

## NATIONAL-CULTURAL AND UNIVERSAL FEATURES OF PROVERBS IN ENGLISH AND UZBEK

*Boqiyeva Marjona Shuhratovna,  
English teacher of Bukhara Institute of Engineering  
and Technology Academic Lyceum*

**Key words:** grammar, proverb, Navoi, Lutfi, Zavqiy, comparing.

**Abstract:** This article examines the role of “proverbs” in English and Uzbek cultures. In this article several ideas about proverbs and their peculiarities have been done by famous writes and researchers. This article will be useful in my own research as I develop a clear theoretical framework for the role of proverbs in in English and Uzbek cultures.

### Introduction

A holistic whole of the spiritual culture created by the people is certainly the proverbs of that people. Primitive imagination and concepts in the depths of long history, the cream of life wisdom, characteristic of centuries - old observations-the experience of human thought. English and Uzbek folk Proverbs also arose as a derivative of scientific and artistic thinking, which was collected and established in such thousands of years, were spoken and spoken among the people, and were passed down from generation to generation as one of the best spiritual heritage. The best proverbs, created and used in the past, as an example of folk sages, are now also of great educational importance. Such proverbs and sayings constitute a valuable treasure of the spiritual wealth of every nation.

### Discussion and results

Poets and writers such as Alisher Navoi, Babir, Muqimi, Furqat, Lutfi have effectively used folk art to make it easy to fall into the people. Writer M.Gorky also praised the proverbs and said: "the greatest wisdom is in the simplicity of the word. Proverbs and sayings are short every time. They will have thoughts and sensations equal to the content of Whole-whole books”"

A deeper analysis of Proverbs and their study through the reflection of national and mine and universal values in different languages is an urgent problem of modern linguistics. By analogy, we can see that all languages in the world have their own characteristics, and it is this phenomenon that distinguishes different languages from each other. But it is known that language learners master a language that is foreign to them on the basis of a certain connection between the native language and that language. These languages converge under certain categories. These categories include grammatical categories, lexical-semantic categories, linguistic signs that resemble functional categories. Hence, generalizing categories provide universality in

languages. Against this background, since proverbs are a specific language unit found in each language, they also have something in common. About this G. L. Permiakov thinks as follows: the feat the same time, it will be difficult to find exactly the same similarity of proverbs in the turns given from a particular language to a second language. Then references are made to the comments or a second adequate option. It is much more difficult to find an alternative version of Uzbek proverbs in English or English proverbs in Uzbek, when there is a place for proverbs in this regard.

If the speaker is ignorant, then this proverb can be given with its closer equivalent, since there is no exact copy of the proverb let the hearer dano. But if it is translated as if speaker is fool listener should be wise, its Uzbek galorite will be preserved, and this will be understandable to everyone. The same words are best given to his proverb in the Butcher's oil sorrow, goat - soul sorrow, as well as to him in the Tomb of the butcher grieves for bacon, and the goat - for its life. If the proverb of having a daughter who has a flirt is given to English in the grave of Who has a daughter that has a whim Central Asian peoples, in particular an English reader who is unaware of the Uzbek traditions, may not understand it completely. There is no other measure but to overthrow him into English as Parents of the bride may be capricious (they can expose their own terms). Another way: we believe that it is necessary to find another proverb that provides the content of the proverb.

Suitable for each other in terms of meaning and stylistic task, rarely differ in number, alternative options that differ in terms of lexical content, if they are rarely suitable in word order. Many of them form national, are internationalized in content. They show by their form that they are the product of World Culture and civilization, with their content, if they affirm their belonging to a particular national language.

Pigeon's milk

Every dog is a lion at home

All bread is not baked in one oven

No pleasure without pain

A rarity, qimmatbaho, the British of what could not be dreamed of

"Pigeon's milk "(pigeon's milk), Uzbeks, if the Russians say" Ptiche moloko

they say "the seed of anqo" (the legendary bird egg). Representatives of noble society in the eyes of the British and Russians, Blue blood (Blue mine), Golubaya crow, is an "Ok bone" in the imagination of Uzbeks. Russians to figuratively express the ignorance of hiding a certain secret from people already known to everyone. If they refer to the proverb" SHila v meshke ne utanesh", then Uzbeks are in this place

They use the proverb" the moon cannot be closed with a skirt." The concept of" not all people are the same "is figuratively described by the British as" All bread is not baked in one oven "(not all bread is closed in one oven), Uzbeks say" not five-handed".

