

## **The Role of the Application of Periphrases in the Folk Proverbs Built on the Base of Minerology Terminology**

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**Abstract.** The article examines the folk proverbial periphrases that are based on mineralogy terminology. On the ground of the given samples we tried to clarify that the exquisite periphrases used in the proverbs help to enhance their artistic quality and reinforce their message while maintaining each image's clarity.

**Key words:** periphrasis, mineralogy terms, gold, gem, sodium chloride, lexical-semantic features, structural-derivative peculiarities, norms of literary language, comparison, subject, object.

In Uzbek linguistics, terminology related to various fields of science were initially researched in the 1920s and 1930s of the 20th century, mostly for pure practical purposes.

Today various field-related concepts are currently examined from a number of angles in Uzbek linguistics. This current situation is closely tied to factors like the advancement of scientific disciplines, the use of scientific discoveries in production, and the introduction of contemporary research techniques into the field of linguistics.

In recent years, the explosive growth of the field of mineralogy in our country led to the subsequent addition of numerous new terms to its lexicon. So this, in turn, created the need for scientific research on issues such as the lexical-semantic, structural-derivational features of these terms, their degree of correspondence to literary language standards, their application properties in the different discourse styles connected with the human factors etc.

Even if the minerals have played a significant role in the advancement of our science, technology, and economy, their terminology has had an even greater impact on the beauty of our mother tongue and the creation of diverse figurative expressions.

Mineralogy terminology have been used to construct beautiful periphrases in our traditional proverbs, enhancing the artistic quality and reinforcing their meaning while maintaining the image's clarity.

Proverbs and riddles are two examples of folklore genres that include periphrases, and these genres' traits are also connected to their usage (D. Aytbaev, 2007).

H. Shamsiddinov's article entitled "Periphrazalar khususida ayrim mulohazalar" ("Some considerations about periphrases") was the first to discuss the specific features of periphrases in Uzbek linguistics. Subsequently, scholars such as I. Umirov and D. Aytboev defended their theses on periphrases. (D. Aitbaev, 2007: I. Umirov, 1996) [1]. The pioneer article was dedicated mainly to the definition of periphrasis, its explanation, general and specific aspects of phraseology, relation to language and speech, relationship to renaming, extra-linguistic and psycholinguistic factors of its occurrence, and its presentation in a text. Also it was decided to name this stylistic element as a periphrasis (D. Aytbaev, 2007).

The word periphrasis is derived from the Greek language (*peri - near, around, phrasis –speak (talking around)*) and denotes the use of a larger number of words, with an implicit comparison to the possibility of using fewer. Periphrasis are usually about the words or word combinations that do not call an object, occasion, location, or person by its name. It expresses their distinctive qualities rather than by their name; as it is fundamentally similar to indirect or circumlocutory speech or writing, so, therefore, it is indicated in various sources as a form of indirect or circumlocutory speech (R. Rasulov, I. Umirov, 1997).

There are a number of periphrases that are formed on the basis of mineralogy terms in Uzbek folk proverbs.

A certain part of the phrases formed on the basis of mineralogical terms in the Uzbek language reflect various properties of minerals. Below, we shall attempt to elucidate the cognitive elements associated with the occurrence of certain periphrases in Uzbek proverbs.

*Ona yurtning-oltin beshiging (Your motherland is your golden cradle).*

The Motherland is commonly defined as the location where all people were born, raised. In the proverb given above motherland is compared to *golden cradle*. It is done so because periphrasis is a crucial speech device that is widely used for emphasizing, completing, and precisely characterizing objects, events, and happenings by embodied signs, specific features and characteristics rather than by their names (R. Rasulov, I. Umirov, 1997).

*Qanoat-qizil oltin (Satisfaction is red gold).*

The central religious text of Islam the Qur'an Kareem, and the works of our esteemed thinkers e.g., Navoi, Kaikovus, Yusuf Khos Hajib, and others contain valuable ideas about contentment. The cited proverb compares contentment to *red gold*. In the life of a human, contentment is a crucial thing. When overcoming life challenges and persevering through a variety of difficult situations, we need the feeling of contentment. In this regard self-satisfaction is compared to *red gold*. Gold as a type of an ore plays an important role in people's life due to its value, extraction and durability. In the cited periphrasis, the contentment means the ability to endure the hardships of contented life, the various vices encountered in it, the tricks of envious and mean-spirited people etc. All this quality of gold endurance, clearly illustrate the stylistic possibilities of this term. This periphrasis demonstrates that mineralogy terms have long been an important tool for comparing and constructing artistic images of real objects and events.

