

**СЎЗ САНЪАТИ
ХАЛҚАРО ЖУРНАЛИ
4 ЖИЛД, 1 СОН**

**МЕЖДУНАРОДНЫЙ ЖУРНАЛ
ИСКУССТВО СЛОВА
ТОМ 4, НОМЕР 1**

**INTERNATIONAL JOURNAL
OF WORD ART
VOLUME 4, ISSUE 1**



Бош муҳаррир:

Холбеков Муҳаммаджон

ф.ф.д., профессор (Ўзбекистон)

Бош муҳаррир ўринбосари:

Тўхтасинов Илҳом

ф.ф.д., доцент (Ўзбекистон)

Тахрир хайъати:

Назаров Бахтиёр

академик. (Ўзбекистон)

Якуб Умарўгли

ф.ф.д., профессор (Туркия)

Алмаз Улви Биннатова

ф.ф.д., профессор (Озарбайжон)

Бокиева Гуландом

ф.ф.д., профессор (Ўзбекистон)

Миннуллин Ким

ф.ф.д., профессор (Татаристон)

Махмудов Низомиддин

ф.ф.д., профессор (Ўзбекистон)

Керимов Исмаил

ф.ф.д., профессор (Россия)

Жўраев Маматкул

ф.ф.д., профессор (Ўзбекистон)

Куренов Рахыммамед

к.ф.н. (Туркменистон)

Кристофер Жеймс Форт

Мичиган университети (АҚШ)

Умархўжаев Мухтор

ф.ф.д., профессор (Ўзбекистон)

Мирзаев Ибодулло

ф.ф.д., профессор (Ўзбекистон)

Болтабоев Ҳамидулла

ф.ф.д., профессор (Ўзбекистон)

Дўстмухаммедов Хуршид

ф.ф.д., профессор (Ўзбекистон)

Лиходзиевский А.С.

ф.ф.д., профессор (Ўзбекистон)

Сиддикова Ирода

ф.ф.д., профессор (Ўзбекистон)

Шиукашвили Тамар

ф.ф.д. (Грузия)

Юсупов Ойбек

масъул котиб, доцент (Ўзбекистон)

Главный редактор:

Холбеков Муҳаммаджон

д.ф.н., профессор (Ўзбекистон)

Заместитель главного редактора:

Тухтасинов Илҳом

к.ф.н., доцент (Ўзбекистон)

Редакционная коллегия:

Назаров Бахтиёр

академик. (Ўзбекистон)

Якуб Умар оглы

д.ф.н., профессор (Туркия)

Алмаз Улви Биннатова

д.ф.н., профессор (Азербайджан)

Бакиева Гуландом

д.ф.н., профессор (Ўзбекистон)

Миннуллин Ким

д.ф.н., профессор (Татарстан)

Махмудов Низомиддин

д.ф.н., профессор (Ўзбекистон)

Керимов Исмаил

д.ф.н., профессор (Россия)

Джураев Маматкул

д.ф.н., профессор (Ўзбекистон)

Куренов Рахыммамед

к.ф.н. (Туркменистон)

Кристофер Джеймс Форт

Университет Мичигана (США)

Умархаджаев Мухтар

д.ф.н., профессор (Ўзбекистон)

Мирзаев Ибодулло

д.ф.н., профессор (Ўзбекистон)

Балтабоев Ҳамидулла

д.ф.н., профессор (Ўзбекистон)

Дустмухаммедов Хуршид

д.ф.н., профессор (Ўзбекистон)

Лиходзиевский А.С.

д.ф.н., профессор (Ўзбекистон)

Сиддикова Ирода

д.ф.н., профессор (Ўзбекистон)

Шиукашвили Тамар

д.ф.н. (Грузия)

Юсупов Ойбек

отв. секретарь, доцент (Ўзбекистон)

Editor in Chief:

Kholbekov Muhammadjan

Doc. of philol. sci., prof. (Uzbekistan)

Deputy Chief Editor

Tuhtasinov Ilhom

Ph.D. Ass. Prof. (Uzbekistan)

Editorial Board:

Bakhtiyor Nazarov

academician. (Uzbekistan)

Yakub Umarogli

Doc. of philol. sci., prof. (Turkey)

Almaz Ulvi Binnatova

Doc. of philol. sci., prof. (Azerbaijan)

Bakieva Gulandom

Doc. of philol. sci., prof. (Uzbekistan)

