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**THEORETICAL FOUNDATIONS OF PAREMIOLOGICAL UNITS IN ENGLISH AND UZBEKI
LANGUAGES**

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ABOUT ARTICLE

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Abstract: In linguistics, the field of phraseology is one of the fields that does not have a long history. It was studied as part of lexicology for many years until it was separated as a separate department. Despite the fact that a lot of research has been done in the field of phraseology, it still has many aspects that have not yet been discovered. One of them is the ability to distinguish phraseological units from other units that are not ready in speech, and one of the controversial problems of phraseology is to understand it in a narrow and broad sense. The word paremiology is derived from the Greek words paranomia - wisdom, and logos - teaching. That is, the mental state, ethical and aesthetic feelings, positive qualities of a certain people, representing the way of life, life, people's attitude towards society, conclusions drawn based on observations and experiences, and oral from generation to generation. Paremiology is the field of linguistics that studies wise expressions such as proverbs, proverbs, and proverbs that move in form, are compact and simple, and appear as short and meaningful logical summaries. The field of Paremiography deals with the collection of such compounds.

INTRODUCTION

In European linguistics, at the beginning of the 18th century, the German paremiographer W. Wander created a paremiological dictionary consisting of 5 books containing more than 250,000 proverbs of European peoples. And with this work, he laid the foundation stone for the field of paremiography in

modern European linguistics. After some time, R.C. Trench created a voluminous paremiological dictionary of the English language called *On the Lessons of Proverbs*.

And the English and American editions of this work serve as an excellent guide for those involved in the field of paremiology. The meaning, origin, emergence, and theory of proverbs are detailed in this work. After that, several researchers became interested in the field of paremiology, collected proverbs and published them. Among them, one of the most famous researchers, A. Taylor, in his 223-page work "The Proverb" thoroughly analyzed proverbs and showed how rich the field of paremiology is.

In particular, in the first part of the work, he discusses the origin of proverbs, problems, tariff, metaphorical proverbs, proverbial (proverbial) types, variants, folk proverbs, proverbs and literature, proverbs from other languages, biblical proverbs and original proverbs and about their alternatives, and in the second part, he divided the proverbs into categories of historical, original, adopted, legal, local, religious, weather and medicine expressions, which embody traditions. Genres such as proverbs, taboos, and riddles in Uzbek folklore are directed to wisdom, and they are very concise, concise, concise, and figurative, and constitute the folk creativity of the people. However, it is still not recognized as a separate literary genre, but is sometimes considered as a part of folk prose, folk poetry and phraseology. However, proverbs have been tested in the way of life of the people for thousands of years, and the realized truths are summarized as a concise moral assessment, while in taboos, the same moral assessment has taken the form of a prohibition.

And in riddles, the truth, which consists of people's views on things and events, reflects the leading signs characteristic of those things and events in the form of short epithets. The first two cases summarize the people's wisdom at the level of moral evaluation wisdom, and the second one means the people's ingenuity, thoroughness, observation and responsiveness in the process of thinking. Therefore, folk paremiological creativity is a separate and independent type of folk. It reflects the historical traces of the people's beliefs.

Folk paremiological creativity has its own laws and principles. It is precisely these features that are studied by the field of paremiology of folklore studies, and paremiography is studied by collecting the paremiological units of the people. In paremiology, the smallest unit representing a whole thought is called a *parema*. According to Berdyorov's "Paremiological dictionary of the Uzbek language", Paremiology studies expressions such as proverbs, sayings, and aphorisms in the language in two ways:

Paremas are the object of literary studies because they are passed down from generation to generation only orally, they are a product of folk art, because many of these wise sayings are similar to poetic form

and they are similes (metaphor, allusion, metaphor), comparison (anathesis), parallelism, anaphora, rhyming, euphonic means (alliteration, assonance), irony, picturing, cutting art tools are used.

Since paremas are made up of words and consist of sentences expressing a certain idea, they are also an object of study in linguistics, because although they look like simple sentences rather than words, their content, structure, intonation and has peculiarities in terms of other Grammatical features.

It is difficult to determine when Paremas appeared, but it is known that many of them were created in very ancient times and they live with the people who created them. Not any wise saying becomes popular, only wise sayings that reflect the hopes, wishes, life and thoughts of the majority of people in the society become popular, pass from generation to generation, live for centuries - become legends.

To understand a certain language, it is not enough to know the vocabulary and grammar rules of that language. According to Permiakov, in order to learn and understand another language, in addition to studying the culture of that nation, it is necessary to know the most frequently used paremiological minimum in the language (the most frequently used proverbs, wise words in conversation). need That is, depending on the vocabulary of each language, the number of paremiological units can be several thousand or tens of thousands. Only a fraction of this amount is always active. Mieder and Litovkina compiled a list of such active proverbs in the English language. Here are some of them:

The apple doesn't fall from the tree;

Beauty is in only skin deep;

Beggars can't be choosers;

Don't judge a book its cover;

New brooms sweep clean;

Business before pleasure;

You can't teach an old dog new tricks;

Big fish eat little fish;

Haste makes wastle;

Better late than never;

Look before you leap;

When it rains, its pours;

When in Rome, do as Romas;

Time is money;

Never put off till tomorrow what you can do today;

Two wrongs don't make a right kabilar.

Due to the complexity of the nature of phraseological units, in the research works carried out until now, mainly the ways of formation of phraseological units have been studied, their meaningfulness and meaning have not been fully investigated from the linguistic point of view. In the research work, the semantic-structural features of English phraseology are examined in detail and how they are reflected in dictionaries.

The above-mentioned issues show the relevance of the topic. The degree of study of the issue. Considering phraseological units as an integral part of the language requires a thorough study of the general and specific laws of phraseology. Analysis of semantic stylistic features of phraseological units, as everyone knows, is a very extensive field. The issue of studying this issue in a coherent way with dictionaries has not been positively resolved until now.

Some studies in the field of sociolinguistics and general linguistics are also devoted to this issue, but these studies are usually of a general nature, and phraseological materials are rarely addressed. The purpose of the research work is to study the semantic-stylistic features of phraseological units and to analyze the role of modern dictionaries in revealing their meaning. Based on the purpose of the work, the research faces the following tasks:

1. Clarify the semantic-stylistic features of phraseological units of the English language.
2. Modeling semantic relations in phraseology and analyzing the laws of their reflection in different dictionaries.
3. Researching the contents of phraseologisms from a nominative point of view.
4. To analyze the specific features of English proverbs.

According to the origin, phraseological units belong to different sources; their semantic and structural development serves the emergence of a fully formed phraseology with connotative meaning.

2. Stylistic features of phraseologisms are mainly determined by their functional role in the following three dimensions. These are:

a) time,

b) space

c) society.

3. Phraseologisms have regular features and, according to their invariant signs, share internal phraseological relations with each other and form phraseological groups that include units of different sizes.

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