

Proverbs as an Artistic Publicistic Genre

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Abstract – The article identifies the theoretical issues, laws and principles of proverbs in English and Uzbek, identifies the features of the use of the term "proverb" in folklore and linguistics, cites different and similar aspects of proverbs from other genres of folklore, to describe the interdependence of language and culture in the analysis of alternatives in English and Uzbek folk proverbs, to make similar comparisons and differences in Uzbek and English languages by making a comparative analysis of proverbs expressing the English and Uzbek folk mentality data on the study are given.

Keywords – Proverbs, Paremiology, Genres of Folklore, Semantic Features, Cultural and Literary Heritage.

I. INTRODUCTION

As the first President I.A. Karimov noted, today our country needs qualified personnel, including qualified translators and qualified foreign language teachers. Therefore, on the basis of the "National Training Program" new national programs, textbooks, manuals for schools, lyceums, colleges and universities have been created and are being created.

Attitudes towards cultural and literary heritage in Uzbekistan today have changed and renewed. As a result of the initiatives of President Shavkat Mirziyoyev, the attitude of the younger generation to books has changed significantly, in particular, the love of world literature, ancient literature, Uzbek folklore.

II. LITERATURE REVIEW

Proverbs are short, often poetic words of wisdom, expressions of the wisdom of the people, born of the experience of human life, which have a very concise, mature and thoroughness differs from genres. A.M. Gorky praised the role of folk proverbs. "The greatest wisdom is the

simplicity of the word," he wrote. Proverbs and songs are always short. They have thoughts and intuitions that are equal to the content of whole books. Here the scientist evaluates the formal forms and content of proverbs and songs and equates them with each other. But we shouldn't think of songs and proverbs as genres with the same characteristics.

III. ANALYSIS

In lyrical genres such as song, yor-yor, and olan, reality is expressed against the background of a person's experiences, while in folk proverbs, conclusions about these experiences are expressed succinctly. Hence, in lyrical genres the aspiration from experience to judgment and in proverbs from experience to judgment leads. While epic genres, such as folk tales, fairy tales, myths and legends, anecdotes, and the actions and experiences of colorful characters, are reflected in proverbs, the conclusions of reality are expressed through judgments. Hence, the article is not about the course of events, but about the conclusions and judgments in them. Consequently, in epic genres the direction is from action and state to judgment, while in proverbs the direction from judgment to action and state is predominant. From the two

features mentioned above, it is clear that in short sentences, the description of the world experience includes events that can be found in great epics. In other words, a huge amount of work can be created through the real-life facts in the content of each article. Among the genres of folklore there are genres such as proverbs, riddles, which are close to the proverbs in terms of size, appearance and style of expression of reality, and due to the many similarities between these genres, it is difficult to understand the differences between them can live. Today we can face these problems in the folklore of all nations. We encounter this problem in English as well as in Uzbek. That is, proverbs, sayings, and riddles are closely related folk genres. Like Uzbek folk proverbs, English folk proverbs differ from proverbs and riddles in the following ways. These are:

- In a proverb, the idea is expressed in the form of a clear, complete conclusion, a concise sentence. The proverb does not express the whole idea. Although the form of the riddle is close to the proverbs, the way of reflecting the reality differs from the proverbs, mainly by expressing the idea in a mysterious way.

At a glance, there is a clear difference between proverbs and riddles. But it's a little harder to tell the difference between a proverb and a saying. Along with proverbs, proverbs are used in folklore. You need to know the difference between these two terms. Adages are different from proverbs. An adage is a kind of figurative expression used in a figurative sense. An adage consists of phrases that change their meaning. For example,

The tongue of the blind and the dumb

The mind is a tongue for the blind, and the eye is a tongue for the dumb.

Analyzing this proverb, it is judged that a blind person finds his way if he is smart, i.e. a wise person can always find his way. But

"Press the iron in the heat"

there is no clear and complete sentence. It is a metaphor, in a figurative sense, that it is necessary to do the work on time. Proverbs are hardened as figurative expressions.

- No exemplars or judgments are expressed in the riddle. Maybe there's a thought or an object in the riddle.

