

SEMANTIC AND STYLISTIC FEATURES OF PAREMIOLOGICAL UNITS

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Abstract: This article analyzes the common and distinctive features of proverbs, sayings and aphorisms in the Uzbek language. The research examines the semantic and structural, functional characteristics of paremiological units and determines their role in speech communication. Proverbs are characterized by didactic meaning and completeness of judgment, sayings by figurative expression and contextual dependence, and aphorisms by brevity, generalization, and identifiable authorship. Special attention is paid to the reflection of national mentality, folk wisdom, and cultural values within these units. The findings confirm the importance of comparative analysis of paremiological units for linguistics and cultural studies.

Keywords: paremiology, proverb, saying, aphorism, paremiological units, semantics, stylistics, oral folklore, fixed expressions, national mentality, language and thought, figurativeness, communicative function, didactic meaning.

Annotatsiya: Mazkur maqolada o'zbek tilidagi maqol, matal va aforizmlarning o'zaro umumiy hamda farqli jihatlari tahlil qilinadi. Tadqiqot jarayonida paremiologik birliklarning semantik, strukturaviy va funksional xususiyatlari yoritilib, ularning nutq jarayonidagi o'rni aniqlanadi. Maqollarning pand-nasihat va tugal hukm ifodalashi, matallarning obrazlilikka asoslanishi hamda aforizmlarning muayyan muallifga tegishli bo'lgan qisqa va umumlashtirilgan fikr shaklida namoyon bo'lishi ilmiy asosda izohlanadi. Shuningdek, ushbu birliklarning xalq tafakkuri, milliy mentalitet va ma'naviy qadriyatlarni aks ettirishdagi ahamiyati ko'rsatib beriladi. Tadqiqot natijalari paremiologik birliklarni qiyosiy o'rganish tilshunoslik va madaniyatshunoslik uchun muhim ekanligini tasdiqlaydi.

Kalit so'zlar: maqol, matal, aforizm, paremiologik birliklar, semantika, stilistika, turg'un birikmalar, til va tafakkur, obrazlilik, kommunikativ didaktiklik.

Аннотация: В данной статье анализируются общие и отличительные особенности пословиц, поговорок и афоризмов в узбекском языке. В процессе исследования рассматриваются семантические, структурные и функциональные характеристики паремнологических единиц, а также определяется их роль в речевой коммуникации. Пословицы характеризуются назидательностью и завершённостью суждения, поговорки — образностью и контекстуальной обусловленностью, а афоризмы — краткостью, обобщённостью мысли и принадлежностью конкретному автору. Особое внимание уделяется отражению в данных единицах народного мышления, национального менталитета и духовных ценностей. Результаты исследования подтверждают важность сравнительного изучения паремнологических единиц для лингвистики и культурологии.

Ключевые слова: пословица, поговорка, афоризм, паремиологические единицы, семантика, стилистика, устойчивые сочетания, язык и мысль, образность, коммуникативная дидактика.

In Uzbek linguistics, proverbs mainly became a special object of research from the second half of the 20th century [6:284], and it was from this period that special attention began to be paid to the study of the semantic and stylistic features of folk proverbs in research on the language and style of the works of Uzbek poets and writers. In the Uzbek language, paremiological units of the proverb-matal type are mainly divided into three types: proverbs, sayings, and aphorisms.

1. Proverbs are words of wisdom, rooted in the distant past, developed and polished as a product of folk oral art. Proverbs have great educational significance, they reflect the picture of people's life, mentality, and national characteristics. Proverbs are expressed by different words in different peoples, but their meaning and essence are preserved. The use of proverbs in speech embodies the expressive coloring of thought and allows expressing additional meaning under the influence of context.

If we look at world linguistics, Mikhail Solohov defines it as follows: "No linguistic unit in oral folk art manifests itself in human consciousness as quickly and strongly as proverbs, therefore proverbs are reflected in the national history, social structure, everyday life, and worldview of the people." M.I. Dubrovin also emphasizes the following opinion: "the wisdom and spirit of the people are manifested in its proverbs and sayings, a good knowledge of proverbs and sayings contributes not only to a good knowledge of the language, but also to a better understanding of the thinking and character of the people." The Russian writer, lexicographer, ethnographer, and folklore collector V.I. Dal emphasizes that proverbs belong to the folklore genre, are concise in structure, and are a genre of rhythmically organized sentences with logically and grammatically complete meaning.

Based on such opinions, it can be said that proverbs have a long history, as a product of long observations, they are a language unit that has been refined as a small genre of oral folk art and passed down from generation to generation. Studying proverbs helps to understand the mentality and national character of the local population. Proverbs are the spiritual wealth of the nation and serve as an additional mirror to the world, an important means of understanding people and interaction.

On the basis of scholars' opinions who have deeply analyzed paremias in different languages, paremias can be defined as follows: "Paremias are stable word combinations in languages, representing a kind of generalizing "advisory" semantics, a linguistic unit with a sentence structure." Proverbs, as a linguistic unit representing a certain situation, perform a communicative function, serving to extract informative information from the minds of native speakers.

