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Miasto Przyszłości

ISSN 2544-980X



www.miastoprzyszlosci.com

**Open access
Indexed Research
Journal From
Poland**

Miasto Przyszłości			
ISSN-L:2544-980X			
Table of Content - Volume 42			
No	Paper Title	Author Name	Page No
55	Fizika Ta'limi Mazmunini Takomillashtirish Va Samaradorligini Oshirishning Integral Pedagogik Texnologiyalari	Toxirova Maxfuzaxon Otaqo'ziyevna , Raxmonova Kamola Serobjon qizi, Inomjonova Ro'zigul Ahrorjon qizi	225-226
56	Қорақалпоғистон Республикасидаги Таълим Тизимида Амалга Оширилган Ислохотлар Тарихи, Даврий Ва Таркибий Ўзгаришларга Ҳисса Қўчкан Олим Ва Олималар	И. Г. Елмуратов	227-231
57	Статистического Анализа В Медико-Биологических Исследованиях	Вохидов Аликул Мелитошевич, Вохидов Дилшод Аликулович, Урайимжонов Рахматилло Олимжон угли , Давронова Зебо Мехрожовна	232-237
58	Политическая Жизнь Жителей Каракалпакии Во Второй Половине XVI - До 30-Х Годов XVIII Века	Илауатдинов Р., Турганбаев А	238-240
59	Lexical Units Expressing Completion In English And Uzbek Languages	Saloxiddinov Manuchehr Sharofiddinovich	241-243
60	Specific Characteristics And Different Aspects Of The National Cultural Sign Words Related To Mentality In The Uzbek And English Languages	Khaydarova Nigina Ganiyevna	244-246
61	Avtotransport Korxonalarining Texnologik Jarayonlarini Boshqarishning Dasturiy Va Maqsadli Usullari	Korxonalarining Texnologik , Olimova Xafizaxon Erkinjon qizi	247-248
62	Janubiy Koreyaning O'quv Jarayonidagi "Kompetensiya" Atamasining Mohiyati Va O'quv Dasturida Foydalanilishi	Kamarova Maftuna Umar qizi	249-252
63	Quality Of Education In Higher Education Institutions Of Our Country And Innovative Directions Of Increasing Competitiveness	Shavkat Oltaev	253-256
64	Ways To Assess Writing Skill In Academic Context	Khojiyeva Umeda Fakhriddinovna	257-260
65	How To Develop Writing Skills In A Foreign Language?	Ilkhomova Shakhribonu Ilkhomovna	261-265
66	Methodology Of Teaching A Foreign Language As An Independent Theoretical And Applied Science	Joniqulov Abdullo Ziyodullo o'g'li	266-270
67	Between-Language Competition In Early-Learner Bilinguals	Sharif Khurshidakhon Nurilla qizi	271-275
68	AMALIY O'Q OTISH MASHG'ULOTLARIDA PSIXOLOGIK KUZATUV TADBIRLARINI TASHKILLASHTIRISH	Valiyev Abdurafik Abduganiyevich	276-278
69	Yoshlarni Vatan Himoyasiga Tayyorgarligini Oshirishda Vatanparvarlik Tuyg'Usini Shakllantirish	A. I. Hikmatov	279-283
70	FORMS OF OWNERSHIP AND ENTREPRENEURSHIP IN AGRICULTURE IN UZBEKISTAN	Ibrohimov Boburmirzo Baxtiyor o'gli	284-291
71	Анализ Состояния Почек У Новорожденных От Матерей С Цитомегаловирусной Инфекцией	Хазраткулова Машхура Исматовна	292-298
72	INGLIZ TILIDA QURILISH ATAMALARINING LEKSIKOLOGIK TAHLILI	Bazarov Bunyod To'liqjonovich	299-302

Specific Characteristics And Different Aspects of the National Cultural Sign Words Related to Mentality in the Uzbek and English Languages

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Abstract: As we dwell on the topic of proverbs and wise words, we cannot but talk about the unique national character and culture of nations, their mentality. Proverbs and wise words are in the leading place in the concise delivery of folk culture and customs. The daily lifestyle, customs, and unique national character of both peoples are expressed in their mentality.

Keywords: proverbs, wise words, culture, national character, mentality, literature, comparative study.

Proverbs and wise sayings are a priceless example of folk art and express the national-cultural characteristics, worldview and spirit of the nation. As the famous linguist Dal said, "A collection of proverbs is a set of wisdoms from the language of the people, from experience, common sense, and the truth of the people in life." If we dwell on the proverbs and wise sayings of different languages, we will witness that they are a mirror of the historical, spiritual and material culture of the people who own that language. Therefore, the comparative study of proverbs and wise sayings of different languages helps to reveal the specific cultural and national aspects of a nation, in other words, it shows the mentality of that nation.

We can see the concept of mentality in the views of the linguist V. von Humboldt. In his opinion, mentality is "the character of the people that is reflected not only in language, but also in literature, religion and other spiritual aspects." From this we can conclude that "national character" is closely connected with the people's religion, politics, traditions, social stratum, lifestyle, history and even geographical location. Many European nations are very proud and respectable. We can see these aspects in English proverbs and aphorisms: in English proverb "Better be the head of a dog than the tail of a lion" can be translated "Arslonning dumi bo'lgandan ko'ra itning boshi bo'lgan afzal" in Uzbek language. In this, it is emphasized how proud the British are or how shameful it is for them to be left behind. In the Uzbek equivalent, we have the following proverb: *Arslonning o'ligi — sichqonning tirigi*.

