

## **Paremiological Units - as a Special Type of Phraseological Units with a Sentence Structure**

***Tursunov Ahmad Amirovich***

*Teacher of the department of second foreign languages  
Samarkand State Institute of Foreign Languages*

**Abstract.** *In this article Paremiological units are analyzed as a special type of phraseological units with sentence structure. Paremas are the object of study of literary studies because they are passed down from generation to generation only orally, they are a product of folk art, because most of them are often similar to poetic form and they use a number of figurative tools such as simile, antithesis, anaphora, alliteration, irony, pitch. At the same time, paremas are also an object of study of linguistics, as they are made up of words and consist of sentences expressing a certain idea.*

**Key words:** *Paremas, phraseological units with sentence structure, folk oral creativity.*

### **Introduction**

In modern German language, paremiological units form a certain layer of the language system, as in other languages. Paremiological units are considered to be the product of one or another people, the oral creativity of the people, and they are created orally based on collective experience and transferred to written speech in the same form, that is, they are formed in the structure of a ready-made sentence.

**Literature review and methodology.** Paremiological units also embody the signs and characteristics of complete phraseological units, consist of two or more words like phraseological units, have a mobile meaning and have a fixed form, a fixed pattern. Paremiological units appear in the form of a complete sentence from the point of view of grammatical construction, that is, there is a reason to consider them as a phraseological unit with a sentence structure. For example: **Das eigene Haus ist die liebe Mutter!** “O‘z uying o‘lan to‘shaging!”; or **Kein Rauch ohne Feuer!** “Shamol bo‘lmasa daraxtning uchi qimirlamaydi!” **Ein Man, ein Wort!** “Yigitning so‘zi bitta bo‘ladi.”

Paremiologies are based on advice, education, the worldview, mentality and education of this or that nation based on the mentality of this or that nation. There is no language without paremiological units. Each nation has its own paremiological fund based on its psychological aspects of understanding the world, type of economy, climatic conditions and geographical location. Of course, the worldview of this nation plays an important role in this.

Paremiological units form the national cultural landscape of the world. In this, their relationship to each other, their approach to the environment, the surrounding world, people's behavior, behavior, customs, and lifestyle are expressed. It is possible to find explanations of many paremiological units in the history of the origin of one or another people. Based on the way of life of the peoples who lived in different climatic conditions, it is the reason for the emergence of different customs and languages. However, we can find similar proverbs and sayings in

different linguistic cultures. Perhaps the reason for this is the existence of cultural, trade and political relations between the peoples. The closer the languages are to each other in terms of vocabulary and grammatical construction, phraseology, and paremiological aspects, the more similarities there are in terms of construction and content.

Proverbs are more common in German in the form of simple verbs. For example: **Alles hat seine Zeit.** "Har narsaning o'z vaqti bor", **Die Wände haben Ohren.** "Devorning ham qulog'i bor." But they can also be found in the form of a complex sentence. For example, in the form of a conjunction with an adverb: **Hunde, die bellen, beißen nicht.** "Hurgan it tishlamaydi"; In the form of a conjunction with a conjunction: **Wer einmal lügt, dem glaubt man nicht, und wenn er auch die Wahrheit spricht.** "Yolg'onchi chin deyaolmas, chin desa ham, el inonmas"; In the form of a connected clause without a conjunction: **Reden ist Silber, Schweigen ist Gold.** "So'zlagandan so'zlamagan yaxshiroq, so'zlab edim, boshimga tegdi tayoq", "Ahmoq so'zlar, aqlli tinglar." Proverbs are usually considered a phraseological unit with a sentence structure, they are not divided into words from a form and syntactic point of view, they are not divided into parts, they are a single linguistic unit.

Communication is a relationship between people. These relationships are made through language. Communication can be done not directly, but through different means, for example, by telephone, Internet, by receiving various signs.

In intercultural communication, in the process of communication between two or more peoples, speakers choose linguistic means or use paremiological units based on their ethnic characteristics.

### **Discussion and results**

Intercultural communication is closely related to cognitive linguistics, because language is a cognitive system. Based on this, we can conclude that language is a set of concepts. Each nation has its own key words and concepts, and in German there are words such as **das Volk, das Land, der Weg, der Winter**, and in Uzbek they are parent, family, child. - are concepts such as child, household. The concepts listed above are often used in fiction, phraseology, paremiology.

When we study paremiological units as a structural unit of speech, we witness that most of them are based on general universal concepts. These are abstract concepts such as time, time, space, place, place, cause, duty, truth, justice, lie, freedom, and freedom, while the sentences that express happiness, joy, unhappiness, pain, and other emotional states are structural. phraseological units, that is, paremies, are also used in our speech.