Minnulin Kim

Doc. of philol. sci., prof. (Tatarstan)

Mahmudov Nizomiddin

Doc. of philol. sci., prof. (Uzbekistan)

Kerimov Ismail

Doc. of philol. sci., prof. (Russia)

Juraev Mamatkul

Doc. of philol. sci., prof. (Uzbekistan)

Kurenov Rakhimmamed

Ph.D. Ass. Prof. (Turkmenistan)

Christopher James Fort

University of Michigan (USA)

Umarkhodjaev Mukhtar

Doc. of philol. sci., prof. (Uzbekistan)

Mirzaev Ibodulla

Doc. of philol. sci., prof. (Uzbekistan)

Boltaboev Hamidulla

Doc. of philol. sci., prof. (Uzbekistan)

Dustmuhammedov Khurshid

Doc. of philol. sci., prof. (Uzbekistan)

Lixodzievsky A.S.

Doc. of philol. sci., prof. (Uzbekistan)

Siddiqova Iroda

Doc. of philol. sci., prof. (Uzbekistan)

Shiukashvili Tamar

Doc. of philol. sci. (Georgia)

Yusupov Oybek

Ass. prof. (Uzbekistan) - Senior Secretary

МУНДАРИЖА \ СОДЕРЖАНИЕ \ CONTENT

Адабиётшунослик

1. Rahmonqulova Zarnigor

DISTOPIK EKZISTENSIALIZMNI INGLIZ YOZUVCHISI UILYAM GOLDINGNING "LORD OF THE FLIES" ROMANIDA AKS ETISHI.....6

2. Усманова Севара

ЧЎЛПОН ВА С.РИЧАРДСОН РОМАНЛАРИДА БАДИИЯТ МУАММОЛАРИ.....14

3. Yusupova Dildora

SHOIR SO‘Z AYTGANI KELAR DUNYOGA...(Shoira Halima Xudoyberdiyevaning hayot va ijod yo‘liga chizgilar).....21

4. Қўчқорова Садоқат

ФОЛЬКЛОРДА ЭРТАКНИНГ ЖАНР СИФАТИДАГИ ХУСУСИЯТИ.....28

5. Мажитова Сабоҳат, Ярашов Шариф

АМИР ХУСРАВ ДЕХЛАВИЙ ВА АБДУРАҲМОН ЖОМИЙ ҒАЗАЛЛАРИДА «ДИЛ» (ЮРАК, ҚАЛБ) ТИМСОЛИНИНГ ЛЕКСИК-СЕМАНТИК МАЙДОНИ.....35

6. Джалилова Зарнигор

ИНГЛИЗ ШЕЪРИЯТИДА ИНСОН СИФАТЛАРИНИНГ ГУЛЛАР ТИМСОЛИДА ИФОДАЛАНИШИ.....42

Лингводидактика

7. Khamzaev Sobir, Gilyazetdinov Eldar

THE PRINCIPLES OF SPEAKING SKILLS' FORMATION AMONG STUDENTS OF LINGUISTIC UNIVERSITIES.....48

Тилшунослик

8. Boygucheva Lola

THE ROLE OF DISCOURSE ANALYSIS IN MODERN LINGUISTIC THEORY.....54

9. Кобилова Азиза

ШИФОБАХШ ЎСИМЛИКЛАР ЎРНИДА ИШЛАТИЛАДИГАН ПЕРИФРАЗЛАР ТАҲЛИЛИ (ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИ МИСОЛИДА).....59

