

## ADEQUATE CHARACTERISTICS OF ENGLISH AND UZBEK PROVERBS WITH ZOOCOMPONENTS

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**Abstract:** adequate (lat. *adaeguatus* - equal, suitable, exactly, similar) - from the theory of knowledge means the properties and relations of the various phenomena that correspond to their objective content, can be identified and adapted. This article is devoted to the adequate properties of objects. Words with zoocomponents in English and Uzbek languages were analyzed.

**Key words:** Proverb, zoocomponent, adequate, English, Uzbek, structural, semantic.

Аннотация: адекватный (лат. *adaeguatus* - равный, подходящий, в точности подобный) - с точки зрения теории познания означает свойства и отношения различных явлений, которые соответствуют их объективному содержанию, могут быть идентифицированы и адаптированы. Данная статья посвящена адекватным свойствам объектов. Были проанализированы слова с биокомпонентами в английском и узбекском языках.

Ключевые слова: пословица, биокомпонент, адекватный, английский, узбекский, структурный, семантический.

Analysis of proverbs and the study of their national-cultural and universal values in different languages is becoming an important problem of contemporary linguistics. If we compare, we can see that all languages in the world have their own characteristics, and it is precisely this phenomenon that distinguishes different languages from each other. However, it is known that language learners acquire a foreign language in the context of a certain connection between the language and the language. These languages are united under certain categories. In these categories, there are linguistic signs similar to grammatical categories, lexical-semantic categories, and functional categories. So, generalizing categories provide universality in languages. At the same time, as proverbs are unique in every language, they also have something in common.

G. L. Permiakov thought about it as follows: the feature of generalization is the combination of the same or similar situations in the proverbs of different peoples. This uniformity in proverbs ensures universality, and in cases they have a special

logical meaning. It follows that the proverb is related to world civilization, and it is absolutely correct to say that it belongs only to one nation.

Universality in proverbs is the main edge of paremiology, it generalizes similar and identical situations in proverbs and even occurs in unrelated languages, regardless of their history and ethnicity. It should be noted that the forms of many proverbs in different languages are similar both in terms of form and meaning or their general functions. Some Uzbek proverbs are functionally similar to English proverbs.

For example, the Uzbek equivalent of the proverb "*First think, then speak*" can be called "Avval o'yla – keyin so'yla" because this proverb has exactly the same meaning in both languages, and its grammatical system is also very similar. At the same time, it is difficult to find the exact similarity of proverbs in translations from the known to the second language.

Then refer to the comments or the second equivalent option. Uzbek proverbs in English or the alternative version of English proverbs in Uzbek are difficult, and when they are replaced with proverbs, the explanation does not spoil the translation, but it enriches and enriches it. It is possible to cite many proverbs with adequate features in English-Uzbek proverbs with zoo components. *The butcher grieves for bacon, and the goat - for its life*, in Uzbek " *Qassob moy qayg'usida, echki – jon qayg'usi* ". In other words, we consider that there is another subtitle that gives the content of this article.

The dogs bark, but caravan goes vernacular in English, and It "*It hurar karvon o'tar*" in Uzbek are compatible with each other in terms of their spiritual and stylistic features. Most of them are international in form and international in content. If they confirm their belonging to a particular nationality with their form, they deny that they are products of world culture and civilization with their content. Another characteristic can be observed in English and Uzbek proverbs with an it component. *A living dog is better than a dead lion- O'lik arslondan tirik it afzal.*

In our society, intelligent people achieve two things with one action. In this case, English people and Uzbek people use the same proverb for such people. We consider *Kill two birds with one stone* to be equivalent to the Uzbek proverb *Bir o'q bilan ikki quyovni urmoq*. Moreover, the structure is also semantically the same.

Proverbs are characteristic of language universities. We can use the English proverb "*A bird is known by his feathers*" as an equivalent to the Uzbek proverb "*Qush patidan ma'lum*". That is, you can know the identity of each brother from the appearance of his behavior.

They did not use the skill of our forefathers to look at their clothes and observe their intelligence. The possibility of meeting these ideas in the university found its root in the above proverb.

According to Uzbek proverbs, children repeat their parents like a mirror in human life, their perfection or defects depend on the upbringing they received in the family, because the first educators are father and mother: According to *the tree - its fruit, according to its parents - its child*; Beetle is also found in proverbs with *insect component*: A beetle also calls its child white. In Uzbek *Qo'ng'iz ham bolasini oppog'im der; Qarg'a ham o'z bolasini oppog'im der; Qo'ng'iz aytar: oppog'im, tipratikan – yumshog'im*. In English, *The crow thinks her own birds: whitest*. The raven sees its chickens as falcons. The above proverbs are structurally, semantically, and stylistically similar. If something rare, expensive, and unattainable is called "Pigeon's milk" by the English, the Russians call it "Ptiche moloko," the Uzbeks call it " anqoning urug'i " (legendary bird's egg). This proverb is used in relation to representatives of noble society.

Proverbs, one of the most important genres of folklore, are examples of wisdom accumulated by people over the years. No matter what language or nation we collect proverbs from, we can find similarities because proverbs and sayings are written based on the events that happened during people's lives.

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