

## **PROVERBS AND THEIR UNIVERSAL CHARACTERISTICS.**

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One of the factors that express the national values and culture of the nation, which show the identity of the nation, is the oral creativity of the people. Proverbs, one of the most important genres of folklore, are one of the most important topics studied in linguistics and folklore. The study and research of proverbs, which are one of the most important genres of folklore, and folk art in general, is of great importance today. This chapter of our scientific work aims to consider universal characteristics of Uzbek and English proverbs and their similarities and differences compared to other genres of folk art. We will also bring up the aspects of the study of Uzbek and English folk proverbs in linguistics and get acquainted with the theories of scientists who worked in this field. Folk proverbs, which arose as a unique phenomenon of language, philosophy and artistic creation, are a genre of folklore with a compact form, but deep content. Each of these artistic drops, which can show the beauty of our language, the elegance of our speech, the intelligence and logic of our thinking with amazing power, are a wonderful mirror of our people's centuries-old life experiences and everyday life. In this artistic mirror, his attitude to life, nature, man, family and society, socio-political, spiritual-educational, moral-aesthetic and philosophical views, in short, he and his identity are fully manifested. . For this reason, proverbs are very common and have been used for centuries not only in everyday conversation and conversation, but also in artistic, historical and scientific works, political and journalistic literature, and are still very popular today.

Proverbs are a widespread independent genre of oral artistic creativity as rare examples of folk wisdom. Conventionally, they can be called the rules of public etiquette. After all, proverbs are a phenomenon born from a very concise, concise, dense and figurative expression of the socio-political, spiritual-cultural, moral-philosophical views of the people tested in their life experiences over the centuries. Proverbs are not specially created, but arise as a judgment as a moral assessment of the conclusion born from life experience tested due to the requirements of certain conditions. They show that in the process of people's activities in various fields, they are the product of long-term life experiences, stable and unchanging, correct and truthful conclusions. Folk art has its own laws and principles of development. These features are studied by the field of paremiology of folklore studies. While conducting research on proverbs, we must turn to the field of paremiology. Paremia is a Greek word that means wisdom, proverb, wise saying. Paremiography deals with the collection, recording and publication of examples of folk art. In folklore, the genre of proverbs is a part of the folk creativity, as it is directed to wisdom, is very concise, concise and figurative. However, the genre of the proverb is not recognized as a separate literary genre until today, and it is seen as a small genre abstractly in the composition of folk prose and folk poetry.

A proverb is one of the genres of oral creativity with a concise and deep meaning, which was created on the basis of the experiences and observations accumulated by the people in the socio-economic, political and cultural life over many centuries. The term proverb is derived from the Arabic word - qawlun - to speak, to say, and is used for spoken expressions and phrases. Phrases and expressions that are said almost identically by everyone and are understood in the same way make up the genre of proverbs. So, folk proverbs consist of expressions and phrases that have a unique artistic form, perfectly embodying the conclusions, judgments and recommendations of the public about specific events and events. Uzbek folk proverbs are often proverbs, parables, proverbs, proverbs, sayings, proverbs, sayings of wisdom, words of wisdom, rebuke, sayings of elders, sayings of sages or sages, sayings of poets and sayings of fathers. famous among the people with his

terms. The term proverb is often used in scientific context. Proverbs are an international genre by their nature. There is no nation in the world that does not have its own proverbs. Because each nation leaves its life experiences to generations in the form of proverbs. That is why there are many proverbs that are close to each other in terms of content and form in the oral works of different nations. Because there are many similarities in the life and history of each nation, there are commonalities. In English, the term proverb is mainly expressed by the word "proverb". Sometimes in many literatures, we can give the concept of a proverb through the words: adages, dictums, maxims, mottoes, precepts, saws, truisms. Like Uzbek folk proverbs, English folk proverbs are one of the most widespread genres of English folklore. It often shows common aspects similar to Uzbek proverbs in terms of structure, study in folklore, and other aspects. When referring to folk proverbs, it is necessary to take into account their historicity. Because most of the proverbs used in our speech today are created in the past, and the limitations and conflicts in the people's psychology and worldview are clearly expressed. Therefore, it is necessary to collect folk proverbs and study their layers characteristic of different periods in nature from the point of view of consistent classification. For example, one of the Uzbek folk proverbs, "The rich feed the rich, the water flows into the stream", is difficult to understand at a glance, in which period of society and by which class of representatives. If the proverb is used in the speech of the working people, it serves the interests of this class or vice versa. Or if we consider the English proverb "A fool's bolt is soon shot". Translation of the proverb - the arrow of a fool shoots quickly. The Uzbek alternative version is "If you put a mind on a fool's head, he will remove it with his hand." Judging from the translation, we have no doubt that the proverb was created in the distant past. Because the "bolt" used in it, i.e. "bow arrow" is made in the past, during the war. So, the specific class function of proverbs is determined by their place of use in speech. But regardless of the period in which proverbs were created, they can be activated again in speech. With this opinion, we do not want to say that the proverbs "A rich man pours water into a rich man, water flows into a stream" or "A fool's bolt is soon shot" are not active in our speech today. In this case, we just want to say that the origin or creation of proverbs depends on a certain period and situation. Conditioned by changes in social life, the content of proverbs changes at various levels - narrowing or expanding. This fact itself shows that the proverb is directly connected with the life of society and people. So, proverbs play a key role in studying people's life, their past economic, political and cultural level of living. Indeed, proverbs objectively evaluate various socio-economic relations, ethical and aesthetic norms, religious ideas, household life and work style, love and hate, dreams and aspirations of the people.