For example, if we look at the riddle *"I kicked - I climbed the tree"*, it contains the object *"stirrup"*. The implication is that there is no similarity between riddles and proverbs other than a formal affinity. A similar situation can be observed in English folk proverbs. For example,

"There is no place like home"

The proverb says that the house where he was born and raised is more valuable than gold. The article contains a complete sentence and a clear conclusion. One of the English proverbs

"Build one's house upon the sand"

Means *"building a house on sand."* If we analyze it in a figurative sense, it means *"to fill someone's heart with empty nuts."* Obviously, proverbs do not represent complete sentences like proverbs. Or from riddles

"It's running night and day, but it never runs away"

The riddle asks for something that works around the clock, the *"clock."* The puzzle states that the watch is working non-stop and no judgment or conclusion is given.

- Proverbs are dominated by the expression of a particular sentence in a logical sequence, in a sharp polarity. Therefore, in the proverb, reality is assessed either consistently positively or sharply negatively. There are also two logical centers in each proverb because the idea is expressed in sharp polarity. These centers are either similarized, compared, or completely contradicted in content.

For example, in the English article *"Ko'p gapirma, ko'p ishla"*, *"Do not talk too much, do too much"*, good and bad qualities are expressed by contrasting.

- Proverbs can only be used figuratively, if they can be used both figuratively and figuratively.

IV. DISCUSSION

In English, the term *maqol* is usually expressed by the word *"proverb"*. Sometimes in many literatures: *adages, dictums, maxims, mottoes, precepts, saws, truisms*, we can also give the concept of a proverb. Like Uzbek folk proverbs, English folk proverbs are one of the most common genres of English folklore. It often has general features similar to Uzbek proverbs in its structure, study in folklore, and so on. When referring to folk proverbs, one must take into account their historicity. Because many of the proverbs used in our speech today were created in the past, they are a clear expression of the limitations and contradictions of folk psychology, worldview. Therefore, it is necessary to collect folk proverbs, to study their layers in nature from the point of view of consistent class. For example, it is difficult to understand at a glance when one of the Uzbek folk proverbs was uttered in which period of society and by which class.

"The rich looks at the rich, the water flows into the river"

If the proverb is used in the speech of a working people, it serves the interests of that class, or vice versa. Or look at the English proverb:

“A fool’s bolt is soon shot”

The translation of the proverb is that *a fool’s bow is shot quickly*. An Uzbek alternative: *“Ahmoqning boshiga aql yopishtirib qo’ysang, qo’li bilan ko’chirib tashlaydi”*. If we look at the translation, there is no doubt that the proverb was created in the distant past. Because the "bolt" used in it, it seems, was created in the past, during the war. This means that the specific class function in proverbs is determined by where they are used in speech. But no matter when the proverbs are created, they can be revived. By this we do not mean that the proverbs **"The rich looks at the rich, the water flows into the river"** or **"A fool’s bolt is soon shot"** are not active in our speech today. In this case, we want to say that the origin or creation of proverbs depends on a certain period and situation. Due to changes in social life, the content of articles changes at different levels - narrowing or widening. This fact alone shows that the proverb is directly related to the life of society, the life of the people. Thus, proverbs play a key role in the study of people's lives, their economic, political and cultural life in the past. Indeed, proverbs objectively assess different socio-economic relations, ethical and aesthetic norms of the people, religious beliefs, way of life and work, love and hate, dreams and aspirations. The famous Russian writer L.N. Tolstoy once said, **"In every article I see the image of the people who created this proverb,"** and this confirms all of the above. Another important aspect of proverbs is that they are exemplary. Proverbs always say an exemplary thought. But just as any exemplary thought is not a proverb, there are a number of conditions for exemplary thought to become a proverb. They are as follows:

- An exemplary idea that becomes a proverb is that it has been tested in the life experience of the people for many years. Any thought tested in life experience can be convincing;
- The exemplary idea expressed in the proverb has a universal character, not only for the individual;
- The tested universal idea must have a concise, perfect artistic form.

