

EUROPEAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH AND MANAGEMENT STUDIES

VOLUME03 ISSUE12

DOI: <https://doi.org/10.55640/eijmrms-03-12-32>

Pages: 178-183



STAGES OF DEVELOPMENT OF PAREMEOLOGICAL UNITS

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ABOUT ARTICLE

Key words: better place, find value, indivisible combination of words.

Received: 16.12.2023

Accepted: 21.12.2023

Published: 26.12.2023

Abstract: "Matal is an indivisible combination of words that are side by side with vocabulary in the language. The dictionary meaning of the word proverb is extremely wise, intelligently spoken, nailed - It means that it is a sentence with deep meaning that cannot be changed. Matal is a figurative expression about an event, an object, and we see not the complete result of thoughts and discussions, but their elements. These elements are figurative expressions that are used figuratively. Matal consists of one sentence and does not rhyme like a proverb."

INTRODUCTION

"A tree grows in one place - get used to the conditions of the place where you spend your life. If you don't like these conditions and leave your warm place and look for a better place, you will still not find value. If you are satisfied with your place, you will gradually mature, you will not stay like this, one or two, the bad will be good."

"Matal is an indivisible combination of words, which are side by side with vocabulary in the language. The dictionary meaning of the word "proverb" means a sentence with deep meaning, which can be nailed down and cannot be changed. Matal is a figurative expression about an event, an object, and we see not the complete result of thoughts and discussions, but their elements.

These elements are figurative expressions that are used figuratively. Matal consists of one sentence and does not rhyme like a proverb. T. Salomov, who described the difference between matals and proverbs in the Uzbek language in terms of form and content, says, "Matals are phrases and speech expressions that figuratively express things and events."

Matal expresses the attitude of the speaker to the content of his speech. Matal is easily stored in a person's memory. It should also be said that proverbs and proverbs have something in common. This commonality is that both of them are used with the intention of increasing the effectiveness of speech, expressing thoughts with ready-made speech formulas and making them meaningful. Therefore, it is very difficult to distinguish proverbs and proverbs from each other. But it is necessary to distinguish proverbs from proverbs that directly express a complete idea. Matal is a simple sentence that conveys the thought to be expressed through some means, and does not contain a conclusion, but it serves to draw a conclusion. Matal does not express a complete idea, but hints at it.

Instead of saying "stupid person", Matal says "He has one less brother-in-law". Matal is a folk figurative expression used in a figurative sense. Matals are widely used in figurative expression of events, situations and actions. Matalda gives a description of the pedmet and its characteristics. The proverb expresses a complete conclusion. "Proverbs can be used both literally and figuratively. Textiles... have a local limit of use and never find their way into international consumption." If a proverb is a means of providing information in a speech, a proverb is used as a means of conveying this information in vivid symbols, proving it, and proving it.

For example, matal:

One who is afraid of danger cannot reach the goal.

Expression of this meaning in proverbs:

He who is afraid of the sparrow does not plant millet.

He who is afraid of a thief does not gather goods.

There is no blacksmith who is afraid of a spark.

It is impossible to be afraid of a puppy.

In any case, the content of the articles remains unchanged

Labor is not to blame.

As proverbs work a lot with the help of symbols, the range and form of their symbols changes depending on the life of the society and people:

Two swords cannot fit in one scabbard.

Two rams' heads do not boil in one pot.

So, proverbs are closely related to the life of the society, and the people's experiences are fully expressed in them.

It cannot be denied that proverbs and proverbs are close to each other. They are not strictly limited in terms of structure and semantics. Nevertheless, it is possible to show some characteristics of proverbs and sayings. It is not difficult to distinguish proverbs from other phraseological combinations due to their obvious structure and semantics. Below, based on my work experience, I would like to mention some of the signs characteristic of proverbs and sayings. Characteristic signs of proverbs:

1. Proverbs directly express a complete thought.
2. Words rhyme with each other.
3. Words with opposite meanings are used.
4. Proverbs are used figuratively.
5. The structure of proverbs often resembles the structure of a compound sentence.
6. Proverbs appear in the context as an independent sentence or part of a compound sentence.

