



SYNCRETISM IN PAREMIOLOGICAL QUALITIES

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Annotation: Paremiology is a double object of study, firstly, paremiology is considered the object of study of literary studies as a product of folk oral creativity, and secondly, paremiology is also the object of study of linguistics as a grammatical whole that expresses a certain opinion.

Keywords: dictionary unit, paremia, paremiology, proverb, matal, aphorism, riddle, aphoristic genre

The dictionary units of each language reflect a worldview that relates to the life of society. Taste will also belong to the knowledge of the universe and vocabulary of a person. Such lexical wealth also includes paremiology. The "National Encyclopedia of Uzbekistan" explains the terms paremiology and paremia: "Paremiology (yun. paroimia-wise word, percussion and logic)

1) a field of science that studies Proverbs, proverbs, aphorisms, which appear as a logical generalization, compact and simple, short and concise, moving from generation to generation in oral form in a particular language;

2) a system of proverbial phrases – paremiology, such as Proverbs, matal, aphorisms that exist in a particular language"¹.

N.T.Hothamov and B.I.In their "Russian-Uzbek Dictionary of literary science terms", sarilakov explained the term "paremiology" as: "1. A set of aphoristic genres of folk oral creativity, such as proverb, matal, riddle. 2. The field of folkloristics studying aphoristic genres"².

The "Explanatory Dictionary of the Uzbek language" notes: "paremia, paremia [yun. paroimia-parable, symbolized story] ad. A stagnant phrase that appears as a logical generalization, concise and concise, and informative, moving from generation to generation in oral form in a given language; proverb, matal"³.

H.Berdiyev and R.The rasulovs define the term paremia as: "in Paremiology, the smallest unit that represents a cast thought is called a paremia. Each paremia is born as a product of a certain period, lives and, by a certain period, goes out of consumption. Paremia smoothes over periods, finds bleach, falls into a certain mold. Bora-bora remains "hardened" in a certain form, applied in a cast State, that is, used as a ready-made Language Unit. Paremiology also exist in language, not in speech, like affixes, words⁴. P.U.According to Bakirov "

paremias (yun. paroimia-wise word, symbolized story) – a universal phenomenon characteristic of all languages of the world”⁵.

Hence, paremias include Proverbs, matals, Proverbs, phrasemes, aphorisms. It seems that paremias have a special place in the landscape of the National universe of each people. In the anthropocentric scientific paradigm, national paremias shed light on semantic features, figurativeness. Professor N.Mahmudov explains the essence of the purpose of the anthropocentric paradigm as follows:”in accordance with this objective feature of language, in the anthropocentric paradigm, a person is brought to the forefront, while language is the chief element that complements the composition of the human personality”⁶.

It can be seen that paremas are representative of the landscape of the National universe, helping to understand national characteristics and complementing information about the landscape of the linguistic universe. Modern paremiological practice has proven that the equivalents of paremas occur not only in related languages, but also in unrelated languages.

The phraseologisms of the Uzbek language are a source indicating the national-cultural characteristics and worldview of the Uzbek people. In this sense, phraseologisms are an expression of long-standing observations of the mentality, culture,lifestyle and, experience of the nation.

In recent years, the study of idiomatic units will be devoted to the analysis of synesthetic metaphors that depend on the phenomenon of syncretism in phraseologism. The line of study of metaphors originated in the United States, to which Dj.Lakoff and M.The Johnsons 'concept of' Cognitive Theory of metaphors" was the basis. The concept was aimed at researching metaphors in idioms.

Their theory proves that human thought is to some extent metaphorically constructed. Metaphors (idioms) used in language are defined as a representation of a base of cognitive models rather than an element of speech⁷. No matter how deeply metaphors are explored in phrasems, the phenomenon of syncretism has not been explored.

Phrasemas, a form of paremas, have relatively few participants in taste-suggestive adjectives. Such phrasemas are mainly attributed to a person, which are divided into three:

1. Character denotes traits;
2. Denotes psychological state;
3. Denotes subjective assessment;

1. We have separated for analysis phrasemas in which words such as hard, soft, hot, cold, denoting pleasure in expressing character traits inherent in a person.

Disillusioned. Variant: stone owl. Synonym: stone heart. The word hard expresses the sign of the body in its absolute sense, but in this phraseology it represents a person who has no psychological compassion, that is, acquires an anthropophonic sign and narrates semantic syncretism: only hard, energetic men with tears in their eyes only once or twice in their life cry like this. (A.Autonomous. "Birth") I fear that he is disillusioned with youth, grew up one-word, does not ruin himself. (Clear. "Gulsanam") by this age the heart of a hard-hearted father who showed very little paternal affection suddenly melted away. (M.Ismaili. "Till Dawn").

