



The Relationship Issue of Phraseologism and Proverb-Sayings in Language

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Abstract

Phraseologisms are symbolic and figurative means of expression that people have created through language over the centuries. Therefore, fiction cannot be imagined without phraseology. Fiction bus-relies entirely on artistic expression, imagery, and narrative. Therefore, the extensive and effective use of phraseology is extremely powerful in fiction. Phraseologisms are symbolic (figurative) means of expression and imagery that people have created through language over the centuries. That is why language and fiction cannot be imagined without phraseology.

Keywords: *Phraseologisms; Phraseology; Proverbs; Sayings; Phrases; Uzbek Folk Proverbs; Literature; Poets; Writers; Playwrights*

Introduction

Proverbs, sayings, phrases that are actively used in the speech of the people, which for centuries have remained in the memory of mankind, are, of course, reflected in the materials that reflect the dreams and aspirations of the people.

Gaybulla Salomov, the scholar who studied phraseology the most among Uzbek scholars, published a number of scientific treatises on Uzbek proverbs and sayings in the 60s and 80s of the last century and provided Uzbek phraseology with many important scientific sources. The scholar's monograph "Language and Translation", published in 1966, deals with the translation of phraseology, and provides detailed information about the peculiarities of proverbs, sayings and phrases.

In particular, Salomov writes about proverbs: *"A proverb is a product of the people's intellect, its judgment, a set of centuries-old experiences, and an expression of their attitude to various events in life. Proverbs are born in everyday life, in the process of people interacting with each other. The proverb of the people is the property of the people. The sorrow of the proverb means the sorrow of the people, the anger of the proverb means the anger of the people, the laughter of the proverb means the sorrow of the people, and the irony of the proverb means the irony of the people [Salomov, p. 256]."*

Phraseologisms, in particular, there is no speech without proverbs. Each of us decorates our speech with proverbs as much as possible, thinking that our speech will be more effective. For example:

“Experts estimate that there are about 80 proverbs in each person's speech. We don't know this because it's in our memory. When asked, we may never be able to recite 80 proverbs in a row. But we use it in different ways during our activity” [Uzbek folk proverbs, 1987, p. 40].

The Main Findings and Results

Folk sayings, phrases, proverbs are often used in people's speech. In particular, the father appeals to the wisdom of the people in order to avoid making his speech more effective, consisting only of criticism and advice, while admonishing his son, mother, and daughter-in-law.

Indeed, there are proverbs that say “sweet” - admonishes, teaches wisdom, encourages courage and bravery; “bitter” - tells your guilt to a reluctant face, gives the impression of bribe-takers, accusers, liars, thieves, scoundrels, hypocrites, flatterers, slanderers, deceivers; pitching with bitter, painful words, a mixture of resentment and irony.

It is not for nothing that our people say, “The beauty of words is a proverb”. Because a proverb is a type of expression that has been polished by the people for centuries and has come to the most acceptable and acceptable form. Therefore, there is no literary genre that is more thorough in terms of language and style than proverbs. In this genre, words not only express the idea that is to be said, but also make the person who hears or reads the proverb think, affect their feelings. Sometimes it is possible to evaluate the power of this vernacular by looking at its articles.

In this respect, Uzbek folk proverbs do not lag behind any folk proverbs. This idea can be expressed in terms of both the quantity and the quality of this type of expression.

It is understood that phraseology is used effectively in language, literature, and oral speech, and new phraseologies may also emerge.

Of course, phraseology is mainly created by the people. In examples of written literature, poets, writers, and playwrights use new, untouched expressions that resemble folk phraseologies. They are the invention of this artist. But if it is used a lot, the expressions that are the product of this written literature, like phraseology, become popular and consumed. Later, it doesn't even matter who created it. Linguists, literary critics, and translators can easily use these popular “patterns” when looking for expression.

The concept of phraseology also includes proverbs. The proverb is present in all people. Proverbs are typologically based on almost the same laws in all nations. At the same time, the proverb of each nation has its own national, that is, unique features.

There are so many phraseologies in the linguistic and artistic heritage of the Uzbek people that the two-volume “Uzbek folk proverbs” [Uzbek folk proverbs, 1988] contain proverbs, while Professor Shavkat Rakhmatulaev's “Explanatory phraseological dictionary of the Uzbek language” [Rahmatullaev] includes other phraseological combinations.

