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Article



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LINGUISTIC STUDY OF PROVERBS IN UZBEK LANGUAGE

Abstract: The scientific researches of scholars who recognized proverbs as a paremiological unit in Uzbek linguistics are theoretically analyzed. At the same time, the proverbs are analyzed linguistically and the relation of the proverb to the related event is revealed in this article.

Key words: parame, contradiction in meaning, primary meaning, derived meaning, lexeme.

Language: English

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Introduction

Wise words and proverbs are decrees that no king has announced, laws that no president has sealed, and constitutions that no state has signed. Proverbs can be called an "encyclopedia of life", a folk encyclopedia, a unique art-historical chronicle. They sharpen people's minds, make their speech clear and impressive, teach them how to choose the right path in life, solve life's puzzles and problems correctly, and give valuable advice on all major and minor issues of life.

Also, proverbs are very ancient as the smallest examples of oral creativity that summarize the worldview, cultural, domestic life, and thought treasure of the people who created them.

Already in the 11th century, M.Koshgari included a large part of the wise sayings of the Turkic peoples in his "Devon" and explained in Arabic the meaning and context of their use. "Devonu lug'otit turk" contains more than 300 pieces of poetry, 291 proverbs and sayings related to folklore [2].

Uzbek scientists T. Mirzaev, B. Sarimsakovlar in the collection "Uzbek folk proverbs" note that "each person has up to 800 proverbs in his speech, but when asked, we may not be able to recite 800 proverbs by heart." But during our activities, we often use them in our speech in various relationships.

The Uzbek paremiological fund includes several tens of thousands of paremiols. They are studied in the paremiological field of linguistics.

The linguist scientist N. Ulukov explains this in the textbook "Theory of Linguistics" as follows: "paremiology is one of the departments of linguistics, which studies the stable combinations of proverbs, proverbs and aphorisms (wise words) in the language" [15].

In "Qomus info online encyclopedia" it is shown that paremiology originates from the following words (Greek: paroimia - wise word, sarbulmasal and logos - teaching).

1) a branch of science that studies wise expressions such as proverbs, proverbs, aphorisms, which are transmitted orally from generation to generation, concise and simple, short and meaningful, and appear as logical generalizations;

2) wise expressions such as proverbs, sayings, aphorisms that exist in a certain language are a system of paremas.

Analysis of Subject Matters

Paremas are the object of study of literary studies, as they are passed down from ancestors to generations only orally, and are a product of folk art. This is because most of the poems are often similar to the poetic form and they use several figurative devices such as simile, antithesis, anaphora, alliteration, irony,

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pitch. At the same time, because paremas are composed of words and consist of sentences expressing a certain idea, they are also a study object of linguistics. Paremiology combines these two aspects.

The branch of paremiology, which studies the origin, historical development and meaning of paremas, is closely related to phraseology. Paremiology studies the variety of expressions that exist in a language, while phraseology, as a part of it, studies only fixed compounds with a figurative meaning. In this respect, they differ from each other, the unity of the object of study, that is, the examination of stable, stable compounds consisting of several words, is a similar, common aspect between them.

It should be noted that studying and researching folktales helps to understand the people's lifestyle, ideology, and mentality. The content expressed in them increases the student's enlightenment.

Z. Masharipova wrote in the textbook "Uzbek Folk Oral Art" that "Uzbek folk proverbs are being studied by folklorists and literary scholars as examples of perfect artistic creativity." After all, the Greek thinker Aristotle, who lived in the 4th century BC, praised the wisdom of the people and said, "The strength of all people is from food, and the strength of the mind is from wisdom."

One of the sages who lived ten centuries ago, Unsur al-Maoliy Kaikovus, says in his work "Kabusnama": "O child, I hope that you will accept these teachings. With this, I will have fulfilled the duty of fatherhood. It is known that the customs of the people are that they run and search and create something from the world and leave what they find to their loved ones[7].

According to the "Annotated Dictionary of the Uzbek Language", the terms "parema" and "paremia" are synonymous lexemes used in the meanings of proverbs, proverbs, and aphorisms[13].

Accordingly, the term parema was widely used in our research. In our study, the term paremia was used in a proverbial sense.

It should be noted that by the 20th century, linguistic research on paremiological units accelerated, that is, scientists began to create collections of paremiological units, collect new materials and compare them with the previous ones, study the structure of paremiological units, their history, evolution, and aspects related to the mentality of the people.

