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106.	**SCIENTIFIC-METHODOLOGICAL ASPECTS OF UNINTERRUPTED IN-SERVICE TRAINING BASED ON THE PRINCIPLE "LIFELONG LEARNING"** Pulotov Abdurayim Murotovich	662-66	10.5958/2249-7137.2020.01786.3
107.	**MODERN COMBAT SURGICAL TRAUMA** Mamadiyorova Mashkhura Akbarovna, Abdullayeva Maftuna Azimjonovna, Shermatov Elbek Dustmurodovich, Boboqambarov Nematullo Abdukomilovich	667-71	10.5958/2249-7137.2020.01787.5
108.	**GENERAL FEATURES BETWEEN ENGLISH AND UZBEK FOLKLORE GENRES** Akhmedova Sarvinoz Hikmatovna	672-77	10.5958/2249-7137.2020.01788.7
109.	**MYTHOLOGICAL BASIS OF UNUSUAL IMAGES IN TURKISH PEOPLES** Allambergenov Hamza Kamalovich	678-82	10.5958/2249-7137.2020.01789.9
110.	**THE CONCEPTUAL RELATIONSHIP BETWEEN THE TERMS "AGRICULTURE" AND "FARMING", THE PROBLEM OF LEXICOGRAPHICAL INTERPRETATION OF AGROTERMINOLOGYIN THE UZBEK LANGUAGE** Allayarova Zebiniso	683-92	10.5958/2249-7137.2020.01790.5
111.	**EFFECTS OF PLANTING SCHEME ON YIELD ELEMENTS AND YIELD OF PEANUT VARIETIES** Achilov Furqatbek Saparbaevich, Iminov Abduvali Abdumannobovich, Yerimbetova Jadira Bazarbaevna	693-99	10.5958/2249-7137.2020.01791.7
112.	**THE ROLE OF CHILD PSYCHOLOGY IN PUZZLES** Ibragimova Lizaxon Avezovna	700-03	10.5958/2249-7137.2020.01792.9
113.	**IMPORTANCE OF EARLY DIAGNOSIS OF ANGINA-FREE FORM OF CHRONIC TONSILLITIS IN CHILDREN** M.M.Murodova	704-08	10.5958/2249-7137.2020.01793.0
114.	**THE ISSUE OF STATE REGULATION OF INVESTMENT ACTIVITIES OF INSURANCE COMPANIES IN UZBEKISTAN** Babaeva N. M	709-16	10.5958/2249-7137.2020.01794.2
115.	**OBTAINING TECHNICAL CARBOXYMETHYL CELLULOSE INCREASED IN MAIN SUBSTANCE** Murodov Muzaffar Murodovich, Haliicov Muzaffar Murodovich, Urozov Mustafo Qulturaevich	717-19	10.5958/2249-7137.2020.01795.4
116.	**DIDACTIC SYSTEM OF THE PROCESS OF DEVELOPMENT OF PROFESSIONAL AND PEDAGOGICAL COMPETENCE OF FUTURE TEACHERS OF COMPUTER SCIENCE ON THE BASIS OF INTEGRATIVE APPROACHES** Usmonkulov Sherzod	720-29	10.5958/2249-7137.2020.01796.6

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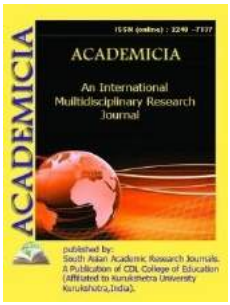

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GENERAL FEATURES BETWEEN ENGLISH AND UZBEK FOLKLORE GENRES

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ABSTRACT

The article notes that the English and Uzbek languages are close in all respects, which is why there are many similarities between the folklore genres of the two languages. Their similarities and differences are analyzed in detail. There is a saga in the Scandinavians, an epic genre that differs from that in the Altai. Exaggeration and witticism are the main genres of Uzbek folklore. Similar genres in several nations also differ in character traits. In 1911 he published the Khorezm version of the epic "Yusuf and Ahmad" in full. In the XIX century, at the initiative of some folklore and book lovers, as well as bakhshis, some manuscripts of folk epics appeared.

KEYWORDS: *Folklore Genres, Fairy Tales, Riddles, Myths, Customs, Traditions, Tribal Customs, Legend, Narration, Epic, Historical Song.*

INTRODUCTION

From time immemorial, man has not only fought for his own survival, but also for the longevity of his tribe. Consequently, the content of alla, rubbish, fairy tales and riddles is primarily aimed at shaping a conscious, strong, agile and agile human upbringing. People's perceptions of the world around them and the accumulated knowledge about it, wise sayings and conclusions based on life experience are conveyed to children in the form of specific advices, in a way that they can understand. That is why there is a lot in common in the folklore of different peoples, even in countries very far from each other. The oldest literary of many nations in monuments, as well as in myths and legends, in fairy tales - similarities are obvious: This aspect is reflected in the hymns of heroism, intelligence, nobility, goodness, and beauty, which are the highest notions of man and his great and honorable mission on Earth.

