

## **PROVERBS AND SAYINGS DENOTING MORAL VALUES IN THE ENGLISH AND UZBEK LANGUAGES**

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### **ABSTRACT**

The purpose of this article is to investigate proverbs and sayings expressing senility and youth by various language units like words, phrases, proverbs sayings and quotation. Proverbs and sayings expressing senility modern English and Uzbek was researched through the dissertations and various works and we also tried to give new thoughts about the theme and give some more proper answers related to the theme in current paper. The problems of linguo didactics in teaching the theme under discussion are considered and investigated as it was weak-point of some works..

**Key words: Universal proverbs, Regional proverbs, Local proverbs, loan proverbs, actual proverb, semantic realm, historical growth.**

A proverb is a short phrase that conveys wisdom or truth. It’s usually based on intuition or personal experience. Proverbs have the effect of expressing wisdom as self-evident. Several versions of the same adage can be found and several individuals True proverbs are proverbs that have been passed down from generation to generation. It may have been passed down mostly by word of mouth, or it may have been written down. Every language has its own stock of proverbs, and proverbs in one language today reflect every age and time. It contains keen observation of everyday life, constitute popular philosophy of life, and provide an insight into human behavior and character. Another feature of a proverb is that the speaker quotes a traditional item from the community’s folklore. As items quoted from this stock, proverbs have the authority of time-tested wisdom, and the speaker can draw on this authority.

Pobota identified three types of proverbs as:

1. Universal Proverbs – on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but of the expression, the wording is also identical or very similar. These are the mainly simple expressions of simple observations became proverbs in every language.

2. Regional Proverbs – In a culturally related region, on the pattern of loan-words- many loan- proverbs appear beside the indigeneous ones. A considerable part of them can be traced back to the classical literature of the region’s past, in Europe the Greco- Roman classics, and in Far East to the Sanskrit and Korean classics.

3. Local Proverbs - In a cultural region often internal differences appear, the classic (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Uzbek languages.

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen.

The analyses of proverbs showed that, the structure of English and Uzbek proverbs mainly partially corresponds: Measure thrice before you cut once -*Yetti o‘lchab bir kes*; A man can only die once — *Bir boshga bir olim*; Every bean has it’s black —

*Har zog‘da bir dog‘*; The moon is not seen when the sun shines — *Yetmish yulduz yarim oyga tanimas*;

Complete correspondence of proverbs with numeral component is rarely observed:

*Two heads are better than one — Bir boshdan ikki bosh yaxshi; There are two sides to every question- Har yaxshida bir ammo bor, Har yomonda bir lekin; Two of a trade never agree — Ikki qochqor kallasi bir qozonda qaynamas; Have more brains in one’s little finger than one has in his whole body-Yuzta axmoqdan bitta aqlli zor;*

*Two blacks do not make a white — Ikki yomon qoshilsa keng dunyoga sig‘ishmas; and others.*

In most cases the structure of English and Uzbek proverbs containing numerals do not correspond, absence of correspondence is often observed: *As a hen with one chick — Hovliqqanga sichqon teshigi ming tanga; There is not an ounce of love in a thousand pounds of law — Qozilashgan qarindosh bolmas; All covel, all lose-Ikki kemanding boshini ushlagan g‘arq boladi; An ass between two bundles of hay — Ikki quyoning ketidan quvgan ikkalasidan ham quruq qoladi;*

Summing up, we can say that both English and Uzbek languages are rich in proverbs, the Uzbek proverbs contain more numerals than English ones. Proverbs have traditionally been the most lively and stable aspect of national languages, capable of contending with the sayings and aphorisms of great philosophers. The picturesqueness of the proverb and sayings national ideas, as well as national characteristics, were more vividly portrayed character. Proverbs and sayings are a type of folklore paper that is short but full of wisdom. Deep in the significance by their actions, they express the sentiments of a large number of individuals. Functions that are social and ideal. Some proverbs and sayings are included in this category. Some aspects of people’s culture and historical growth the semantic realm of proverbs is vast, and it is impossible to confine it.

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