

Comparative Study of Linguistic Phenomena of National-Cultural Character Representing Mythological Language Units in English and Uzbek Languages

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Abstract: Among language units, it is important to study the linguistic and cultural characteristics of units that express moral values. It can clearly show the mental differences between peoples.

Keywords: Linguistics, unity, communicative attitude, “friend” and “stranger” concepts

Similes are one of the tools that clearly show the culture of different peoples. The experiences, imaginations, national and cultural traditions of the ancestors who lived in a certain period are imprinted in them. As a result of being used in people's speech over the centuries, it becomes fixed in the minds of the speakers in the form of certain models, the standard of analogy, i.e., the image based on analogy, is regularly and strictly connected with a certain sign-subject emphasizes that one.

When comparing the existing similes in the English and Uzbek languages, it can be seen that words denoting animals or animals are often used as the standard of the simile. For example, in the Uzbek language, there are standards of similes “as meek as a sheep”, “as gentle as a musician”, and through these similes, an aspect specific to the Uzbek mentality, that is, from ancient times, a sheep is a gentle animal, and a musician is innocent. , is said to be a harmless bird. In English, a dove is often depicted as a symbol of harmlessness: “As harmless as a dove”.

The following similes, which are synonyms in English and Uzbek languages, can be analyzed in the same way: the expression “As hungry as a bear” is equivalent to the standard of the simile “Bo'riday och” in the Uzbek language. The use of the word “hungry” together with the wolf is characteristic of Uzbek linguistic culture, and the hungry wolf in Uzbek folk tales comes to mind.

In particular, there are certain analogies involving heroes of myths, fairy tales, epics, and works of art, through which one can deeply understand the national culture of that nation. For example, the metaphor “Alpomishday” used in the Uzbek language means “strong, brave, strong, very strong, valuable” is “as brave as Robin Hood” used in the English language as “brave and brave”. Synonymy with the simile unit.

Among similes found in English and Uzbek languages, one can find types that are the same or different in terms of the structure of the lexical component. For example, the word cherry used in the English phrase “As red as a cherry” is also characteristic of Uzbek linguistic culture and is used to describe a girl's lips. Also, the English phrase “as sly as a fox” is synonymous with the Uzbek simile “as sly as a fox”. Even in this synonymy, it is possible to observe the sameness in terms of the structure of the lexical component. In addition, the simile like a pig, which means “to get fat” in Uzbek, “to eat a lot of food”, is also compared to a pig in English: “As fat as a pig”.

For example: The woman in the supermarket was as fat as a pig. However, the lexeme sheet (paper) in the English phrase "as white as a sheet" does not serve as a benchmark for the simile in Uzbek. In Uzbek language, this color is more compared to snow: "Kordai aq". Also, the phrase "as clean as a (new) pin" found in English is equivalent to the simile "chinniday toza" in Uzbek. In English, as a symbol of purity, the new root is serving as a cultural tool. In the Uzbek language, this quality is compared to a porcelain item.

The simile "as gentle as a lamb" in English, which is synonymous in terms of meaning with the standard of simile "koyday yuvosh" in Uzbek, differs according to the structure of the lexical component. That is, if in Uzbek folk culture meekness is compared to "sheep", in English this adjective is used in connection with "kozychak". For example: The girl is as gentle as a lamb when she is with her little sister. In addition, white teeth, which are positively described in Uzbek, are not compared to "snow", but to precious "sadaf". M., No, Khor has gone to the city, - said the young man with a smile, showing his pearl-white teeth - OOX, 15"2.

In Uzbek poetry, the metaphor of night is widely used to express the blackness of hair:

Come on, don't throw it away
Alone in this night.
Don't spread hijran on my head
O girl with black hair like night (Cholpon. Night).

This simile can be found in the poem "John Anderson" by the Scottish poet Robert Byrnes. B. Kholbekova analyzes the Russian and Kazakh translations of the poem "John Anderson" as follows:

John Anderson my joe, John,
When we were first acquaint,
Your locks were like the raven,
Your bonie brow was brent.

Content: "Dear, my friend John Anderson, when we first met you, your hair was raven (i.e. black, you were young), and you were bright", it used to decorate your forehead...". In English, if hair is likened to a raven, the English reader will understand not only the raven itself, but its color. As can be seen from the above analysis, in the Scottish linguistic culture, black hair is compared to a crow. Consequently,

Scotland is considered a northern country, where you can find sheep in almost all seasons of the year. Analogy standards that are considered normative for Uzbek linguistic culture may be foreign to the linguistic and mental traditions of other English-speaking nations.

For example, in Uzbek linguistic culture, women's faces are likened to the moon, apples, and sometimes to kulcha. In English, it is normal to compare it to cherry and rose (as red as a cherry /rose). In addition, the lexemes "cherry" and "rose" are often used similes to describe the redness of things.

For example: The car was as red as a cherry after its new paint job. The morning sunrise was as red as a rose. Also, the Uzbeks compare strong people to an elephant, and the English to a horse and an ox: filday bakgut, as strong as a horse/an ox. Or, Uzbeks liken people who work tirelessly to an ant, and English people like a bee and a dog (as busy as a bee, working like a dog).

For example: The man was as strong as an ox and easily helped us to move the sofa. She always works like a dog.

In general, similes are the linguistic and cultural wealth of every nation, they are formed as a result of national outlook, comparison and comparison of events in the world according to national imagination.

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