It is for these reasons that folk proverbs tend to be created and forgotten very slowly. These characteristics are realized in relation to the economic, political and cultural structure of a society, the degree of stability or instability of that structure.

The instructive nature of the proverbs makes them more vivid and powerful. For example: "A bad excuse is better than none" in Uzbek - to apologize reluctantly is better than not apologizing at all. As an alternative to the Uzbek version, we cite the article *“Yaxshi gap bilan ilon inidan chiqar, Yomon gap bilan musulmon dinidan”* (Get out of the snake's nest with a good word, get out of the Muslim religion with a bad word). Clearly, these proverbs have a very instructive meaning. That is, a person should always be sweet-spoken and well-spoken. Both versions of the proverb have the same meaning. An important factor in the study of proverbs is how they are structured and how they are formed through syntactic units. Proverbs are based on one or more syntactic units. Proverbs that consist of a single syntactic whole are usually considered to be one-part sentences and are often in the form of sentences. Uzbek and English proverbs are very similar in this respect. We will try to prove our point through the following proverbs.

- *The absent is always in the wrong- O'zi yo'qning — ko'zi yo'q.*
- *There is no accounting for tastes -Har kim suygan oshini ichadi.*
- *Actions speak louder than words-Gap bilguncha — ish bil.*
- *Advise none to marry or go to war-Har kimning niyati o'zining yo'ldoshi.*

Most articles are in two parts, one of which is illustrative the second part consists of a conclusion:

- *After dinner sit a while,
After supper walk a mile.*
- *Art is long, life is short.*
- *Ilmsiz — bir yashar,
Ilmli — ming yashar.*

There are sometimes 4-component proverbs in Uzbek. But English 4-component proverbs are rare among the articles.

- *Zamon seni o'qitar,
Tayoq bilan so'qitar.
Sabog'ingni bilmasang,
Do'konda bo'z to'qitar.*

All asses wag their ears- multi-part articles are more prone to change than one-part articles. The reason is that in some cases, the proverb's inability to fully understand or remember what it means can result in serious damage to the content or structure of the proverb due to the addition of additional words or comments. One of the words that carry the main idea in an urban article can be omitted. Therefore,

speaking and listening to proverbs also requires special attention and responsibility. Otherwise, due to negligence, the original meaning of the proverb will be distorted, passed on to the next generation in a misinterpretation and contradict the original meaning can be applied. Proverbs have both prose and poetic structure.

Ahmoq aql o'rgatar.

Barking dogs seldom bite- Qopag'on it tishini ko'rsatmas

Such proverbs are proverbs in prose structure.

Among Uzbek folk proverbs, poetic proverbs are more common than English proverbs. Poetic proverbs have their own weight, rhyme and melody.

Oltovlon ola bo'lsa,

Og'zidagin oldirar.

To'rtovlon tugal bo'lsa,

Tepadagin endirar.

Rhythmic-syntactic parallels, alliteration, rhyme, and many other poetic means in poetic proverbs adorn the exemplary idea with resonance, melody, and dress, and in some cases the repetition of simple words or radifs also serves as rhyme. For example:

Yomonga bo'ldim yo'ldosh,

Ishimga bo'lmadi qo'ldosh.

Yaxshiga bo'ldim yo'ldosh,

Ishimga bo'ldi qo'ldosh.

This phenomenon is more common in Uzbek proverbs. In general, the vast majority of Uzbek proverbs use poetic means such as alliteration, rhyme.

V. CONCLUSION

In Uzbek and English folklore, proverbs differ from other genres, especially proverbs or riddles, in that they have complete conclusions and ideas. In some cases, proverbs and riddles may be similar in form or tone. But proverbs have a special meaning, they have an exemplary meaning, a concise expression and a clear idea, they are based on the rich experience of our ancestors.

Proverbs are the cultural heritage of this nation. They reflect all the thoughts, attitudes, lifestyles, attitudes, and beliefs of the people. As each nation has its own characteristics, this will affect their articles as well. Even though the themes in the articles are similar, the images in them are unique. It is these images that provide the national color in the proverbs.

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