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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SYNONYMOUS EXPRESSIONS OF UZBEK PROVERBS WITH THE  
COMPONENT OF “LANGUAGE”****Nurbek Dj. Juraev***English Language and Literature Department**Karshi State University**Karshi, Uzbekistan**E-mail: [nurbekjurayev6363@gmail.com](mailto:nurbekjurayev6363@gmail.com)***ABOUT ARTICLE**

**Key words:** proverb, language, folklore, synonym, expressions, component, speech, poetic, linguistics, proverbial character.

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**Abstract:** The following article discusses some thorough results and findings about synonymous expressions of Uzbek proverbs with the component of “language”. Proverbs are one of the genres of folk art, in which life experiences, aspirations, attitude to the state and society, historical and spiritual state, philosophical, ethnic and aesthetic feelings, and positive qualities of ancestors are embodied. Proverbs have been refined over the centuries and have become a concise, concise and simple poetic form. Proverbs are usually contextual synonyms. Among the synonyms of proverbs, a proverb characterized by dominance is clearly visible. It is necessary to distinguish variant, doublet and synonymy in proverbs.

**INTRODUCTION**

Folklore has been a companion of history for a long time, a true echo of it. He evaluates historical events in artistic forms based on the perspective of the people's understanding, the position of the people. The science that studies and examines folk art is called "folklore". Folk art is a term that represents folk art, folk architecture, and folk oral art. Only each expert in the field refers to his own field when he says folklore. For example, by using the word folklore, we refer to folk art. When a choreographer uses this word, he means folk dance, and a musicologist means folk tunes. Historians study how historical events are reflected in folklore. Ethnographers are interested in the customs of the people, while art historians study folklore music, dance, games, etc. Linguists examine the dialects and dialects of the folk language, and literary scholars investigate the relationship of folklore works

with written literature. Folklore works reflect people's life; embody people's understanding of the world, their taste and pleasure, social, historical, political, philosophical and artistic aesthetic views. Collectiveness, traditionalism, changeability, variability are the main characteristics of folklore, which has its own social essence and artistic system.

Folk proverbs, which emerged as a peculiar phenomenon of language, philosophy, and artistic creation, are a genre of folklore in a concise form but with a deep meaning. Each of them demonstrates the beauty of our language, the subtlety of our speech, the intellect and the logic of our thinking with astonishing power, and such drops of art are a reflection of the centuries-old life experiences and way of life of our people. [1]

### **MATERIALS AND METHODS**

The issue of synonymy and variation in folk proverbs and expressions has been the subject of a number of articles and monographic studies. Variants of English proverbs by L.I. Selyanina, functional-stylistic synonymy and variability in phraseological units by I.L. Fedosov, synonymy and variability in proverbs by V. Zangliger, synonymy of proverbs by T.N. Fedulenkova, E. Ugarova, M. Grekhova, Ya. Ignatovich's synonymy of idioms with the English "Give" component, E.M. Maklakova, S.O. Magrufova's article on the synonymy of proverbs with zoonym component in English, French, Russian, and a number of monographs, brochures and dictionaries on the synonymy of proverbs and phrases in English and Russian issues have been resolved.

In this section of the research, we will think about the language, word, speech component expressions in the lexicon of the Uzbek language and their synonymy with proverbs belonging to this thematic group. In fact, the units being compared should have common characteristics. A proverb expresses a complete thought, judgment and conclusion. They are independent clauses. A phrase expresses an incomplete thought, serves to form a certain sentence, and is a part of a sentence. Phrases are answers to the questions of a noun, an adjective, a verb, and participate in a sentence as a certain morphological-syntactic whole. Even so, such features as "pre-preparedness for members of the society", "not being created anew in the speech situation" make proverbs and phrases common.

### **RESULTS AND DISCUSSION**

When proverbs are used interchangeably with similes, they usually lose their proverbial character. For example, if the proverb "A nightingale loves the country, a person loves the country" is expressed in the same way as a nightingale loves the country, or the saying "If you are a farmer, plow, if you are a Mullah, repeat it" like a farmer plows, if you are a mullah, then the meaning will change completely. In the recent times, we are faced with cases of using the proverb without taking into account this feature in the press pages. For example, the proverb "Your teacher is greater than your father" is being distorted in the way that your teacher is as great as your father. In this case, there is no discrimination against the father, in that case the saying "Father pleases - God pleases" would

