

**EUROPEAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY
RESEARCH AND MANAGEMENT STUDIES**

VOLUME03 ISSUE05

DOI: <https://doi.org/10.55640/eijmrms-03-05-35>

Pages: 168-173



**TRANSFORMATION OF PAREMIOLOGICAL UNITS IN SOUTHERN SURKHANDARYA UZBEK
DIALECTS**

Xamidov Mansur Abdumannobovich
Lecturer, Termez State University, Uzbekistan

ABOUT ARTICLE

Key words: Paremiological, adaptation, undergoes, process, phenomemon.

Received: 21.05.2023

Accepted: 26.05.2023

Published: 31.05.2023

Abstract: This article deals with the transformation of paremiological units. With the development of historical-comparative, system-structural and anthropocentric views in linguistics, the primacy of the linguistic factor in the essence of the connection between the universe and man was confirmed. Over time, everything undergoes changes and updates, and the process of linguistic adaptation (linguistic adaptation) in a person is different. After all, transformational situations in the relationship between man and language have existed since ancient times - from primitive times. We can meet the same situations in the paradigm of stable compounds, more precisely paremiological units.

INTRODUCTION

Transformation in the language prepares the language owner for these adaptation processes and ensures activity. The sociality of the language is also determined by this, and it should be considered as a natural phenomenon. In the words of A. Hojiev, it should be evaluated as "restructuring" - changing the main syntactic structure based on the rules of the language and creating a second structure, turning a definite structure into an intransitive structure. The phenomenon of transformation is observed not only in linguistics, but also in other areas, electronics, biology and other fields. As an alternative to nanolinguistics mentioned in N. Mahmudov's topical article "In Search of Ways of Perfect Language Research", it is worth noting indirect linguotransformation.

Transformation is a method that creates a syntactic form of a sentence aimed at creating large devices from small devices. In this case, the particles appear as a force that performs transformational actions. Based on this, the term "transformation" can also be called with sentences such as "changing-changed", "recycled and new", "collecting and spreading", "change of part or whole".

Descriptive linguistics (Z. Harris and his student) is recognized in the history of the transformation method. The first thoughts about the term transformation are given in L. Bloomfield's study entitled "Language". Four main principles of transformation are put forward by a number of scientists:

Change of place - permutation. In this case, the place of the syntactic units in the core sentence is changed. But when this rule is implemented, the essence of the syntactic unit should not change. This situation often occurs in two-part proverbs. This is similar to a chemical exchange reaction. (1) Āt bāxsaŋ – ulāqqa, (2) Qoy bāxsaŋ – qonāqqa;

1. Replacement of one element of the core sentence with another element in the relationship of mutual substitution (substitution): Qorqāqqa qoy bāshi qoš körinār, Qošmayi minän beš körinār – Qo'rqqanga qo'sh ko'rinar;
2. Adding other elements to the core sentence (adjunction): Āvurdan žavur – Āvurdan čiyar žavur;
3. Eliminating some elements from the structure of the core sentence (ellipsis): yar özigä yar tārtar, duvāl öziga nām tortar – nam tortish.

At first glance, it seems that all existing paremiological units in the language can be transformed based on some situation. However, not all stable compounds and units fit into transformation patterns. Let's say, üštämčägä – ba(i)stämčä or čäl körp bāvam demä. Even if it is possible to rearrange the form in these parameters, it is not possible to create a derivative structure in terms of content. We also express the first proverb in our literary language in the form of šu amamma shu pāččam. Replacing šu pāččamgä with šu ammam (var. äpämngä) and the second proverb as süvni körmäj etik ječmä paremsi as one should not take off one's boots without seeing water does not fit into the semantic pattern.

We can recognize the words to eat and tell in the Parmes such as worm to the hollow of the tree, bite of the human being, Aqlli tävup (to find), Ahmok qāvup (to cover) äjtadi as a traditional transformation. If we repeatedly use such words in proverbs and proverbs, the meanings of emphasis and reinforcement will come to the fore: An apricot will become a tree if it sees an apricot, and a man will become a tree if it sees a person. . The repeated word moves the Qöšniŋni çöqçisän köčän that came before the rhyming word, in the case of the älävni çöqçisän öçäde, rhyme+repetition devices create an inversely proportional situation. This is often observed in the composition of dialectal pames in the Southern Surkhandarya region.

Due to the fact that it expresses specificity and compatibility in space and time, paremiological transformation in many cases acquires periodic significance, more precisely, it is processed in language over time. For example, we can see this in the development and improvement of linguistic dictionaries compiled in different years. Proverbs in the "Dictionary of Uzbek Folk Dialects" (1971) in the annotated dictionaries of proverbs by Sh.Shorakhmedov, Sh. .. presented in a transformed state. The transformation in these parameters has semantically two different interpretations: 1) directly in relation to time and place,

2) the area related to a certain system, process and language levels is essential.

