

## Contrastive Analysis of Mother Concept in English and Uzbek Languages

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### ABSTRACT

This article analysis of English and Uzbek folk paremiological proverbs are analyzed cross-sectionally. In this article, the expression of the concept of the homeland in proverbs, their meaningful field, their meanings in this field, and the parems summarizing the national values of the people are analyzed.

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Proverbs are a heritage of national values, a priceless treasure of folk oral creativity that shows the spirit of the nation, its culture. They are created by the people, therefore, it is one of the important tasks of today to show the culture of two peoples, which is manifested in the language of the two peoples, by studying folk proverbs and researching them into certain conceptual groups.

Let's look at the examples: **English proverbs** say that children do not take care of their mothers even when they grow up, but under any circumstances, mothers do not abandon their children financially and spiritually: *A mother can take care often children, but sometimes ten children can't take care of one mother* (Ona o'nta bolasi haqida g'amxo'rlik qilishi mumkin, ammo ba'zan o'nta bola bitta ona haqida g'amxo'rlik qilaolmasliklari mumkin).

**In Uzbeks**, it is said that a mother is always forgiving, but this situation is not always expected from a child: *Ona – qum, bola – tosh. Onaning ko'ngli bolada, bolaning ko'ngla dalada hikmati bola ona haqida o'ylamasa-da, lekin onaning qalbi har doim bolada ekanligi uqtiriladi.*

**English paremiological** dictionaries also contain proverbs with the lexeme "nurse". It is contrasted with the image of the mother: *Nurses put one bit in the child's mouth and two in their own* (Enagalar bola og'ziga bir bo'lak solsa, o'zining og'ziga ikkita soladi); *One year a nurse and seven years a daw* (Bir yil enagalik qiladi, yetti yil isqirt qiladi). **Among Uzbek proverbs**, such meaningful stories were not found.

In some English proverbs, through the lexeme mother, abstract concepts become concrete in a figurative sense: *Poverty is the mother of health* (Kambag'allik – sog'likning onasi); *Trust is the mother of deceit* (Ishonch – yolg'onningonasi); *Experience is the mother of wisdom* (Tajriba – donolikning onasi).

**In Uzbek proverbs**, the above analogous phenomenon characteristic of English is also observed: *Muhabbat – ittifoqning onasi; Pulning onasi – tiyin; Takrorlash o'qishning onasidir.*

In English and Uzbek proverbs, the lexemes mother/ana and father/ota are part of the same paremia. In some of the paremiological units, the word parents is found as a proverbial component. In the centuries-old culture and predetermined moral characteristics of the English people, respect for parents is glorified and disrespect

for them is strongly condemned: *Honor the father and the mother* (Honor your parents). In the proverbs that have come down through Uzbek spirituality, which has been refined over the centuries, a mother who sincerely loves her child, a lively, self-sacrificing, father is an understanding head of the family, a breadwinner, and parents appear as two wings of the same bird, and it is obligatory for children to respect them. *It is also said that it is a debt: The father who raised the child, the mother who saved the life; Be gentle with your mother, be quiet with your father; If you know your mother as the sun, know your father as the moon.* According to P. Bakirov, "a number of Uzbek folk proverbs depict fathers as intelligent and mothers as kind people: "Ota – aql, ona – idrok", "Ota – bilak, ona – yurak", "Ona – mehribon, ota – g'amg'usor", "Onalik uyning ori bor, otalik uyning – zari", "Onang o'ldi – otang o'ldi" [50. B.76].

There is a group of paremiological entities that consider the sanctity, majesty and superiority of the mother over the father and the fact that she is the most virtuous (also from a genetic point of view) for children: *Otasi tentakning biri tentak, onasi tentakning bari tentak; Topganingni otangga ber, yiqqaningni onangga ber.*

There are proverbs about the greatness of the father and his dominant position in the family, that he is the first leader in the house.: *Ota qarg'ishi – o'q, ona qarg'ishi – do'q; Ota so'zi – pichoq, ona so'zi – qumaloq.*

Fathers and mothers are role models for children, therefore, it is emphasized in English proverbs that they should be like their parents: *From good parents comes a good son* (Yaxshi ota-onalarning o'g'illari ham yaxshi); *Like parents, like children* (Ota-onalar qanday bo'lsa, bolalar ham shunday bo'ladi). O'zbek xalq maqollarida uqtirilishicha, ota-ona – farzand yaratuvchisi, ular bolalarida takrorlanadi: *Tog' yerdan o'sib chiqar, odam – ota-onadan.*

In the Uzbek language, zoonyms such as lion, mouse, horse, vulture, dog, snake and scorpion are recorded in these meaningful proverbs.: *Arslon bolasi arslon bo'lar, sichqon bolasi – sichqon; Ot bolasi – ot, it bolasi it bo'lar; Alp – enadan, ot – biyadan; Alp – enadan, tulpor – biyadan; Ilonning bolasi – ilon, chayonning bolasi – chayon.*

The moral rule-axiom, which is always remembered in Uzbek families from childhood, is expressed in the following proverb: If you respect your parents, you will be respected by others. Not feeling the presence of parents, not appreciating them is a big mistake, or rather a sin: *Ota-onasini tanimagan Tangrisini tanimas.*

Above, we gave definitions and examples of the concept of Mother in English and Uzbek languages, now we will consider its national-cultural conceptual signs specific to English and Uzbek languages:

**National-cultural conceptual signs of the Mother concept specific to the English language:** *Marriage, family, home, bachelor, household, kin, kinsfolk, kinsman, relation, relatives, blood, folks, father, mother, parents, grandmother, grandparents, brother, sister, grandchildren, aunt, uncle, husband, wife, woman, housewife, lover, stepmother, children, babe, son, daughter, orphan, widow, mother-in-law, daughter-in-law, sister-in-law, dower*

**National-cultural conceptual signs of the mother concept specific to the Uzbek language:** *er (tushmush)ga chiqish, nikoh, oila, ro'zg'or, uy, pusht, jon, o'z, xesh, jigar, tomir, urug', tuxum, tuqqan, tug'ishgan, og'ayni, urug'-aymoq, kindikdosh, tomirdosh, ota, padar, ona, ota-ona, bobo, momo, buva, aka, uka, og'a, ini, og'a-ini, opa, singil, egachi, nevara, tog'a, xola, amma, jiyon, er, chol, yo'ldosh, xotin, kampir, er-xotin, yor, o'gay, o'ynash, ikki xotinlik, qo'sh xotinlik, kundosh, quda, ovsin, bola, farzand, o'g'il, qiz, yetim, beva, yesir, qaynona, qaynata, qayni, qaynog'a, qayinegachi, qaynsingil, kelin, kuyov, yanga, pochcha, boja.*

**In conclusion,** it is worth noting that this concept is rich in national-cultural conceptual symbols in both languages, and we can see that there are similarities and differences from this point of view.

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