not have been created. There is only an exaggeration of respect for the teacher here. In addition, the people firmly believe that the first and only teacher of mankind is Allah. Secondly, if the teacher and the father are equated, the meaning of the proverb changes completely and becomes contrary to the views of the people. It is true that many variants are characteristic of proverbs, but this does not allow us to come to the conclusion that proverbs can be changed at will. Variation also has its own natural laws. When proverbs come in succession, one seems to contradict the other. In fact, we should not forget that different meanings are expressed depending on the situation of use. The following proverbs are not contradictory or corrupt versions of one another: He who slanders many will be left without a grave, Burials which have spoiled many. Not a calculated friend. A valued friend is inseparable. He who insults many will be left without a burial. [2] They are considered independent proverbs with their own meaning.

Based on the lively, situational use of the proverb, another feature arises: the exchange of lines, even the exchange of words and phrases, creates a special meaning. For example, if the word is about a spendthrift woman, the proverb is used in the form "Bad mullah - the salt of religion, Bad wife - the salt of flour", if the word is about a representative of the religion, it is used in the form "Bad wife - the salt of flour, Bad mullah - the salt of religion". In this case, the emphasis of meaning usually falls on the second verse. Below we will think about language, word, speech component expressions, their constituents, direct expression of content or figurative meaning. For this, we observe the phrases available in Sh. Rakhmatullaev's explanatory phraseological dictionary of the Uzbek language.

To drive the cart dry. To brag too much about something that one cannot do. Option: take the cart and run away; to run away, to run away with a cart, to run away with a dry cart.

You got away with the cart, brother. You are the one who rubs oil on the speech and makes it shrill. Said Akhmad, Oriyat. How about wiping your nose before taking the cart dry to the house... S. Abdukakhor, The beginning of life. What did they say? They said, "It's a bad job" and ran away with a clean cart. S. Nazar, Green wealth. "Even though you can get away with it yourself," added the young man, who was sitting with his chust hat in his hand, "how about you drive a stake into the untaken calf." R. Fayzi, Spring has come to the desert.[3]

Although this phrase does not contain components such as "word", "speech", "language", "speech", it expresses a point situation, a speech act. As with all idioms, the words generally convey the meaning of boasting excessively about something or something that one cannot do in a figurative sense.

The above expressions contain a "speech" component and each has a different meaning. The combination of the "speech" component with the verbs to give, to enter, to return, to return, to enter gives the meaning of lexemes that are far from each other. It means to speak only oneself without giving a word to someone, to listen to someone's advice, to go back on one's words. It can be seen

that the occurrence of these expressions in the context is synonymous with some proverbs in this context. For example, the sayings of not speaking and not giving words are consistent with sayings about speaking less and listening more: Speak less, think more. Think first, then speak. Think ten times, say one time. He who speaks quickly will soon regret it. A word of mouth is cheap, a word of mouth is cheap.

As mentioned above, proverbs contain judgments and conclusions, while phrases have a strong feature of expressing the speech situation more clearly.

To stand by the word. To stick to one's word.

These expressions are also formed with the participation of the "speech" component. In the sentence distinguished by Roman numerals, the expressions to stand are homonymous: the first one means to keep a promise, the second one means to stand firmly, in line with the meaning of the proverb "a young man does not go back on his word, but on the trail of a lion".

If we look at the above expressions, these expressions with the "speech" component can be combined in different ways and have completely different meanings. Among them, only the sentence(s) came out of the same place creates a contextual meaning with the proverbs "The divided one is the wolf, the separated one is the bear" and the proverbs "the strength is united". The same meaning can be observed in the phrase to put the sentence together below:

To put the matter in one place. Put the sentence together.

Who are the ones to put the conversation together? To come to an agreement. Option: to put the sentence in one place; put the advice together. Synonym: collude.

As seen in the examples, expressions such as colluding, putting advice together, and putting words together serve to form contexts that are coherent in content with proverbs about consensus, unity, and strength in unity.

To talk. To talk.

Who is talking (to whom). 1. To say something in order to know his opinion.

... the mechanic boy, who was fixing the radio on the concrete, said, surprised by his rudeness. Saeed Ahmad, Wives. ... sometimes he spoke to the old man trying to grow up. Aydin, Farhadlar. Don't let dreams remain in your heart. What is he saying? P. Tursun, Teacher.

2. To speak politely in order to engage in a conversation. Variant: to speak; to throw words (slightly used). Synonym: to stutter.