In the above examples, the semantic syncretism of the disarticulated phraseology brings

the following meanings to the surface: in the first example, the disarticulated phraseology implies the energetic meaning, in the second example, the Caesar meaning, in the third example, the bemehr meaning.

The antonym of the cocoon-hard phraseema is the cocoon-soft phraseema. In general, hard and soft qualities have a solid negative sign when representing a human character, considered to have a soft positive sign. The edges of meaning can change depending on the situation.

Istarasi is hot. Variant: star hot, Antonimi: sochta cold.

The quality of the heat in its absolute sense indicates the temperature of the body, but in this phraseology, a pleasant appearance, an attraction is used to refer to a person, generating semantic syncretism. In itself, it acquires an anthropophonic character: the curtain opened slowly, a handsome man appeared in the stage net. Istarasi was hot. (M.Ismaili. "Before dawn"). This istarasi issyqqinina could not remember where she saw the young man (N.Maqsudi. "The one who lost a child") my own... although kurmagur is a very cool handsome guy. The man is so hot, like fire! (Clear. "Be sadagang, commander").

In these examples, the istarasi hot phrasem is graded: beautiful in the first example (Ordinary Level), pleasant in the second example (high level), and in the third example (at a gain level). Hence, in phraseologisms, semantic syncretism will have a graduated sign.

Istarasi cold (cold) phraseology istarasi is an antonym of hot phraseology and is used to refer to an unpleasant person who does not like a person.

It seems that in phrasemas when expressing the character trait of humans, the word hot is used in a positive, and the word cold is used in a negative sense.

2. Phrasemas that represent the psychological state of a person: we have separated for analysis phrasemas in which words such as hard, soft, hot, cold, appetizing, bitter and achidi(gan), burnt(gan), aynidi(gan), which denote characteristic features inherent in a person.

Achchig(I) came, to bring bitterness. Option: it's angry, it's angry, it's angry, it's angry. Synonym: to come to anger, came to anger, bitter, boiled blood. Likeness: angry.

When the bitter quality expresses taste in a long sense, it indicates the psychological state of a person in phraseology, expresses anger, a person who has come to grieve, forms semantic syncretism:

To this came the bitterness of Batyr, which Boston noticed. (S.Nazar. "Green wealth"). Go, chain the door, go fast, don't let go of the bitterness of your donkey post! (P.Let it stand. "Teacher"). Sharif aka's remark, similar to talmovsirash, caused the bitterness of Aunt Rozia (N.Nazarov. "Time").

There is also another variant of this phraseology: to bring bitterness, it turned out bitterness, the bitterness warms: upon hearing this, the bitterness of my mother growled (H.Nazir. "Desert air"). "What crime?" said Umarali, angry at this question, qistab (I.Rahim. "The devotee").

The soul burned, craving. Option: soul burn.

The word burn also represents a taste-for-taste semen, signifying that the food being cooked has expired, resulting in an unfit state for consumption, while in this phraseology it is expressed that a person reacts to something or an event with a burning, aching and burning inside. For example, if your soul burns to the herd, if the above punishes you for the herd's condition, you indard (I.Rahim. "The devotee"). Joni is talking about a burn this man. (I.Rahim.

"The devotee") again exhorts him with a heartfelt exhortation. (S.Anorbayev. "Oqsoy").

While the word burn represents a negative in the absolute sense, it means a positive in the phraseology. It is in this case that a contradiction arises in the semema of the word burnt, and this word becomes an enantiosemic unit. N about this. Mahmudov comments: "the fact that the word acquires contradictory meanings is inextricably linked with the personality of the speaker – speaker. This connection, in many cases, shows the opposite meaning of the word, which we see precisely when the speaker comes to the surface with the communicative-situational purpose of the owner"⁸. Hence, enantiosemia is based on the presence of two opposite meanings in one word.

Ichi achidi. Option: fermented inside. Synonym: heart achidi, soul Achi. Likeness: Mercy has come. The word Achidi, in a colloquial sense, means that food or parables have passed through a suitable period and become unsuitable for consumption. Frazema, on the other hand, expresses that a person is compassionate, ready to help. In this case, too, in its own sense, negative, in a portable sense means positive, denoting the function of an enantiosemic unit. It appears that the intra-achidi phrasema will also be an enantiosemic unit. For example, Abduwahab looked at his full face, the only right eye sewn from insomnia without Mador, aching inside. (Sh.Toshmatov. "Erk bird").

