

REFLECTION OF NATIONAL CHARACTER IN PROVERBS AND SAYINGS OF THE ENGLISH LANGUAGE

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Abstract: *This article examines the national-cultural and universal features of English proverbs in two languages. This article presents the conclusions of famous writers and scientists in their work on proverbs and the place and meaning of proverbs in human life. When we studied proverbs in different languages comparatively, we found differences and similarities between them.*

Keywords: *proverb, grammar, comparison,*

INTRODUCTION

The whole of the spiritual culture created by the people is, of course, the proverbs of this people. Let's take the verbal or oral monument of each nation, in which we see remnants of human mental experience-myths, primitive ideas and concepts deeply rooted in the memory of Bani Bashar, the cream of life wisdom generated by centuries of observation. English and Uzbek folk proverbs, collected and polished over thousands of years as derivatives of scientific and artistic thinking, are told and improved among the people and passed down from generation to generation as one of the best spiritual legacies. The best proverbs created and used in the past, as an example of folk sages, are still of great educational importance. Such proverbs and sayings constitute a precious treasury of spiritual wealth of every nation.

LITERATURE ANALYSIS AND METHODS

In the process of analyzing this article, the methods of logic, historicity, consistency and objectivity of scientific knowledge were widely used. A brief analysis of the national-cultural and universal features of proverbs in English and Uzbek is carried out. Permyakov G.L. Fundamentals of structural paremiology, Kukhareva E. V. The textbook entitled typological-universal I national - specific V Arabic proverbs and sayings is defined as a methodological resource.

DISCUSSION AND RESULTS

The study of proverbs through their deeper analysis and reflection of national cultural and universal values in different languages is becoming an urgent problem of modern linguistics. If we study the comparison, we will see that all languages of 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 foreign language based on a certain connection between their native language and this language. These languages are grouped into specific categories. Such categories include grammatical categories, lexico-semantic categories, and linguistic features

similar to functional categories. Therefore, generalizing categories provide universality in languages. In this sense, since proverbs are a special linguistic unit found in every language, they also have a common feature. G. L. Permyakov argues about this as follows: the property of generalizing circumstances, i.e. combining the same or similar circumstances, is found in proverbs of different peoples. This uniformity of proverbs ensures universality and in many cases acquires a special logical meaning. It follows that the notorious world is connected with world civilization, it is completely wrong to say that it belongs to only one nation. The universality of proverbs is the main aspect of paremiology, generalizing similar and identical cases in proverbs and occurring even in unrelated languages, despite their history, ethnicity.

It should be noted that in the forms of many proverbs in different languages, both in form and meaning, or in the general functions that they perform, similarities can be found.

When the speaker is ignorant, the listener can give this proverb with its closer equivalent if an exact copy of the proverb "be given" is missing in English. But if it is translated as If Speaker is a Fool listener should be WISE, its Uzbek flavor will remain, and it will be clear to everyone. The same can be said about the proverb "the butcher in the oil sadness", "the goat in the sadness of the soul". When the proverb Who has a daughter that has a WHIM is translated into English by the tribe Who has a daughter that has a whim, the peoples of Central Asia, especially the English reader who does not know Uzbek customs, may not fully understand it. There is no other choice but to translate it into English as Parents of the bride may be capricious (they can express their own terms). Another way: we believe that it is necessary to find another proverb that gives the content of this proverb.

They fit each other in meaning and stylistic task, rarely coincide in word order, rarely differ in number, alternative variants differ in lexical content. Many of them are national in form and international in content. They confirm their belonging to a certain national language in form, and show in content that they are a product of world culture and civilization.

Proverbs teach to be sympathetic, to distinguish a friend from an enemy, to be humane, kind, sweet word, to be faithful, to appreciate parents, relatives and friends, to honor adults, to be sympathetic to the little ones: "if you walk with good, you will walk with good, to Murad, if you walk with bad, to shame", "if you respect, you will respect".

Proverbs calling on a person for cleanliness and health are short and simple in wording, but deep, thoughtful in meaning and aimed at the same purpose: "keep your hand in the eye, drink it hurts, eat your soul!", "Adam - Steel hard, Flower thin", " if you wish Sihat, don't wish much, don't wish izzat, don't say too much!", Proverbs like "your purity is your health" are common in our people and are one of our best spiritual legacies. Therefore, in the absorption of the idea of national independence into the

minds of young people, in the upbringing of them as a harmonious generation, it is advisable to decorate and effectively use our conversations with proverbs that contain wise thoughts that it is easy for students to be understood.

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