... "My father Abdugafur has left and is very happy," said Tursunoy, furrowing his eyebrows and staring at him. R. Fayziy, spring has come to the desert.

The above-mentioned phrases to talk, to talk, and to talk are different in that they express the meanings of saying something in order to know one's opinion and to speak politely in order to engage

in a conversation. The second meaning of this phrase, that is, to speak politely in order to engage in a conversation, "Say the word,

It creates a contextual synonymy with the proverb "Refrain from unspeakable words". With this phrase, in another context, that is, a proverb with a common meaning with the first meaning of the phrase was also observed:

People get to know each other by talking.

The animal is smelling.[4]

The matter touched 1. to whom. Allowed to speak.

Did it bother you? H.Nazir, Pioneer Park.

Talk to someone 2. to whom – talk to someone. To hear rebuke. Variant: the word was touching.

*Go faster. If one or a half comes, the matter will be touched. P. Kadirov, Three roots. Such a thing is not enough for a cat! A. Muhiddin. Sick. Now it's time to talk to a door post like me that you're a paid child. N. Maqsudi, The poison of the snake's child.*

*To touch. The word touched 2.*

*Straight talk. The word touched 2.*

*A scientist has few words, even if it is few words.*

*Say the word that can be said, and refrain from the word that cannot be said.*

*Don't ask a bitter question and wait for a sweet answer.*

*A short speech is good, a short contribution is good.*

It should be noted that we are far from the opinion that the quoted proverbs are completely synonymous with the phrase under analysis. But in the context in which these proverbs are used, the phrase "talked" can also be used.

Talk back. 1. To what or to whom. Answer (to a question). Synonym: answer 1; answer back  
Antonym: to question.

But Jo'rakhan's retorts like a three-four-year-old little girl did not go down well with her mother. M. Ismaili, Fergana before dawn. Khalida could not say anything else to her husband. I. Rahim, True love.

2. to whom. To give an objection answer, to say. Variant: to return a word, to return a word to someone's words; who is whose Synonym: return the word.[5]

Who is talking? To add a word that divides the speech during someone's speech. Option: to whisper. Synonym: take a bite.

"The water will be muddy from the beginning," Zufar Hakimovich interrupted. P. Kadirov, Three roots. "The technique too!" – Kozim Effendi interrupted. Sh. Toshmatov. Male bird.

One day, no matter what happened, Askarali was overcome with heart and spoke to Jamila. Mirmukhsin, Jamila. Haji's eyes were closed, and now he started snoring, Tora Khan was speechless.

M. Ismaili, Fergana before dawn. Turgun, who was surprised by the girl's behavior, did not dare to speak to her. O. Yakubov. Mountain girl.

The same thing can be said about the expressions to talk back and talk back.

While studying the composition of the phraseological dictionary of the Uzbek language, it was observed that many expressions with the components "speech" and "word" meet. We classified such expressions as follows:

1) components such as "speech", "word" and speech verbs are involved, as a result, it expresses not only speaking, speaking, but the state of speech, situation, etc.;

2) the "speech" and "word" components are not involved, but express the moment of speech, the attitude of the speaker and the listener to the speech, and the purpose of the speech.

Based on this classification, phrases were grouped as follows:

1) expressions that express situations related to speaking and speaking with the participation of components such as "speech" and "word": to speak up, to speak loudly, to stand on one's word, not to say lom-mim, small talk, to give a word, not to give a word, to go back on one's word, to speak up, to mention, to bite one's tongue, to stick out one's tongue, to itch one's tongue, to touch one's tongue;

2) expressions with components such as "speech" and "word" that express not speech, speaking, but the state of speech, situation, etc.: in one of the two sentences, in one of the two words, to join together, to put one's words together, the language does not go;

3) phrases that do not include the "speech" and "word" components, but express the moment of speech, the attitude of the speaker and the listener to the speech, and the purpose of the speech: in a breath, to swallow in a breath, to swallow, to take a bite without touching the lips, to measure a thousand, to take a bite to cut, to bite wax, to take in the mouth, to put flour in the mouth, to fall into the mouth, to hit the mouth, to point to the mouth, to knock in the mouth, to eat honey from the mouth, to pair one's mouth say, beat the drum before the wedding, measure forty times, cut once, measure forty, cut once, pour into the ear.

Our observations have shown that there are units in our language that are similar in content and form to proverbs, that is, they are used as both proverbs and expressions.

