

NATIONAL-CULTURAL PROVERBS IN ENGLISH AND UZBEKI AND UNIVERSAL FEATURES

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Abstract: *In this article, there are two proverbs in English and Uzbek languages national-cultural and universal features of the language are considered. In this article conclusions of famous writers and scientists in their work on proverbs and the place and importance of proverbs in human life are mentioned. In different languages proverbs in comparison when we learn they are between difference and similarities we found out.*

Key words: *proverb, Alisher Navoi, Furqat, Zavqi, Lutfi, grammar, compare*

Аннотация: *В данной статье рассматривается роль «пословиц» в английской и узбекской культурах. В данной статье высказано несколько идей о пословицах и их особенностях известных писателей и исследователей. Эта статья будет полезна в моих собственных исследованиях, поскольку я разрабатываю четкую теоретическую основу для роли пословиц в английской и узбекской культурах.*

Ключевые слова: *пословица, Алишер Навои, Фуркат, Завки, Лютфи, грамматика, сравните.*

INTRODUCTION

This is certainly the whole of the spiritual culture created by the people of the people proverbs is considered Every nation oral or own monument take let's see in it bani human in memory elas-elas preserved coming puzzle legends, long history in the belly primitive imagination and concepts, centuries during from observations fruit to be vital proverbs cream-human we see the reflection of thought experience. There are also English and Uzbek folk proverbs so a thousand years inside get together polish found scientific and artistic thinking derivative It is the best that has arisen as, is said among the people, refined, and passed from generation to generation spiritual from inheritances one being past will come In the past created and used The best proverbs of the bride, as an example of folk wisdom, now too very big educational important has Such proverbs and wise words each one of the people spiritual precious wealth organize the treasury is enough.

REFERENCES ANALYSIS AND METHODS

This is it the article analysis to do in the process scientific to know rationality, the methods of historicity, consistency and objectivity were widely used. English and Uzbek in their languages of proverbs national-cultural and universal features about briefly analysis was carried out. Permyakov G.L. Basic structural paremiology, Kukhareva E. V. Typologically universal i nationally spetsificheskoe c Arabic goodbye i conversation named study manual methodological source being marked.

DISCUSSION AND RESULTS

Alisher Navoi, Bobir, important, Careful, fun, Lutfi such as a poet and writers to the people understand easy let it be that people from his creation efficient used. Writer M. Gorky too to the proverbs high price giving: "Eng great wisdom is in the simplicity of

words. Proverbs and songs are always short. In them whole books to the content equal to coming thought and sensations there is will be" said was

Deeper analysis of proverbs and their national-cultural in different languages and universal values reflection reach through learning present time is becoming an urgent problem of linguistics. Comparatively speaking, we can see that all languages in the world have their own characteristics and it is this phenomenon that separates different languages from each other. But this is known as language Learners know a foreign language between their mother tongue and this language acquires on the basis of dependence. These languages are united under certain categories. This in categories grammar categories, lexical-semantic categories, functional to categories like linguistically characters enters. So, generalizing categories in languages universality provides. That's it during Proverbs are a unique linguistic unit found in every language, and they also have a commonality there is. That's it about G. L. Permiakov as follows thought runs: circumstances generalization feature, that is, combining the same or similar situations with different ones nations in proverbs occurs. In proverbs that's it one difference universality provides and in many cases have a special logical meaning. It follows that the proverbial world is related to world civilization, which belongs to only one nation It is absolutely wrong to say. Universality in proverbs is the main edge of paremiology being she is in proverbs similar and one different situations summarizes and even unrelated in languages their to history, to the ethnos despite occur 1 .

It should be mentioned that many proverbs have different forms in different languages too form too meaning in terms of or common performing from functions similarity if found will be Uzbek in the language some proverbs English proverbs functionally compatible. For example, the saying "First think, then speak " is Uzbek An alternative to Think First - then it corresponds to the saying, because this proverb has exactly the same meaning and its grammatical system in both languages too much near That's it with together known one from the language second to the language given in turns it will be difficult to find an exact counterpart of the proverbs. Then to the comments or the second to an adequate option is addressed. Uzbek proverbs in English or English in the language of proverbs Uzbek in the language alternative option to find much it's hard about to proverbs when the time comes comment giving transition to translation defect may not deliver him fills and enriches.

If the speaker is ignorant, let the listener be wise In the absence of an English copy, this proverb is accompanied by its nearest equivalent can be given. But it is translated as If speaker is fool listener should be wise if it is done, its Uzbek quality will be preserved and it will be understandable to everyone. The same words to the saying of the butcher in the sorrow of oil, the goat in the sorrow of the soul The butcher grieves for bacon, and the goat - like for its life if given ok will be Daughter it's nice to have there is proverb English to the language Who has a daughter that has a whim is given to the peoples of Central Asia, especially the Uzbeks an English reader ignorant of its traditions may not fully understand it. English Parents of the bride may be capricious (they can expose their

own terms), there is no other option than to overturn it. Another way: the content of this proverb giver is another proverb to find must we think that

They are compatible with each other in terms of meaning and stylistic function, and in word order rarely suitable if number rarely difference they do lexicon content in terms of alternatives that differ. Most of them are national in form and content are international. They belong to a particular national language with their form if they confirm that they are a product of world culture and civilization with their content they show.