But we cannot say that these two sources cover all the proverbs and phraseologies in our language. Because these two collections are based on samples that are still actively used today. However, we have a thousand years of written literature. If the proverbs and idioms in these sources are also included in a separate dictionary, it becomes clear that our people have a great wealth in this regard.

Of course, the study of proverbs and idioms found in ancient sources, dictionary work has begun, and some dictionaries have been published. For example, linguist Ergash Umarov has compiled a dictionary of phraseology based on Alisher Navoi's “Khazayn ul-Maoniyy” [Umarov].

Since phraseologies are a ready-made wealth of language, in which art is strong and very useful in the effective expression of thought, it is natural to use them effectively in speech and language. As phraseologies are common in written texts and oral speech, their scientific study will always remain a topical issue.

The concept of phraseology includes: phrase, proverb, saying.

Each of these phraseological units has its own characteristics. In philological science these are given definitions, their similarities and differences are studied.

Linguist Shavkat Rakhmatullaev writes about the phrase: *“A phrase is a large linguistic unit consisting of at least two independent words (lexemes). Accordingly, the “plan of expression of a phrase” refers to the words (lexemes) that contain the language units. The meaning of a compound morpheme, a lexeme, is usually embodied as the sum of the meanings peculiar to the linguistic units that make it up, the meaning of the whole being understood on the basis of the meaning of the parts. A phrase is also a compound linguistic unit, but its meaning is not equal to the simple sum of the meanings of the lexemes in it”* [Rahmatullaev].

The Great Russian language researcher of the XIX century V. Comparing the proverb with the proverb, Dal said: *“The proverb is, as the people say, a bud, and the proverb is a fruit; that’s very accurate”* [Dal, p. 20].

According to M.A. Rybnikova, if a proverb is a sentence with a complete meaning, a proverb is a phrase with a figurative meaning; it is half of the proverb [Rybnikova, p. 17].

Thus, in proverbs and sayings, parables and stable expressions, the problems of life of the people - hard work, grief, images - are all reflected in the mirror.

The linguistic richness of a people is also measured by the richness of its colorful, serjilo lexicon, the layer of phraseology.

In peoples who speak different languages, there are proverbs that are very similar in form and content. Before thinking about it, it is necessary to talk about the direction of phraseology of linguistics, the language units he studies, their types and differences. The National Encyclopedia of Uzbekistan provides detailed information on phraseology. It is written that the field derived from the Greek phrases, which means expression, expression, is a branch that examines the phraseological structure of a language in its current state and historical development, as well as a set of phraseologies in a particular language.

Due to certain differences between idioms, phraseological combinations, and stable sentences (proverbs, parables, other phraseological equivalents), many researchers understand phraseology in two ways: narrow and broad. If we understand it in a broad sense, proverbs and sayings, stable sentences typical of folklore, and some forms of communication are also included. Phraseologisms formed over the centuries are widely used in oral speech, fiction, and journalism as a sharp, influential visual medium. Along with the effective use of phraseology in their works, writers partially modify existing phraseologies to suit the spirit of the work, thereby creating new phrases. Phraseologisms created by Abdullah Qahhor, Oybek, Ghafur Ghulam, Said Ahmad and others are examples of this.

A set of phraseologies with different characteristics forms the phraseological layer of the language. The phraseological layer of the language, on the other hand, is constantly enriched with new phraseologies and reflects the cultural and historical experience of the people, as well as its laws. The Department of Phraseology of Linguistics is engaged in the study and classification of phraseology.

Proverbs, sayings, phrases that are actively used in the speech of the people, which for centuries have remained in the memory of mankind, are, of course, reflected in journalistic materials that reflect the

dreams and aspirations of the people. It is expedient to analyze them in detail, to clearly distinguish the types of phraseology before evaluation. Gaybulla Salomov, the scholar who studied phraseology the most among Uzbek scholars, published a number of scientific treatises on Uzbek proverbs and sayings in the 60s and 80s of the last century and provided Uzbek phraseology with many important scientific sources.

