

## PROVERBS AS AN OBJECT OF PHRASEOLGY

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**Abstract:** *In this article, proverbs are studied as a phraseological unit. In addition, Uzbek, Russian and English proverbs are analyzed with examples. At the time, the trilingual translations of phraseological units are compared.*

**Key words:** *phraseological units, proverbs, colloquial speech, literary language, phraseological composition.*

**INTRODUCTION.** Proverbs and sayings are the key words. complicated sentences, definitions, phraseology, literary language, equivalent terms, and colloquial speech. Many generations have contributed proverbs and sayings to the world; they capture the history and worldviews of the people who originated them as well as their traditions, customs, culture, humor, and common sense. They are extremely valuable for enhancing literary language in any language by adding expressiveness and correctness. The enormous quantity of proverbs and sayings in the language from ancient times attracted folklorists as well. A very debatable and controversial issue was the inclusion of proverbs and sayings and the composition of phraseology.

**RESEARCH METHODOLOGY.** According to their respective interpretations of the phraseological unit, scientists hold starkly opposed views regarding phraseology volume. Proverbs are among the stable sentences in V.V. Vinogradov's collection of phraseological units. Phraseological units also include flying expressions, folk proverbs, sayings, literary quotations, clichés common to many literary genres, and Mongolian phrase stamps.

In most circumstances, proverbs are contained in phraseology. Linguists have been debating the inclusion of proverbs and sayings in phraseology for a considerable amount of time. Scientists who think that phraseological units with a phrase structure

that provide a nominative function are typically opposed to the inclusion of proverbial sayings in phraseology.

The person who opposed the inclusion of the proverb in the phrase was also V.P. Filitsin. She believes that proverbs, unlike sayings, have no grammar.

V.P. Filitsin believes that proverbs are a combination of separable words in which the meaning of each word does not change depending on how the combination is used, for example "Волков боятся - в лес не ходить" .

However, most experts, V.V. Vinogradov, V.A. Arzangelsky, E.B. Berdimuradov, A.B. Kunin, N.M. Shansky, Yu. Yu. Avaliani, I.I. Chernyshevka and others, who are stable about the meaning structure of the phrase, consider it an integral part of the phrase.

Moreover, among the phraseological units of this type, those who advocate the inclusion of stable phrases in the phraseological composition are mainly proverbs and sayings. Particularly noteworthy is the monograph by V. A. Arkhangelsky, "Everlasting Phrases in the Modern Russian Language", in which, in a general analysis of Russian phraseology, the author puts at the forefront words and customs. common expressions and sayings "in the communicative sense". "

The direct meaning and the figurative meaning seem to coexist in the same proverb.

In this case, the figurative meaning plays the main role, it determines the nature of the proverb's activity in speech. Due to this approach, some proverbs are considered phraseological units, while others are excluded from phrases.

**RESULTS.** Proverbs are often understood as short sayings related to many different aspects of life, put into circulation in colloquial speech. A proverb is always a sentence.

It pursues a didactic goal - to teach, warn, advise, etc. A. Potebnya wrote about the general nature of proverbs: "For this expression to truly become a proverb, it is necessary to take a case or a series of cases from another field, it is necessary The specific image must have an allegorical meaning , then becomes both a work of poetry and a proverb".

Unlike other phraseological units, proverbs are often complex sentences. Considering the structural and semantic features, they are clearly expressed, separating proverbs from other types of phraseological units is usually not difficult. Identifying a proverb is much more difficult. In the preface to his collection of proverbs, V. I. Dahl writes: “A proverb is a sly expression, a figure of speech, a simple allegory, a brutal expression, a expression, but no parable, no judgment, no conclusion, no application. This is the first half of the proverb.

In the sense of the V.I.Dal proverb, there are two types of formations:

1. Sustainable sentences: “He has double vision”, “He is mute”, etc.

2. The combinations that he holds within the framework of propositions: "OH moved from a sick head to a healthy head", "He scratched the heat with someone else's hand.

" V.I.Dal points out that a word that is often repeated, spoken, does not have much meaning and significance, and is sometimes, due to local or personal habits, called a proverb. U.Sokolov, V. Chicherov also has a similar view on this matter.

We follow the opinion of NN Amasova, according to which independent sentences are called proverbs.

She emphasizes that proverbs and sayings are “miniature parables.”

Famous Karakalpak linguists are scientists K. Aimbetov, E. Berdimuroatov, T. Nietullaev, M. Kalenderov and others, based on the work of famous Russian scientists V.V. Vinogradov, A.I.Smirnitsky, A.V. Kunin, developed theoretical phraseological units and included proverbs and sayings in this system.

Phraseological units include winged expressions, proverbs and sayings. Unlike lexical units, they have a number of characteristics.

**DISCUSSION.** Let's look at the most important characteristics of phraseological units that distinguish them from other words, expressions and lexical units.

1. Phraseological units are always structurally complex, they are formed by combining several components, which, as a rule, have their own emphasis, but do not preserve the meaning of independent words.

For example: *Hold one's hands – o'zini ushlab turmoq*

*Be honest before God!- Hudo biladi.*

2. Phraseological units are semantically indivisible; they often have an indivisible meaning and can be expressed in a single word.

For example: *Lose one's heart- влюбиться- yaxshi ko'rib qolish.*

*Speak ill - become poor; o'zin bechora qilib ko'rsatish.*

This feature is not characteristic of all phraseological units.

There are equivalents to a purely descriptive expression.

For example: *Has a green thumb - hands made of gold (about the gardener); oltin qo'llar; Have all your goods in the window - on display; ko'rgazmaga chiqarish.*

Such phraseological units arise as a result of figurative rethinking of free phrases.

3. Phraseological units differ from free phrases in the constancy, stability and stability of their composition.

One or another component of phraseologies cannot be replaced with a word that is close in meaning, while free phrases easily allow such a replacement.

For example: Instead of "a ladies' man - дамский угодник" we cannot say "a gentlemen' women".

Instead of "lucky lady - госпожа удача", we cannot say "lucky man".

In this case, you can compare free expressions: read books; read a novel ; read a story. Some phraseological units have options: *With all your heart – chin qalbim bilan.*

**CONCLUSIONS.** However, the existence of variations does not mean that in these phraseological units one can update the composition arbitrarily. Thus, proverbs and sayings contain socio-cultural values, containing information about culture, traditions, upbringing, education, and folklore. They are fighting elements of language and play the role not as signs of things and phenomena, but as signs of situations or relationships between things.

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