

## STRUCTURAL-SEMANTIC ANALYSIS OF THE SYNTAX OF ENGLISH PROVERBS

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### ABSTARCT:

**This article deals with Structural-semantic analysis of the syntax of English proverbs. At the same time, the study of all aspects of proverbs is one of the main tasks of the field of paremiology. When studying the comparative aspects of proverbs, it is impossible not to focus on their linguocultural aspects. In this way, we try to show the similarities and differences between the proverbs in the languages we are studying, the unique culture and mentality of the people who speak that language.**

**KEYWORDS:** great, talent, person, life, main.

### INTRODUCTION:

Today, proverbs are the subject of intense research. This article describes the interdependence of language and culture in the analysis of linguocultural aspects of Uzbek and English proverbs, considers the thematic similarities of Uzbek and English proverbs and expresses their mentality and national character issues such as we try to take a deeper approach. Language is the most important factor in expressing the culture, values and beliefs of each nation, as well as the characteristics of the people in general. From linguists Nida says that in order to learn a nation's language, it is important to study its culture. He argues that language and culture are similarly interconnected systems. He explains: "Cultural factors are deeply interwoven with the language, and thus are morphologically and structurally reflected in the forms of the language." Well-known linguist

Sapir emphasizes that the vocabulary of a language is created by the physical and social atmosphere of humanity. And based on this theory, we can cite language as part of culture. He also believes that the language that underlies every culture should never be studied in isolation from culture and humanity uses language to express every aspect of culture. V. Telia, as a linguist and folklorist, emphasizes the role of paremiology in the connection of culture with language. He said that while language represents an entire culture, there is no doubt that the field of paremiology can beautifully and deeply express the culture of a people who speak the language. This is due to the fact that linguoculturology is a mixture of languages and cultures. Thus, proverbs as one of the most active tools in the expression of folk culture are becoming one of the most important topics in the process of linguoculturological research in linguistics today. It is used as the main object of many researches. Telia calls proverbs "direct cultural signs" and believes that they are factors that reflect the culture of the people as a whole. Each proverb, in his opinion, is a mirror that can fully reflect the way of life of the people in a short and concise way. He says in one of his works: "After having described the interaction between language, culture and proverbs, it also seems important to mention the ways in which culture is implemented through language. Each culture has a set of proverbs that could be defined as basic, when they enter the lexicon and the language, it is possible they act as "direct cultural signs". This means that while every word that exists in the language of a people is expressed in the language, the

proverbs of a certain people are represented by the words of that people by the representatives of that nation with the peculiarities of that nation, the method of construction. Many scholars include Henl P. (1958), Sepir E. (1958), G.G. Morian (1986), Kramsh C. (1993) addresses issues such as the relationship between culture and language. With regard to the linguoculturological qualities of proverbs, Nida believes that it is natural for scholars to study the language and culture of the people directly when studying proverbs. English: "The nearer the Church, the farther from God" translates to Uzbek - the closer you get to the church, the farther you are from God. This is expressed in the Uzbek proverb: "He does not abandon the five daily prayers and does not distinguish between the forbidden and the forbidden." The word "Church" in the English proverb means "church" in Uzbek translation. The word "church" is not originally Uzbek, but Uzbek as a term borrowed from other languages. The church is a place where people of Christianity perform their religious rites. In Uzbek, the word "mosque" is equivalent to this word. If we look at the religions of the two peoples, the majority of the Uzbek people are Muslims, and the British people are almost Christians. In Christianity, the church is considered the holiest place for Christians, and as mentioned above, Christian customs and traditions are held there. We can't say a church is a place for Muslims to perform Islamic rituals in Islam. This is because Muslims visit great and sacred places such as mosques and madrassas in order to perform Islamic rituals. Although the words "church" and "mosque" in both languages have the same function for the people, they have their own usage functions. Here, people use a unique and appropriate term. That is why the word "church" is not used in the Uzbek version of the proverb. This means that lexemes that exist in the life of a

nation and are actively used in everyday life create their own image in the language and are involved in proverbs to reflect the national mentality of peoples. If we analyze the meaning of the proverbs, we can see from the meaning of the proverb that in the religion of the English people, the church is a sacred place for them. According to them, a person who goes to church regularly does not always become a god. Focusing on the linguocultural features of proverbs, of course, we cannot help but talk about the unique national character and mentality of nations. Because folk proverbs, which concisely convey the culture, history and traditions of the people, are at the forefront of expressing the mentality of the people. In this part of our dissertation, analyzing the linguocultural features of some articles in English and Uzbek, we show the unique national traditions of both peoples, the expression of the specific national character in everyday life. Basically, we try to express the commonalities of the similarities by studying the more different aspects through a critical analysis of the proverbs in both languages. Proverbs are an invaluable example of folk art, reflecting the national and cultural characteristics of the people, their worldview and the spirit of the nation. As the famous linguist Dal put it, "a collection of proverbs is a set of proverbs derived from the language of the people, an experience, a set of common sense, a fact that people have learned in life." When it comes to articles in different languages, they speak the same language

We see that it is a mirror of the historical, spiritual and material culture of the people. Therefore, a comparative study of different language articles helps to reveal the specific cultural and national aspects of a nation, in other words, it reflects the mentality of that nation. Although the concept of "mentality" has only recently been introduced

into the linguistic paradigm, it is now widely used. In the narrow sense, mentality is used in the sense of "scope of thought, worldview", and in the broadest sense, "the morality, upbringing and imagination of the people." The concept of mentality can also be seen in the views of the linguist W. von Humboldt. In his view, mentality is "a character of a people that is reflected not only in language, but also in literature, religion and other spiritual aspects." Therefore, as mentioned above, this "national character" is closely related to the religion, politics, customs, social strata, lifestyle, history and even geographical location of the people. When we talk about nationalism in English articles, it is appropriate to talk about the character of the English people. Among the nations of the world, these people are distinguished by their pride and respect. This aspect is also reflected in the articles: English: Better die a beggar than live a beggar. English translation: It is better to die poor than to live poor. English version: Both the horseman's whip and Yayov's stick, It touches the poor man's head. As you can see, the Uzbek translation of this English proverb condemns living in poverty. That is, it is said that living in poverty is a disgrace. But in the Uzbek version it makes sense we can't say the same as in the English version. Everyone here is poor is always said to be abusive.

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