10. Mamanazarova Gulhayo, Paluanova Halifa

ISSUES ON OIL AND GAS TERMINOLOGY IN LINGUISTICS.....65

11. Melikova Elnora, Abdullayeva Nargiza

PRIMARY AND SECONDARY PREDICATION.....71

12. Saidova Farida

O‘ZBEK TILI LEKSIK SINONIMLARINING LEKSIKOGRAFIK TALQINI.....77

13. Turniyazov Behzod

FAKTIVLIK ASOSIDAGI KAUZATSIYA.....83


14. Гафуров Бахтиёр АНАЛИЗ ЛИНГВОСТАТИСТИЧЕСКОЙ ХАРАКТЕРИСТИКИ АКЦЕНТНЫХ ФОНОВАРИАНТОВ ИМЕН СУЩЕСТВИТЕЛЬНЫХ РУССКОГО ЯЗЫКА.....	91
15. Ибаев Анвар КОМПАРАТИВ СИНТАКТИК ҚУРИЛМАЛАР ТИЛШУНОСЛИКНИНГ ЎРГАНИЛИШ ОБЪЕКТИ СИФАТИДА.....	97
16. Исмаилов Тургун ПРЕЗИДЕНТ ДИСКУРСИДА HOMELAND КОНЦЕПТИНИНГ МИЛЛИЙ ҚАДРИЯТЛАР ОРҚАЛИ ТАСАВВУР ЭТИЛИШИ (FREEDOM, LIBERTY ҚАДРИЯТИ МИСОЛИДА).....	103
17. Камолиддинова Вазира ОКСЮМОРОН ВА УНИНГ УСЛУБИЙ - СЕМАНТИК ХУСУСИЯТЛАРИНИНГ ҚЎЛЛАНИЛИШИ.....	111
18. Нигматова Лолахон ЎЗБЕК ТИЛИ МАХСУС КОРПУСЛАРИ – ТИЛ ВА МАДАНИЯТ МУШТАРАКЛИГИНИ ЎРГАНИШ ВОСИТАСИ.....	116
19. Сабирова Ёъзоза ЎЗБЕК ТИЛИНИНГ ИЗОҲЛИ ЛУҒАТЛАРИДА ЎЗЛАШМА ЮРИДИК ТЕРМИНЛАР ТАЛҚИНИ.....	121
20. Сулаймонова Нигора ЗАМАХШАРИЙ ГЎЗАЛ НУТҚ ВА САБР ОДОБИ ҲАҚИДА.....	130
21. Тўева Зулфия, Юлдашева Дилором БАЁН ВА УНИНГ ТУРЛАРИ ҲАҚИДА.....	137
22. Xolova Muyassar BOYSUN SHEVASI ONLAYN MA'LUMOTLAR BAZASI (QIDIRISH VA SARALASH IMKONIYATLARI ASOSIDA).....	146
23. Abdullayeva Oqila Holmo'minovna O'ZBEK TILI KORPUSINI YARATISH BOSQICHLARI VA MUAMMOLI JIHATLARI....	153
24. Abdunazarova Zarina Islomovna THE FORMATION OF SPEECH COMPETENCE.....	159
25. Nilufar Abduraxmonova O'ZBEK TILI KORPUSINI YARATISHDA LINGVISTIK ANNOTATSIYALASH TAMOIYILLARI.....	164
26. Shamuradova Naima O'ZBEK VA INGLIZ XALQ MAQOLLARINING QIYOSIY O'RGANILISHI HAQIDA (ASOSIY QISMLARINI QO'LLASH).....	171
27. Яхёева Гулнора Бахтиёровна ОСОБЕННОСТИ РАЗВИТИЯ ТВОРЧЕСКОЙ АКТИВНОСТИ СТУДЕНТОВ В ПРОЦЕССЕ ОБУЧЕНИЯ ИНОСТРАННОМУ ЯЗЫКУ.....	175

28. Irgasheva Umida INGLIZ TILI DARSLARIDA TALABALAR KASBIY NUTQ KOMPETENTSIYASINI TAKOMILLASHTIRISHDA STEAM TEXNOLOGIYALAR AHAMIYATI.....	179
29. Jumaniyozova Nuriya Axmedovna YURIDIK DISKURS LINGVISTIK TADQIQOT OBYEKTI SIFATIDA.....	184
30. Khayitova Feruza Abdikhalikovna THE PRACTICAL ANALYSIS OF TOPONYMS IN GREAT BRITAIN BASED ON THE STORY OF A. CONAN DOYLE "THE HOUND OF THE BASKERVILLES".....	188
31. Z. Masodiqova, Sh. Xatamqulova O'ZBEK VA NEMIS MAQOLLARINI QIYOSHLASH.....	193
32. Teshaboyev Dilmurod Rahmadjonovich, Axmadjonova Mohinur Bahodirovna SON SO'Z TURKUMINING BOSHLANG'ICH SINF DARSLIKLARIDA IFODALANGAN SHAKLLARINI AKT ORQALI TUSHUNTIRISH.....	193
33. Maxmurova Mavjuda Halimovna METAFORALAR NUTQ SHAKLI SIFATIDA.....	204
34. Nazarov Rustam Irkinovich THE IMPORTANCE OF PAIR WORK AND GROUP WORK ACTIVITIES IN TEACHING ENGLISH IN TECHNICAL UNIVERSITIES.....	210
35. Saidbekova Raykhona Rustambekovna, Ruzmatova Dilnoza Ramatjonova FAMILY PERSPECTIVES IN THE NOVEL "AND THE MOUNTAIN ENCHOED" BY KHALED HUSSEINI.....	217
36. Алижон Раҳматович Қосимов, Хумора Муҳаммадиса қизи Иминова ТИЛНИНГ БИОПСИХОСОЦИАЛ ОНТОЛОГИК МАҚОМИ МУАММОЛАРИ.....	222