*Ish – insonning gavhari (Labour is the jewel of a person).*

In the explanatory dictionary of the Uzbek language, a *gem* is defined in the following way: **GAVHAR (GEM)** [f.- precious stone; pearl] 1. A cut and polished diamond; common name for precious stones in general; ore (the explanatory dictionary of the Uzbek language, 2006).

There is a wealth of educational words among our wise people. They gain popularity with the public and become ingrained in the people's thoughts. The aforementioned proverb compares *labor* that is essential part of human life to a *jewel*. Everything we achieve in life is due to our sincere efforts and honest work. So this proverb is a great example of periphrasis in this respect. Such unique similes created by the term *gavhar (gem)* served to demonstrate the unique richness of our language, the range of expressive options, and the national mindset of our people.

*Inson - gavhari qobil (Man is a great appeasable gem).*

In the "Dictionary of Navoi's works" the word *gem* is used in the following figurative meanings:

1. Original, genuine, true
2. Main feature
3. Substance
4. Essence, true/genuine meaning, root, basis (P. Shamsiev, S. Ibrokhimov, 1972).

It is acknowledged that the word *gem* in this proverb refers to the meanings such as "original,

genuine, true” and has been raised to the level of a figurative expression of thought.

Man is thought to be the greatest creature in the world. This brilliance or greatness described, compared to anything of a high level. With the help of the periphrasis of the *gem* the quoted proverb conveys the idea that humans are the best of all creatures in the world.

*Odob - oltindan qimmat (Etiquette is more valuable than gold).*

It is common knowledge that periphrases also follow the general law of tropes. It also has two elements - subject and object. Emotional-expressiveness is incorporated in the next component; nevertheless, these two elements are not equal in terms of their stylistic significance, which is what makes them unique and subtle. In the periphrasis formed on the ground of mineralogy terms, *gold* in the next component serves to provide emotional expressiveness.

*Hikmat - bir hovuch oltin (Wisdom is a handful of gold).*

It is known that it has been a tradition to compare words and related concepts to *gold*, *gems*, *diamonds*, and *pearls*. It is well known that analogies between words and associated ideas and gold, stones, diamonds, and pearls have long been used. The fact that this tradition has fully preserved its importance even today can be observed through the following periphrasis:

*Kimxob to'ning bo'lguncha,*

*Oltin beshiging omon bo'lsin.*

*May your golden cradle be safe*

*Then having a gold-cloth robe.*

As mentioned above, the *golden cradle* is used in meanings such as *country*, *homeland*, *native land* etc. It is clear from the context of this periphrasis that we are speaking of homeland or motherland even though it is not used exactly with the phrases indicating it.

*Yosh chog'im – oltin chog'im (My youth is my golden age).*

In this proverb, the metaphorical compounds formed with the term *gold* also take into account the preciousness of the mineral. It is not considered permissible to directly reflect existing things or objects, events etc., but to describe them figuratively by comparing them with similar objects, events etc. Only in this case we can create such speech derivatives.

*Osh totug'i – tuz (Salt is a part of a meal).*

Natural salt, or salt, is a class of minerals that dissolve quickly in water, generate sedimentary salt deposits, and taste bitterly and salty.

It is used in daily life as the primary food for human. Not every dish is prepared without salt. For this reason, Uzbek people use this proverb in its direct and indirect (figurative) meanings.

As a stylistic tool, periphrases built from the aforementioned terms that are extensively used in mineralogy provide excitement and imagery to speech, and they also enhance the dictionary's content by tailoring it to the needs of the developing society. In addition to enhancing the discourse and helping one avoid replications and inappropriate repetitions, they also invite the listener to consider philosophical ideas. Their function is not only to provide attractiveness and imagery, enrichment of speech, strengthening of its content, emotional-expressive impact on people, but also to react to various social realities.

In the vocabulary system of the Uzbek language, mineralogy terms constitute a distinct lexical-semantic category. A more thorough examination of their linguistic nature contributes to the enlargement and enrichment of concepts regarding the language's lexical system. It would be appropriate to interpret these kind of phrases in relation to our national customs and traditions in order to shed light on the stylistic scope of these terms.

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