These include the two-volume "Uzbek folk proverbs" (1987, 1988) created by Uzbek scientists T. Mirzaev, B. Sarimsakovlar, and the collections and dictionaries of English scientists Wolfgang Mieder (1992), John Simpson and Jennifer Speake (1998).

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and compiling their dictionaries. In Uzbek linguistics, certain works have been carried out on researching folk proverbs, proverbs, and aphorisms from the point of view of linguistics and compiling their dictionaries.

However, the linguistic research of Parmes by linguists is not enough. In this regard, a number of issues that should be paid attention to are waiting for their solution. In particular, it is time to compile the contextual, situational structure, semantics, stylistic, linguistic and cultural features of folk proverbs, especially bilingual dictionaries of synonyms.

The work of H. Zarifov, M. Afzalov, R. Jumaniyozov, M. Fozilov, T. Mirzaev, B. Sarimsakov, M. Sodikova should be highlighted in the study of folk proverbs and their publication. In these works, folk proverbs were given a general characteristic, and their thematic scope was determined.

We can also acknowledge the works of our well-known linguists Sh.Rakhmatullaev, Ya.Pinkhasov, G'.Salomov, Q.Samadov, Sh.Shorahmedov, Kh.Abdurahmonov, M.Sadriiddinova.

The same aspects can be seen in the works of Kh. Abdurahmonov, P. Bakirov, B. Juraeva, P. Nazarova, M. Temirova, G. Ergasheva, M. Sadriiddinova, D. Turdalieva, O. Uralova, Z. R. Narmuratov.

Research Methodology

Kh. Abdurakhmanov's doctoral dissertation is aimed at elucidating the syntactic construction of proverbs and sayings in the Uzbek language, the main forms of sentences and word combinations in proverbs, their morphological, syntactic and some semantic and stylistic features[1].

In P.Bakirov's doctoral dissertation entitled "Номинацентрические пословицы в разносистемных языках (на материале русского, ўзбекского и казахского языков)" the main principles and methods of comparative paremiology were developed, he established the status of a proverb as a special type of paremiological unit, determined the place of a proverb among other paremies, compared proverbs theoretical requirements for learning, as well as a comprehensive analysis of paremiological units of languages in different systems are proposed, the semantics of nominally centered proverbs in Russian, Uzbek and Kazakh languages are described[3].

B. Joraeva's dissertation entitled "Linguistic position and moral-stylistic use of proverbs" has thoroughly researched the semantic features of Uzbek folk proverbs, the only sign that unites proverbs and phrases - their idiomatic nature in terms of meaning, has been analyzed on the basis of evidence, etymologically between proverbs and phrases the difference is revealed. In terms of meaning, the difference between a proverb and a phrase is determined, syntactically, the different signs of a

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proverb and a phrase are shown, the different characteristics of a proverb and a proverb, the mutual synonymy, antonymic, graduonymic relations of proverbs like other linguistic units, the presence of monosemy and polysemy phenomena in them, the phenomenon of polysemy in proverbs its existence was determined and analyzed for the first time [5].

In P.Nazarov's dissertation entitled "Using proverbs in teaching German language based on communicative methodology at the lower stage of undergraduate training", a new interpretation of the concept of communicative methodology and the factors forming this methodology were researched [7].

In M. Temirova's dissertation entitled "Typology of Uzbek and Kyrgyz folk proverbs", the history of creation and factors of emergence of Uzbek and Kyrgyz folk proverbs, the role of socio-historical and geographical environment in the formation of people's philosophical and artistic-aesthetic views, as well as the structural, issues of poetic typology are highlighted, the genetic commonality of Uzbek and Kyrgyz proverbs, the existence of similarities between the artistic images in proverbs, and the structural and artistic features of both folk proverbs are highlighted through the study of the smallest genre in folklore [10].

G. Ergasheva's dissertation work entitled "Comparative-typological study of the gender aspect in English and Uzbek phraseology and paremias" comparative-typological analysis of gender-indicative phraseological units and paremias in English and Uzbek languages [16].

In the work of M. Sadriddinova, the lexical features of Uzbek proverbs and sayings are also perfectly studied [11].

D. In Turdalieva's dissertation entitled "Linguopoetics of Uzbek folk proverbs", the linguopoetic possibilities of Uzbek folk proverbs are revealed by evaluating the characteristics of Uzbek folk proverbs in the paremiological system from the point of view of the quality of artistic speech [9].