СЎЗ САНЪАТИ ХАЛҚАРО ЖУРНАЛИ МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА INTERNATIONAL JOURNAL OF WORD ART

Shamuradova Naima
Samarqand davlat chet tillar institute
assistent o'qituvchisi

O'ZBEK VA INGLIZ XALQ MAQOLLARINING QIYOSIY O'RGANILISHI HAQIDA (ASOSIY QISMLARINI QO'LLASH)

 <http://dx.doi.org/10.26739/2181-9297-2021-1-26>

ANNOTATSIYA

Maqol - til, falsafa va badiiy ijodning natijasi bo'lgan folklor janri. Maqollar asosida turli xil tillarning umumiy xususiyatlarini va qarama-qarshiliklarini o'rganishga intilish xalqlarning aql-idroki va ruhiyatini kashf etish uchun imkoniyat yaratishi mumkin.

Ushbu tadqiqot ikki xil tildagi maqollarda tanada a'zolarini qo'llanishining o'xshashliklari va farqlarini o'rganish uchun o'tkazildi.

Ushbu taqqoslash-tahliliy tadqiq 150 dan ortiq ingliz va 100 dan ortiq o'zbek maqollarida tarjima qilish va chog'ishtirish usuli orqali olib borildi, Ma'lumotlar tana a'zolarining ikkala tilda ishlatilgan maqollarni yig'ish va taqqoslash yo'li bilan to'plandi.

Tayanch so'zlar: folklor, tana qismlari, frazeologik birliklar.

Shamuradova Naima
Assistant teacher,
Samarkand State Institute
of Foreign Languages

COMPARATIVE STUDY OF ENGLISH AND UZBEK PROVERBS (USAGE OF PARTS OF BODY)

ABSTRACT

Proverb is genre of folklore which is result of language, philosophy and artistic creation. Endeavor to study common features and contrasts of different languages based on proverbs can give a chance to discover the nations' wit and spirit.

This study was carried out to explore the similarities and differences in proverbs of two different languages based on the usage of parts body.

This comparative -analytical study was conducted on more than 150 english and 100 uzbek proverbs through translating and contrasting. Data was collected by gathering and comparing proverbs in which parts of the body is used in both languages.

Key words: folklore, parts of the body, phraseological units.

Шамурадова Наима
Самаркандский государственный
институт иностранных языков

СРАВНИТЕЛЬНОЕ ИЗУЧЕНИЕ АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦ (УПОТРЕБЛЕНИЕ ЧАСТЕЙ ТЕЛА)

АННОТАЦИЯ

Пословица – это жанр фольклора, который является результатом языка, философии и художественного творчества. Стремление изучить общие черты и контрасты различных языков, основанные на пословицах, может дать возможность открыть для себя остроумие и дух народов.

Это исследование было проведено для изучения сходства и различий в пословицах двух разных языков на основе использования частей тела. Это сравнительно-аналитическое исследование было проведено на более чем 150 английских и 100 узбекских пословицах путем перевода и контрастирования. Данные были собраны путем сбора и сравнения пословиц, в которых части тела используются на обоих языках.

Ключевые слова: фольклор, части тела, фразеологизмы.

Like other types of folk art, proverbs are sayings of folk wisdom, based on centuries-old observations and experiences, belong to a variety of epochs. Each nation has a peculiar mental and spiritual origin, which is reflected in folk proverbs and sayings.

Proverbs did not appear suddenly, some were born from observations over life phenomena, over the realities of the world around, the character and behavior of people; others added to the language treasury, roaming from literary works. Proverbs are valuable folklore material, which reflects the world-contemplation and world-awareness of many generations.