Paremiological units of speech structure are linguistic and cultural signs. Linguistic and cultural differences between nations can be seen as a result of comparison and comparison of linguistic symbols present in the languages of different nations. Paremiological units reflect the way of life, life, and philosophical views of one or another people, for example, in German there is a paremiological expression **Billig stinkt, teuer blinkt**, and its alternative can be found in the Uzbek proverb "Arzonning oshi tatimas." Or, **Bessr arm in Ehren als reich in Schanden** "Nomussiz yurmoqdan nomusli o'lmoq yaxshi."

We can divide paremiologic units into proverbs and materials. Proverbs are very close to proverbs, but if proverbs summarize the speech of the speaker, proverbs decorate and enliven the speaker's speech, increase the emotional coloring of the speech, but it cannot be a proverb. In German, a tale often consists of two parts. They are characterized by being short and concise compared to proverbs. For example: **Einmal ist keinmal** "Bir marta hisobmas."

Tales can also exist in the form of following clauses and connected clauses. For example: **Freundschaft ist Freundschaft und Dienst ist Dienst** "Do'stlik o'z yo'liga, ish o'z yo'liga."

In the German language, the types of materials are very wide, according to I.I. Chernysheva, they are divided into the following types:

In the German language, the types of materials are very wide, according to I.I. Chernysheva, they are divided into the following types:

- 1) Modal and emotional sentence structure articles; **ach du Liebe Zeit**;
- 2) Stable lexical phrases;
- 3) Stable cliché mats; **Das macht den Kohl nicht fett**.

In addition, tales can also be interrogative, for example: “**Qaysi shamol uchirdi?**” This Uzbek material also exists in German **Aus welchem Loch pfeift der Wind?** or “Quyosh qayerdan chiqdi” is a structural phraseological unit in German *Woher scheint der Sonne?* is used in the form. In the Uzbek and German languages, in the same situation, phraseological units with very similar sentence structures are used, for example: “Ish qochib ketmaydi, shoshilma oldin buni bajar.” The motto used in this is also available in German and is expressed as follows: **Arbeit ist kein Hase, sie läuft nicht im Wald**.

In both German and Uzbek languages, paremiological units are thematically different, they are based on the history of peoples, their ancient ancestors, their customs, psychological processes, their relationship to work, interpersonal relationships, love, it indicates friendship, relations with children, health, wealth, relations with women.

In the paremiological units of the Uzbek language, in addition to the relationship between parents and children, a man's relationship with his wife or a woman's relationship with her husband, the theme of mother-in-law is also active, and the theme of mother-in-law is not found even once in German language paremies. In addition, in the Uzbek language, more attention is paid to the topics of home and hospitality, but this situation can be found in very few proverbs and sayings in the German language.

Each nation has its own cultural and social way of life, which is reflected in the national language wealth of this nation, which has been forming over the centuries, in the set of paremiological units.

As we mentioned above, paremiological units are a type of phraseologized language units with a sentence structure, which express the characteristics, mentality, and traditional lifestyle of the people of this nationality, for example: “You can't ask him for snow in winter” in relation to those who are angry or “It's the end of the day,” and if the paremiological units used by the Uzbek people to express situations and actions are counted, then in German these phrases are given in the form of **Ende gut, alles gut**, or another form of this **Wie der Anfang so das Ende**., **Aller We** can see that **Anfang ist schwer**.

The analysis of proverbs and sayings shows that most of them consist of grammatical constructions in both languages. This indicates that there are many common aspects in their grammatical structure.

Analyzing the syntactic structure of paremiological units in the Uzbek and German languages, we need to dwell on their important aspects in both languages. In the German language, there are often two-component paremiological units, in which, of course, the pronouns *man* and *es* act as possessors. In the Uzbek language, we can see this case in the case of the omitted possessive, for example: “It didn't work, it didn't bite.” In the German language, word order is an important tool in phraseological units with a sentence structure, and the communicative load is mainly focused on sentence fragments. In affirmative sentences, the participle is in the second place, and in interrogative sentences it is in the first place. In Uzbek language, this task is performed by more downloads. In German, the negation is special to the continuous case in paremiological units and is used before the verb, for example: **Wer nicht arbeitet, soll auch nicht essen**.

A characteristic feature of German paremies is the constant use of possessive and participles, but sometimes the traditional cases are also changed: **Gesagt-gegan** is the Uzbek alternative of this

sentence structural phraseological unit: we can see in the form of “Aytilgan gap – otilgan o‘q”. German language also has anonymous paremies, which are always used with a negative pronoun and consist of two components. For example: **Man hat lieber mit Fremden zu tun als mit Freunden.** The equivalent of this proverb can be found as follows: “Qon yig‘laganda qarindosh, yog‘ yalaganda yot yaxshi.”