Pigeon's milk	Anqoning urug'i
Every dog is a lion at home	Har kim o'z uyida bek
All bread is not baked in one oven	Five hand even it's not
No pleasure without pain	Flower thornless can't be

Someone rare, precious dream by doing reached which cannot be thing the english

"Pigeon's property" (of a pigeon milk), Russians "Bird moloko" if they say Uzbeks

"Shut up seed » (legendary a bird egg) they say. Noble society representatives

Something rare, precious, unattainable is the British

"Pigeon's milk", Russians say "Ptiche moloko", Uzbeks

they say "anko's seed" (legendary bird's egg). Representatives of noble society

In the eyes of the British and Russians, they are considered "Blue blood" and "Golubaya krov", but in the imagination of Uzbeks, they are "Ok Suyak". Russians to figuratively express the futility of hiding an already well-known secret from people

If they refer to the proverb "SHila v meshke ne utonesh", Uzbeks are in this place

They use the proverb "You can't cover the moon with a skirt." The concept of "everyone is not the same" is figuratively expressed by the English as "All bread is not baked in one oven", and by the Uzbeks as "five hands are not equal".

It is known that every nation has its own beliefs, national characteristics, its own fantastic images, and examples of various district folktales.

The above aspects are also expressed in the proverbs and poems of the works of V. SHAKESPEARE. The reason for the possibility of translation from one language to another is that although the peoples of the world speak different regional languages, their laws of thought are the same.

The proverbs and sayings of V. SHAKESPEARE's era also embody the concepts that the life of their time was formed based on the people's thinking.

E. V. Kukhareva conducted research on Arabic and Russian proverbs and concluded that most proverbs have common themes and situations.

Paremiologists base this commonality in different ways: one group of scientists bases the similarity in proverbs on ethnic origin and kinship, other scientists say that it is the introduction and acceptance of new domestic and cultural relations, and the third group of scientists says that it is the result of historical development steps and They argue that there is a harmony of ideas.

The term "universality" is derived from the Latin word "universalis", meaning "common", and it covers the characteristics of almost all languages. Universals come in

two forms: deductive universals are language features that are found in all languages and are clearly expressed. These mainly include the use of different structural types of sentences; and inductive universals exist in almost all popular languages. In conclusion, he explains that the definition of proverbs should be suitable for all national cultures and satisfy them². For example: Love and cough cannot be hidden - Love and cough cannot be hidden and if you hide the sick, the fever will reveal even though the proverbs are characteristic of different cultures, that is, one is a language related to the English national culture and the other to the Uzbek national culture. Although there are combinations, the logical content in them is almost the same, that is, if you hide the sick person, the fever will be revealed. The universality of different languages and national cultures is clearly visible in the above proverbs.

K. Y. Alibekov emphasizes that nowadays proverbs are studied not only as a sample of folk oral creativity, but as a unit of linguistic culture. He compares the concepts of "health" and "hygiene" in Russian, Uzbek and Kazakh languages and comes to the conclusion that while the concepts of "health" and "hygiene" are a precious necessity in Russian culture, Uzbek and Kazakh in their language, these concepts are equated with wealth. It can be seen from the text that in the national culture of the three nations, this concept has almost similar meanings³.

K. Tumanishvili says that proverbs are the result of the historical thoughts of the nation, and he calls them the "autobiographical" memory of a certain group. Proverbs are examples of the national form and are located in harmony in the mind of the nation and on the basis of the national system of thought. This naturally shows the features of the ethnic group. And it is built as a result of genetic information⁴.

Therefore, many studies have been conducted on the possession of universal and national characteristics of proverbs. If universal features are manifested in the structure, monosyllabicity and multisyllabicity, and themes of proverbs, the reason for this is historical development, strengthening of international relations, and growth of universal values. National characteristics are a reflection of national character, national spirit, and are characteristics of a specific ethnic group. It is absolutely impossible to understand the essence and meaning of proverbs of a certain ethnic group without knowing the necessary aspects such as its place of residence, history and nationality.

Proverbs to be alert, to distinguish a friend from an enemy, to be humane, kind, sweet words, to be loyal, to value parents, relatives and friends, to respect the elders, to be kind to the little ones teaches to be: "If you walk with good, you will be pleased, if you walk with bad, you will be ashamed", "If you respect, you will be respected." Proverbs that call people to cleanliness and health are short and simple words, but they have a deep, profound meaning and are aimed at the same goal: "If your eyes hurt, restrain your hand, if your stomach hurts, restrain your lust." !", "A person is tougher than steel, thinner than a flower", "If you wish for health, don't say too much, if you wish for honor, don't say too much!" is one of our good spiritual heritages. Therefore, it is appropriate to decorate our conversations with proverbs containing wise thoughts so that it is easy for students to



understand them when instilling the idea of national independence into the minds of young people and raising them as a perfect generation.

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