A lot of researches were done concerning proverbs, different definitions are given in many languages but the main aim of the proverbs stay the same : they are phraseological units which are full of moral.

As Alan Dundes defines them:

A proverb is a traditional saying that sums up a situation, passes judgment on a past matter, or recommends a course of action for the future. Some proverbs state a fact, such as “Honesty is the best policy”. But most proverbs are metaphorical. Proverbs consist of at least one topic and one comment about that topic. They can have as few as two words: “Money talks”; “Time flies”. Many proverbs fall into one of several patterns. Proverbs are one of the oldest forms of folklore. Proverbs are found among most of the peoples of the world, but very few have been reported from among the Indians of North and South America. It is often supposed that proverbs are full of wisdom. In fact, a proverb has been defined as “the wisdom of many and the wit of one”. Proverbs fit certain situations. They are not always true for all time. Many proverbs, like certain folktales and folk songs, are truly international. Proverbs often come from stories.[1:37-38]

As fact , A. Dundes’s idea that a proverb in its most basic form consists of a topic and a comment had already been defined in one of his earliest theoretical articles on “Trends in Content Analysis” (1962). As so often in his many papers, A. Dundes draws on the proverb genre to clarify his explanations, with the proverb due to its shortness being especially suitable for explanatory comments: Proverbs are traditional expressions in which there is a topic and a comment. The simplest form of proverb would thus be “Money talks”. The two basic structural slots, i.e., topic and comment, can be filled content wise with greater or lesser extension of either topic or comment or both: “Barking dogs seldom bite” or “Still water runs deep”, etc. Within the general framework of “topic-comment”, one can distinguish clear-cut structural types of proverbs. Just as there may be a limited number of structural folktale types, there may also be a limited number of structural proverb types. Content analysis would presumably seek to discover whether a particular structural type was present in a given corpus. The content might be political, religious, sexual, etc.[3:11].

In ancient times proverbs were called "parables." Often they were an integral part of some story, story, fairy tale. Having a dimensional warehouse, these expressions-generalizations stood out, remembered. Other stories were no longer remembered, and common judgments from them fell on the tongue and passed from generation to generation.[2:6-7]

The fact that they please the people, and have pleased them for ages,— that they possess so vigorous a principle of life, as to have maintained, many of them, their ground, ever new and ever young, through all the centuries of a nation's existence,—nay, that proverbs not a few have pleased not one nation only, but many, so that they have made themselves a home in lands the most different,—and further, that they have, not a few of them, come down to us from remotest antiquity; borne safely upon the waters of that great stream of, time, which has swallowed so much beneath its waves, —all this, I think, may well make us pause, should we be disposed to turn away from them with indifference or disdain.[1:56-58]

As proverbs cover almost all spheres of the men's life they are full of different meanings and for that they are semantically rich. One can find that animals, numbers, colours, shapes, time expressions and parts of the body are used to express needed moral. In the article we are going to look through and compare proverbs of english and uzbek in which parts of the body are used .

For example:

“Far from eye, far from heart” -meaning that person whom you see often one feel close relationship. The word heart is used to express positive attitude of people to each other.

As A. Dunes mentioned herein some proverbs are international and some comment on the same topic with the usage of different words:

“Out of sight out of mind” -is also equivalent of this proverb.

Uzbek variant of this proverb is-“Ko'zdan yiroq dildan yiroq” or for second proverb uzbek variant can be “Mehr ko'zda”.

“Never burn your fingers to snuff another man's candle” also can fit certain situation of the life and uzbek proverb which can give the same meaning is quite different from the point of usage of words :“Burgaga achchiq qilib ko'rpani yoqma”. both proverbs warn folk not to do harm to himself for disturbing others life.

“Crows do not pick crow's eyes”-this proverb is widely spread in different nations and is one of the ancient proverbs created by mankind, it was used in 5th BC by latin linguist A.F Makrobiy in his “Grammar”. The true interpretation of this proverb is that when crows see dead body of animal or man they start eating their eyes first, then other parts of the body but when they see dead body of crow they never do the same. Transformed interpretation means wicked never wish or do bad for wicked. Uzbek variant also used direct translation: “Qarg'a qarg'ani ko'zini cho'qimaydi”.

