

A STUDY OF PAREMIOLOGICAL UNITS IN WORLD LINGUISTICS

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Abstract: in this article, we tried to shed light on the study of paremiological units in world linguistics. Each nation describes the image of a woman differently in its language based on its national views. In the Uzbek paremiological units, the female figure is depicted as a mother, wife, housewife, and in the English paremiological foundation, in addition to these, a woman performs tasks such as a business entrepreneur, a worker.

Key word: paremiological units, moral-cultural standard, spiritual, political and religious literate, didactic language unit, female symbol mother, wife, home, principles of ethnocultural ethics

In the current process of globalization, raising the spiritual, political and religious literacy of our people is the most important demand of our time, and in this regard, the issue of women is of particular importance. Features of the image of women in English and Uzbek languages are considered. Each nation describes the image of a woman differently in its language based on its national views. In the Uzbek paremiological units, the female figure is depicted as a mother, wife, housewife, and in the English paremiological foundation, in addition to these, a woman performs tasks such as a business entrepreneur, a worker. The image of a woman in English literature has gradually changed over time. In English prose of the 19th century, the image of a woman was completely idealized by male writers. Also, the relationship between women and society is studied in various ways. Analyzing the literature, we can evaluate the portrayal of a woman in prose by analyzing the relationship between a woman and society in the creation of a woman's image, how a woman is recognized in the layers of society, and her place in society and in the family. As for the image of a woman in each national literature, it is reflected and perceived in accordance with the nature of that nation and the spirit of the times.

In world linguistics, the study of the level of reflection of the world landscape in the language, the analysis of such nodes as the living area and conditions of the

people, lifestyle, mental characteristics, national character, the realization of the level of cultural development of the people, the principles of ethno-cultural ethics, the separation of symbols representing culture in oral sources, social requires a thorough analysis of relations, forms of communication between peoples, and ethical and cultural standards of behavior.

In world linguistics, special attention is paid to the issue of revealing the linguistic position, sources of formation, etymology of paremiological units, showing their connection with the life, worldview, traditions, and customs of a particular people, and summarizing the scientific and theoretical views on this matter. As a result, a number of scientific studies on the performance of various tasks, structural-discursive aspects, and mental characteristics of the proverb as a paremiological unit were created not only for the science of folklore, but also from the point of view of linguistics. At the moment, the research of these linguistic units in cognitive, psychological, linguistic and cultural aspects, and their structural-semantic, artistic-aesthetic aspects is still relevant.

The study of English proverbs is aimed at studying the place of proverbs in communication and social life. Experimental field studies to determine the paremiological minimum in this area were conducted by Mieder, Gossen, a scientist who conducted research on the functioning of proverbs in closed social groups, for example, in territorially separated settlements of Mexico, and the use of illocutionary and perlocutive proverbs in speech was researched by Norrick. made, the function of proverbs in speech was studied by scientist Cram.

The issues of the origin of proverbs and matals have been sufficiently studied by English and Uzbek linguists. British and American scientists who made the greatest contribution to the study of English proverbs and the theory of the origin and classification of proverbs are Reidot R., Whitting K., Meider U., Taylor A. and others. The founder of the study of Turkish (Uzbek) language proverbs is Mahmud Koshgari. The first examples of proverbs of the Turkic peoples are given in Koshgari's work "Devonu Lugotit Turk". Some of these proverbs are still used in

different variants among the Uzbek people. For example, in Koshgari's work "Kishi olasi ichtin, yilqi olasi tashtin"; the proverb is used today among the Uzbek people as "Adam olasi izidi, mol olasi tashida"

Paremiological scientists of both directions have the task of defining the proverb, distinguishing the proverb and the units close to it. Attempts to define a proverb have been studied since the time of Aristotle and Plato, and as Mieder points out, there are more definitions than the proverb itself - the impossibility of defining a proverb has become a proverb Mieder.

As Dundis points out, any study of proverbs begins with the idea that defining a proverb is too difficult a task and not worth it. In another work, admitting that the proverb has never had an adequate definition, he cites the words of another famous paremiologist, B. White, and argues that there is no need to define a proverb, because everyone knows what it is. Determining the linguistic nature of a proverb is acceptable for many languages, because a proverb is an international phenomenon and is transferred from one language to another. The form of the proverb accepted as an international term is *paremia*. *Paremiias* exist in all languages of the world, in particular, Indo-European, Turkish, Ugric-Finnish, Tungus-Manchurian, Eskimo-Aleut, Nakh-Daghestan, Chinese-Tibetan, Austro-Asiatic, Malay-Polynesian, Dravidian, Papuan, Afro-Asiatic, Semitic-Hamitic, Arabic, Persian and other languages are characterized by their richness and uniqueness. *Paremiias* are found in all languages of the world, because they are characteristic of language universals. In our opinion, the opinion presented by scientists is correct, any didactic language unit in the spirit of instruction can be called a proverb.

A proverb is used in speech to confirm the truth or falsity of a statement. It can be observed that the proverbs reflect many centuries of collective experience.

Russian scientists Kopylenko and Z.D. In her book, Popova noted that proverbs and literary texts are widespread in written and oral genres. shows that it is a heritage of cultural, historical and aesthetic value. Mieder gives the following

definition of a proverb: "a proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" that is, a proverb is a short, common saying of the people, in which wisdom, truth, morals and traditional views are figurative, fixed and remembered and passed from generation to generation.

In our opinion, proverbs are the object of research of both folklorists and philologists, approving the opinion of scientists.

Proverbs are regarded as universally accepted expressions of folk wisdom, and are intensively used in print and oral speech. Strengthening the social experience, the reflection of morality, the experience of passing from generation to generation, is increasing intensively today. Not all proverbs and sayings pass the test of time, some of them become obsolete, and some are revived (only those that correspond to the spirit of people and the new conditions of their life). Proverbs and sayings reflect a certain state of being, because they are spoken by people who lived in a certain time and place. They apply to all aspects of life, such as language, speech, work, laziness, patience, intelligence, stupidity, lies, honor, shame, love, it can be observed that concepts such as friendship, enmity, beauty, wealth reflect the whole multifaceted life of the people, as well as all spheres of activity, in proverbs and sayings. N.N. Amosova distinguishes between idioms and phrasemes in the classification of English phraseological units. If the phraseological unit is easily divided into parts and its general meaning comes from the meaning of its parts, such combinations are called phrasemes. The meaning of a word that can be semantically separated is constant, that is, a possible indicative minimum related meaning, the meaning of a word that is semantically realized is phraseologically related to a constant context unit can be called a phrase. The meaning of the components of a phrasal verb is different from that of idioms, which are less independent. A whole phrase as a whole has a certain general, inseparable meaning. The paremiology of any nation is inextricably linked with the history,

culture, traditions and literature of the nation that speaks this language, and is accordingly reflected in artistic works.

Thus, you can easily find publications of proverbs. As a result of the efforts of philologists to study the proverb content of world languages in the last decades, dictionaries of proverbs and collections of paremiological units have been created.

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