



TO THE ISSUE OF POPULAR PROVERBS PLACE IN THE LANGUAGE SYSTEM

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ABSTRACT

The article under discussion shows the property of stability of proverbs as well as the integrity of communicative meaning and grammatical form. The author of the article considers that proverbs are traditional forms of sentences and are formed on the basis of certain samples, i.e. models. Signs of repeatability/ non-repeatability are the same as in sounds, words and prefixes.

KEY WORDS: *proverb, stability, communicative sense, grammatical form, materialized possession, speech situation, traditional sentence form, model, speech education, public, repeatability/ non-repeatability, sound, word, prefix, linguistics, speech.*

DISCUSSION

The forms of scientific approach to Uzbek folk proverbs are found in the work "Devonu Lugoti Turk" by scientist-encyclopedist Makhmud Kashgari. Our outstanding ancestor especially emphasizes in his work the place of folk proverbs in the lifestyle and worldview of the Turkic peoples in terms of folklore samples. The scholar comprehensively describes the philological, ethnographic and historical features of the proverbs cited in this scientific work.

Proverbs are a great and incomparable example of folk wisdom, they have a special meaning in people's lives in harmony with nature and society, in expression or their attitude to objective reality. Like the apple of the eye, they are cherished by their people as the rarest and most priceless wealth among the ancient legends, tales and wise sayings, and carry them from age to age, from generation to generation. There is not a single conversation, not a single large or small work in which folk proverbs do not demonstrate their methodological power. People consider as dull people those who do not know and do not use proverbs in their everyday speech [7].

The tradition of Makhmud Kashgari was continued and the general sense of proverbs was studied in the field of folklore, culturology and ethnography without paying main attention to their lexical structure. After the second half of the last century, the study of the linguistic composition of proverbs, the participation of lexical units, medial lexical, as well as semantic relations in the general

content of proverbs based on linguistic approaches began. In this respect, it is worth mentioning the studies of such leading linguists and their students as H. Abdurakhmonov, Y. Pinkhasov, Sh. Rakhmatullayev, G. Salomov, K. Samadov, M. Sadridinova, and S. Shorakhmedov [6].

The syntactic nature of proverbs was the subject of a PhD thesis by linguist H. Abdurakhmonov. On the basis of the results obtained and accumulated experience on the issue of syntactic features of proverbs, the author carried out a scientific study of the syntactic construction of samples of Uzbek oral folk art in general. This work, as well as subsequent studies on the grammatical features of proverbs and sayings, which addressed in detail the issues of language, speech and method can safely be called a model of a comprehensive approach to the study of the problem [2].

Proverbs and sayings are a peculiar language and speech situation in the context of literary, dialectological, historical and modern interpretations. The variability and lexical peculiarity of variability inherent in territorial, dialectological, historical types of proverb[5].

With the development of linguistics, with an in-depth study of the issues of linguistic specificity of speech in the studies, as well as a result of the formation of the methodology of the Uzbek language as a separate linguistic direction, special studies began on the methodological originality of folk proverbs, as well as the functionality and peculiarities of proverbs inherent in and close to the individual



idiolectics of Uzbek writers. In this area, the works of S. Mirzaev, S. Askarov, A. Zhurakhanov, M. Tuychiev, M. Khakimov and other linguists have made a significant contribution to the treasury of research on Uzbek folk proverbs [7].

First of all, in literary criticism and ethnography, then in linguistics, and then in the private field - methodology, where proverbs were studied on an analytical basis, there was a large amount of work to introduce the latter in a number of languages and literature. As in world linguistics, as well as in Uzbek linguistics, there are numerous works on the relationship between proverbs and sayings. Individual researchers, applying diverse approaches to the distinctive sides of these two national phenomena, come to completely different conclusions, which is very valuable in clarifying the general conceptual aspect of proverbs and sayings, as well as in generalizing their differences.

Linguist B.Zhuraeva, stopping in a question of interrelations of proverbs and sayings, gives the following classification of distinctions:

- In case the informative value of a proverb is a priority ("He who fears dangers will never reach the goal"), the actual value of the proverb is great: 1. "He who fears sparrow does not sow millet." 2. "He who fears a thief does not keep values in the house." 3. "He who fears a spark will not be a smith." 4. "He who is afraid of snake bite will not be a blacksmith."
- If a saying is relatively constant in its form, the proverbs are relatively variable and highly variable. ("In one sheath two swords can not be", "In one cauldron two ram heads do not boil").
- If the proverbs have an allegorical, passing the meaning, the proverbs are applied directly in their own meaning.

