

SEMANTICS OF PROVERBS EXPRESSING HUMAN IMAGE IN UZBEK LANGUAGE

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Annotatsiya: Mazkur maqolada hozirgi zamon tilshunosligi nazdida, ya'ni ingliz va o'zbek tillarida inson obrazini ifoda etuvchi frazeologik birliklarning chog'ishtirma tahlili, ularning ifodalanishi va gap qurilmasidagi o'rni hamda qiyosiy tipologik jihatdan tahlil qilishga bag'ishlandi.

Kalit so'zlar: Frazeologizm, emotsional –ekspressiv ma'noni, komponent, umumiy bozor.

Abstract: This article is devoted to the comparative analysis of phraseological units expressing the image of a person in the English and Uzbek languages, their expression and their place in the structure of speech, as well as a comparative typological analysis in terms of modern linguistics.

Key words: Phraseologism, emotional-expressive meaning, component, general market.

In modern psychology, there are four systems of character traits determined by different relationships of a person.

1. Traits that express their relationship to the community and some people (goodness, kindness, demandingness, arrogance, etc.).
2. Characteristics of attitude to work: (such as diligence, laziness, conscientiousness, responsible or irresponsible attitude to work).
3. Features expressing the attitude towards things (such as freedom or dirtiness, treating things sparingly or sparingly).
4. Features that express a person's attitude towards himself (respect - sensuality, ambition, pride, arrogance, humility, etc.).

From time immemorial, our ancestors expressed many ideas about the expression of human character in paremiological units. Folk proverbs show the character of a person, his behavior, qualities, and characteristics. Sometimes proverbs reflect on good and bad people.

The Uzbek phrase "Don't say pisht to a cat" is used for people who do not harm anyone. The fish stinks from the head. Var: "Muddy from the head of the water": "If mud comes from the head of the river, the downstream is subject to plunder." Metaphorical meaning: "When every work is rough and crude at the beginning, it gets worse and worse. Any corruption, decay, crisis, chaos, turmoil, etc., first of all starts from "above". In the past, people with advanced worldviews understood to some extent that the reason for the corruption of the existing social system is, first of all, the corruption, injustice, and corruption of those who rule the country (king, emir, khan) and also lead the people on the wrong path, and they used sarcastic sayings against them. used in such a way.

In Uzbek society, people who always laugh at someone else's plight, and put such a situation on their face, are reprimanded. One winter becomes one summer, the raven's cawing remains. If the fifteenth day of the month is dark, then the fifteenth day is bright, bad days will pass and good days will come. In the days of poverty and need, those who reproached you will continue to scold you. Don't take such reproaches to yourself, don't read, don't despair, on the contrary, be brave and continue what you are doing", they comfort a person who is in a difficult situation with this saying. "Winter will pass, blackness will remain on the crow", "This world will pass, blackness will remain on you."

Some young people say these proverbs sarcastically while disrespecting and disrespecting the elderly and laughing at their weakness. When the wolf grows old, the puppy laughs. Var.: "When the wolf grows old, he becomes a toy for the rabbit"; "When a cat grows old, it becomes a game for a mouse"; "When a deer

grows old, it becomes a sparrow"; "When the swan grows old, it becomes useful for the sparrow.

In the past, when a fish was caught, a man used a piece of wood with a tunic nailed to the tip like a trumpet, and would come to the lip of the water, to the bulung, to the belt. Two or three large nets were holding down towards the stream of water. As soon as he hit the wood, the water became cloudy and the sound of his slapping scared the fishes, they ran towards the flow of the water and fell into the net. It can be seen that these ideas are expressed in the following paragraph. This is the true meaning of these proverbs. In a metaphorical sense, they apply it to provocative and stupid people, such people, like a fisherman muddying the water and catching fish, seek their own benefits, destroy the relationship between two friends with incitements from nowhere, set people of one circle against people of another circle, and confuse the minds of many. and they want to achieve their goals by taking advantage of the storm (when the water is cloudy).