We can see that the proverbs show that it is a shame for the English people to live poor or to live behind the times. However, in eastern countries, people are always valued, and we can see how precious the human factor is in proverbs and wise words. In Uzbek proverbs, poverty is not condemned at the level of shame or sin. Based on this, it is expressed that the characteristics of extreme pride and respect are more common in western countries compared to Uzbek people. We can see this situation in a slightly different way in Uzbek folk proverbs. That is, in our proverbs, it is a noble virtue to show respect to others, even in small ones.

➤ *Kattaga hurmatda bo'l, kichikka izzatda.*

➤ *Hurmat qilsang, hurmat ko'rasan*

The most interesting thing is that the British see their pets as family members. We observe that the images of "dog", especially "cat" are used more often than the image of "child", which expresses the love for them.

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The following proverb is proof of our point. *Dog does not eat dog, Barking dogs seldom bite, When the cat is away, the mice will play*

Proverbs are used in the form of a metaphor, and the image of a person is expressed through an animal. In Uzbek proverbs, animals are also used for good and bad people. It is embodied mostly in relation to angry, bad, dirty, bribe-taking, greedy, demanding people. *Yaxshi itga- yaxshi suyak. - A good dog deserves a good bone. O'lik arslondan tirik it afzal. - A living dog is better than a dead lion. Qari it ko'p yo'l bilar. - An old dog barks not in vain.*

The topic of children is one of the most favorite topics for the Uzbek people. The fact that the Uzbek people are a young nation is embodied in his proverbs. *Ona bilan bola – gul bilan lola. Bolali uy – bozor, bolasiz uy mozor. Bolamning bolasi – qandin o'rik donasi.*

One of the signs of the mentality is that the Uzbek people are hospitable people. They honor the guest and elevate him. *Mehmon – atoyi xudo. Mehmon kelsa eshikdan, rizqi kelar teshikdan.*

Another interesting topic is the relationship between mother-in-law and daughter-in-law. *Kelin bo'ldim – qaynonamga yoqmadim, qaynona bo'ldim – kelinimga yoqmadim. Qaynonaga tosh otsang tosh olasan, qaynonaga osh bersang osh olasan.*

When these proverbs are translated into English, the mentality of this people is shown by explaining their meaning.

We would not be mistaken if we say that themes such as shame, anxiety, and modesty, which are characteristic of Eastern women, are more common only in Uzbek folklore. Because these qualities inherited from our ancestors over the centuries are embedded in the blood of our people and are embodied as a symbol of our national pride. *Andishaning oti qo'rqqoq. Sharmsizlik – sharmandalik nishoni.*

Bread is one of the precious blessings for the Uzbek people, so it is not wrong to say that it is one of the advices of our ancestors to cherish the bread that is always on our table. For thousands of years, our grandmothers, mothers, and mothers made dough and covered the oven with bread. That's why among the proverbs and wise sayings that show our nationality, there are topics of honoring it as dear as bread. *Non mo'lligi – el to'qligi. Nonga hurmat – elga hurmat.*

If we look at proverbs and wise sayings, we can find sentences that express the topic of "broth", "soup", i.e. "soup" for the English people. *Every cook praises his own broth - Har bir oshpaz o'z sho'rvasini maqtaydi. Too many cooks spoil the broth - Oshpaz ko'p bo'lsa, sho'rva buziladi.* And in our proverbs and wise words in Uzbek language: *“har kuni yema palovni, har kuni yoqqil olovni. Kuningdan bir kuning qolsa ham osh ye, Pulingdan bir puling qolsa ham osh ye.*

Our observations showed that there are three stages in the translation of proverbs and wise sayings. In the first stage of translation, proverbs and wise words were translated word for word into Uzbek. *As the call so the echo. – Qanday qo'ng'iroq, bunday aks-sado. To beat the air. – Havoni urish. I'll eat my hat! - Men shlyapamni yeyman!*

A completely incomprehensible meaning is revealed when the translation is done exactly. In the second stage, Uzbek equivalents of English proverbs and sayings were selected. *As the call so the echo. – Qanday qo'ng'iroq, bunday aks-sado. – Salomga yarashaylik. To beat the air. – Havoni urish. – Maydalangan suv. I'll eat my hat! - Men shlyapamni yeyman! - Men boshim bilan javob beraman.*

In the third stage, English proverbs and wise words and their Uzbek alternatives were analyzed and classified. The classification was based on the equality of English proverbs and wise words with Uzbek proverbs. These groups themselves were divided into two groups and explained as follows. The meaning, usage and lexical structure are similar. *Appetite comes with eating. – Ovqat paytida ishtaha keladi. There is no smoke without fire - Tutunsiz olov bo'lmaydi.* The meaning and usage are similar, but the vocabulary is different. *Fight fire with fire – Achchiqni achchiq kesadi. When pigs fly - Tog'dagi saraton hushtak chalganda*



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