Who is to cut seven and one. Finally, act carefully. Option: measure seven, cut one; seven measures, one cut; measure forty and cut one; measure forty times and cut once; measure a thousand and cut one.

Yes, of course. They are the type of pixie quilt... So when fighting them, you need to measure seven and cut one. S. Anorboev, Aksoy. ... measuring seven and cutting one, shows that he is an eventful person. Sh. Toshmatov, Erk kushi. My girl, don't be in a hurry. Seven measures, one cut. Oybek. The sun does not darken. Do not panic, we will measure forty and cut one. S. Nazar, Green wealth. As the proverb says, it was necessary to measure forty times and cut once. Sh. Rashidov,

Stronger than the storm. Cherventsev was a man who could control himself in any situation and a leader who measured and cut a thousand, but was also a skilled orator. I. Rahim. True love.

Measure seven and cut one. measure seven and cut one.

Seven measures, one cut. measure seven and cut one.

As you can see, there are several variations of the phrase, measure seven and cut one. It is proved by illustrative examples that all the variants convey the same meaning in the context. It can be said that with this form and meaning, it has the same meaning as the proverb "Measure seven, cut one". A similar phenomenon can be observed in the phrase "say eight without counting":

Who is to say eight without counting. To speak without knowing clearly. Variant: to say "eight" without counting (used little).

I'm afraid to say eight without counting. But remember, I will spare no effort to achieve the goal. Oybek, Breezes from the Golden Valley. If you don't act without thinking, if you don't say eight without counting, the finish line is yours. I. Rahim, Ikhlos. Sultanov is not a person who says eight without counting! Sh. Rashidov, Stronger than the storm.

Say "thirty" without counting. Countless eight.

To say "eight" without counting. Countless eight.

The example given above shows the use of the proverb "Sanamay okht dema" in the form of a phrase in the text.

The proverb "Don't count eight" is explained as follows:

#### DON'T SAY COUNT EIGHT

This proverb is taken from Efendi's anecdote: "Efendi's fellow villagers said: "You are going down to the city, brother, take care of us too. ing", they loaded seven donkeys with grains and fruits and gave them away. Effendi came to a place, took some food and said, "Come on, let's count, is it pregnant or not?" He counted the donkeys: eight. Calmed down, he set off again. After walking for a long time, when he counted again, seven came out. Efendi was suddenly flabbergasted, and a passenger asked: "Yes, Efendi, do you look restless?" "Brother, I have lost one of my donkeys. It was eight, now it's seven." The passenger still looked at the donkeys and said: "Yes, eight, don't you count the donkeys under you?" said. "Yes, by the way," Efendi said embarrassedly. He went to the city, delivered the goods safely to their owners, and was relieved. That's all, he got used to counting everything one by one with his hand... One day, a funny friend asked: "Sir, how many legs does your donkey have?" he asked. Efendi jumped off the donkey and hit the donkey's legs one by one with a stick in his hand: "One, two, three, four. Four" he said. People suddenly started laughing: "Sir, everyone knows that a donkey has four legs." "Eight without counting" I got angry. You will not add to the blame," said Efendi. Majozan: "Each one should clearly know his work and then do it. It is said in the sense that one should think about something before speaking. Var: "Don't say eight without

counting, Don't say thirty without thinking", "Don't say eight without counting, you haven't counted, Don't say I know, you haven't tried".[6]

As it can be seen from the explanation of this proverb, there are such paremiological units in our speech that can be used both as a proverb and as a phrase.

### CONCLUSION

Proverbs are usually contextual synonyms. Among the synonyms of proverbs, a proverb characterized by dominance is clearly visible. It is necessary to distinguish variant, doublet and synonymy in proverbs. As in the synonymous line, in the synonymous line of proverbs, proverbs with an old/new color are distinguished.

While observing the synonymy of expressions with proverbs, components such as "speech", "word" are involved, expressions expressing situations related to speaking; Phrases with components such as "speech", "word", expressing not speaking, speaking, but the state of speech, situation, etc.; The "speech" and "word" components are not involved, but it is appropriate to classify them as expressions expressing the moment of speech, the attitude of the speaker and the listener to the speech, and the purpose of the point.

Grading is also observed in the synonymous series of proverbs. Grading in proverbs is related to subtlety of meaning, emotional-expressive coloring. In this case, the progression of the gradation series is determined by the means of expression: not only the sign is strengthened, but the change in the types of the means of action can strengthen the meaning.

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