Scientists rightly say that in the development of scientific ideas, philosophy, in the emergence of literature, fine arts, sculpture, architecture, music, theater, myths have served as a unique source. The oldest fairy tales describe various folk customs, traditions, tribal customs. Or they can be traced back to the plot (reality) of primitive myths.

II. LITERATURE REVIEW

Over time, with the development of human society, fairy tales and myths were "mastered" by children (or as adults once presented to children the best things they created for themselves), and later, along with the brightest examples of world literature, "Robinson Cruzo", "Gulliver", "Gargantua". Folklore studies folklore genres in three literary rounds. The concept of tour has a wide meaning. It covers a variety of genres. Species differ in the nature of their depiction of reality. While the epic objectively reflects reality in a plot-narrative form, the lyric subjectively describes a person's impressions of reality, his inner experiences; and drama reflects the scenes of life through the speech and action of the characters. According to Professor B. Sarimsakov, three types of literature can be applied to folklore works, but these three literary types do not fit, only folk proverbs, riddles, various sayings, applause and curses should be studied separately. It is necessary.

In this regard, the scientist divides the genres of Uzbek folklore into the following types:

1. Epic: legend, narration, fairy tale, epic, folk, historical song, anecdote, loaf;

2. Lyrics: love songs, ceremonial songs, labor songs, lapars;

3. Drama: oral drama, comedy, puppetry, witticism;

4. Special type: simple sitting applause, curses, insults, proverbs, sayings, riddles and other phrases.

III. Analysis

Tradition is a product of folk art. It has its own socio-historical sources. It is known that the first examples of folklore were created in primitive society, which reflected the relatively established traditions and worldviews of the people of that time. This ensured a certain stability of the form, plot, images and motives of folklore works. The artistic pleasure of the people formed over the centuries - There is an aesthetic taste, folklore always lives by these international aesthetic principles. This is an objective law for folklore.

Oral creation and oral performance of folklore works unchanging stable forms - created traditions. For example, there is a certain difference in genre between heroic tales and epics however; the artistic style has a traditional form. In both genres of folklore, the composition consists of a traditional beginning, plot statement and conclusion, and the images are expressed in a contrasting way. The heroes of traditional epics are often distinguished by their supernatural birth and infinite power. Divine patrons (Hazrat Hizr, forty chilton, Hazrat Ali, Bobo Qambar, etc.) provide spiritual support to such ideal heroes, who represent the hopes and aspirations of the people, in determining justice and truth.

The composition of genres of Uzbek folklore is rich and diverse; it differs from the composition of genres of folklore of other nations. It also contains the genres of common folklore found in the folklore of all peoples - fairy tales, proverbs and riddles. There is a saga in the Scandinavians, an

epic genre that differs from that in the Altai. Exaggeration and witticism are the main genres of Uzbek folklore. Similar genres in several nations also differ in character traits. This feature is explained by the uniqueness of folklore, which is an expression of the history, customs, way of life, dreams, religious beliefs, worldview of each nation. The set of all genres in Uzbek folklore is the only historically formed artistic system, which is based on the complex and unique connections and interactions of different types of works. The formation and existence of a system of genres is one of the most important laws of folklore development.

IV. DISCUSSION

When we study the system of genres of English and Uzbek folklore, this system is based, first of all, on the generality of their ideological and artistic principles; secondly, their historically developed relations; thirdly, we have analyzed the emergence of genres in relation to their common historical destiny. In our analysis, we identified the following commonalities:

1. Ideological and artistic principles in the genres of English and Uzbek folklore generality each genre, despite its distinctive features, also has commonalities, which make them subject to a single system. These include:

a) All genres of English and Uzbek folklore are ideological, in essence, they are common to all, and in all of them the life of the people, psyche, dreams, joys and sorrows are expressed; folklore of both nations aims to depict the psyche of the people.

b) The interaction between folklore genres is also reflected in their similarity in the reflection of reality. Each genre, by its very nature, represents a particular aspect of life. For example, genres in a particular group reflect the history of a nation: epics, historical songs, legends, and myths. While lyrical songs reflect personal human experiences, proverbs and sayings express the lessons learned from the people's moral views and life experiences. These features can also be seen in the oral traditions of both nations;

c) Ideological commonality of folklore genres, as well as reality the commonality of their function in expression has created in them the similarity, the generality of the theme, the plot and the protagonists;

d) Folk aesthetic principles are also common for folklore genres: simplicity, provided conciseness, conciseness, plot, poeticization of nature, accuracy (positive and negative) of the moral assessment of the protagonists;

e) The generality of the system of artistic means of folk genres, symbols, figurativeness, and qualitative peculiarities also form a certain system.

