



FOLK PROVERBS AND THEIR SYNTACTIC AND SEMANTIC PROPERTIES

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Annotation

Through this article, I have tried to explain the breadth of the Uzbek people's proverbs, the semantic and lexical features of folk proverbs. .

Keywords: Uzbek folk proverbs, semantics, vocabulary, linguistics, synonymous dictionary.

Introduction

As the First President of the Republic of Uzbekistan IAKarimov noted, "... science actively influences social processes, determines for us, ie practitioners, the content and nature of our work, is self-regulating and It must become a self-governing system, "he said." Adapting our way of thinking to the spirit of independence, giving up one-sided and narrow thinking is one of the most important issues of our spiritual recovery. We must not forget that language is the expression of understanding, the expression of national consciousness and thinking, the spiritual connection between generations. The mother tongue is a mirror of national culture, as well as a treasure that preserves it. The nature of the place where each nation lives, the economic system of the people, oral art, literature, art, science, customs, reflecting, collecting and transmitting from generation to generation is the national and cultural content of the language. This content is very clearly expressed in the moving units of language. Proverbs, which are considered to be the pearl of national thinking, are not only valuable in expressing the life and views of the people, but also one of the means of enriching

KarimovI.A. On the threshold of Uzbekistan's independence.T.: "Uzbekistan", 2011. 81-p.

2KarimovI.A. Uzbekistan on the threshold of the XXI century: security threats, conditions of stability and guarantees of development.- Tashkent: "Uzbekistan", 1997.150-151-p ..

3 KarimovI.A. High spirituality is invincible. -T.: Manaviyat, 2009. 83-p.

our speech in our daily lives. "Words of wisdom, proverbs are decrees that no king proclaims, laws that no president seals, a constitution that is not written by any state." can be called a historical chronicle. They sharpen people's minds, make their speech clear and effective, teach them to choose the right path in life, and solve life puzzles and problems correctly. Proverbs are also very ancient as the smallest examples of oral creativity, which summarizes the worldview, cultural and everyday life, the treasury of thought of the people who are its creators. As early as the 11th century, M. Kashgari included a large part of the wise sayings of the Turkic peoples in his *Devon* and explained in Arabic how and in what context they would be used. *Devonu lug'otit turk* contains more than 300 poems, 291 proverbs and sayings related to folklore. ecti. In this regard, the merits of such scientists as Sh. Syntactic structure of proverbs and sayings in the Uzbek language, the main forms of sentences and phrases in proverbs, their



morphological, syntactic and some semantic-methodological features; the lexical features of folk proverbs and sayings are studied in the lexical framework of literary languages and dialects. Later, in Uzbek linguistics, the study of folk proverbs began in another direction, that is, in many works on the language and style of works of writers and poets, in dissertations, special attention was paid to the study of spiritual and methodological features of folk proverbs. In this regard, we would like to cite the work of A.Rustamov, H.Sulaymon, SH.Shomaksudov, SH.Shorahmedov H.Berdiyev, R.Rasulov, S.Askarov, A.Jurahanov, M.Tuychiev, M.Khakimov possible. An important task in Uzbek linguistics was the creation of a complete synonymous dictionary of folk proverbs by B. Juraeva.

4ShomaqsudovSh., ShorahmedovSh.Hikmatnoma. Interpretation of Uzbek folklore. T., 1990. 5b.

5Abdurahmonov G. From the history of studying the work "Devonu lug'otit turk" .// Uzbek language and literature. 2009, issue 6. 49-b.

6Jo'raevaB. Brief synonym of Uzbek folk proverbs. -T.: FAN, 2006

.RahmatullaevSh. Our speech is blind. T., 1970; RustamovA. In a word. T., 1987; Sh.Shobdurahmonov, Sh.Shorahmedov.Wisdom. T., 1990; H.Berdiyev, R.Rasulov.Paremiological dictionary of Uzbek language. T.: Teacher, 1984; Jo'raevA. Muqimi's skill in using folklore // «Uzbektilivaadabiëti». 1974, No. 4, pp. 52-55; ToychievM. The use of folk tales and expressions in the novel "Shinelliyillar". -Samarkand. 1971, pp. 84-87; Hakimov M. Writer and vernacular. -Tashkent: «Fan», 1971. -176 pages

