

Proverbs are a Collection of Wisdom from People's Experience

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On the subject of philology

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Abstract. *The history of the study of proverbs, their development and characteristics is indicated. Based on the analysis, the role of intercultural communication in the study of proverbs is revealed, the national-cultural aspects of French and Uzbek proverbs are revealed, and their structure, meanings, word order and lexical units are clarified.*

Key words: *folklore, tradition, proverbs, characteristics, culture, modernity, lexical units, heritage, intercultural communication*

Introduction

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 the extremely 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 the tested life experience due to the requirement of a certain situation. Let's say that the main condition of living in all the nations of the world is to eat and wear, and the material basis of this is to plant crops and ensure both material and spiritual opportunities by getting abundant harvest from it. When does tilling the land for planting increase its productivity? The answer to this question caused the emergence of the proverb "If you plow the land, plow it in the fall, if you don't plow it in the fall, plow it in the winter" as a moral conclusion of several centuries of farming experience. In addition, the experience in the life of the people has led to the same conclusions. As a result, proverbs with essentially the same content were created. For example, the Uzbek proverbs "Wheat-from-wheat, barley-from-barley" and "What you sow - s huni you reap" in Tajiks are "Gandum az gandum biroyad, jav zi jav" and in Russians "C h to pose y esh, togo i pojnesh" is used in French in the forms "Vous récoltez ce que vous semez". This situation may be the result of migration, which deepens the effect of mutual spiritual ties of peoples. Then it is not easy to determine in which language the proverb was

originally created. For this reason, it is reasonable to consider proverbs with the same content in different languages as logical and moral conclusions of life experiences related to similar aspects of the lifestyle of those peoples.

Methods

Proverbs were created in the form of stable and unchanging, correct and truthful conclusions of life experiences that have passed long-term tests in the course of people's activities in various fields. This situation greatly expanded and diversified the range of topics in proverbs. Consequently, all aspects of human life and livelihood have become a moral assessment in proverbs.

People's proverbs have been gradually passed down for many centuries, passed from generation to generation, from mouth to mouth, becoming more refined, becoming more in tune with the spirit of the times, and becoming deeper. The change in social life was also reflected in them. M. Kashgari's proverb "Osh totughi tuz" found in the work "Devonu Lug'otit Turk" is lexical and syntactical in the form of "The taste of soup with salt" due to the activation of Arabic words in the Turkish language after the Arab conquest. It began to be used with a change. In this, the Arabic word "tam" replaced the Turkish word "totuq" and with the help of the auxiliary "bilan" ensured that the proverb lived in a new transformed form. In the past, the proverb expressing the teacher-disciple relationship, "A disciple who sees a master, is in trouble, and a disciple who has not seen a master, is in every position" once consisted of two parts. In this case, the master will force the apprentice to learn the secret of his trade in order to extend the period of free service in his household, or willy-nilly, the apprentice will not be limited only by his master's instructions, but will carefully study the work of other masters. He was mastering the secrets of skill based on observation. In the first part of the proverb, *ana s hu* is expressed as a moral lesson, while in the second part, the lack of training and education of a person who has not seen a master, that is, a student who has not learned a trade, is cut in every status. Over time, due to changes in the relationship between teacher and student, the first part of the proverb was dropped, and the proverb became more condensed.

In the proverbs, the moral views, attitudes, spirit and thinking of our ancestors can be felt. In Uzbek folk proverbs, the wise character of the Uzbek people, their historical fate, mentality, tolerance, generosity, justice, thirst for knowledge, hard work, creativity, hospitality, family life, childhood, childhood, hospitality, correctness, His love-loyalty, enthusiasm, support, enthusiasm, joy, suffering, anger towards his enemies, unique customs and traditions are clearly reflected. Through proverbs, people teach future generations about their life experiences.

Proverbs are said in a certain situation, in connection with a certain event, either before starting a thought, or in the process of expressing a thought, or in order to conclude a thought. Although it is said by both young and old, the older generation, who have more life experience, are more active in their speech. Proverbs can be said in the course of work, in casual or serious discussions, and at weddings. By adding a proverb to each sentence, the impact of the speech is increased based on proving, confirming or denying the idea. Such a speech does not leave the listener indifferent, quickly affects his feelings, awakens his thoughts, ensures that he comes to fair conclusions and makes judgments. The essence of proverbs as a moral judgment can be seen in *s hun*, because proverbs move from judgment to experience.

It is natural that a single judgment expressed in proverbs evokes a different experience or thought in each listener. But all come to the same conclusion.