On this basis of mentioned the author evaluates the proverb as non-idiomatic and the proverb as an idiomatic unit. Every researcher who has studied issues in this field emphasizes the absolute impossibility of distinguishing between folk proverbs and sayings. In particular, in the textbook "Practical Stylistics of the Uzbek Language" by Professor E. Kilichev proverbs and sayings are given on the same subject. The author confesses that under the proverb the phrase "A man who sold land is not a man". "Money is there - and the lower back is strong, the head is crowned". "The name of the dangerous is a coward." "The month of Hamal has come, the crops have grown" does not fit the category of proverbs and sayings [8].

It is clear that Uzbek philologists could not draw a clear line between proverbs and sayings. This, in turn, led to the task of considering the latter as a

single system in the absence of clear principles of their delineation, and if necessary, to consider the expressions of proverbs and sayings as synonymous units.

THE PLACE OF FOLK PROVERBS IN THE LINGUISTIC SYSTEM.

The question of the place of proverbs in the dichotomy of linguistics and speech deserves special attention. Below I present my opinion on this problem, because in some sources there is a tendency to identify proverbs as a language or speech unit, i.e. it is hinted at by the interpretation of their existence as an integral part of the sentence. Therefore, it is necessary to pay special attention to this problem. Linguistics includes appropriate units that have the nature of possibilities as well as immanent connections that ensure their relationships and interrelationships in speech at the linguistic level. Linguistics is the primary opportunity, means and basis of speech [2].

Linguistics is a complex integrity covering different levels and possible relationships of their units. As integrity, it consists of parts - levels. Relationships are mutually attached parts that make up a single whole. In Uzbek linguistics it was a rule to distinguish phonetic, lexical, morphemic and syntactic levels of language and speech as linguistic levels. The distinction between morphemic and syntactic levels in Uzbek linguistics comes from the national and Turkic nature of the Uzbek language. Peculiarities and differences between morphemes and lexemes in contrast to the nature of morphemes and lexemes of Indo-European languages have caused this approach. Each level consists of specific units that determine the essence of the levels. The fact that for the phonological level of the phoneme, for the lexical and semantic level of the lexeme, for the morpheme level of the morpheme, for the syntactic level, the sample is designated as units and to substantiate this idea to refer to thousands of works in the ocean of literature is in our opinion simply superfluous.

The idea that the phoneme is a unit of phonological level is sufficiently recognized both in world philology and in Uzbek linguistics and has axiomatic character. With the transition from this one-sided unit level to higher levels forming more complex semantic units, naturally problematic questions arise, to which our linguistics could give a detailed answer still difficult. In particular, in the theory of linguistics with the separation of sections of science together with the study of the lexeme in the lexicology section, a phrase in phraseology, there are cases when the lexical level is called the lexico-phrase-level. At the same time, it is obvious that there is an aspiration to integral coverage of general and distinctive aspects of lexemes and phrases.



In terms of the number of constituent parts, phrases consist of at least two parts and we can see among them word combinations of a subordinate connection and types equivalent to a sentence. Since it would be superfluous to give examples of phrases of equivalent word combinations, let us give turns of speech equivalent to sentences: a watermelon fell out from under the armpits, his soul felt, his nose swollen (i.e. he became arrogant as a turkey), his character spoiled (i.e. he glossed over), his impressiveness suppressed others. In these phraseological formations we see the relation subject to be told. In case of bringing them in dictionaries and modified examples to the watermelon fell out of the armpits, his soul felt, his nose swollen (i.e. he became arrogant as a turkey); his character spoiled (i.e. he glossed over), his impressiveness suppressed others we see a violation of grammatical regularities.

For example, it would be a grammatical error to cite the following word formations in such a form as watermelon to ripen in summer, its temperature to rise, it to be saturated with food, as well as the above mentioned expressions in the sentence form to cite in the form of combinations - with an undefined verb form are unacceptable. For this reason, if expressions in dictionaries are given in the form of sentences in the form of samples, the subject - the predicate compilers of educational dictionaries have found a new approach to the problem [3].

Examples:

Shattered to pieces - deeply injured, permanently out of action.

Furious - angry.

Wise - became more attentive, judicious, realized, understood.

It has reached him - thought, understood, found out.

It can be seen from this that the peculiarity of expression of thoughts of the majority of turns, ready to be used in speech, calls to consider them as a grammatically formed sentence. This, in its turn, prevents all expressions from being perceived as lexical or lexical-phraseological level.

Thus, representative and overbearing forms of phrases call into question their consideration in the full sense as a lexical or phraseological level.