Most of the folk proverbs are patriotic. Lexical units such as homeland, country, motherland, place of birth, hand, people, own porch are used as key words in opening the content of these articles, and other words that form the text are combined around this central word. helps to reveal the content of the proverb. We can see this in the following examples: The nightingale loves the chaman, the man loves the homeland, the ruin of the homeland is the sorrow of life, he cries for seven years after losing his husband, he cries until he dies, he becomes a king in another country, o Be a beggar in your homeland, If your motherland is alive, your color will not be straw, From someone else's mountain arch, Your own porch is better. In articles that promote the concepts of work and diligence, the lexical content changes slightly. Verbs formed in this context are dominated by verb lexemes, not horse lexemes as above. For example, dig, sow, move, work, give, take, sow, weave, sow, cut, feed, drive, plow, repeat, feed, dig, die, work, know, bite, Verbs such as fear, enjoyment, healing, knowing, overcoming, sweating, shaking are the main vocabulary components of proverbs glorifying labor. In the proverbs of labor, the components of the compound sentence are comparisons (You have earned, you have tasted sugar and honey; You have run away, you have run away). Represents the relationship of analogy (land - treasure, water - gold), opposition (handicrafts). , as well as abbreviated analogies, one of the parts of which may be incompletely formed joint sentence types. The spiritual groups of nouns and verbs that make up articles about science and craft also change. Verbs used in this type of article have more object valences, as well as words that express the concept of quantity, adjectives play an important role in the formation of the text, the presence of adjectives and adjectives is observed. In scientific articles, verbs and nouns make up a large group. Qualities that characterize a person are second to none. Quantities and series have their own weight. It is used only to emphasize the pronoun or to express the concept of personality.



Modal, loading, and auxiliaries are few. Among the Uzbek folk proverbs there are many proverbs about family and kinship, which express our national values. a child is a kind of apricot; If you don't feed, your property will go, if you insult, your wife will go; The gray side is itchy, the good wife is calm; Kundoshlik - sadness; There is no day to day, no day to be born; Gold and silver will not be old, they will not be valued by their parents; If you hold your mother in your arms, hold your sister in your head; If you give a girl to a good land, she will become a sultan, and if you give a girl to a bad land, she will become a sultan. Horses of this type play an important role in expressing the notion of kinship. The vocabulary of articles on cleanliness and health consists mainly of horse lexemes and adjectives that express medical concepts. This is led by the attributive relations of lexemes. The components of speech in the proverbs contradict each other (corrects the patient is not raisins, bitter medicine - / rus. Bolezn vylechivayut ne sladostyu, a gorkim snadobem; , barrier (Even if the patient is cured, there is no cure for ankylosing spondylitis; if you hide the patient, the fever is revealed). The lexemes in some proverbs about 'lik' have a sign of obsolescence. For example, raw meat causes pain, and raw dough causes pain. Raw means raw. This is one of the most popular medical advice articles, and it has the following options: Essays on etiquette and upbringing are didactic and instructive. In such paremas the antithesis (Be the youngest of the elders until the little ones are great), the parallels (If he commands - the child, if he does not command - the calamity;) is dominated by syntactic figures such as. Proverbs of this type are formed in the form of compound sentences. Ancestor wisdom, which glorifies human qualities and condemns the flaws of human nature, forms a large part of Uzbek folk proverbs, and they reflect the semantics of "praise" or "criticism". They are friendship and incompetence: Swallow poison for your friend; If you dig up grass, it will go out, if you dig up your neighbor, it will move; wisdom and ignorance: The mind is in the head, not in the age; My foolish words to the fool, my foolish eyes to the dead; Courage and Courage: It is better to be the widow of a man than to be the wife of a man; Mard is known in the field; Courage and cowardice: When a hero dies, his name remains, and when a fool dies, what remains; vigilance and caution: The dog is not to be bitten, the horse is not to be kicked; Don't cross an untested horse; Be secretive, don't be secretive; love, fidelity and infidelity: Love does not choose beauty; You know it's unfaithful, it's a mistake to care; Respect and esteem for adults: when you are young - to work, when you are old - to soup; Respect the great, honor the small; Better a poor horse than no horse at all. guest and hospitality: The guest comes through the door and the food comes through the hole; straightness and curvature: Speak correctly, even if a sword comes to your head; The shadow of the curve is also curved; prudence and awkwardness: When you find the leftovers, the snow burns; Whose horse is it? Whose horse is it? Kiyganniki; economy and thrift: Borida is a measure, yoga is a poor slave; If you save - a thousand days, if you do not save - a day; They lose their wallets without knowing their account; contentment and patience; confidence and despair: Hope is the world, despair is the devil; boasting and boasting: Go to the house of the boastful, go to the wedding of the boastful; Even if you bite the bread big, don't say the word big; deceit and deceit, selfishness: A liar is not a beggar, a thief is not rich; At work - cunning, at soup - ready; greed and greediness; They die in the evil day; If I give it to someone, I will lose consciousness, and if I stay at home, I will lose it. In some Uzbek folk proverbs, the economic situation of a person is also reflected.



