

ENGLISH AND UZBEK PROVERBS AND THEIR SYNTACTIC ANALYSIS

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Annotation: The article dedicates the syntactical analysis of English and Uzbek proverbs and describes proverbs in different systematic languages that are similar in form and meaning. It also widely discusses the differences between them and provides information about linguistics of Uzbek and English folk proverbs closely with the theories of scientists who have worked in this field, citing the aspects of study after getting acquainted with the unique aspects of proverbs in English and Uzbek, the way of creation.

Key words: Uzbek proverb, English proverb, research on, formal similarities, compare and analyze, semantically, syntactically proportional, languages, simple colloquialisms, complete sentence, alternative proverb, national character, relationships and communication.

One of the factors that indicate the identity of the nation, representing national values, the culture of the people is folk oral creativity. Proverbs, one of the most important genres of folk oral work, are one of the most important topics studied in linguistics and folklorology. One of the most important genres of folklore, proverbs, in general, the study, research of folk art, are of great importance today.

Proverbs that are artistic expressions of conclusions from the experience of folk life. Folk paremic creativity has its own laws and principles of development. These characteristics of it are studied by the area of paremiology of folklorology. Research on Proverbs since, at this point, we are obliged to turn to the field of paremiology.

The word "proverb" comes from the Greek word - paroimía (parema). Paremiology is a branch of literary criticism that studies and systematizes the history and theory of proverbs. Paremiography is the science that is responsible for collecting, recording and publishing proverbs. [8,41] Paremiography dates back to ancient times. Even the ancient Greek philosopher Aristotle was credited with the first records of proverbs. Greek, Alexandrian and Roman scholars were involved in the recording of proverbs. In 1500, Erasmus of Rotterdam published a collection of ancient proverbs "Adagia"; later scientists continue the work of collecting and studying ancient proverbs.

Proverbs have been accumulated by the people for many centuries in the socio-economic, political and cultural life, oral creativity with a concise, deep content, created on the basis of experiences and observations is one of the genres. The term proverb is derived from the Arabic word "qawlun" - to speak, to say. It is applied to the expressions and phrases. Almost the same is said by all understandable phrases and expressions mainly form the genre of proverbs.

Despite the fact that the oral creativity of different nationalities is similar to each other in many ways. People's proverbs reflect the past, culture, customs and daily life of that people. If we compare and analyze Uzbek and English proverbs, they have spiritual and partly in terms of formal similarities as well as differences.

When we analyze English and Uzbek proverbs syntactically, we come across the following scene:

1. There is an alternative proverb to the Uzbek proverb in English, both in terms of form and content.

For example, One swallow does not make a summer.

Alternative: There is no summer with one flower.

In these proverbs, "One swallow" and "Bir gul" are both possessive clauses is coming at the beginning. Other parts of the proverb complement each other. Both proverbs. It is a simple sentence in terms of structure, the main components of which are the same.

2. In English, it can be an alternative to the Uzbek proverb, not in form, but in content. It is noticeable that there is a proverb.

For example, every country has its own customs.

If we translate this proverb literally, it means: "Each state has its own custom." The alternative in Uzbek language is: "Every flower has its own colour, every country has its own color."

If we compare these proverbs, despite their semantic compatibility, when we analyze syntactically, the proverb in English is in the form of a simple sentence, and its alternative in Uzbek is equal we can observe that it is a connected sentence.

3. There may be a proverb in English that corresponds neither in form nor in meaning to an Uzbek proverb. For example: The lion is not so fierce as he is painted. The translation of this proverb in Uzbek is as follows: "The lion is not as scary as in the picture". The alternative version in Uzbek is: "He looks like a coward". Analysis of the proverbs quoted above if we do, we will notice that they are neither semantically nor syntactically proportional possible. When we analyze English and Uzbek proverbs syntactically, their structure is in the sentence

Although the tasks are not proportional, they complement each other in terms of the examples we have given above we can prove. Also, the structure of two-part sentences is meaningful in all languages are consistent with each other. Visible differences when observing the models of simple common sentences can be noticed.

For example: There are wheels within wheels. The alternative of this proverb in Uzbek is as follows: "Cup, cup under the cup".

When we analyze proverbs in two languages, despite the fact that both of them are simple colloquialisms, English the existence of both parts of the proverb in the language, i.e. wheels and participles (there are)we will witness. In contrast, the alternative in Uzbek language has only possessive is participating in the sentence, that is, the proverb is in the form of an incomplete sentence.