Rhyme is one of the important tools in the process of transformation. Rhyme is a product of folk art. Folk proverbs and wise sayings are distinguished, first of all, by the strength of their rhyme. When approached from this point of view, the basis of this art is also related to the customs, mental states of the people, and the taste in accepting the idea and enjoying it aesthetically. It is through it that changes in the semantic and formal structure of the proverb are observed. Ā(o)qlli ādam āzmajdi, Žiga(joka)li kijim tözmajdi, Tüsi bārga tūngulmä, tüsi joqka unġulmä and the rhyming pairs tungulma + unġulma in the proverbs ozmayid+tozmayid keep the main linguistic formula in the paremas. They pass from the state of uncertainty (azmok-tozmok; tungulmok-ungulmok) to the traditional transformational pattern outside paremiological speech. That is, the grammatical form indicators (person, number, tense) that have settled in proverbs and proverbs are paremiized according to the signs of generality and specificity.

Rhymes are more common in two-part proverbs than paremiological units. A related tool is repetition. In proverbs with two or more parts, it often appears in the final part: The tongue that does not go astray, the hoof that does not go astray, or comes together with previous rhymes and does not use a repeated word at the end.

Ijlayversāņ ultān bōlār, siylajversāņ sultān. In some proverbial devices, both repetitions are involved. In this case, repetition serves to strengthen, emphasize or express a new polysemantic image: Kigizni qāqilasāņ čaņ čiqadi, (1) – o'z ma'noda; Kelinni čuqilasāņ gāp čiqadi (2) – ko'chma ma'nosida.

Even when the lexemes in this proverb change places (felt-carpet, bride-neighbor); The addition of grammatical tools (-ni, -niz, -i) does not affect the overall content, even if the first and second parts of the simple sentence are interchanged in the speech or one of the repeated words is not used. .

The linguist S. Mahmatkulov, who broke new ground in the monographic plan regarding transformation, said that there is no syntactic category "transformational fragment (primary and secondary - M.X.)", it is possible to speak only about the unit (transforma) created as a result of transformation, such transformations are the grammatical part of the language. on the basis of the rules, it should be noted that, among other units, they appear in different syntactic tasks. In our opinion, this opinion is reasonable. Because whether it is a microtext or a macrotext, even if a part of a sentence is transformed, the fact that a change in form or content takes place in it does not mean that a new part of the sentence will appear. "Chigirtkadan qo'rqan ekin ekmas" (ruslarda var. Bo'ridan qo'rqan o'rmonga kirmas) in the transformational version of the simple sentence type parema "A sparrow who is afraid does not plant millet", the expression of action and the result of the situation are one - to be afraid and to plant; subject based on the basis - millet and crop; the focal points of the sentence are grasshopper and sparrow. It seems that everything is in place. Although the words have changed as a result of lexical exchange, they have affected the form. Change in content plan, update equals "0". As a result of the transformation, the song "Borida tiqa-tiqa, jogida siqa-sika" is also reflected as "Borida chora-chora (or garra-sharra, orra-shorra), yogida banda bechara". In this case, even if one part of the sentence passes into another part of the sentence, it does not have the status of a transformational part of the sentence.

In the framework of our research, we witnessed the following extralinguistic factors related to the transformation characteristic of dialectal pames:

Bir joydan ikkinchi joyga ko'chish. Usually, in Uzbek households, the youngest child stays with his parents. The first-born and subsequent children go out to a separate house (a separate house//other). The head of the family sells his house and moves to another place by building or buying a new house. As a result, after passing the period of adaptation to the indigenous people who have been living there for a long time and to the new place, it transforms the paremas belonging to the locality in the language as well. For example, in AT there is a phrase "Bozchi belt is not hired", as a continuation of it in the areal part, it becomes a continuous completion in the living vernacular of that region, as a potter - mondiga//blacksmith tokaga, depending on the attribute of the craft, and in speech it has the matal type. passes. These paremiological units are common in the vernacular. The stable combination of De(u)vor(l) has (also) an ear. (v)i is used in one region in the form of bor, (*) De(u)vor(l) is used in vernacular language (literary) in the form of bor. The original aspect of the proverb "The wall has a wall, a wall has a wall" borrowed from the Persian-Tajik language is distorted and interpreted. "Why are there no ears?" in other parts of the house. perceiving with a logical error disrupts the exchange of information in the paremic communication process. We can interpret this as the result of transformation on the basis of copying or in the process of translation.

- Marriage of Sheva informants (women) to another region; When a grown-up girl came from Angor district to Zharkurgan district as a bride, she heard from her parents and relatives at home the saying, which is considered as blind from yourself: Ochkasang (hungry , if you are hungry) aqini je, Gulli-gulli (suyri-suyri - in the long meaning) koqini je, O'tang grandfather's grass is interpreted. This param means rebuke, scolding, and in the speech of the people of the place where he lives, there is also a variant form of Sori jilon dumini je.

