

Study of Paremiological Units in Uzbek and World Linguistics

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Abstract. *The proverb, which is considered one of the ancient examples of folklore, is different it is different from other genres due to its short, concise, figurative and deep content stands out. The ancient and rich spirituality of each nation through proverbs appears. Proverbs are extremely rich and diverse in terms of subject matter can be used literally or figuratively. For proverbs as an object, persons, things, and at the same time, animals are taken.*

Key words: *paremiology, proverb, matal, folklore, proverbs, phrases.*

Paremiological considered to be one of the ancient examples of folklore units from other genres to its short, concise, figurative and deep content is distinguished by its ownership. Paremiology- (Greek: paroimia - wise word, adverb)

1) verbally transferred from generation to generation in a certain language as a walking, compact and simple, short and meaningful, logical summary wise expressions such as proverbs, proverbs, and aphorisms;

2) in a specific language existing wise words such as proverbs and matal form a system of proverbs.

Through paremiological units, each nation is unique and rich spirituality, culture, lifestyle, life, people's belonging to the society conclusions based on attitude, observations and experiences expressing mental state, ethical and aesthetic feelings, and positive qualities manifested feelings. And in other sources - paremiology is the Greek word "Paroimia" (Wisdom) and "Logos" (science, teaching) proverbs, sayings, phrases, proverbs in a certain language

There are views that it is a science that studies the system. So, paremiology is based on observing the laws of the universe, relying on life experiences expressing the conclusions based on the attitude of the people to the society, spiritual compact and simple, short and meaningful, embodying the status, ethical and aesthetic feelings, positive qualities, passing from generation to generation orally proverb, saying, aphorism and wisdom that appeared as a logical generalization the field of paremiology studies words and phrases.

In paremiology, the smallest unit representing a concrete idea is parema is called Paremiology is a proverb, saying, aphorism and wise saying in the language learns phrases in two ways. The fact that paremies have been passed down from generation to generation only orally, people study of the science of literature because it is a product of his oral creativity object, because many of these wise sayings are in a more poetic form is similar and in them simile (allegory, metaphor, metaphor) comparison (antithesis) artistic image such as parallelism, rhyming, anaphora, pitch, cut, irony tools will be used.

Phrases are sentences made up of words that express a certain idea because they are the object of linguistics, that is, they are words although it looks like simple sentences according to its structure, its content, structure, and tone has its own characteristics in terms of aspects and other grammatical features.

The study of paremiology in world linguistics was carried out by many modern linguists such as N.F. Alefirenko, V.P. Anikin, G.L. Permyakov, L.B. Savenkova, E.I. Seliverstova. The problems of paremiology were studied by English and American scientists A. Taylor, A. Dantes, B. J. Hiting, V. Mieder, and their focus was on comparison of paremiology of different languages, comparative study was in the first place. At the same time, American researchers, like local researchers, paid attention to the structural and semiotic properties of parems.

A prominent representative of Russian terminology, the famous folklorist G.L. Permyakov's views in this regard are clear and interesting¹. In her doctoral dissertation, B. Jorayeva divided Uzbek folk proverbs into 8 groups formed using extralinguistic units²

B.A. Soatov³ genre features and poetry of Uzbek folk proverbs determined the characteristics. H. Sharafiddinova on the structure of Uzbek folk proverbs paid attention to rhyme and its functional and stylistic features. I. Begmurotov, folklore connections in the scientific researches of R.A.Latipova, E.V.Ivanova, including proverbs and proverbs are considered in a comparative way. Russian proverbs was studied in a comparative aspect in the research of V.D. Cherneleva. People's experience plays an extremely important role in the creation of spiritual values plays. "People have experiences because of memories: the same thing, the object A series of memories about, finally, an experience has value. Experience is science and is almost the same as art. Science and art, and people because of experience they achieve. Because, as V. Paul said, experience created art and rightly said, inexperience is a phenomenon"⁴

According to N. Barli's confirmation, "the proverb is similar to him cannot be considered separately from the complex of relations with forms"⁵In each nation's collection of proverbs is unique. Uzbek folk proverbs are the Uzbek people it is a product of his wisdom. Uzbek folk proverbs the question of classification is a topic that is waiting for its solution today. Two volume "Uzbek folk proverbs"⁶academic collections of proverbs in alphabetical order given In the "Alphabetical classification"collection, it is accepted as "High-flying words"⁷.Compilers Sh.Shomaksudov and Sh.Shorakhmedov wrote their "Meanings In the collection "Makhzani"⁸, proverbs are arranged in alphabetical order. Collection 20 contains a thousand proverbs. In it etymology and alternatives of proverbs given.

In other collections, mainly from subject-subject classification of proverbs used. For example, there are 30 subjects in the "Uzbek folk proverbs" collection group presented:

About homeland and patriotism;

- About work and diligence;
- Collectivism;
- About friendship and disagreement;
- About science and art;
- About wisdom and ignorance;
- Courage and humanity;
- About courage and cowardice;
- About vigilance and necessity;

1.Permyakov G.L. Osnovy strukturnoy paremiologii. –M.: Nauka, 1988.–S.26.

