

## Characteristics of Uzbek and French Proverbs

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**Annotation:** It should be noted that proverbs are one of the genres of folklore that embody the life experiences, attitude to society, history, mental state, ethical and aesthetic feelings, and positive qualities of these generations. We will learn more about this in this article by discussing the similarities and features of Uzbek and French proverbs.

**Keywords:** Folklore, proverb, similarity, nationality, characteristic, image, mentality.

**Introduction: Folklore.** Folk oral creativity appeared much earlier than written literature and prepared the ground for the creation of written literature. The works created by the people are distinguished by their idealism, deep nationalism, language richness and artistry. It clearly reflects their beliefs, their visions of truth, justice, peace and happiness. The artistic works created by folk poets or the community and passed down from mouth to mouth, from generation to generation are called folk oral works. Folk art is also known as folklore. Folk art includes the following genres: song, proverb, parable, riddle, legend, narrative, myth, fairy tale, anecdote, praise, lapar, terms, epic, askiya, quick saying, parable, alla, yor-yor. In this article we will focus on proverbs.

**PROVERB** - genre of folklore; a short and concise, figurative, grammatical and logical wise phrase, a sentence with a deep meaning. It has a certain rhythmic form. Life experiences, attitude to society, history, mental state, ethical and aesthetic feelings, and positive qualities of ancestors are embodied in proverbs. Over the centuries, it has been refined among the people, and has become a concise and simple poetic form. At the same time, they are works that express the wise and enlightened expressions of the people, the instructive sayings of great cultural figures, scientists, and statesmen, and the wise thoughts of the people based on their life experiences in a concise form. The proverbs have a poetic and prose structure. Hard work, patriotism, courage, generosity, justice, honesty, friendship, nobility, true human ideals, pure love, call to distant knowledge are reflected in them.

The folklore of each nation is distinguished by its uniqueness. For example, the folklore of the French people differs sharply from the folklore of other nations due to its special characteristics and nationality. This is manifested in all types of French folklore, especially in proverbs. When we talk about nationality in French proverbs, it is impossible not to talk about the character of the French people. Among the nations of the world, representatives of this nation are distinguished by their pride and respect. This aspect is also seen in proverbs:

Mieux vaut régner en enfer que servir au paradis ("It is better to rule in hell than to serve in heaven");

Un déni civil vaut mieux qu'une subvention grossière ("It is better to be respectfully rejected than to be rudely rewarded").

In addition, another aspect of the French is that we notice the "dog" in the use of the image, especially, using the image of "the cat", especially than the image of "children" according to their love for children. For example:

Le chien ne mange pas de chien ("A crow does not peck a crow's eye");

Les chiens qui aboient mordent rarement ("A dog that barks a lot does not bite");

Quand le chat est absent les souris joueront ("If there is no cat, the mouse will celebrate");

Un chat avec des gants n'attrape pas de souris ("A cat in gloves can't catch a mouse");

Religion is also very important in national culture. This is more obvious than in the proverbs of other nations, that is, in them, the images of heaven, hell and the devil occupy a large place:

L'enfer est pavé de bonnes intentions ("Hell was created with good intentions");

Le diable n'est pas si noir qu'il est peint ("The devil is not black as they describe it", i.e. "he looks double to the one who is afraid").

If we dwell on Uzbek folk proverbs, we will witness the embodiment of the cultural history, customs and values of this nation. Especially children, proverbs about children are one of the favorite subjects of the Uzbek people. Because Uzbeks are a childlike nation, attention to mother and child is important:

Mother and child - flower and tulip.

A house with children is a market, a house without children is a grave.

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My child's child is a sweet apricot grain.

Uzbek folk proverbs are extremely rich and diverse in subject matter. Various proverbs were created on topics such as homeland, labor, science, friendship, harmony, wisdom, vigilance, language and speech culture, love and affection, as well as negative emotions. Dialectic unity of content and form, rhyming in many cases, sometimes polysemy, rich in figurative meanings are characteristic of a proverb. The phenomenon of antithesis is often found in proverbs ("Respect the elder, honor the younger", etc.).

We can quote proverbs about mother and child not only in everyday life, but also in the works of writers. As an example, let's consider the place of use of the proverb about mother and child in the work of the free Uzbek writer Togay Murad "Fields left by my father":

This is the forehead of a cursed person.

Cursing the nanny does not hurt the child.

Fill your mouth with curses - your curses will not reach me anyway!

Our mother sprinkled grain by letting the chickens see the grain.

God cursed you, not me. - God cursed?

Hey, what did I do wrong to God?

What did God curse? - Oh my God, he cursed that the one who found this Uzbek should order his dear guest.

The saying in the passage "Cursing the nanny does not hurt the child" means that no matter how much pain the child causes for the mother, the mother never curses her child, even if she curses, it is not from the heart. In addition, how hospitable the Uzbek people are, the fact that they are created like this by nature is mentioned in the sentence at the end of the passage. That is why, if we dwell on the concept of mentality in Uzbek folk proverbs, we cannot help but remember the hospitality in the blood of our people. In our proverbs, the respect and tolerance for the guest is clearly visible. For example:

The guest is a special god.

When a guest comes through the door, food comes through the hole.

It is not wrong to say that topics such as kindness and goodness are found more often in Uzbek proverbs. Because over the centuries, these qualities, coming from our ancestors, have been absorbed into the blood of the Uzbek people. For proof, we quote the following proverbs:

Approach the good and stray from the bad.

Do something good, put it in the water, the fish knows, if the fish doesn't know, the fish knows.

Examples of the proverbs of the Turkic peoples are first mentioned in the work "Devonu Lugotit Turk" by Koshgari. Some of these proverbs are still used in different variants among the Uzbek people. Also, in the work of Koshgari, there is a proverb "Kishi olasi ichtin, yilqi olasi tashtin"; Like "A person is in a car, a car is in a car." We use proverbs a lot in life.

Proverbs are sometimes referred to by names such as matal, zarbulmasal, naql, hikmat, wise words, rebuke, words of elders, wise proverbs, words of sages, words of fathers. The socio-political and educational importance of proverbs is very, even extremely great. A story describes a thing, its characteristics, and a proverb expresses a complete conclusion. A word is a proverb!

**Conclusion:** *In short, proverbs are the cultural heritage of this nation. They reflect all the thoughts, outlook, lifestyle, character and beliefs of that nation. As each nation has its own characteristics, this does not affect their proverbs. Even though the themes of the proverbs are similar, the images in them are distinguished by the fact that they are not repeated. It is these images that provide national coloring in proverbs.*

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