

## COMPARATIVE ANALYSIS OF PROVERBS ABOUT KINSHIP IN ENGLISH AND UZBEK

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**Annotation:** this article is devoted to the analysis of the semantic and linguistic features of some English and Uzbek proverbs about good.

**Keywords:** proverb, linguoculturology, culture, pragmatics, synonymy, antonymy, equivalent, context.

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In this part, in the English and Uzbek Proverbs, we will consider similar and different aspects of Proverbs that are found in both languages, analyzing the English and Uzbek variants of certain proverbs related to the subject of the most common good and evil, friendship, and people's kinship. We always know the different things that occur in our daily lives through two different, that is, the opposite aspects of each other. Among these, the most common phenomena are the qualities of good and evil. Or in our language we divide these into positive coloring words and negative coloring words. It is natural for the lexemes of good and evil to occur widely in Proverbs. Because proverbs are a phenomenon that indicates the views and attitudes of the people in relation to life reality. In this regard, proverbs on the topic of good and evil, which are found in English and Uzbek Proverbs, clearly express the people's attitude towards these concepts. In order to prove our points, below we bring semantic analysis of some Uzbek and English proverbs on the topic of good and evil.

English: A bad excuse is better than none.

Uzbek: Yaxshi gap bilan ilon inidan chiqar, Yomon gap bilan musulmon dinidan.

English: A bad beginning makes a bad ending.

Uzbek: Yomonchilik bo'lganda, qor ustiga muz yog'ar.

English: A good beginning makes a good ending.

Uzbek: Yaxshi yil—bahoridan, Yomon kun —saharidan ma'lum.

These proverbs are among the most popular proverbs. The nature of the outcome of a work, depending on how it began, was also reflected in Proverbs. The end of what we usually start will depend on what kind of psyche we start it in and how we treat those around us for it. That is why it is good if we start the work well, but rather bad if we start poorly it ends is expressed in Proverbs. Proverbs like this are detailed in both nations. From Proverbs, it can be seen that both the British and the Uzbeks tried to express the meaning of the word by contrasting the bad with the good. In addition, we can cite the following proverb.

Let's get acquainted with the Uzbek alternative of the proverb. In the Uzbek variant there is a "but "in every good, in every bad —A" but "is listed. The meaning of the proverb means that a person can never be completely bad or completely good. Each person or thing considered bad-an item can also have its own good aspects and each good has its own bad aspects. To this day, Uzbek folk proverbs are actively used by the people, and this proverb is used for Uzbeks precisely in the situation we brought above. The Uzbek people, from time immemorial, pay

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special attention to this thing that a person or thing cannot be absolutely condemned and cannot be called absolutely good at this place.

The general content of the proverb is that in everything only good is achieved. Not to exclude the bad from the line at all as bad, or to give the good to the arrogance that it is very good. When a person is given arrogance, it is difficult for him to remain bad without realizing it.

Hence, the variant of our quoted proverb in both languages can be considered to have the same meaning-essence. In general, instead of being used, it has almost the same meaning semantically.

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