Many of these wisdoms are historical. For example: A potter does not wear a belt, a potter does not wear a belt; Yogurt ivimas in the hungry house; The old coat is torn by a dog; One of the poorest of the poor is the poor. In such proverbs, the semantics of "poverty", "helplessness", "hunger", "loneliness" and "orphanhood" appear as the leading semantics of lexemes. Holvani is the dominant land, the bitch is an orphan; There is no shame in the Shari'ah; When a teacher is hungry, he goes to the market, and when a Sufi is hungry, he goes to the grave; A crooked car breaks the road, a judge, a mullah breaks a hand; Proverbs like I lost my ass for sure have a religious basis. There are very few proverbs in the group of proverbs related to customs and rituals. Such proverbs are mostly associated with weddings and funerals and are semantically distinct. For example, if you go to a wedding, you are full, you are wearing a turban (1); If you have a wedding, you will find a spectator (2); Drumming before the wedding (3), before the wedding begins (4); Blind when the bride comes, blind when she spreads the dowry (5); The bridegroom was honored by the prophets (6); To whom is the wedding - to whom is the mourning (7); The mourning woman weeps (8). Proverbs with the names of animals make up a large part of the treasury of wisdom. Our wise people know very well that such an expression can be achieved through proverbs. Therefore, the articles created as a central element of zoonymic lexemes show emotional-expressive features. lib, some of which are based on a figurative meaning, i.e. the "individual" sema realizes, while some retain the "animal" sema. Let's compare: A garden horse with barley, a shepherd with a card, A horse whose path is thicker than a donkey is good, A dog barks, a nightingale stops. We can see that the proverb is used in a figurative sense through the syntagm of "prayer is accepted".

On the surface, the proverbial human speech and mental state seem to have been transferred to the dog, but in fact the text uses a metaphor, the object being imitated - the lexeme "man" is not expressed in context, its meaning is assigned to the word "dog": resulting in a metaphorical migration. Folk proverbs with the archetype of "animal" can also be used as a form of parallelism, and such proverbs are not based on a figurative meaning: the dog's demon is mad, the bride's demon is mother-in-law. When the dogs see a wandering, careless, careless, ragged Devon on the street, they think of him as a rival, and the Devon does not resist. The word jinn in the text is associated with the semantics of "enemy" and "rival" with the semantics of the mother-in-law's lexeme "tergash". There are many proverbs involving the dog lexeme in our nation, and this is probably due to the fact that this domestic animal, which is considered a constant companion of man in life, is well studied by the owner of the character and character. When a dog marries a dog, it puts a bone in the middle; The dog doesn't stop doing the dog; The dog is a friend of the dog. All three of these proverbs have a figurative meaning, because lexical units such as kuda, koymak, ortok have only a figurative meaning and participate in the semantic structure of the text.

Proverbs about birds are also ancient. For example, the proverb The crow does not bite the crow's eye is spread among many countries of the world and is one of the oldest proverbs created by mankind. It was quoted in the 5th century AD by the Latin writer and linguist AF Macrobius in his Grammar. The correct meaning of the proverb is that when crows see the corpse of a man or an animal left in the open, they first bite its eye and then begin to eat its flesh. ekan. But the living crow and the raven are not the eyes of the dead crow and the raven. Uzbek folk proverbs include proverbs with plant names, which are



semantically similar to animal proverbs. The most common name for such paremas is cereals. Weeds are opposed to cereals. Barley, for example, is a wheat soup and a gold and silver stone; My horses, which did not eat barley, were torn to pieces, my horses, which the king did not ride, were humiliated under the gado. Barley ripens, your work falls; The one who sows barley gets barley, the one who sows wheat, the one who sows wheat. Some of the lexemes that make up proverbs today may be obsolete words, dialectal units, or professional words. , The word barimta, used in the proverb "Do not gather cattle for fear of Barimta, do not plant crops for fear of locusts", is an outdated, historical word¹. Barimta is one of the customs of nomadic pastoralism: a man or people of the same tribe or people go to a neighboring or foreign country and steal cattle. The people of the tribe or tribe who have suffered from the "debt" or theft that has been eaten also find time to gather strength and invade the land of the "debtor" and the thief. they plunder. This is called "hostage". Our people use this proverb to encourage them to act boldly and without hesitation. Some folk proverbs contain professional terms, which also prevent us from fully understanding the content of the proverb. . For example, he who speaks more than Iskarta dies. Iskarta is a definite norm, a measure. This proverb is beyond the scope of shoemakers. some have 10 pairs of ethics, maxi, kavush, some have 7,8,9 pairs and so on. Although Kosib set himself the goal of "one iscarce", he worked hard during the week to achieve this goal. If the size of the scapegoat was set to be larger, he worked tirelessly day and night to make it happen. "Is used in the sense that". Proverbs also use the names of famous historical figures and prophets, and such paremiological units refer to historical events associated with anthroponyms. based on: Solomon is dead, the giants are saved. It is said that the Prophet Solomon used giants to build the Holy House. He leaned on a cane until the building was finished. The giants did not go anywhere because they were afraid of Suleiman. Even though Suleiman died standing up, the giants did not notice it. Finally, when the body fell to one side, the giants fled in all directions. He applies the situation in which he has been detained for more than one year after his supervisor has left him.

Folk proverbs can be classified in different ways. However, the classifications do not fully cover the object. Because the masterpieces of the people do not allow it due to their scale. Proverbs serve as material for further research in linguistics as a rich source for a comprehensive study of the phonetic, lexical, morphological, syntactic features of literary language as a vocabulary of the people.

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