proverbs, monotheism and plurality, and in their themes, this is due to historical development, the strengthening of international relations, and the growth of universal values. National characteristics are the reflection of national character, the national spirit, and are the characteristics of a particular ethnos. It is absolutely impossible to understand the essence of a proverb without knowing its essential aspects, such as place of residence, history and nationality.

To conclude, proverbs come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, stylistically and even pragmatically from one another. Proverbs cover many drawbacks of the culture of a nation. 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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