2. Commonalities between genres. Genres relationship is a very complex process, which takes the form of interaction, coordination and mutual enrichment.

a) Genetic relationship of genres. In the emergence of every genre in folklore The main feature of genetic communication is that the second one acts as a source. For example, in Uzbek folklore, folk tales were the source of some examples of the epic genre, and in turn, the genre of historical songs emerged on the basis of epics. According to folklore considerations, the proverb emerged as the final conclusion of the narrative; the same can be said about English epics, but historical song is often replaced by a historical process in English folklore.

b) The occurrence of a work of one genre in the composition of a work of another genre. This feature of folklore can be seen in the fact that the genre of proverbs can be found in epics, fairy tales or songs. And in some fairy tales, it's the protagonist riddles can be encountered as a condition for testing one's intellect;

c) The occurrence of one work in several genres. The long-term existence of genres allows them to merge or to move from one work to another.

3. Historical similarity of genres of English and Uzbek folklore principles. Genres of Uzbek folklore did not appear suddenly and simultaneously.

The most ancient genres of folklore - based on myth, legend, legend, word magic songs, as well as seasonal ceremonial songs, followed by genres such as fairy tales, epics, proverbs and riddles, followed by anecdotes, folk dramas, witticism, historical songs. Historically, the system of genres of Uzbek folklore, formed in this way, has developed, improved and even underwent extinction. Genres of English folklore also developed, first of all, from myths to epics, from epics to fairy tales, from fairy tales and epics to historical and romantic songs.

In short, folklore works as a creative product of the people have made a unique contribution to the development of world literature. In the history of nations and peoples, the issues of oral art occupy a leading place. The commonalities between the genres of folklore, the interdependence of principles, the complimentarily of genres testify to the self-enrichment of folklore. In this chapter, we have studied the commonalities, the principles of similarity between the oral traditions of the English and Uzbek peoples, without the closeness of the two continents, the two cultures, the two countries, and on this basis we expressed our views.

The similarities and commonalities between English and Uzbek folklore show that in the history of mankind the culture of all nations began to develop equally, as well as a clear example of the complementarily and expansion of folklore of world peoples in world civilization. The similarity between the themes of the genres and the ideas is a clear confirmation of this idea. The first writers, researchers and publishers of some samples of Uzbek folklore were European tourists, ambassadors and scientists who lived in the second half of the XIX century and the beginning of the XX century. In the diaries and works of such scientists as A.A. Kushakevich, N. Lyapunova, A. Vasilev, A.N. Samoylovich there are important notes on the life, customs and oral traditions of the Uzbek people. For example, his impressions of folk songs, jokes, hobbies, folk festivals are described; some oral drama, some fairy tale details. N.P. Ostroumov's activity in the collection and publication of Uzbek folk tales, riddles, proverbs and sayings, as well as examples of oral theater is significant. Although he originally pursued missionary goals, his work in this field was an important contribution to the objective study of Uzbek folklore.

From the same period, some examples of Uzbek folklore became known around the world. The Hungarian scientist and traveler H. Vamberi played an important role in this. He published more than a hundred folk proverbs and excerpts from the epic "Joseph and Ahmad" in a German translation with an Uzbek text in the anthology "Chigatay language textbook" published in Leipzig in 1867. In 1911 he published the Khorezm version of the epic "Yusuf and Ahmad" in full. In the XIX century, at the initiative of some folklore and book lovers, as well as bakhshis, some manuscripts of folk epics appeared. Such publications were created as a result of translation or reworking of folk epics and fairy tales. Such works include "Hikoyati Gorogli sultan", "Yusufbek and Ahmadbek", "Tulumbiy", "Chor dervish", "Rustami doston", "Tahir and

Zuhra", "Oshiq Gharib va Shohsanam", "Sanobar", "Bozoglon", "Bahrom and Gulandom", "Hurliqo and Hamro", "Aldarkosa". Collection and research of samples of folklore, mainly XX revived from the 1920s.

CONCLUSION

On behalf of the Uzbek Board of Education, Ghazi Olim Yunusov, who conducted observations on folk art in Tashkent, Syrdarya and Samarkand regions, collected many fairy tales, songs, riddles and proverbs spread in 1922. For the first time in the history of epic studies, Fozil Yuldosh oglu and Hamroqul Bakhshi wrote a part of the epic "Alpomish". The scientist summarized the results of his observations and wrote an article in which he first thought about the great examples of the Uzbek epic: "Alpomish", "Gorogly", "Yusuf and Ahmad". It is noteworthy that the researcher compares the epic "Alpomish" with such famous epics as "Odyssey", "Iliad", which played an important role in world literature. The oral tradition of the English people is the literature of the tribes subjugated to the nation developed at the expense of. That is why in the examples of oral creativity of the English nation there are many similarities with the examples of folklore of different peoples of the world.

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