O. Uralova's dissertation entitled "Semantics and structure of proverbs with the head lexeme "family" in English and Uzbek languages" refers to the linguistic and cultural status of paremia, proverb, matal, phraseological units, and as a result of comparing proverbs, matal and phraseological units in English and Uzbek languages, their structure, lexical-grammatical similarities and differences are revealed, structural-semantic classification of proverbs with the head lexeme "family" in the cross-sectional plan, proverbs with the head lexeme "family" in English and Uzbek languages are divided into groups based on comparative-contrast, qualitative and thematic analysis [15].

Z.R.Narmuratov's dissertation entitled "Linguo-cultural study of the paremiological units related to the concepts of "education" and "science" in English and Uzbek" by studying paremiological units with the concepts of education and science in English and

Uzbek languages, their linguistic and cultural similarities and common aspects were researched [8].

The semantic phenomenon was first observed as a lexical phenomenon and a lot of work was done in this regard. But in linguistics there are synonymous phenomena that have not yet found their exact explanation. One of these is the synonymy of proverbs. The synonymy of proverbs has not been studied as a separate research object not only in Uzbek linguistics, but even in Turkic studies. In Russian linguistics, it has been studied as an object of research, but a dictionary of synonymous proverbs has not been created. In our opinion, the reason for this is that, not only in Turkic studies, but also in Russian linguistics in general, there is no definite opinion about the linguistic role of proverbs. As a result, proverbs are limited to quoting as an object of phraseology in the work related to the synonymy of lexical units, and as an example to justify the idea in the work related to the synonymy of a simple or compound sentence in syntactic methodology.

Currently, there is a need to carry out special works on the synonymy of proverbs, to carry out large-scale research in which their synonymous features are explained in detail. Because A.S. Pushkin, looking at the proverbs created by the Russian people, admired their meaning and artistic beauty and said: "How meaningful, how beautiful, how meaningful each of our proverbs is!" "You say gold, gold!" at the time of evaluating, not to mention that their synonymy increases the value of this "gold" a hundred times, a thousand times.

Synonymous proverbs serve to express the content of similar actions and events that exist in existence. Such proverbs express the same content in different forms and images. Synonymous proverbs are similar to each other in terms of expressing the general content, but they differ from each other with specific subtleties of meaning and some additional nuances. In order for proverbs to be mutually meaningful, they must meet the following conditions:

- 1) possession of a single meaning basis;
- 2) belonging to one thematic group;
- 3) each proverb is based on a separate image;
- 4) differences in some subtleties of content and degree of application.

One of the conditions that ensure the mutual meaning of synonymous proverbs is that each proverb in the synonym nest is built on a separate image basis. The source of formation of such proverbs, the reality underlying them is different. This situation is a feature of most of the synonymous proverbs. But there are such synonymous proverbs that are based on the same image. Nevertheless, such proverbs should be called synonyms.

Analysis and results

In fact, insisting that all synonymous proverbs be based on a different image as a single, common sign

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leads to consistency. But the collected examples do not allow such a way. There are proverbs in our language that are based on the same image. But this feature cannot be the basis for considering them as variants of the same proverb. Because even though the proverbs are built on the basis of the same image, actually grow from the same source, the lexical content and the arrangement of the parts of the sentence are completely different from each other.

One of the conditions for two or more proverbs to be mutually synonymous is that they are similar in meaning. Synonymous phenomena must have such a common meaning. But at the same time, each synonymous proverb may have a specific edge of meaning in addition to the general meaning. For example, consider the following synonym series of proverbs: *Саёз дарё шовқин оқар, Тухум тугмайдиган товуқ кўп қоқоғлайди, Ашула билмаганнинг авжи кўп, Арава қанча қуруқ бўлса шунча тарақлайди, Сутсиз сигир кўп маърайди, Ногоранинг ичи нўк, овози баланд, Сурнай*

чалишни билмаганнинг оҳанги кўп, Бўш тегирмон гулдирар, Сутсиз сигир сузагон бўлар, Эпсиз созанда (The shallow river flows noisily, The hen that does not lay eggs clucks a lot, The song that does not know it has many peaks, The more dry the cart is, the more it combs, The more the milkless cow bleats, The drum is hollow, the voice is loud, The one who does not know how to play the trumpet has many tones, The empty mill blooms, The milkless cow becomes lazy. A poor musician)

As can be seen from the works cited above, the problems of parema and paremiology have been studied by linguists as much as possible. Paremiological units need to be distinguished semantically. The true nature of proverbs can be revealed and read in their relations (connections, contradictions, similarities, differences) with the events they are related to. Therefore, we should first dwell on the difference between proverbs and proverb-proverb types.

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