The phrasema of looking hot in the eye means two: 1) to seem familiar: "Do you look hot in my eyes, Where Are you, my son?" (A.Mohiddin. "Sister of Zebo") " No, not like. It looks hot in my eyes," Comilla replied, looking at tevarak (Oybek. "The breeze from the Golden Valley").

In these examples, the phrasem is positively assessed as a sign of familiarity.

2) Pull Up, be cute. Option: to look like a grass in the eyes. Antonimi: to look cold in the eye. For example, shortly after his arrival, the Heat appeared in everyone's eyes. (S.Nazir. "Green wealth") became more and more fire-like in my eyes. It was the moment when the boy himself arrived and was opening up like a flower (P.Let it stand. "Teacher")

In these examples, the phrasema has a temperal sign, it appears that the sign of favoritism increases over time.

To look cold in the eye, to awaken the feeling of dislike, disgust. Kori was cold in the eyes of the children. (P.Let it stand. "Teacher"). In these phrasems, too, the word hot has a positive meaning, the word cold has a negative meaning.

The disheveled aynidi phrasema has two distinct meanings:

1. It is understood that when you feel nauseous from food, the human body is frustrated due to the fact that it does not accept food. Option: nausea. Synonym: lost heart. 2. Because of his dislike of nature, he means to excite, on the basis of semantic syncretism, he expresses the psychological state of a person: Karim and Ayqiz praised so much that when you hear, you feel nauseous (Sh.Rashidov). ...no matter how much he forced himself, he ceased to be. When he saw the school, he became disillusioned (M. Ismaili. "Before dawn"). In the first sense, the physiological state is expressed, in the second sense, the psychological state opens.

Cerebral aynid phrasema expresses the loss of a person's ability to think normally as a result of semantic syncretism. Likeness: brain achidi. For example, the chairman must be an old man with a brain ailment... (Oybek. "Breezes from the Golden Valley") this is-if there is no militia, then he himself is an old man, says shtraf-ya! Is it brainwashed that! (S.Anorbayev.

"Oqsoy") every time you stand at the time of preparing a lesson " "Ke, sheep, the brain is aching, let one play" (PG.Anorbayev). Yes, what do you do by fermenting your brain? Issued such work to engineers (J.Abdullakhanov. "Trust"). That's all the time. Comrade Hakimov will collect them all for the summer. The day is when the heater and the brain hurts. (P.Kadyrov. "Three roots")

Disillusioned phraseology means that the former good attitude has disappeared, while conveying cold temperatures, it has been expressing a negative attitude as a result of semantic syncretism. Option: to cheer up. Likeness: disappointed, disappointed. For example, true, what is the point of concealment, when the Ram became disillusioned, Sherbek was seen as hot as a fire in his eyes. (S.Anorbayev. "Oqsoy") then began to be disillusioned with the knowledge of the madrasa. (Oybek. "Holy blood") firmly again came out of the deanery with a gloomy doubt and an unknown sense of sin, which displeased him with everything. (P.Kadyrov. "Three roots")

In softened phraseology, the sign of softness of the body has an anthropophonic sign as a result of semantic syncretism, and human compassion is being used to represent the psychological state of awakening. For example, he did not say that his gentle speech was a little softened by Babagul, who wanted to say, "Do you tentirab a mountain in the Dark, stay". (S.Anorbayev. "Oqsoy").

3. In phrasemes, subjective assessment is also expressed as a result of semantic syncretism. Tasteless phraseology is used in three senses based on semantic syncretism, and not in the sense of nonsense. Likeness: no Toby.

1. In poor health:

I'm also very tired. Mazam no. Well, we were in pleasure, and I think peace has failed. (Oybek. "Breezes from the Golden Valley") in the example, frazema expresses poor health.

2. Movement, lack of competence: "look at tea, quda buva. You have no taste, what if you take it" (PG.Anorbayev. "Groom") in this example, he has expressed a lack of movement, lack of appetite.

Chunonchi, I saw your son on the exam that day. Tasteless! (A.Kahhor. "Stubborn") in this example, phrasema indicates a low level of knowledge.

3. Bad, poor quality: you mix in this case. Old woman tasteless (S.Ahmad).

In this example, the old woman says that she is a bad person. The meaning would have been different when an old woman's tasteless female structure was in the old woman's tasteless style, i.e. the old woman's health, not herself, would have expressed her ill health.

Hence, in phrasemes, the adjectives denoting taste indicate human character traits, psychological state and subjective assessment as a result of semantic syncretism. In these phrasemes, negative and positive properties are expressed through hard < > soft, hot < > cold antonyms. In some cases, there is a contradiction in the semema of the word, and this word becomes an enantiosemeic unit.

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