

THE ROLE AND PLACE OF PROVERBS AND SAYINGS IN THE SYSTEM OF LANGUAGE AND THEIR LINGUISTIC FEATURES

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Annotation: This article explores different points of view on the interpretation of the concepts of "proverb" and "saying" in modern linguistics.

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The wisdom and spirit of the people are manifested in their proverbs and sayings, and their knowledge contributes not only to a deeper knowledge of the language, but also to an understanding of the mindset and character of the people. Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better mutual understanding and rapprochement. Proverbs and sayings reflect the rich historical experience of the people, ideas related to work, life and culture of people. The correct and appropriate use of proverbs and sayings gives speech a unique originality and special expressiveness.

The proverb is the most interesting genre of folklore studied by linguists, but in many respects it remains incomprehensible and mysterious.

A proverb is a popular saying, which expresses not the opinion of individuals, but the people's assessment, the people's mind. It reflects the spiritual image of the people, aspirations and ideals, judgments about various aspects of life. Everything that is not accepted by the majority of people, their thoughts and feelings, does not take root and is eliminated. The proverb lives in speech, only in it does it acquire its specific meaning. This is an expression of thoughts that people have come to through centuries of experience. A proverb is always instructive, but not always instructive. However, from each follows a conclusion that is useful to take into account.

One of the main properties of proverbs, which complicates their objective lexicography, is variance, namely the interaction of proverbs and sayings.

The practical difficulty of distinguishing linguistic units into these two groups, first of all, is faced by the authors of dictionaries of proverbs and sayings. At present, practically no known paremiological collection is able to provide a clear genre distribution of linguistic material into proverbs and sayings, or to exclude other linguistic units that are similar in structure and semantics and have a paremiological status, but not quite corresponding to the definition of proverbs or sayings.

Let us turn to the definition of the concepts of "proverb" and "saying". In modern linguistics, there are various definitions of the terms "proverb" and "saying", reflecting the different points of view of researchers on the independence of the status of proverbs and sayings, in particular.

Sayings, unlike proverbs, adjoin phraseology, as they have stability, semantic unity, syntactic indivisibility, reproducibility and functional proximity to the word.

The main difference between a saying and a proverb is that the proverb can be identified with the help of synonyms, freely includes words of specific demonstrative semantics, allows the use of verbal predicates in the form of the past tense. Many linguists agree that proverbs, along with aphorisms of non-folklore origin, do not belong to the field of phraseology. The main difference between a proverb and a phraseological unit lies in the form of a sentence in a proverb. Also, proverbs differ

from phraseological units in semantic and intonational completeness, syntactic articulation. It is important that the proverb is based on judgments, and not concepts, as in phraseological units.

In paremiology, along with proverbs and sayings, an extensive class of proverbial and proverbial expressions is also distinguished. Some researchers believe that proverbs and sayings belong to a remote area of phraseological space and do not fundamentally differ from each other.

Considering the different definitions of the terms "proverb" and "saying" in modern linguistics, we adhere to the following point of view: proverbs and sayings differ from each other, first of all, in the way of expressing a judgment, the presence of a literal and figurative meaning, they have a significant difference from phraseological units.

Some scholars believe that if a proverb is understood as a sentence expressing a complete thought or judgment, then a saying can only be a phrase, often with a single meaning. Consequently, such proverbs can be attributed to phraseological units in the narrow sense of this concept (phraseological fusions and phraseological units), and their belonging to the genre of sayings is not recognized by all researchers. But, despite this, they have one of the main properties of a saying, namely, they figuratively determine any side of objects, creatures or phenomena.

Thus, having considered various points of view of researchers of proverbs, as well as analyzing examples of proverbs and sayings, we came to the conclusion that proverbs are aphorisms of folklore origin that are consistently reproduced in speech, have both a figurative and "ugly" meaning structure, which are distinguished by their equivalence to a judgment, a high degree of generalization of meaning, polysemy, grammatical completeness, stability, rhythmic organization, the presence of a literal and figurative meaning, as well as independence from the external context and the presence of subtext. Sayings are stable expressions that are not equivalent to a judgment, characterized by the lack of a didactic nature, semantic independence from the external context, situationally limited generalization of meaning, understatement or incompleteness of the conclusion, brevity, the presence of only a direct meaning, as well as the ability to decorate both oral and written speech.

The question of attributing proverbs to the general phraseological fund of a language is controversial in modern linguistics, since proverbs are able to combine the properties of phraseological units with the properties of sentences and free combinations.

The main confirmation of the belonging of proverbial expressions to language units is the fact that the functions of the language (cognitive, communicative, social, cultural, ethnic) are fully realized in proverbs.

A special role belongs to the cognitive (epistemological) function, since it is thanks to it that proverbs act as a means of knowing the world:

- "The soul is the only bird that protects its own cage";
- "The happiness of some makes others unhappy."

The communicative function is directly related to the direct purpose of proverbs - to have a certain impact on people's behavior with the help of objective information, to transfer accumulated knowledge to subsequent generations:

- "Death on sins terrible."
- "Whoever looks like whom, he is similar to that."
- "No smoke without fire."

Since proverbs have a certain impact on people as objects and subjects of being with which the language interacts, they also perform a social function, that is, they organize a community of people and carry out an educational function.

- "The grave will correct the humpbacked one, but the stubborn club";
- "Don't put off until tomorrow what you can do today."

The cultural function of proverbs is due to the presence of cultural objects in them, that is, subjective information transmitted from generation to generation.

- "Moscow was not built in a day".

In conclusion, we note that proverbs, being a material means of external formation and realization of thought and an integral part of the language-speech system, perform the following functions:

cognitive: the proverb acts as a result of the knowledge of the world, the accumulation of knowledge;
communicative: the proverb serves to transfer knowledge to other people and subsequent generations;

social: the proverb has an impact on people, while influencing the organization of their activities;

cultural: objects of culture appear in proverbs, subjective information passed down from generation to generation;

ethnic: proverbs contribute to the creation of ethnic objects and influence people at the national-cultural level.

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