

Analysis of Clothing Component Proverbs in English and Uzbek

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Abstract

This article discusses how significant the role of proverbs in various systematic languages, including English and Uzbek. Theoretical views on paremia have been discussed in world-wide as in English and Uzbek linguistics. In addition, clothing component clothing names in English and Uzbek have also been analyzed.

Keywords: paremia, theoretical views, clothing component proverb, from ancestor to generation, universal, nationality.

INTRODUCTION

Each language has a masterpiece of folk wisdom, a source of pand-admonition and transplants passed down from generation to generation. In science, they are called paremiological units (paremias). As an object of research, they have long attracted specialists, since these lexical units reflect the experience, worldview of the people. As a result of the scientific study of paremia, answers to many important questions can be found that relate to the life of people and society.

Paremias exist in all languages of the world, notably Indo-European, Turkic, ugor-Finnish, tungus-manchjur, eskimos-aleut, nax-Dagestan, Sino-Tibetan, Austro-Asian, Malayo-Polynesian, Dravidian, papuas, afro-Asiatic, Semitic-Hamitic, Arabic, Persian, and other languages characterized by their richness and identity in paremia.¹

BIBLIOGRAPHY AND METHODOLOGY

According to scientists, paremiology is a branch in which both literary scholars and linguists are engaged, that is, it is a research area of philologists. "Paremiology" is the field of philology (paremia) that studies and determines their classification. There is also a separate discipline "paremiography", which aims to collect, store and process paremiological materials².

"The National Encyclopedia of Uzbekistan explains the terms paremiology and paremia: "PAREMIOLOGY (yun. paroimia is a proverbial word, percussive, and ... logic) - 1) the field of Science, which studies Proverbs-paremia, which appear as a logical generalization, concise and simple, short and content, moving from generation to generation in oral form in a particular language; 2) the system of Proverbs – paremia, which exist in a particular language. The fact that paremias passed from generation to generation only orally, being a product of folk oral creativity, is considered an object of study of literary studies, since most of them often resemble a poetic form, and several pictorial means are used, such as imitation, antithesis, anaphora,

¹ O.P. Uralova. Har xil sistemali tillarda "oila" mazmunli maqollar semantikasi va strukturasi (ingliz va o'zbek tillari misolida). Monografiya. – Termiz: TerDU IPM, 2022. B.-6

² Шайхуллин Т.А., Зарипова А.М. Актуальные вопросы паремиологии в русском языкознании [Электронный ресурс]. – Режим доступа: <https://cyberleninka.ru/article/n/aktualnye-voprosy-paremiologii-v-russkom-yazykoznanii-svobodnyy>.

alliteration, irony, piching. At the same time, paremias are also an object of study of linguistics, as they are composed of words and consist of statements that express a certain opinion. The collection, study of paremia continues from The Times of Mahmud Qoshgariy ("Devani dictionary-t-turk") and Gulkhani ("Zarbulmasal") to the present³. In the Uzbek language, the field of Science, which studies the complex of aphoristic genres of oral folk creativity, such as proverb, matal, riddle, is called paremiology. The field of folkloristics, which studies aphoristic genres, is also called "paremiology"⁴.

O'zbek olimlari N.T.Hotamov va B.I.Sarimsoqov o'zlarining "Adabiyotshunoslik terminlarining ruscha-o'zbekcha lug'ati"da "paremiologiya" terminini quyidagicha izohlagan: "1. Xalq og'zaki ijodining maqol, matal, topishmoq kabi aforistik janrlarning majmui. 2. Folkloristikaning aforistik janrlarini o'rganuvchi sohasi"⁵.

In linguistics, there are views that paremiology is a branch of phraseology. Ye.P.Kuznesova said that "the main task of paremiology is to express traditional values and views based on the life experience of the group, people and the like with a short image verbal (verbal) - a section of phraseology dedicated to the study and classification of aphorism, vellerism, deviz, short Riddle and superstitious sign, Maxima, matal, proverb and antimacol (zidmacol), proverb, slogan and folk wisdom"⁶.

RESULTS AND SUGGESTION

Researchers divide paremia into 3 types:

1. Phrasal paremia (sentence paremia). They are divided into closed and non-closed. Proverbs, folk aphorisms, some superstitious signs, narratives and other propositional paremias refer to the closed ones. Non-closed paremia include matals, prislovyia, cursing, desire, etc.
2. Intermediate paremia. This layer is made up of vellirisms and similar folk wisdom.
3. Paremia superior to phrasa. They form two classes: monological stories and folk wisdom in the form of dialogue. Monological stories include: pobasenki (interesting stories), instantaneous anecdotes and similar Proverbs. Proverbs in the form of dialogue-riddle, parable, puzzle, "purchase", etc⁷.

Paremia and paremiology problems A.Taylor (A.Taylor), V.Mider (W.Mieder), A.Dandis (A.Dandes), B.J.Whiting (B.J.Whiting) has also been studied by English and American paremiologists.

The main focus of English and American researchers is on the issues of comparison of the paremiology in different languages. The study of paremiology was conducted from the point of view of psychology, literary studies, linguistics, history, folkloristics and anthropology. American researchers have studied the history of paremia, structural and semiotic features, analysis of Origin, their use in literary works or psychological tests in the media⁸.

Clothing component proverbs in English and Uzbek were analyzed in the following. For example: *An ass in a hat's skin* in uzbek *kalla boshqa, salla boshqa*; *try to sweep the back Atlantic with a broom/ suv o'pirib ketgan to'g'onni do'ppi bilan bekitib bo'lmas*; *catch the bear before you sell his skin/ ot kimniki-minganniki, to'n kimniki-kiyganniki*; *the cobber's children*

³ Ўзбек миллий энциклопедияси. 6-жилд. Тахрир хайъати А.Абдувохитов, А.Азизхўжаев, И.Аминов, Т.Даминов ва б. – Тошкент: Ўзбекистон миллий энциклопедияси, 2003. – Б.686.

⁴ Хатамов Н.Т., Сарымсаков Б.И. Русско-узбекский словарь литературоведческих терминов. – Ташкент: Ўқитувчи, 1979. – Б.223.

⁵ Хатамов Н.Т., Сарымсаков Б.И. Русско-узбекский словарь литературоведческих терминов. – Ташкент: Ўқитувчи, 1979. – Б.223.

⁶ Кузнецова Е.П. Паремии в английской фразеологии // Альманах современной науки и образования. – Тамбов: Грамота, 2015. № 1 (91). – С.66. (www.gramota.net/materials/1/2015/1/14.html).

⁷ Пермяков. Г.Л. Основы структурной паремии. – М.: Наука, 1988. – С.95–97.

⁸ Ошева Е. Паремиилогическое пространство: дискуссионные вопросы // Исследовательский журнал русского языка и литературы, 1 (1), 2013. – С.78–79.

*usually go unshod/ etikdo‘zning etigi yirtiq, temirchining teshasi kemtik; cut the coat according the cloth/ qulochingga qarab ketmon chop/bo‘yiga qarab to‘n bich; coat that makes gentleman is not a guy/ yaxshi kiysang-el ko‘rar, yaxshi yursang-el suyar; his hat covers his family/ bo‘ydorning bo‘ynini bit yer, topgan-tutganini it yer.*⁹

CONCLUSION

From the above analysis, we can see that proverbs in English and Uzbek are an integral rich part of the language of those peoples and embody human nature. Most proverbs have been passed down from ancestors to descendants for centuries and are still widely used today.

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