2. Distinguishing sayings from proverbs and expressions remains one of the most puzzling topics in both linguistics and folklore. To shed light on this issue, we will examine the interpretations of proverbs provided by several researchers:

In the paremiological dictionary compiled by H.Berdiyev and R.Rasulov, proverbs are explained as follows: "Proverbs are short, concise folk expressions that express educational, didactic meanings, are grammatically complete in the form of sentences, used only in their own sense in the correct sense, proverbs": *Kattaga hurmatda bo'l, kichikka izzatda bo'l! Odam olasi ichida, mol olasi tashida. Yaxshidan ot qoladi, yomondan dod qoladi* [p.12]. At first glance, it seems more difficult to distinguish these explanations and examples from proverbs. However, linguist and translator E. Ochilov, in his textbook "Issues of Literary Translation," provides an explanation of the proverb from the 2nd volume of the "Explanatory Dictionary of the Uzbek Language": "a figurative expression that does not express a complete meaning" and the

following examples are given: *qizil qor yoqqanda, tuyaning dumi yerga tekkanda, ona suti og'zidan ketmagan, so'qir ko'zga surma*[3:174].

English-speaking peoples say: "*A saying is a flower, a proverb berry.*" According to it, the main purpose of using proverbs in oral speech among the people is to describe life events encountered in our daily life, to make them more meaningful. Proverbs are usually used to express figurative-emotional characteristics, to describe people, their actions, some everyday situations, and to draw conclusions.

According to the explanations given above, it is not difficult to distinguish proverbs from sayings: proverbs are based on advice and are in the form of a concise sentence or poetic form, expressing a complete meaning.

For example: *Gilam sotsang, qo'shningga sot, bir chekkasida o'zing ham o'tirasana. Tog'ni baland dema, talab qilsang, chiqasan, yovni kuchli dema, g'ayrat qilsang, yiqasan. Never put off till tomorrow what you can do today. A bird in the hand is worth two in the bush.*

Proverbs are concise sentences that express the intended thought through a figurative means. It does not express advice, it is not a conclusion, but serves to draw conclusions: *amerika kashf etmoq, oraga xitoy devorini qo'ymoq, tuyaning dumi yerga tekkanda, uzukka ko'z qo'ygandek (bir-biriga mos); you can not judge a book by its cover, honesty is the best policy, to kill two birds with one stone, when in Rome, do as Romans do.*

3. Aphorisms are short, wise phrases that express a generalized opinion about life, human behavior, or the world. They are usually used to give direction, advice, suggest a different point of view, or to evoke a memorable thought. For centuries, they have been a popular form of expression, first in medicine, then in literature, philosophy, and everyday speech. Unlike proverbs, aphorisms belong to a specific person, that is, a writer, poet, philosopher, journalist, statesman, and other famous people, and retain their originality.

The classification and description of aphorisms are also important in Uzbek, Russian, and English. Russian linguists such as M.A. Alekseyenko, M.M. Kopilenko, Z.D. Popova conducted research on aphorisms. Taylor, Norrick, Galperin, Collis, Whiting, Ridout, and many other scholars have made significant contributions to the study of English aphorisms. In his book "A Theory of the Aphorism," Andreu Hui describes aphorisms as "small phrases that require commentary." [2] According to him, aphorisms differ from other linguistic units by the need to explain and interpret their meaning in order to understand them. American journalist James Geary in his work "The World in a Phrase: A Brief History of the Aphorism" ("The World of Phrase: A Brief History of the Aphorism") emphasizes that aphorisms are subject to five laws:

- 1) the aphorism should be short;
- 2) it must be accurate;
- 3) the aphorism must belong to a known or unknown author;
- 4) it must be imbued with wisdom;
- 5) it must express a certain philosophical meaning [1].

All in all, in aphorisms, the expression of meaning, not imagery, is the leading one, and it is an expression of folk wisdom, containing universal truth. Many aphorisms were created by a certain author in ancient times and became popular among the people, transformed from speech aphorisms into language aphorisms, passed down from generation to generation for centuries.

4. Idioms are a set of stable words, linguistically equivalent to a language unit. In the phrase, the words in this collection lose their original meaning and acquire a new, general, holistic meaning. When words combine within a phrase, the former loses its independent, holistic meaning and forms a stable unit as an idiom [7:157]. Thus, expressions as a phraseological unit are complex units whose components are stably combined with each other, and their semantic content is also a linguistic phenomenon that has a generalized, stable, and holistic meaning, ready for our consciousness, existing as a whole, structurally equivalent to a linguistic combination or sentence.

Studies show that proverbs have the content of a complete judgment and advice, are expressed in a grammatically complete form, and perform a communicative and expressive function in speech. Proverbs, on the other hand, are based more on imagery, serve to express an idea indirectly, and acquire meaning within the context. Aphorisms are distinguished by their belonging to a specific author, short and generalized content, and phrases, as stable phraseological units used figuratively, enhance the effectiveness of speech.

The study of the semantic and stylistic features of paremiological units allows for a deeper understanding of the internal capabilities of the language, the peculiarities of folk thinking, and the system of national values. Therefore, these units are an important object of research not only in linguistics, but also in cultural studies, literary studies, and translation studies.

In conclusion, paremiological units are an important tool that demonstrates the richness and expressive possibilities of the Uzbek language, reflects the wisdom of the people, and organically connects the spiritual heritage between generations.

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