2 Jo'raeva B.M.O'zbek xalq maqollarining shakllanishi masalalari.Filol. fanlari doktori... diss. avtoref. –Samarqand,2019. –B.53-93.

3.Soatov B.A Ozbek xalq maqollarining janr va sheriylari xususiyatlari. –Toshkent, 1990. 53-bet

⁴ Aristotelyu Metafizika. - L., 1999. 6-S.

⁵ Barli N. Strukturniy podxod k poslovitse. – M., 1984. – S.

⁶ O'zbek xalq maqollari . – Toshkent, 1987. 27-30-bet.

⁷ Sarimsoqov B. Balandparvoz so'zlar. – Toshkent: 1986.

⁸ Shomaqsudov Sh., Shoraxmedov Sh. Ma'nolar maxzani. 2001.

- About family and loved ones;
- Love and loyalty;
- About respecting elders;
- About humility and education;
- About dignity;
- About guests and hospitality;
- About good words and goodness;
- About honesty and sincerity;
- About prudence and lack of study;
- About savings;
- Patience is about contentment;
- About purity, purity;
- About faith and hopelessness;
- About pride and arrogance;
- About greed;
- About the animal;
- About advice;
- Figurative proverbs;
- Pand - proverbs of advice;
- Poverty and need: proverbs about the historical past;
- Proverbs directed against injustice;

As you can see from the above, the proverbs are related to different topics it can. The study of proverbs is the rich history of the Uzbek nation shows our national culture. Genres such as proverbs, taboos, and riddles represent wisdom in Uzbek folklore folk with its orientation, very compact, compact, dense and figurative expression constitutes paremic creativity. However, it is still recognized as a separate literary genre sometimes as a part of folk prose, sometimes folk poetry and phraseology is being considered. However, proverbs have been around for thousands of years if the facts are tested and summarized as a concise moral evaluation, in taboos, the same moral value took the form of prohibition.

Linguists have different opinions on the relationship between phrasal verbs and fixed conjunctions. In particular, V. V. Vinogradov includes proverbs and sayings among phraseological units⁹. A.V. Kunin

9. Vinogradov V.V. Ocherki po istorii russkogo literaturnogo yazyka XVII-XIXvekov. –M., 1982. –S.83-84.

9. Kunin A. V. Kurs frazeologii sovremennogo angliyskogo yazyka. –M.: «Vysshaya shkola». Dubna: Feniks, 1996. –S.381

10. Berdiyev X., Rasulov R. O'zbek tilining paremiologik lug'ati. –Toshkent: O'qituvchi, 1984; Abdurahmonov M. Folsklornaya aforistika i slovar'. –Toshkent: Fan, 1989; Shomaqsudov Sh., Shorahmedov D. Nega shunday deymiz (o'zbek maqollarining izohli lug'ati), –Toshkent: G'afur G'ulom nomidagi Adabiyot va san'at nashriyoti, 1987; Yana shu mualliflar. Hikmatnoma (o'zbek xalq maqollarining izohli lug'ati), O'ME, 1990; O'zbek xalq maqollari (nashrga tayyorlovchilar: T.Mirzaev, A.Musaqulov, B.Sarimsoqov), –Toshkent: Sharq, 2013; Qayroqi so'zlar (nashrga tayyorlovchi: Shorahmedov D.) –Toshkent: O'ME, 2011; O'zbek xalq maqollari (nashrga tayyorlovchi M.Qutlieva) –Toshkent: Yangi asr avlodi, 2013.

11. Abduraxmonov X. Sintaksicheskie osobennosti uzbekskix narodnyx poslovits. AKD., –Toshkent, 1964; Yana o'sha avtor: Maqollardagi bog'lovchisiz qo'shma gaplar strukturasi ba'zi bir xususiyatlari. O'zbek tili va adabiyoti. –Toshkent, 1962, 6-son, 32-38-betlar; Yana o'sha muallif: Maqollardagi bog'lovchisiz qo'shma gaplarda ayrim gap bo'laklarining takrorlanishi.//O'TA, –Toshkent., 1962, 3-son, 28-31-betlar; Usmonov N. Maqollarda ta'limga oid atamalar. //O'TA, –Toshkent, 1992, 8-son, 35-bet; O'rinboev B. O'zbek xalq maqollarida transformatsiyalash. O'zbek tilshunosligi masalalari. –Samarqand, 2001, 38-42-b.;

12. Dal V.I. Poslovitsy russkogo naroda. –Moskva, 1957. –C.17

13. Xolmanova Z., Valiyeva G., Muhammadiyeva D..O'zbek tilidagi paremiyalar tadqiqi. –Toshkent: Mahalla va oila, 2022. –B.184

also calls paremas a part of phraseologisms and defines the stability of phraseological units as characteristic of different forms¹⁰.