The structure of matal, on the one hand, is equal to the structure of a simple sentence, and on the other hand, their structure is similar to the structure of a phrase, so it is difficult to distinguish matal from other types of phraseology.

Characteristics of fabrics:

1. Matal is a simple sentence with a figurative meaning and no conclusion from it.
2. Language expresses an idea through a medium.
3. According to A.V. Kunin, matal is used only in relation to a communicative phraseological combination, regardless of whether it is related to a proverb or not.
4. It is possible to change the pronouns in polynomials, and such changes are not characteristic of proverbs.

Today it is difficult to meet a person who does not use proverbs and sayings. Appropriate use of proverbs in interaction acquires practical significance: thoughts do not drag on, events and incidents do not need to be described in detail, comparisons and imagery prevail in thought. The use of proverbs and sayings, which are words of wisdom, increases the vocabulary of every person of the pen, makes his speech sharp and impressive, and gives it an artistic polish. Proverbs are widely used in journalism,

scientific and popular texts, and especially in works of art. They are an important tool in the speech description of characters and in increasing the stylistic effectiveness of speech.

"The stylistic functions of proverbs and sayings are diverse and varied, some of them are "natural" and arise from the inner nature of proverbs. The rest have an individual character and are related to the aesthetic goal, desire, and skill in using language tools of this or that word artist. The first of these can be called the linguistic (usual) stylistic functions of proverbs and proverbs, and the second - the speech (occasional) stylistic functions.

Artistic tools such as simile, comparison, irony, and pun are used in Matal. The rhyming of words in proverbs is alliteration, that is, the repetition of consonants in words, the combination of words with opposite meanings is also one of the characteristic features of proverbs.

For example:

The moon is needed at night,

The mind is needed in the day.

The phenomenon of antithesis is often found in proverbs.

For example,

Be respectful to your elders.

be respectful to the little one.

A good horse remains,

the bad will remain.

Below, we will consider the issues of methodological translation of only three types of materials into Uzbek from the four main structures - semantic types of materials distinguished by A.V. Kunin in English.

1. The components are permanently dependent on each other, and the components of such materials cannot be changed and their meaning cannot be expanded by adding other words. Masalan: "That's a horse of another colour", be laughed. (J. London). "Of, see that's a horseo quite another colour, and alters the case entirely". (T. Lyeh, Sland, Phrase and diom on Cohoqual English and their use).

In these examples, that is a horse of another color (alternatively, that is another pair of shoes) is translated into Uzbek as a completely different sentence. "You age noblest que I never met". "Its (be other way around. The shoe ison (be other foot). (S. Vehow). "Wut (be story was grand just (be same, perfect grand. Where age you going - In examples - (be shoe is on (the phrase be other foot is translated into Uzbek as "The situation has changed". All the above examples are simple sentences.

Despite the fact that most of the articles are simple sentences, some of them are also subordinate clauses. For example, "Never mind", returned (be Captain, (bous be was evidently dismayed be (be figures; "ans fish that comes (o your net, I suppose?"). "Certainly", said Mr. Wrogly, "But spratsan 't whales, You know".

"An is fish that comes (o his net)" in this sentence is translated into Uzbek as "he does not return from anything, he benefits from everything".

2. Many matals have their own options. In addition to the lexical variants of matals, which make up the plural part, there are also matals with a lexical morphological and complex structure. And no one is the wiser (nobody being (be wiser, nobody the wiser))

What good wind brings you here? (What wind blows you here?) - What wind blows you here? In English, there are also the above structural-semantic types of words, i.e. open structural turns.

3. In many languages, pronouns can be changed to somebody, something, one. In most of the texts, the pronoun one' is changed. Such changes are not characteristic of proverbs.

Anone's geese are swans- He exaggerates everything. "Yes said Soames; "I daresay; you think an your geese are swans-never painter who didn't".

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