“Between the cup and the lip a morsel may slip” one of the proverbs calling man to wisdom and carefullness. “Suvni ko'rmay etik yechma” uzbek variant but in translation it's not used part of body but the meaning stays the same. Proverbs again show that every nation has it's own peculiar mental, lingua origin. Nevertheless proverbs carry the same meaning with different usage of words. This proverb is one of the ancient proverbs and carries the meaning not to hurry up in decision making.

Comparing proverbs of two cultures one can say that some proverbs are semantically alike even that languages are not from one family, for example: “The eyes are the window of the soul”. Uzbek variant of this proverb is “Ko'z ko'ngil oynasi”, “Ko'z -tarozi, ko'ngil qozi”, “Ko'ngildagi sirni ko'z bildirar. The meaning of proverbs -what is in the mind eyes show them, they cannot hide.

“Beauty is only skin deep”- “Chiroy husnu jamolda emas, fazlu kamolda” means that a person's physical appearance does not determine who the individual is. The expression is commonly used as a reminder that a person may look attractive, but she may not have attractive inner qualities. It is also used to say that a person may not be the prettiest to the eyes, but she may be very attractive because of her personality. The idea that beauty is only skin deep can also be used to the opposite extreme. There may be situations where a person's physical beauty is altered by aging, disfigurement, or other circumstances. Yet her positive inner qualities may remain the same. There may also be instances where a person may have never been physically appealing, but upon getting to know her it is discovered that her inner qualities are more attractive than her physical appearance. This proverb may be used when trying to communicate a number of lessons. In some situations, the person who says it may be trying to tell a person that his basis for judgment is flawed and he needs to look at qualities other than appearance. This may also be used when speaking to an

individual who relies primarily on her beauty to attract attention. The lesson in this case may be that appearance will help a person to only a certain degree. Beyond that, if she does not have other qualities, she is likely to have opportunities that appear to be opening initially but that she is unable to sustain. As beauty is a word that is most commonly associated with femininity, the expression "beauty is only skin deep" tends to be most commonly used when talking about females. It can, however, be used when referring to the differences between the outer and inner qualities of males. It is rarely, if ever, used when talking about animals or inanimate objects.

Conclusion

After analyzing and comparing the proverbs where parts of the body are used following conclusion can be drawn: the usage of parts of the body in proverbs are very different. Some proverbs via direct translation can be understood whereas in some proverbs the lexical choice of the words quite not alike. It can be proved by cultural background, language peculiarities of two nations.

References

1. A.Dundes "On the structure of the proverb"- In Analytic Essays in Folklore. Edited by Alan Dundes. The Hague: Mouton and Company, 1975, N= 25.-961-973.
2. Gordon.R.N "Motivation in proverbs", Oesterley: W.O.E. "Biblical theology" 25, 3,1975-49.
3. W.Meider "The proof of the proverbs in the probing ":Alan Dundes as Pioneering Paremiologist . An Electronical Journal of Folklore Folklore vol. 35. ISSN 1406-0949 Published by: FB and Media Group of LM INDEX, 2007.
4. Turdimov .Sh "O'zbek xalq maqollari"- Toshkent-2003,"Sharq" nashriyoti.-510
5. Shomaqsudov.Sh "Ma'nolar mahzani" -Toshkent, "O'zbekiston milliy ensiklopediyasi" davlat ilmiy nashriyoti , 2001-447.
6. Gotthardt H.H., Varga M.A. (eds.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. Berlin: De Gruyter, 2014. P. 2-10.
7. Maslova V.A. Introduction to linguoculturology. Moscow, 1997.
8. Abrahams R.D. Proverbs and proverbial expressions. In R. M. Dorson (Ed.), Folklore and folklife. Chicago, 1972. P. 117-127.
9. Taylor A. The proverb and index to "the proverb". Hatboro/ PA: Folklore Associates, 1962.
10. Yusupov U.K. Contrastive Linguistics of the English and Uzbek languages. Tashkent: Akademnashr, 2013. P. 27-262.
11. Gryzberg P. Proverb. New York: Brockmeyer, 1994. P. 227-241.

Internet resources

12. www.proverbicals.com
13. www/lemongrad.com

СЎЗ САНЪАТИ
ХАЛҚАРО ЖУРНАЛИ
4 ЖИЛД, 1 СОН

МЕЖДУНАРОДНЫЙ ЖУРНАЛ
ИСКУССТВО СЛОВА
ТОМ 4, НОМЕР 1

INTERNATIONAL JOURNAL
OF WORD ART
VOLUME 4, ISSUE 1