Folk proverbs are second only to national literature in terms of showing the capabilities and characteristics of the national language. I. Melchinko emphasizes the need to study the process of its historical development in order to research the national paremiological fund of the people. In this process, the layer of words that reflect the attitude of a person to a person is important from the point of view of reflecting the worldview, mutual relations and the linguistic, cultural and pragmatic situation in society. First of all, it is necessary to mention the two main ways of expressing this concept within the language: direct meaning expression and ways of expressing thoughts through figurative words. Uzbek folk proverbs are colorful in content. In the process of researching proverbs that reflect or refer to human characteristics, it is necessary to create a microfield like phraseological units.

In the cited proverbs, the word lazy directly refers to the character of a person, and the word's function in the sentence has different aspects.

We can divide the expression of concepts related to labor into two types. Conditionally this group: units representing direct labor, a group of units representing indirect labor. For the first group, we give the above-mentioned words as an example. In the second group, we can refer to proverbs with metaphorical words and figurative images, which refer to the quality of hard work. During the study of the paremiological foundation of the language, the above-mentioned two types of meaning expressions are clearly visible. On the example of analyzed paremiological units, it can be said that the classification of units that directly and indirectly express the quality of hard work can also be seen on the example of proverbs. There are the following proverbs in the Uzbek language that refer to the quality of hard work: "The fault is not in the year, but in the work", "Don't trust your luck, trust your finger", "Work in vain until you sit idle", "A hunter who does not give will get a hunter from a God who does not give", "If you give - you receive, you sow - you reap", "Don't worry is the main rule, "no work is a rule", "What someone gives is prosperity, "what labor gives is satisfaction", "As long as you know how to talk, know how to work", "Talk is another", work is different", "Speak little words, "look at work a lot", "A tree is beautiful with a leaf, "a man is with his work", "Spring carries the water of a river, "a person's worth is work" increases", "Earth is a mother, water is a father, work is wealth", "Earth is a treasure, work is the key", "Don't be the owner of the land, be the owner of the work", "See the land with the rain decision, "with work - live", "If you don't burn your soul, it's a rule of heart", "If you don't climb a mountain, it's a hawthorn rule", "There is work, there is soup", "Work makes you hungry, the lazy avoids work", "Work attracts soup, " laziness - to the head", "Don't let the work defeat you, "you eat the work", "Fear the master of the work", "Sacks for those who work, "empty sacks for those who don't", "Working teeth, "unworked stone teeth", "Working teeth, not working teeth"

In some of the cited proverbs, the words work and work are mentioned, these proverbs form the first group of the classification given above. If you don't

burn your life, it's a good rule, if you don't climb a mountain, it's a hawthorn rule; Proverbs such as "Don't trust your luck" and "Trust your finger" belong to the second group. Although the words "work" and "hard work" are not used in their content, they refer to work and hard work.

The use of proverbs to describe human characteristics has a long history. Proverbs that reflect the character of a person through the content of a proverb are listed in "Devoni Lugatit Turk" and can be expressed today in full content, incompletely, in the form of a phrase. In particular, the proverb "kishi alasi ijtin, yilqi alasi tashtin" mentioned in the Divan is used in today's Uzbek language in the style of "in the heart of a person" and reflects the image of a person who is malicious or does evil from the heart. The second part of the proverb is almost obsolete.

The meaning of proverbs is truly endless. Proverbs cover all spheres of human activity, reflect society's lifestyle, culture, life and history. As proverbs express the wisdom of the people, they appear as a unique code of ethics in which the most moral qualities of a person are approved, spirituality is confirmed, and any defects and vices are condemned. Many proverbs encourage a person to act correctly: they show a person what to do and what not to do, protect against negative actions. We will focus on the semantics of proverbs that are widely used in everyday life and are numerous in the composition of Uzbek folk proverbs. From the good the horse remains, from the bad - the dod.

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