The impersonal pronoun *es* is also used as a possessive, and two-part sentences form structural phraseological units, for example: **Es ist besser, das Kind weine denn die Mutter.** This is an alternative to paremia: “Bolamlagandan ko‘ra, onamlagan yaxshiroq”, “Oldin kelgan, oldin ketsin (ona bolasiga aza ochgandan ko‘ra, bola onamlagani yaxshi).”

In both nations, laziness is frowned upon, and this is expressed by the proverb “Bugungi ishni ertaga qo‘yima.” The German equivalent of this proverb is **Was du heute kannst besorgen, das verschiebe nicht auf morgen.** In addition, the German phraseological phrase **Ohne Saat keine Ernte or Wie die Saat, so die Ernte** can be seen in the Uzbek phrase “Nimani eksang, shuni o‘lasan.”

In both nations, we can find phraseological expressions with the bee-Biene component. The structural phraseological expressions of this sentence are completely compatible with each other, which means the diligence of bees in the minds of both peoples. For example: **Sie ist wie eine Biene.** Like “U xuddi asalari kabidir”, “He is like a bee.”

The German people, like the Uzbeks, consider the family sacred. According to their tradition, problems, arguments, disputes, quarrels in German families should not go outside the family, strangers should not be aware of the problems of this family, from this point of view **Wenn Mann und Frau sich streiten, so bleibe du im Weiten** there is a phraseological phrase, and we can see exactly this phraseological phrase in the Uzbek language in the form of “Er-xotinning urishi, doka ro‘molning qurishi.” In the Uzbek proverb, it is pointed out that the problems of the family are their internal problems, that is, it is emphasized that outsiders should not interfere in the relations of a couple.

In German language, as in Uzbek language, there are phraseological units with the structure of a sentence about family members, kinship: **Gut die Tochter Anne, wenn Mutter und Großmutter sie loben.** We can see this paremiological unity in the Uzbek language, but in this case, a girl is evaluated based on the psychological point of view of the people, that is, in the form of “Don't take a girl whose mother praises her, and don't keep a girl who her new one praises.” In the structural phraseological unit forms of both sentences, the components *die Tochter* - daughter, *die Mutter* - mother are involved, but in Uzbek, a new component is used, which differs from the German form of the phraseological phrase, but the given content and purpose are the same.

Linguistic-cultural analysis of phraseological units with a speech structure shows that both in German and Uzbek they are of great importance in the education of the individual, and the historical development process of both peoples and their use in daily life today are very different from each other. indicates that it does not. For example: We can see the paremiological unit **Wie der Vater, so der Sohn** in its Uzbek language form, in the form of 'Ot o‘rnini toy bosar', that is, as the father is, so is the son. Another form of this case in German is **Wie das Schaf, so das Lamm.** In both cases, similarities between father and child are implied. Thus, the analysis of sentence structure syntactic devices in the Uzbek and German languages shows that paremiological units in the compared languages are expressed in the form of simple sentences, and these sentences are paremiological units used mainly in oral speech.

In German families, the place of the husband is usually considered important, and from this point of view, we can point out some sentence structural phraseological units - paremias. For example: **Wer sein Weib schlägt, dem bessert Gott die Nahrung** “Erдан – xato, xotindan – uzr, xotindan

– xato, erdan – jazo”; **Weiber und Pferde wollen geschlagen sein** “Ayollar va otlar o‘zlarini urib turishlarini xohlaydi.”

Usually, in the Middle Ages, both in Europe and in Central Asia, only a man with a family, that is, a married man, was understood as a person who is fully reliable and understands and appreciates work. For example: **Wer kein Weib hat, der hat auch kein Haus** “Erkak uylanmasa biri ikki bo‘lmas”; **Mann ohne Weib, Haupt ohne Leib**. “Xotinsiz erkak – tanasiz bosh.”

As a result of the linguistic and cultural analysis, we can clearly see that their parts in some cases completely match, and sometimes they are expressed by other components of the same meaning.

## References

1. Berdiyurov H., Rasulov R., Paremiological dictionary of the Uzbek language, T., 1984. P 654.
2. Demyankov V.Z. Cognitivism, cognition, language and linguistic theory // Language and structure of knowledge representation. – M.: INION, 1992. - P.39-77.
3. Dobrovich A.B. Role model of interpersonal communication: Fundamental issues of the theory of knowledge // Collection of scientific papers / Tartu University, 2004. – P. 60-88.
4. Zvegintsev V.A. Theoretical and applied linguistics. – M.: Education, 1967. – 320 p.
5. Katsnelson S.D. Typology of language and speech thinking. – L.: Nauka, 1972. - 216 p.
6. Kirsanova N.A. On the issue of normative and non-normative use of phraseological units // Questions of stylistics. – Vol. 14. – Saratov, 1978. – P. 39-49.
7. Kirsanova N.A. Phraseology // Colloquial speech in the system of functional styles of the modern Russian literary language. – Saratov, 1983. – P. 212 - 226.