The scholar's monograph "Language and Translation", published in 1966, deals with the translation of phraseology, and provides detailed information about the peculiarities of proverbs, sayings and phrases. In particular, Salomov writes about proverbs: *"A proverb is a product of the people's intellect, its judgment, a set of centuries-old experiences, and an expression of their attitude to various events in life. Proverbs are born in everyday life, in the process of people interacting with each other. The proverb of the people is the property of the people. The sorrow of the proverb means the sorrow of the people, the anger of the proverb means the anger of the people, the laughter of the proverb means the sorrow of the people, and the irony of the proverb means the irony of the people"* [Salomov, p. 256].

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Phraseologisms, in particular, there is no speech without proverbs. Each of us decorates our speech with proverbs as much as possible, thinking that our speech will be more effective. Let's listen to the opinion of scientists: *"Experts estimate that there are about 80 proverbs in each person's speech. We don't know this because it's in our memory. When asked, we may never be able to recite 80 proverbs in a row. But we use it in different ways during our activity"* [Uzbek folk proverbs, p. 40].

So what is the proverb itself that is used so actively in our speech?

Proverbs are the product of folklore. But even examples of our millennial written literature are hard to imagine without proverbs. We believe that two examples alone may be sufficient to give an idea of the place and position of proverbs in our classical literature.

The first is that in our classical literature there is a special art called *irsol ul-masal*. This Arabic term means the use of proverbs in speech. Because in our old language, a proverb is called a parable (*or zarb ul-masal*). The owner sought to use proverbs in the works of penmen, especially poets. The reason is that when a proverb is quoted, the effectiveness of the thought increases. He even wrote such poems that one proverb was used in each of his verses. It was considered a sign of skill.

Our second example is that Gulkhani wrote a special work in the XVIII century called "Zarbulmasal". As its name suggests, in this literary source the author tried to use Uzbek folk proverbs as much as possible, to decorate his sentences with proverbs. Frankly, many of the articles of our language that were active at that time were first made the property of written literature in this play. We can consider "Zarbulmasal" as a source dedicated to the recording of Uzbek folk proverbs, in a special sense.

In fact, the collection and collection of Uzbek folk proverbs began later. This is stated in the two volumes of “Uzbek folk proverbs”: “*The work on the collection and arrangement of Uzbek folk proverbs began in the second half of the XIX century. Articles collected and published by H. Vamberi (1867) and N.P. Ostroumov (1895) is among them. However, the actual collection and publication of works of folklore, including proverbs, began during the former Soviet era. As a result, one after another B.Rakhmonov (1924), Sh.Juraev (1926), B.Karimov (1939), Sh.Rizaev, U.Azimov, U.Kholmatov (1941), H.Zarifov (1947), M.Afzalov, S.Ibrohimov, S.Khudoyberganov (1958, 1960, 1965, 1978), R.Jumaniyozov (1964, 1967, 1970), E.Siddikov (1976, 1986), B.Sarimsoqov, I.Haqqulov, A.Musoqulov, R. Zarifov (1978), B. Sarimsakov, A. Musokulov, M. Madrahimova (1981, 1984) and other collections of proverbs of different character and size were compiled by folklorists, scientists and cultural figures*” [Uzbek folk proverbs, p. 5].

As science rightly points out: “*Literary interest in the article, its use to enhance the art of the work and to ensure the fluency of the artistic language has always been the focus of word artists of all time. The works of Yusuf Khas Hajib, Rabguzi, Qutb Khorezmi, Atoyi, Lutfi, Sakkoki, Alisher Navoi, Muhammad Salih, Majlisi, Abulgazi, Turdi, Gulkhani, Munis, Nodira, Muqimi, Furqat, Avaz, Hamza and others are carefully studied. we are satisfied with how many proverbs exist, sometimes exactly, sometimes unchanged. In particular, if we interpret the proverb from a folkloristic point of view, although it is episodic, we also encounter divisive situations*” [Uzbek folk proverbs, p. 7-8].

Conclusion

If we look at the history, the first scholar to collect Uzbek folk proverbs was Mahmud Kashgari. According to experts, his great work on linguistics, created in the XI century – “Devonu Lugotit Turk” contains about 400 proverbs and sayings that are common among the Turkic peoples with different attitudes. Many of these language resources are still used today. Only some have undergone some changes.

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