



PROVERBS AND SAYINGS AS THE MAIN OBJECT OF PAREMIOLOGY

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Annotation: This article deals with paremiology and its basic unit, paremas. Paremiological units help to determine the aspects that unite the national customs and traditions of each nation through verbal means. Concepts used in paremic units differ from each other in terms of their territorial location, national mentality, and religious views. But semantically there are only a few that have the same meaning. When analyzed from the point of view of linguistics, the main attention is paid to the semantics of the paremas, not the form features. The concepts may be different, but there are units that are the same in meaning

Key words: Proverb, defect, culture, unity, material, linguistics, form, paremiology, parema, aphorism, fixed phrase, antithesis, anaphora, alliteration, irony, pitch.

Introduction. Paremiology is a branch of phraseology that deals with the study of paremias (proverbs, proverbial expressions, antiphrasologies, sayings, velerisms, slogans, aphorisms, maxims, riddles, signs and other set expressions) and attempts to classify them. Its function is to study the traditions that have emerged as a logical generalization based on the vivid oral formation of traditions and the continuous life experience of society.

Paremias are the object of study of literary studies because they are passed down from generation to generation only orally, they are a product of folklore, 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, paremias are also an object of study of linguistics, as they are made up of words and consist of sentences expressing a certain idea. Paremias combine these two aspects. Paremiology, which studies the origin, historical development and meaning of paremias, is closely related to phraseology. Paremiology studies all the different expressions that exist in a language, while phraseology studies only fixed phrases with figurative meaning as part of it. 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 of paremiology and phraseology. Collection and study of Paremias has continued since the time of Mahmud Koshgari "Devonu Lugotit Turk" and Gulkhani "Zarbulmasal" until now.

Proverb.

- Wise words and proverbs are for us the sound of centuries, an eternal call that evokes a feeling of harmony with the distant past, a bridge between times.
- Wise words and proverbs are the lines of the heart of unknown poets, the infinite talents of the people, the blade of justice piercing the heart of oppression, enmity, and injustice.

- Wise words and proverbs are decrees that have not been announced by any king, laws that have not been sealed by any president, and constitutions that have not been signed by any state.

Research and results. The well-known linguist V. Maider defines a proverb in his book as follows: "Proverb is a short, generally known sentence that contains the wisdom, truth, morals and traditional views of the people in a metaphorical, fixed and memorable form. as passed from generation to generation."

Between years and periods, new ones are being created, and the meaning of the old ones, existing in the language, has expanded or narrowed. Even some of them have been forgotten. Because such a huge folklore heritage of the Uzbek people was not collected and studied from a folkloristic point of view until the following centuries. We should not conclude from this that folk proverbs are completely out of the attention of writers, poets, and historians of the past. Interest in the proverb from a literary point of view, its use in order to increase the artistry of the work and ensure the fluency of the artistic language has always been the focus of attention of word artists. Yusuf Khos Hajib, Ahmad Yassavi, Rabguzi, Lutfi, Alisher Navoi, Babur, Abulghozi Bahadirkhan, Munis, Ogahi, Nadira, Muqimi, Furqat, Avaz, Hamza, Sadriddin Ainiy, Fitrat, Chulpan, Abdullah Qadiri, Aibek, Gafur Ghulam and dozens of other creative works, we are sure that there are many proverbs in their composition, sometimes exactly, sometimes with changes. In our history, we even come across cases in which proverbs were treated from a special, so to speak, folkloristic point of view, albeit episodic in nature.

It can be seen that the emergence and formation of proverbs, as well as their introduction into live conversation by the people, sometimes takes a long time. It is believed that English and Uzbek languages have a long history. English is derived from Latin, so many English paremiological stocks have Latin roots; some of them are similar to historical forms, and some have undergone changes compared to the old ones. Over the years, other languages have influenced English. As a result, some proverbs are often borrowed from them when translating proverbs into English.

A collection of proverbs is not a work that can be read in one sitting. It can be addressed by people of all fields with different attitudes, all the time, every day. Only then, if the collection fulfills any need of the person applying to it, the creators will have achieved their goals.

Folk proverbs as an independent genre of folklore have a number of specific features, which sharply distinguish it from other folkloristic genres, especially matal, although both of them are united under the field of paremiology.

Matal. Mats are grammatically formed in the form of a sentence, used in the correct sense, and are stable compounds created as a result of folk wisdom. Mats, like proverbs, are expressions of people's life experience formed by observing life over long periods of time in a compact form. Matal is a speech content that figuratively expresses things and events and is widely expressed in the language. A proverb expresses the attitude of the speaker to the content of his speech. The commonality between proverb and matal is obvious. This commonality consists in the fact that both concepts are aimed at enlivening speech, making it attractive and figurative, expressing thoughts with ready-made speech patterns and formulas, making it meaningful. But at the same time, proverbs are significantly different from proverbs that express a complete idea. Matal is a speech content that expresses the idea you want to express by using other means, it does not have a conclusion, but it itself serves to make a

conclusion. It should be said that scientific observations confirm that there is a difference between proverbs and matal. In particular, O. Madayev expresses the following opinion based on his scientific approach: "Folk proverbs are a genre close to matal in terms of form and content. Matal is similar to proverbs in that they have a concise text. Matter is usually a component of an orator's speech, but when used independently, it does not represent a complete thought. For example, there is a proverb in our people that says, "A good word comes out of a snake's den, and a bad word comes out of a sword's scabbard." Because the phrase that comes out of the snake's nest does not have an independent meaning if it is said separately. It turns out that matal serves to beautify a person's speech. A proverb is distinguished by the ability to express meaning independently of a word. Taking a scientific approach, B. Mengliyev expressed the following opinion about matal: "Matal is also a stable combination in terms of existence. Matal means a figurative expression that does not express the correct meaning, a wise combination that does not have a complete form."

Discussion of results. Efficient and effective use of unique spiritual and cultural heritage such as proverbs and matal in the education of the young generation is one of the most urgent issues of today. For the development of a human child as a person, it is important for the fathers and mothers who give birth to him to be mentally and physically active, especially to be spiritually rich. The culture of a nation rich in spirituality continues to grow. The culture of the people passed on from mouth to mouth serves as a real textbook, a real school for the next generation. In order to reach this level, a person must go through many complex stages, acquire the necessary knowledge, life experiences, and become a person only when the community in which he lives and works reflects the demands and needs of a certain society will motivate him to go. Proverbs and sayings are both expressions of the life experience of the people formed by observing the life of the people for a long period of time in a compact form.

It should be concluded that proverbs make up many parts of the English and Uzbek languages. They differ from each other semantically, structurally, stylistically and even pragmatically. Proverbs aim to eliminate many shortcomings and defects of the nation's culture. Proverbs serve to describe, define and express the existing language culture. National concepts, things, feelings, customs, well-known ancestors, even place names - cultural points can be seen in the paremiological foundation of the language. Using the proverb in the appropriate place makes the speech fluent. Because, as we mentioned above, proverbs are often used in speech, and they are chosen depending on the time, place, situation and other practical factors. In addition, society and social processes directly affect the use of proverbs, content expression and other features

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