The famous Russian writer L. N. Tolstoy said, "In every proverb, I see the image of the people who created this proverb," and this can confirm all the points we made above. Another important aspect of proverbs is their instructiveness. Proverbs always convey a lesson. But just as not every instructive thought becomes a proverb, there are several conditions for instructive thoughts to become proverbs. They are as follows:

- An instructive idea that becomes a proverb is that it has been tested in the life experience of the people for many years. Any idea tested by life experience can convince a person;
- The exemplary thought expressed in the proverb acquires a universal character, not only for an individual;
  - It is necessary to have a concise, perfect artistic form of the tested universal idea. Due to these reasons, folk proverbs are very slow to be created and forgotten. These features are realized in connection with the economic, political and cultural structure of society, the level of stability or instability of this structure. The admonition character of proverbs makes them more lively and powerful. For example: "A bad execute is better than none" from English is translated into Uzbek - to ask for forgiveness without wanting to, is better than not asking at all. As an Uzbek alternative, we quote the proverb "Get out of the snake's nest with a good word, and out of the Muslim religion with a bad word." As you can see, these proverbs give the meaning in the content of advice. That is, it means that a person should always be kind and kind. Both versions of the proverb have the same meaning. An important factor in the process of learning proverbs is its structure, how it is formed through syntactical units. According to the structure of proverbs, they are formed on the basis of one or several syntactic units. Proverbs consisting of one syntactic whole are usually considered to be one-part proverbs, and are often in the form of a figurative sentence. Uzbek and English folk proverbs are very similar in these aspects. We will try to prove our point through the following proverbs.

1. The absent is always in the wrong - O'zi yo'qning — ko'zi yo'q.
2. There is no accounting for tastes - Har kim suygan oshini ichadi.
3. Actions speak louder than words-Gap bilguncha — ish bil.

4. Advise none to marry or go to war-Har kimning niyati o'zining yo'ldoshi.

Most proverbs consist of two parts, one of which is illustrative, and the other of which is a conclusion:

1. After dinner sit a while, After supper walk a mile.
2. Qorning ochmasdan ovqat yegin, Qorning to'ymasdan qo'l artgin.
3. Art is long, life is short.
4. Ilmsiz — bir yashar, ilmli — ming yashar.

In the Uzbek language, there are sometimes proverbs with 4 components. However, 4-component proverbs are rare among English proverbs. Time teaches you, scolds you with a stick. If you don't know your lesson, it's a shame in the store. Multi-part proverbs tend to change relatively quickly compared to single-part 14 proverbs. The reason is that in some cases, the speaker of the proverb does not fully understand the meaning expressed in it or cannot remember what he heard, adding additional words or comments on his own, causing serious damage to the meaning or structure of the proverb. In such a situation, one of the words conveying the main idea in the proverb may be omitted. Therefore, speaking and listening to proverbs requires special attention and responsibility. can be used in According to the form of proverbs, they have prose and poetic structure. All asses wag their ears- A fool teaches wisdom. Proverbs such as barking dogs seldom bite - Barking dogs seldom bite are proverbs in prose structure. Among Uzbek folk proverbs, proverbs in poetic form are more common than English proverbs. Proverbs in poetic form have their own weight, rhyme and melody. If Oltovlon can take it, he will take it in his mouth. When Tortovlon is finished, it will be lowered from the top. In proverbs with a poetic structure, rhythmic-syntactic parallelisms, alliteration, rhyme and many other poetic tools are used to decorate the main idea with sonorous, melodious, dress. For example: I'm bad, comrade, I'm not good at work, comrade. I'm doing well, my friend, I'm doing well. This phenomenon is typical for Uzbek proverbs. Basically, in the vast majority of Uzbek proverbs, the participation of poetic devices such as alliteration and rhyme is often observed.

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