The same opinion can be expressed with regard to the morpheme level.

At the morphemic level, there is a tradition of covering both word-formative and form-formative morphemes. In addition, there are cases of entering into the morpheme level the word-forming elements and in the grammatical level the form-forming elements.

The contradiction of this situation is striking, since first of all the syntactic level, the unit of which is a model is called the grammatical level. First of all, it contradicts the consideration of morphology

and syntax as fundamental principles in linguistics. Because it is called the grammatical level, it must cover both morphological and syntactic units. If we reason in this way, the morphological level does not seem right. Secondly, if the level is called syntactic, then the grammatical forms themselves will enter the "zone" of morphemic level.

It follows that in terms of phonetic, lexico-semantic, morphemic, morphological level there is a logical misunderstanding of the "grammatical level", and the presence of the expression "syntactic level".

Every means that takes place in speech, regardless of its nature, regardless of the formal model of language, must belong to a certain level. Otherwise, one of the two following reasons may lead to it, namely:

- The position of a language unit on the linguistic level is not clarified;
- The language unit, together with its corresponding units, forms a separate level.

It reflects the logical embodiment of the natural language in mathematical modeling, called implication. The beginning of the specified embodiment begins with a problem situation. A new language unit that is not included into any of the languages. The proverb is one of such language expressions.

Proverbs, from the informative point of view, have a great opportunity in a language, expressing themselves as a scientific language, are the units formulated by their ancestors, which have integrity of communicative meaning and grammatical form, the main feature of which is their stability. The proverb expresses holistic information, thought in the form of a complete sentence. To substantiate this task, one can refer to theoretical and methodological sources and get a large number of requested opinions from them, but in our opinion it is unnecessary.

Proverbs from the point of view of literary criticism are the smallest genre of oral folk art. They are short and concise examples from the grammatical and logical point of view, completely semantic, deeply thought out sentences and have a peculiar rhythmic pronunciation.

If we pay attention to the meaning of proverbs, we can see in them a reflection of the wisdom of centuries, the life experience of our ancestors, their attitude to nature, society, thinking; the history of the people - the creator, its spiritual appearance, ethical and aesthetic feelings and virtues. For many centuries, proverbs have been polished, tested by time and brought to a simple poetic form. Proverbs cover hundreds of topics dedicated to the Motherland, work, craft, friendship, unity, wisdom, culture of communication, love and other aspects of life. Proverbs have a certain form of unique thought. Rhymes, many meanings and richness of allegories



are peculiar to them. The dialectical law of unity and struggle of contradictions is reflected in proverbs.

If the attention is paid, the points of view of literary criticism and linguistics are marked by two features of proverbs, namely:

- Proverb is the smallest genre of oral folk art.
- The proverb is a deeply thought-provoking sentence.

In the Uzbek language proverbs are considered as a stable language unit, in the sources there are combinations of them together with expressions and proverbs. For example, in the opinions of some authors such as "words close to each other in meaning, phraseologisms, proverbs can serve as an antithesis in the text, which gives a strong emotional connotation of speech," where one can see the desire to consider proverbs as language units.

Proverbs are the smallest genre. The nature of the proverb and above all its genre nature indicates that it is a speech situation. Speech situations are characterized by instability. However, unanimity cannot be the basis for the conclusion that all these parts of existing speech are unstable. Folk songs, legends, tales and in general all samples of artistic creation, which are excellent examples of speech, they find stability in real speech. This stability does not lead to their being considered a linguistic case. So it would be wrong to understand the term "stability" only in the sense of "indestructibility".

Proverbs, together with the property of material reality, also have the peculiarity of "materialized possession". In this respect it would be more correct to consider them as a speech situation. Since proverbs have the form of a sentence, this does not prevent them from being called a full sentence. In general, proverbs, being traditional sentences, are formed on the basis of certain samples - models. For example, "The eye is a coward, the hand is a hero": the subject is said. "The calf runs to the feeder": the definition is subject-told [1].

CONCLUSION

Therefore, it is logical that proverbs have many features of speech derivatives of word formations, the presence of public shades and signs of repeatability / non-repeatability should be understood in the same way as for speech sounds. In words, prefixes. Since every event occurring in speech is an axiom, it shows the proverbs' speech.

Of course, from the point of view of creating criteria for formal models of natural languages, the question of considering /non-recognition of proverbs as ready-made syntactic structures is determined by applying /not applying without grammatical changes in each speech act. For this reason, a peculiar approach to folk proverbs is required for artificial language modeling, because when determining their attitude to linguistics and speech linguists -

structuralists prefer an excluding alternative approach.

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