- Change of generations. It is known that when it comes to the etymology of proverbs and sayings, their author is unknown. The factors of their appearance are interpreted in different ways. It is difficult to determine not only the author of proverbs and sayings, but also when they were created. Only in some places, it is possible to determine when the lexeme was created depending on whether it reflects the environment of a certain period from the meaning content of the lexeme that comes from the whole of the parema.

- One of the natural processes that is observed in the speech of the population is the forgetting of some lexemes in the paremas. Alp is from (y)ena, kulun is from biya, lok is a camel, and words like kulun (2-year-old horse), lok (male of a big camel) are replaced by words like tay, bolotak. alternates with

As a speech decoration, phrase, figurative expression, and among them proverbs and sayings are important because they convey the whole meaning and whole image. However, taking into account their transformation, stable compounds can be called stable in content and variable in form. Taking into account that sometimes both situations occur, we should evaluate the category of stability as a sign related only to the external indicator. That is, only a number of tasks, such as being an answer to a question, being recognized as a part of a sentence, and meaningful integration, have a stability index.

The transformational method also appeared due to the ideas that form the basis of structuralism. The concept of transformation was applied literally to syntactic devices by those who prioritize form over meaning, and even today this concept is effectively used mainly in the analysis of the syntactic structure of a sentence. The transformational method was introduced to fill the weaknesses of the "distributive

method", which also includes the "direct participants" method. Sh.Rakhmatullaev also focused on important and priority aspects based on these methods. According to the scientist, it is possible to go from the whole to the part and, in turn, from the part to the whole.

The fact that a sentence is made up of fragments rather than words indicates that one word makes up a sentence according to the criteria of the language. Also, the scientist notes that it is appropriate to interpret the transformation as "the order of clauses in the sentence" and not "the order of words in the sentence". He emphasized that there is a possibility of place and order in relation to all parts, and only freedom of place in the adjective.

We can see similar situations in proverbs. When they are different in terms of territory, the probability of the impact of transformation is greater. The phrase "pishagini pisht" has a principle of integrity for all language users in the universal lexicon. Representatives of the Kungirov clan in Kyzylort district have a paremiological unit in their speech: (1) If someone does not call your plow "pisht", (2) your donkey "work" (doesn't say, does not), the bells of Zharkurgan district and in his speech (3) it was also observed that the chicken was referred to as "kisht" (untouched by anyone, not destroyed, concepts of inviolability).

In OTIL, transformation is defined as "forming a second structure by changing the main syntactic structure based on the rules of the language", and in "Bolshoy entsiklopedichesky slovar (Yazykoznanie)" it is a subset of its rules. It is understood from the fact that it is defined as a method of expressing the syntactic structure of a sentence, based on extracting complex syntactic structures from simpler structures, which means that all syntactic elements can change. Along with language elements such as lexicalization, grammaticalization, phraseologisation, the phenomenon of paremiologization also serves to improve proverbs and sayings. The differential criterion that distinguishes phraseological units from free association, the principle of semantic transformation and imagery, can also apply to the range of paremiological units.

REFERENCES

1. Xamidov M. A. SURXONDARYO O 'ZBEK SHEVALARIGA DOIR AYRIM PAREMALAR TAHLILI //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – T. 2. – №. 7. – C. 676-684.
2. Xamidov M. A. SURXONDARYO O 'ZBEK SHEVALARIGA DOIR AYRIM PAREMALAR TAHLILI //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – T. 2. – №. 7. – C. 676-684.
3. Abdumannobovich X. M. O'ZBEK TILI PAREMIOLOGIK BIRLIKLARIDA SOMATIK SO'ZLAR SALMOG'I (Janubiy Surxondaryo o'zbek shevalari misolida): Xamidov Mansur Abdumannobovich Termiz davlat universiteti O'zbek tili va adabiyoti kafedrasida o'qituvchisi, erkin tadqiqotchi //Научно-практическая конференция. – 2021.
4. Abdumannobovich X. M. O'ZBEK TILI PAREMIOLOGIK BIRLIKLARIDA SOMATIK SO'ZLAR SALMOG'I (Janubiy Surxondaryo o'zbek shevalari misolida): Xamidov Mansur Abdumannobovich Termiz davlat universiteti O'zbek tili va adabiyoti kafedrasida o'qituvchisi, erkin tadqiqotchi //Научно-практическая конференция. – 2021.

5. Abdumannovich X. M. O'ZBEK TILI PAREMIOLOGIK BIRLIKLARIDA SOMATIK SO'ZLAR SALMOG'I (Janubiy Surxondaryo o'zbek shevalari misolida): Xamidov Mansur Abdumannovich Termiz davlat universiteti O'zbek tili va adabiyoti kafedrasida o'qituvchisi, erkin tadqiqotchi //Научно-практическая конференция. – 2021.
6. Xamidov M. A. SURXONDARYO O 'ZBEK SHEVALARIGA DOIR AYRIM PAREMALAR TAHLILI //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – T. 2. – №. 7. – С. 676-684.