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AN ANALYSIS OF SOME PAREMIAS RELATED TO THE KHOREZM INTERMEDIATE DIALECTS

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ABSTRACT

This article analyzes paremias—namely proverbs, sayings, aphorisms, phraseological units, riddles, and other wise expressions—actively used in the intermediate dialects of the Uzbek language in the Khorezm region and collected from the speech of speakers of these intermediate dialects. The dialectal foundations of these paremias are described and analyzed, and relevant observations and conclusions are presented.

KEYWORDS: *Intermediate Dialect, Folklore, Paremiology, Paremia, Proverb, Saying, Wise Expression, Phraseological Units, Riddles.*

The conclusions drawn from the life experiences accumulated by the people and their views on human upbringing have been reflected since ancient times in folk proverbs, sayings, wise expressions, idioms, and legends. These contain numerous stable expressions that praise such virtues as bravery, diligence, honesty, patriotism, and respect and reverence for parents.

In linguistics, proverbs, sayings, wise expressions, phraseological units, and riddles are also referred to as *paremias*. Paremiology studies all stable expressions existing in a language, that is, fixed combinations consisting of several words. Such stable expressions are collectively examined in linguistics as paremiological units.

"Paremiya (Greek *paroimia* — wise saying, aphorism, narration, proverb) refers to concise, simple, short, and meaningful expressions such as proverbs, sayings, aphorisms, and phraseological units that have been transmitted orally from generation to generation in a particular language and are understood by all speakers regardless of context" [1].

In her scholarly work *"The Expression of Paremiological Units in Uzbek Folk Epics"*, Normatova Gulasal analyzes the national and cultural specificity of paremiological units through linguistic analysis and defines paremia as follows: "Today, a paremia is understood as a short, concise, stable, rhythmically organized, complete sentence (simple or compound) reflecting the people's centuries-old life experience" [2].

Since paremias express a complete thought, they take the form of complete sentences; therefore, from a structural perspective, they are interpreted only among extended sentence constructions. In Uzbek folklore, wise expressions and aphorisms constitute folk paremic creativity due to their wisdom-filled content, extreme conciseness, clarity, and figurative expression. In her article *"The Place and Significance of Paremias in the Lexical System of Language"*, E'tibor Murodova notes that the scope and boundaries of paremiological units have not yet been clearly defined [3].

Paremias are special units and markers of language and essential elements of human communication. These markers convey concrete information and express everyday life situations and psychological states, as well as relationships between objects.

Below, we examine and interpret some paremiological units found in the Khorezm intermediate dialects.
Qolina toppaj ǯajlaşmidì // qolinda käpčä ǯajlaşmidì // tänapda tanqa jiqodi // tärätdä tanqa jiqadì — This paremia, actively used in intermediate regional dialects, corresponds to the expressions *qoliŋda tompi onnaşmidi // qolìŋda käpčä onnaşmidi // topiγinda toppan ǯajlaşmidì* found in Oghuz and Kipchak dialects [2]. It is used to describe people who fail to accomplish a task or cannot perform it satisfactorily.

Ǯani saγa kündä bäjräm kündä toj — This expression conveys the idea that a healthy person lives each day joyfully and happily, as if it were a holiday; where there is health, life is beautiful and meaningful (Qo'shko'pir district, Obod village, Xosiyon neighborhood, Sultanova O'g'iljon, born 1954).

Bì jïlğì ǯüǯälär bìltïrγì ǯüǯälärä ǯük-ǯük ätädì // sečä apasìnä ǯük-ǯük urägätibdì — This paremia is used ironically to express that the younger generation begins to disregard the older generation, gives advice to elders, and even attempts to teach them wisdom

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(Urgench district, Yuqori Do‘rman village, Jayhun neighborhood, Nurmonov Madiyar, born 1979; Qo‘shko‘pir district, Shix village, Bog‘zor neighborhood).

The variant *axşam jïmìrtadan čiqqan ǯùǯädin aql urgätmä* is actively used in Khorezm Oghuz dialects.
Kor inäni kötini tùrtïb bilmidi — This is a critical and ironic folk expression meaning that an incompetent or unaware person cannot perform even the simplest task properly, or that one should not expect correct actions from an incapable person.

Bar tavaxim käl tavaxim, ägär barib kälmäsäŋ, orta jolda sìn tavaxim — This expression is used in wedding ceremonies, where preparing *tavox* (large trays) is considered an important traditional value, and the saying encourages maintaining this tradition.

Xadağa särilgän kotlikdin (like “spread fabric on a fence”) — This expression is used when clothes, colors, or outward appearances do not match or suit each other (Khorezm intermediate regions). The form *Boqqa käsäk qojgannin* is actively used in Oghuz and Kipchak dialects.

Käl pajkidän qačqannin — This vivid dialectal expression denotes extreme caution or fear, describing someone who avoids something very carefully.

Olì barigä it tijmäs — This paremiological unit expresses the idea that one should not harm or exploit a person in difficulty but rather show mercy and compassion. It corresponds to the literary Uzbek proverbs *Jiqilgännin ustigä tepmä* and *musibät ustigä musibät qoşmä*.

Minnìm sasi däb kesib taşab bomidi — This paremia means that no matter how bad one’s relatives may be, it is impossible to completely abandon them (Qo‘shko‘pir district, Ittifoq village, Oshaqqal’a neighborhood, Matquliyeva Poshshajon, born 1966).

Ikki at däpişsä ortada äşäk oläďì — This paremia implies that when two powerful or high-status individuals (horses) clash, the weak or powerless party (the donkey) suffers; that is, when strong forces collide, ordinary people are harmed.

Elä gùlgi bolinčäm, ärä tùlki bol — This paremiological unit conveys wisdom and irony and is mainly used in reference to women. It suggests that preserving one’s position carefully within the family is more important than being publicly criticized by society.

Taza bajdan qarz ätmä, qarz ätsäŋäm harǯ ätmä — This unit is a folk admonition encouraging caution and responsibility, emphasizing that debt should be taken thoughtfully, used purposefully and economically, and repaid on time.

Kambalni ağzi aşa jetgändä mìnnì qanidì — This paremia means that whenever a poor person is about to achieve happiness, comfort, or success, some obstacle arises; fortune rarely smiles upon them.

Based on the above considerations, paremias can be studied by characterizing them with the following linguistic features:

- Stability and wide applicability;
- Formation as word combinations or complete sentences;
- Possession of both literal and figurative meanings;
- Semantic unity, figurativeness, and stylistic coloring;
- Active use in literary, publicistic, and colloquial styles;
- Origin in folk wisdom;
- Figurative expression;
- Brevity and conciseness;
- Logical generalization;
- Formation as samples of oral folklore.

CONCLUSION

In conclusion, it should be noted that theoretical and practical studies of various aspects of paremiology have resulted in numerous researches, dictionaries, monographs, and scientific articles devoted to paremiological units. In addition, diverse methods for studying paremiological units have been developed. All of this accelerates paremiological research and creates broad opportunities for their scientific, practical, and theoretical investigation. The study of paremiological units in Khorezm dialects not only demonstrates the rich history of the Khorezm region but also reflects its national culture.

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