After the 30s of the 20th century, the formation of Uzbek folklore studies and as a result of its development, a number of folklorists have developed and the people are oral important studies on all genres of his works began to appear. In this regard, Ghazi Olim Yunusov, Hadi Zarif, Mansur Afzalov, Muzayana Alivia, Buyuk Karimov, S. Ibrohimov, M. Saidov, M. Murodov, Z. Husanova, T. Mirzayev, B. Sarimsokov, A. Musogulov, and other folklorist scientists of various fields carried out a number of studies in the directions. In particular, Uzbek "Drops from the sea", "Winged words", "Kairaqi words", "Uzbek folk proverbs", "Pariemiological dictionary of the Uzbek language" a scientific study on paremyas¹¹, which has been published several times with names works have been carried out.¹²

In Uzbek linguistics, a number of studies have been conducted on the study of dialects. In particular, "Synonymous Dictionary of Uzbek Folk Paremies" was compiled by B. Jorayeva¹³. The author emphasizes that it is the first work devoted to the collection of Uzbek folk tales. In the introductory part, the difference between a proverb and proverbial and proverb-proverb types of paremies is explained, and the phenomenon of synonymy related to proverbs, proverbs and proverbial-type paremeis is also discussed. In the dictionary part, it is covered from the synonym nest with two paremies to the synonym nest with forty-four parmes. The monograph "Research of paremies in the Uzbek language" co-authored by Z. Kholmanova, G. Valiyeva, and D. Muhammadiyeva was published in 2022¹⁴. In the study, together with revealing the semantic and linguocultural characteristics of Uzbek language paremies, Uzbek folk proverbs, proverbs, and paremies in Turkic languages and other languages belonging to the genetic family were also analyzed. Ethnolinguistic study of clothing and food names" monograph¹⁵, Sh. Boykhanov's candidate's dissertation on the topic "Development of paremiological competence of students in the practical course of English language"¹⁶ also expressed important opinions about paremies.

Folk paremiological creativity has its own laws and principles.

According to H. Berdiyev's "Pariemiological dictionary of the Uzbek language", paremiology studies expressions such as proverbs, sayings, and aphorisms in two ways:

- the fact that traditions have been passed down from generation to generation only orally, people being the product of his oral creativity, it is the object of the science of literary studies, because many of these wise sayings are like poetic form and they are simile (metaphor, metaphor), comparison (anathesis), parallelism, anaphora, rhyming, euphonic devices (alliteration, assonance) such as irony, pitch, cutartistic image tools will be used.
- phrases are made up of words and consist of sentences expressing a certain idea because it is the object of study of linguistics, because it is made up of words although it looks like simple sentences, its content, structure, intonation and other grammatical features. Paremas it is difficult to determine when it appeared, but it is known that their most of them were created in very ancient times and with the people who created them is living. Not every wise word and phrase will become popular. Only the dreams, wishes, life and thoughts of the majority of people in society only those that are reflected, only those that are alive, are popular, passed from generation to generation, it lives on - turns into paremies.

Also, one of the old proverbs, Big fish eat little fish, is from BC Works and Days of Hesiod, a Greek writer who lived in the 8th century BC goes back to his didactic poem¹⁷ R. Firz, an anthropologist

14. KokareE.Ya. Internatsional'noe i natsional'noe v latyishskix posloviatsax i pogovorkax. –Riga, 1978.–C.18.

15. NuruvaY. O'zbek xalq paremalarida kiyim va oziq-ovqat nomlarining etnolingvistik tadqiqi. –Buxoro, 2022. –B

Mieder W. —Big fish eat little fish. History and interpretation of a proverb about human nature. In W. Mieder, Tradition and innovation in folk literature. Hanover, New Hampshire: University Press of New England. 1987.- (pp. 178-228 and 259- 268).

16. Firth R. Proverbs in native life, with special reference to those of the Maori. Folklore (London) 38. 1927. P.134-153 and 245-270.

from New Zealand from the appearance of proverbs to their use by the public says that it includes the following 3 processes:

- (1) Concrete formulation by one individual in response to some set of circumstances, - to clarify the sentence, by a person to some situation emergence of a given clear idea;
- (2) Acceptance by the people at large as being appropriate to a more general situation, and seeming by its peculiar form and twist of phrase to give fit expression to their thoughts and feelings,- that is, it was appropriate in common situations acceptance of proverbs by the majority of people;
- (3) Possible modification of phraseology or meaning with the passage of time by an unconscious process, with the effect of keeping it consonant with the public sentiment,¹⁸ - expressed harmoniously by the public over time changing.

To sum up, proverbs, sayings and phrases are introduced into the speech ready. proverbs are short, concise folk proverbs that are ready-made into a speech and are used in a figurative sense. Matals are short, concise folk wisdoms that express a grammatically complete idea and are used only in their meaning - in the correct sense. It is justified to study proverbs, sayings, and sayings together with aphorisms under the name of "Proverbs".

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