Proverbs are a phenomenon between oral artistic creativity and philosophy, and no one can deny the verdict expressed in them. Because such a verdict has been repeatedly tested and confirmed in life experience over the centuries, and then, the same characteristic because of this, it became

the wisdom of history and acquired a motivational essence. Therefore, it is usual for the listeners to accept the ideas in the proverbs without objection, without any resistance or explanation.

meaning of proverbs, the listener must first of all learn the history, outlook, customs, religious beliefs, geographical environment of the country where the people live, animals and he must know the world of plants and climatic conditions thoroughly. Because each proverb is an independent encyclopedic work, based on which concepts related to the knowledge created by a person are intermingled.

Although proverbs are compact in form, they have high imagery according to their art. In them, the thought is simple, natural, fluent, smooth and artistic, and the need for effective expression required the use of images of various things, animals, plants and events to express the ideological and artistic intention. As a result, positive or negative events in life, human relationships were morally evaluated and judgments were made by means of symbolic images.

According to the structure of proverbs, they are formed on the basis of one or several syntactic units. Proverbs consisting of one syntactic whole, usually one-part proverbs, are often found in the context of a sentence: "A woman knows a woman's language", "Give strength to an arghamchi", "There is no husband who sells his homeland", "A gem does not lie on the ground", "Bury the owner of a bad dog", "Learn work from a worker" and so on. Proverbs consisting of many syntactic units are called multi-part or complex proverbs. Such proverbs consist of statements of similar or contradictory ideas. Most proverbs consist of two parts; one part has a descriptive essence, and the second part consists of a conclusion: "Keep your mouth shut when you don't speak, when you go to a guest, your lust", "The song of a nightingale is a flower, the treasure of love is a language", "Wheat is not your bread, wheat is straw" In hundreds of proverbs such as "It's good to burn oil, it's good to burn it", "If you are sick with faith, you will get well if you hope", the second part is a percussive and represents the main fertilizer.

Multi-part adverbs are more prone to change quickly than single-part adverbs. Because in some cases the speaker of the proverb does not understand the meaning expressed in it or cannot remember what he heard, adding additional words and comments can cause serious damage to the meaning or structure of the proverb. In such a situation, it is out of the question to drop one of the parts that conveys the main idea in that proverb. Therefore, telling and listening to proverbs requires special attention and responsibility. Otherwise, due to carelessness, the original meaning of the proverb may be damaged, it may be passed on to future generations in a wrong interpretation, and it may be used in an illogical sense.

Also, the speaker of the proverb must first of all carefully assess how well the proverb fits the logic of the thought he is expressing, the current conditions, time, and essence of reality. Otherwise, the proverb will become a patch on a new garment.

Conclusion

In proverbs, the means of artistic language serve to concisely and figuratively express the thought, to quickly evoke an experience in the heart of the listener. In this respect, the occurrences of synonymy and antonymy in proverbs attract attention. Among proverbs, although the form is different, the content is the same, and there are many examples that form synonymous lines. This is based on the series of motives. The moral motive of the proverb "Know the big as big, the small as small" is "Don't touch the big one - you will cry, don't touch the small one - you will cry", "When the big one is shy, it will touch the small one", "Let the big one stand in his big one, the small one in his small one", "Treat the big one like an adult" It found its reflection in dozens of proverbs such as "I, small-small", "Big respect, small-compassion" and created a series of synonyms. Proverbs of this type can be considered conditionally synonymous proverbs; they are usually given within a subject when classified according to content.

There are different ways of classifying proverbs. In particular, grouping or classification in alphabetical order, topics, synonymy or antonymy, according to etymology, literal or figurative meaning, and according to the social period in which it was created - chronology has become a tradition. But for now, the classification of Uzbek proverbs according to the alphabetical order and topic of the two-volume "Uzbek folk proverbs" (1987) and the multi-volume "Uzbek folk art" column "Uzbek folk proverbs" (1989) and "Uzbek folk proverbs" (2003) and, according to their etymology, were used in the compilation of the collections "Hikmatnoma" (1990) and "Treasure of Meanings" (2003) by Sh. Shomaqsudov and Sh. Shorahmedov.

So, proverbs are the key to people's aphoristic thinking, and are a popular and widespread genre. In them, all aspects of a person's relationship to nature and society are evaluated in the manner of moral and philosophical judgment. Proverbs serve as a spiritual bridge in passing down the life experiences of our ancestors, accumulated over the centuries, and serve to connect generations to each other.

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