

Comparative Analysis of The Structural-Semantic Aspects of The Concept "Work" In English and Uzbek Proverbs and Sayings

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Annotation. This article is devoted to the problems of concept in Modern English and Uzbek. It discusses the structural and semantic features of the concept "work" in compared languages

Key words: structure, semantic feature, grammar, noun, lexemes.

In the proverbs and sayings related to the concept of "work" in the compared languages, morphologically, mainly noun, adjective, number and verb lexemes are chosen as the base lexemes. Of course, noun lexemes take the lead in the semantic structure of the proverb. Because the ability of noun lexemes to concisely express an idea is much greater than the ability of other types of lexemes. Mainly, personal nouns and somatic organs, names of plants, animals and their organs, household items, as well as anemonims, cosmonyms and nouns with abstract concepts served to form the structure of proverbs.

In proverbs, white, black, mottled, red, yellow, blue, representing quality, size, character, characteristic, physical defect; wide, narrow, far, close, far, light, heavy; intelligent, wise, stupid, ignorant, dexterous, agile, beautiful, ugly, friend, enemy, raw, fat, thin, stingy, generous, sick, healthy; lexical units such as deaf, blind, bald, dumb are used.

For example: *Daryo suvini bahor toshirar,*
Odam qadrini mehnat oshirar.

The following words can be shown as the most used verbs in proverbs: to eat, to come, to look, to crawl, to walk, to sit, to give, to take, to draw, to appear, see(action verbs); to think, to know, to learn (verbs of thinking); to cry, rain, die (verbs); to tell, to ask, to praise, to say, to read (speech verbs); to press, sow, water, weed, catch, hear, spare, save, pee, wash, stretch, measure, live (verbs of occupation).

The use of numbers, pronouns, and adverbs in proverbs is very limited. In proverbs, numbers such as bir, ikki, uch, yetti, sakkiz, o'n, qo'sh, yarim, yorti, olti, oltmish yuz, qirq, sakson, to'qson, ming, tuman, botmon kabi sonlarni; u, bu, shu, o'sha, men, sen, biz, siz, o'z, har, har kim, birov, kim, nima, qaysi olmoshlarini; oz, ko'p, picha, sal, talay, tez, sekin, bugun, erta, kunda, oldin, keyin, avval, so'ng (one, two, three, seven, eight, ten, double, half, half, six, sixty hundred, forty, eighty, ninety, thousand, district are used; he, this, that, I, you, we, you, own, each, everyone, someone, who, what, which pronouns; the adverbs of little, many, a bit, fast, slow, today, early, day, before, after) can be defined as active the lexemes among these categories [1].

According to the morphological characteristics and semantic structure of proverbs, mainly noun lexemes are the main component. In proverbs, personal nouns take precedence over other nouns, especially nouns, which are related to relatives, are active in this regard.

For example:

The body builds up with work, the mind with studying.
Hard work never did anyone any harm
If ifs and ands were pots and pans, there would be no work for tinkers
Only fools and horses work
All work and no play makes Jack a dull boy
Work for the engagement of your daughter, but don't work for the engagement of your son.
Work for the engagement of your daughter, but don't work for the engagement of your son.
A man who does no hard work will never know the value of rest.
As long as the white man stutters, the interpreters have a lot of work.
Yer boylikning onasi bo'lsa, Otasi-mehnat

*Yer-ona, suv ota,
Mehmat – boylik.
Onadan ko'rgan to'n bichar, Otadan ko'rgan o'q yo'nar.
Otasi tentakning birisi – tentak, Onasi tentakning barisi – tentak.
Bola– loy, ona – kulol.
Odobli o'g'il – ko'kdagi yulduz, Odobli qiz – yoqadagi qunduz.*

In many cases, noun lexemes are used figuratively. In such proverbs, the names of domestic animals and the participation of the dog lexeme are observed:

*Ho'kizning o'tini yeb, Qo'yni qilig'ini qilma;
Ot oyilgin o'ylar, tuya – yilligin;
Itining fe'li egasiga ma'lum.*

When some folk proverbs express the relationship of comparison and contrast, the first component of the proverb, formed in the form of a compound sentence, includes personal nouns, and the second part includes the names of animals:

*It itga buyurar, It - quyruq'iga.
Odam bo'lar yigit odatidan ma'lum, Tulpor bo'lar qulun – muchasidan.
Ot kuchinni karvonda ko'r, Mard kuchini maydonda.*

It can be seen that the placement of the names of people and animals selected for comparison in the components of the compound sentence is not fixed. Because the content or concepts being compared are of equal value, and it is not so important which of them forms the first sentence [2]. In proverbs in the context of comparison, not only animal names, but also plant names can be chosen as comparison equivalents for personal nouns:

*Terakka qarab, tol o'sar. Onaga qarab qiz o'sar.
Suv bilan ekin o'sar, Tarbiya bilan– odam.*

Adjective lexemes concretize the meaning of a noun lexeme as a sign of a person, animal, plant, status: excellent, expensive, educated, uneducated, good, bad, correct, scholar, oppressor, unworkable, uneducated, knowledgeable. An attributive relationship is formed in syntactic devices with the participation of an adjective and a relative relationship occurs when adjectives express a sign of action. Numerical lexemes are found in noun-participle proverbs. One number is leading in this. It depends on the polysemantic nature of the number. Lexemes one and two serve to form proverbs with comparative content. In proverbs which use one number, three, seven, forty, one hundred, one thousand, district numbers are also used. There are also examples where the component of some proverbs is selected only from the number word group. In this case, the conversion phenomenon can be observed: *Birniki – mingga, mingniki – tumanga.*

Some polysemantic features are shown in proverbs. In a proverb, a noun and an adjective enter into a syntagmatic relation of determiner-definite. In proverbs formed with the participation of adjectives, character traits and signs of physical defects appear as basic lexemes [3]. This feature comes at the cost of most conversions.

For example: *Kalning nimasi bor – temir tarog'i,
Ko'ring nimasi bor – eski tayog'i.*

The structure of this proverb is unique. According to the structure of the proverb, it is formed in the form of a dialogue, only in this place both the speaker and the listener are expressed as one person, that is to say, the meaning of the general person. In proverbs, the grammatical basis of the sentence is the verb. In this case, verb valences serve to syntactically form the sentence. In proverbs, verbs are mainly characterized by participle function. Adjective and action noun forms adapt the verb to the syntactic function of other word groups. Verbal forms of the verb are very few. Proverbs, as the vocabulary of the people, serve as a rich source for the detailed study of the phonetic, lexical, morphological, and syntactic features of the literary language. In Uzbek linguistics, folk proverbs have not been sufficiently studied semantically [4].

In conclusion, we can say that in this article, the semantic features of proverbs are divided into semantic groups based on the archisemes of lexical units, which are the leading components in the text of proverbs, the semantic and formal features of proverbs are determined, their molding is done, the place of displacements in the semantics of folk proverbs, the connotative meaning methods of expression, moreover, the stylistic possibilities of proverbs in the artistic text were researched.

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