



Definition of The Concept Of "Wealth" In Russian And Uzbek Phraseology and Paremiias

Zaripova Matluba Kulfidinovna

Termez State University, Faculty of Russian and Related Languages
Associate Professor of the Department of Russian Linguistics, Uzbekistan

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Abstract: An abundant layer of language is created by paremiias, which are the subject of study of paremiology. The opinion of linguists regarding the belonging of paremiology to phraseology is different, but it is quite obvious that these two sciences are adjacent and even border on each other. In this regard, the question of the classification of proverbs is also controversial. Most linguists identify proverbs and aphorisms as key units of paremiology, they have their own characteristics.

Keywords: Paremiology, opinion, linguistics, identity, regard.

Introduction: All proverbs perform certain pragmatic functions, including communicative, cognitive, regulatory, expressive, aesthetic, entertaining and decorative. Paremiology is a philological science of proverbs that attracts the attention of both folklorists and linguists; it is essentially a field of philology that combines, like stylistics, the methods of literary and linguistic research. The object of paremiology is paremia. Folklorists study proverbs, anecdotes, sayings, tongue twisters, riddles, fables, that is, small folklore genres within the framework of paremiology. A lot of proverbs abound in language guides, grammars and literary works that reveal the socio-cultural features of the language » Paremiology, which unites reproducible and culturally marked established units, is at the intersection of various scientific disciplines: linguistics, folklore, ethnopsychology, cultural studies, cognitive science. Sometimes it is called a marginal branch on the border of linguistics and folklore. The linguistic component of paremia correlates with culture, philosophy and literature, therefore it is advisable to consider the ontological features of the basic concept of

paremiology from the point of view of these areas of knowledge. Ethnolinguistic and sociocultural rules and models of using and understanding proverbs allow us to qualify them as "national-cultural expressions, which are generalized, syntactically closed, semantically integral constructions expressing the specifics of life and lifestyle of people" each community performs a directive function " Supporters of a narrow interpretation of the specifics of phraseological units, such as L. Avksentiev, N. Amosova, V. Zhukov, D. Maltseva, V. Mokienko, O. Molotkov, S. Ozhegov, V. Teliya and others, consider expressions of a non-phraseological type, correlated with predicative constructions, outside of phraseology. This is due to the fact that paremiological units are semiotic phenomena of the language, since they have a dual focus: on the one hand, these are signs of a language system that have paradigmatic features and have a certain syntactic nature, on the other hand, they are microtexts (small folklore genres). In general, the narrowing of the scope of phraseology explains the division of the paremic table into phraseological and lexical. S. Ozhegov was the first to express such an opinion, convincingly refuting the method of expanding the boundaries of phraseology by including in its composition various linguistic phenomena, united exclusively by linguistic concepts. from external characteristics and the criterion of phraseology, which is based on reproducibility, literature, stability of the composition of the components. The linguist explains the expansion of phraseology by the fact that phraseological consistency is inherent in the vast majority of the vocabulary, and the appearance of portability and figurativeness of verbal units in artistic speech has no boundaries. The material for this study is Uzbek and Russian proverbs reflecting the concepts of "poverty" and "wealth". This research will include several stages: - to understand the exact meaning of each proverb - to identify those components of the paremia semantics that are evaluated in one way or another in each paremia under consideration: a) wealth, money in itself, in its essence; b) prerequisites, conditions for the emergence of money, wealth, on the one hand, and prerequisites for poverty, poverty, on the other; c) the consequences of acquiring wealth and the consequences of poverty for the individual and his family. - to identify directly the assessments (positive, negative or neutral) of these components of the paremia semantics. In both languages (Russian and Uzbek), the concept of wealth is accepted in good and bad senses.

For example:

"When money speaks, the truth is silent",

"Money makes the mare go", the Uzbek equivalent of

this proverb

"Pul balsa changalda shurva",

"Time is money",

Vaqt – bu pool.

Usually this proverb is used by rich people who work hard and have absolutely little time. In the Russian mentality, on the other hand, there is often a dual assessment of money, i.e. they endow a person with all sorts of advantages, but nevertheless they treat money with little confidence: You can't buy a mind with money; Money goes to money; There is something to ring, so you can grunt. And in the Uzbek mentality, one can also observe both positive and negative characteristics for money; "Boy bulsang, kunda khayit, kunda tui, yKk bulsang, kunda hasrat, kunda yy", "Boining hotini bulguncha, Kambagalning kavushi bul". Now let's see what ideas both peoples have about poverty. In Russian proverbs, the word "poverty" in many cases denotes a negative connotation. Thus, lack of money is seen as a hopeless, difficult life situation that affects many areas of human life: Today is dense, and tomorrow is empty; The poorest of all troubles is when there is no money; Not a piece of bread, so longing in the house; Need does not know the law, but walks through. That is, poverty among the Russian people is strongly condemned. Poverty is not only strongly condemned among the Russian people, but in all nations poverty has a negative connotation and the whole world is fighting against poverty. There are many proverbs and sayings about poverty in Uzbek proverbs: "Kambagalning bir tuygani – chala boyigani", "Kambagalning boyligi – tanining sogligi", "Kasal dardini sog bilmas, och kadrini tKk bilmas". "Kasalga suz yokmas, kambagalga - yyin", "Kambagal ylai desa, ylolmaydi tiriklay gurga kirolmaydi" "Kambagalda lafz yyk. kambagallik ayb emas". "Kambagallik asar kildi, zigyr yogi kasal kildi". Thus, we analyzed the proverbial fund of the Russian and Uzbek peoples, expressing the attitude of people to the phenomena of wealth and poverty, showed that both mentalities are characterized by a more negative attitude towards money and the rich. In addition, for both peoples it is undesirable, or even unacceptable, to be below the poverty line. However, as in the case of Russian proverbs, Uzbek proverbs and sayings with a negative assessment of wealth prevail. In relation to poverty, the Uzbek people do not have a categorical assessment; in this case, there is an ambivalence in their attitude to the problem of lack of money. Uzbek and Russian proverbs reflect the peculiarities of perception of the world by representatives of the two nations. Proverbs and sayings contribute to a better, as well as faster, understanding of the mentality of Russians and Uzbeks, their character and way of life.

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