Most of the English folk proverbs composed of adverbs are translated into Uzbek in the form of a simple sentence, or given in the form of a connected sentence. For example: He that never climbed never fell. The alternative of this proverb in Uzbek is accepted as: "You can't be a sniper without mistakes."

As we can see, the proverb formed from the adverb in the Ingiz language is expressed in the form of a simple sentence in the Uzbek language is happening. Or:

Who has never tasted bitter, knows not what is sweet.

If we pay attention to this proverb, we can refer to it in the Uzbek language "Until you taste bitter, The proverb "you can't appreciate the sweet" is an alternative option. In this case, the content is in English.

A proverb consisting of a conjunction followed by the owner is in the Uzbek language in the form of a conjunction without a conjunction is meeting.

It is known that most of the folk proverbs consist of two parts. In the first part of the proverb usually the main goal is expressed, and in the second part it is either the reverse form of the previously expressed idea, or a result from the first idea or an analogy to the idea in the first part is given. And this strengthens the educational value of the proverb. For example:

Ask no questions and you will be told no lies. (If you want health, don't eat a lot, if you want honor, don't say a lot.) The famous folklorist scientist S.G. Lazutin's "Rhymes in proverbs are not taken by chance, rather, they are invented, specially created. Usually, the most important words in proverbs are rhyming acquires a state." - his opinion also defines the structure of proverbs from the point of view of education it shows once again that it calls for maturity.

Proverbs reflect the culture of people and the customs of life. All the distinctive features of the national character of the British are highlighted we have selected proverbs in which they are reflected: The main dignity of human nature for modern Englishmen is self-control. They believe that the better people know how to control, the more worther they are. According to them a person should remain imperturbable in good and bad luck, in joy and in sorrow, at least outwardly. Inner self-control is the highest degree perfection: *When angry, count a hundred*; "Not is not fit to command others that cannot command himself"; "Whoever does not govern himself, he does not mind the other instruct"; "Anger and haste hinder good counsel". [13]

Many researchers adhere to the point of view that the national character can change as society develops: both peoples and national characters change, like people with age, while maintaining their core unchanged (this unchanging core in the national character is the deep layers psyche characteristic of a given ethnos, and which are nothing more than a constant basis of the national character. [4,336] "The basis of the national character is the usual norms of interaction between people, due to the type of society in which the nation lives." Thus, the national character is a component of the mental make-up of a nation, a structured unity of the most stable features of behavior and psychology inherent in the majority of representatives of a given nation. It is expressed in the specific features of individual and group behavior, moods, ways of mastering the world, observing traditional norms of existence, relationships and communication. The national character embodies the unity of historical, socio-cultural and biological factors that influence the life and continuity of generations of the nation. The proverb is crystallization of human wisdom, embodied in language, hailed as the "national mirror" or "living fossil of the language". The content of proverbs includes all aspects of social life. [5,289] In a certain sense, as an important component of the language, proverbs have become encyclopedia for people to

understand their lives and organize their behavior. They reflect the culture of people and the customs of life.

We see that proverbs have a deep meaning, the wisdom of a hard-working people, national tradition, a long century of life experience, opinion about nature and social phenomena, assessment, work results are embodied. That's why for proverbs refer to eternity.

Based on the analysis it seems that proverbs affect all phenomena of reality, reflect the life and attitude of the people in all its diversity, they become sources of transmission of everyday, social, philosophical, religious, moral, ethical, aesthetic folk views. The main function of proverbs is to form an assessment of the people of objective phenomena of reality, thereby reflecting the worldview of his representatives. As a result of analysis and comparison of modern dictionary definitions, we found the following. In the follow-up of the dictionary edited by SI Ozhegov, the appearance is determined through the adjacent concepts of the outer, the external appearance: the appearance is the same thing that the outer; The outer is an external appearance and facial features. In turn, the appearance is an outlook, outline, the externality. In the concept of the appearance of R.S. Nemov also includes three groups of elements, but according to slightly different criteria. First group of elements appearance - physical appearance. These are the forms and features of the face, the proportions of the figure, skin color, hair, eyes - everything that a person is given by nature. The second group - these are movements, gait, posture, postures, gestures, facial expressions, i.e. so called functional signs, what is manifested in action. Third group elements - appearance design: clothes, hairstyle etc, i.e. those additional to natural elements, on which the human perception. In the linguistic photograph of the world, an individual notion of as a dynamic, energetic being performing three specific kinds of movements - physical, mental and speech [7,12]. An individual seems as a thinking, feeling and acting subject. All these areas of human exercise are interconnected and in a certain way structure of human character.

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