Anqoning urug'i

Har kim o'z uyida bek

Besh qo'l baravar emas

Gul tikansiz bo'lmas

The term "universalia "comes from the Latin word" universalis", which means" common", and it covers features in almost all languages. Universals appear in two forms: deductive universals – such linguistic properties that are found in all languages and are clearly expressed. These mainly include the use of different structural types of sentences; while inductive universals are present in almost all popular languages. In conclusion, he comments that it turns out that the definition of Proverbs should correspond to all folk cultures and satisfy them<sup>2</sup>. For example: Love and cough cannot be hidden – love and cough cannot be hidden, and if you hide the sick, the Fever will reveal Proverbs even if they are characteristic of different cultures, that is, one is language combinations related to English national culture and the other to Uzbek national culture, the logical content in them is almost the same, that is, if you Universals in different languages and national culture.

K. Y. Alibekov notes that nowadays proverbs are studied not only as an example of folk oral creativity, but as a unity of linguoculturalism. Having studied the concepts of" Health "and" hygiene "in Russian, Uzbek and Kazakh languages, he comes to the conclusion that if the concepts of" Health "and" hygiene " in Russian culture acquire a valuable necessity, then in Uzbek and Kazakh these concepts are equated with wealth. It can be seen from the point of view that in the national culture of the three peoples, this concept means almost close meanings to each other.

So much research has been done on the possession of universal and national characteristics of Proverbs. While Universal properties are manifested in the structure of proverbs, in one meaningfulness and multi-meaningfulness, as well as in their themes, the reason for this is historical development, the strengthening of international relations and the growth of universal values. National characteristics are the opposite of national character, national spirit, and are characteristics belonging to a particular Ethnos. Without knowing such necessary aspects of a particular Ethnos as place of residence, history and nationality, it is absolutely impossible to understand the core, meaning of his proverbs.

Proverbs teach to be kind, to distinguish a friend from an enemy, to be humane, kind, sweet word, faithful, to appreciate parents, relatives and friends, to respect adults, to be compassionate towards the little ones: "if you walk with good you will stay with Murad, if you walk with evil you will stay with shame", "if you respect you respect". Proverbs calling a person to purity and health are short and simple, but deep, with a thoughtful meaning and directed to the same goal " " Look, hold your hand, drink, hold your breath!", "Man – steel is hard, Delicate from a flower", " if you wish well, do not say much, if you wish for glory, do not say much!", Proverbs such as "your purity is your health" are among the best spiritual inheritances that are common in our people. Therefore, it is advisable to decorate and effectively use our conversations with proverbs, which include wise ideas that will be easy for students to understand when

instilling the idea of national independence in the minds of young people, educating them as a harmonious generation.

#### REFERENCES:

1. Пермяков Г.Л. Основы структурной паремииология. – Москва, 1988
2. Кухарева Е. В. Типологически-универсальное и национально-специфическое в арабских пословицах и поговорках. Ч.2.- М.: РУДН,2003.
3. Алибекова К. Е. Обучение трюкоязычных студентов медицинской лексике и пословицам русского языка с базовыми концептами “здоровье”, “тигеана”. – Ташкент, 2006.
4. Tumanishvili. The specific and the Universal in the Proverb Genre / Rustaveli Institute of Georgian Literature. Volume1, 2007.
5. Mirzaev T. O‘zbek xalq maqollari.- Toshkent: SHarq, 2012.
6. Yuldashevna, M. M. (2019). THE INTERPRETATION OF THE CONCEPT" KNOWLEDGE" IN ENGLISH LITERATURE. European Journal of Research and Reflection in Educational Sciences Vol, 7(10).
7. Maxliyo, M. (2019). REVIEW OF THE SCIENTIFIC TRANSLATION PROBLEM. So‘z san’ati xalqaro jurnali, 1(5).
8. Surmanov, S., Tuyevna Akobirova, S., & Alisherovna Rasulmukhamedova, U. (2020). PECULARITIES OF IMPLICITNESS IN ARTISTIC TEXT. Theoretical & Applied Science, 2, 158–161.
9. Dilsuz, Z. (2019). EFFECTIVE TEACHING OF THE ENGLISH LANGUAGE BASED ON THE COMMUNICATIVE-CUMULATIVE METHOD IN THE PROCESS OF EDUCATION USING MODERN TECHNOLOGIES. So‘z san’ati xalqaro jurnali, 1(5).
10. Bazarova N. et al. The basis of the word “heart” to become a poetic image //Journal of Advanced Research in Dynamical and Control Systems. – 2019. – Т. 11. – №. 7. – S. 982-991