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## Proverb as an Object of Philological Research

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### Abstract

In this article, English and Uzbek folk proverbs are studied in the field of paremiology of folklore and differ from other genres of folklore with a number of peculiarities. In them, the idea is expressed in the form of a clear, complete conclusion, a concise sentence, guided by the expression of a particular sentence in a logical sequence, sharp polarity, and can be used in its own and figurative senses. In addition, the proverbs show their universal nature through the predominance of exemplary, instructive aspects.

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The relationship of paremic genres has not been studied in a complex way. Proverbs are studied on the basis of linguistic achievements under the name of semantic integrity. In particular, the research of M.Z. Sadridinova is devoted to the study of the vocabulary of Uzbek proverbs and sayings. The approach to proverbs as a unit of language, that is, the definition of proverbs as fixed compounds, is reflected, albeit to a lesser extent, in dissertations. Among them is Bibish Jorayeva's dissertation on "The linguistic position and spiritual application of proverbs." In this study, the scientist tried to shed light on the similarities and differences between proverbs and sayings, proverbs and sayings from a linguistic point of view. It should be noted that there are very few linguoculturological studies of proverbs.

Language is inextricably linked with culture. Today, economic, political, cultural and scientific relations between peoples, nations, countries, international and cultural communicative processes in the field of linguistics, the interaction of languages and language culture, as well as the national identity of language. led to the emergence of a new field - linguoculturology, which has its own specific direction and subject. As a result, by the end of the twentieth century, a new branch of linguistics, linguoculturology, aimed at studying the problems of language and culture, developed rapidly.

Linguoculturology is a separate branch of science that studies language and culture together, reflecting the interdependence of "language and culture", its formation and development. It is important to note that proverbs that have the same meaning in two languages do not exactly match. Translating idioms, proverbs, and sayings from one language into another is difficult to find alternatives or similar equivalents. Because they do not immediately come to mind. The following examples confirm our opinion: - The best of a horse is known from its footsteps, and the best of a man is from his words. It is a good horse that never stumbles. "Good is under the tree, Evil is under the feet." Hope for the best and prepare for the worst. "If you argue with the bad, you'll lose your dignity." Make the worst of both worlds. "If you approach the good, you will achieve, if you approach the bad, you will be ashamed." He that lies down with dogs must rise up with fleas. The world of proverbs and sayings is a "productive area" for the study of scholars - linguists, literary critics, paremiologists, folklorists, ethnographers. This is natural, because the proverbial form, although compact and simple, can be considered from different points of view. Proverbs, as a semantically and structurally complete text, also attract the attention of text linguistics, a relatively young branch of linguistics.

Different proverbs in the same language, even in languages that are close to each other and not related to each other at all, may belong to the same logical type and show the same sign. Therefore, they are directly related to logical semantics and semiotics. Proverbs are sentences that, from a grammatical point of view, are a specific syntactic unit. Therefore, the formal structure of a proverb as a syntactic unit should be studied in grammar. In our view, such considerations are like axiomatic conclusions, not trivial ones. The researcher's task is to show how fair these are and how deep they are based on different languages that are related to each other and, conversely, much longer. It should be noted that in the late 80's, the staff of the Alisher Navoi Institute of Language and Literature of the Academy of Sciences of Uzbekistan published about 13,000 articles in alphabetical order. This example also shows the great and invaluable cultural heritage of the Uzbek people. It should be noted without hesitation that such a huge treasure is rarely available to the peoples of the world. Life experience shows that any poet can compose dozens of songs when nature is given to intense passion. But it takes decades or hundreds of years for a single proverb to be artistically perfect and to take root in the hearts of the people. When we talk about the history of the study of proverbs and the process of collecting them, we also need to think about their classification. There are several ways in which Uzbek folklorists classify proverbs:

- *In alphabetical order.* According to him, the available material is arranged in alphabetical order in the collection of proverbs. Its advantage is that the user can find the proverb in the collection faster.
- *In the order of topics.* This type of classification is more complex and perfect than the previous one. Because this type of material is divided into groups of specific topics, and the material on each topic is presented in alphabetical order. The collection of proverbs arranged in this order is both practical and theoretical, as they are easy to use and, most importantly, reflect the scope of a particular collection of folk proverbs.
- *Depending on whether it is literal or figurative.* The semantic nature of proverbs 15 changes over time: proverbs that were previously used in their original meaning can later have only a figurative meaning. Accordingly, there are two types of proverbs: a) used in their own sense; b) used in a literal and figurative sense; e) applicable only. In general, this type of classification allows us to identify semantic changes in the nature of folk proverbs over time, and to determine to what extent each proverb can meet the requirements of the period.
- *According to the chronology* of the social period in which it was created. Proverbs is an ancient, yet always modern genre. Its antiquity is as long as the history of the people. Folk proverbs reflect the various socio-economic processes experienced by a particular people. So you can tell when proverbs were created.
- *By structure.* In such a classification, articles are divided into several groups depending on the number of logical centers in the structure. That is:

## 1. 1-component



2. 2-component

3. 4-component and more.

When proverbs are studied from a linguistic point of view, it should be noted that anthropocentric research is important in linguoculturology. The role of anthropocentric research in the study of specific aspects of national culture within linguistics as a whole is unique, that is, it explores the commonality of culture-language and language-culture relations. Language is involved in two processes that are directly related to the worldview. First, it forms the linguistic representation of the worldview, in which the deepest layers of the human worldview are formed. Second, the language itself, using a special human lexicon, represents the worldviews of people, bringing to the language elements of the culture to which it belongs. The role of anthropocentric research in the study of specific aspects of national culture within linguistics as a whole is unique, that is, it explores the commonality of culture-language and language-culture relations. Language is involved in two processes that are directly related to the worldview. First, it forms the linguistic representation of the worldview, in which the deepest layers of the human worldview are formed. Second, the language itself, using a special human lexicon, expresses the worldview by introducing into the language elements of man, of the culture to which he belongs. The linguistic paradigm can be described as: "The linguistic paradigm is an example of universally recognized rules and views in the practice of linguistics, and it is a model that scientists rely on in their research." It is well known that in linguistics, paradigms do not change each other, but one complements the other, while the other coexists, ignoring the other. Traditionally, the scientific paradigm has been divided into three types: comparative-historical, system-structural, and anthropocentric. It is the first scientific paradigm in linguistics. For example, the comparative-historical method was the first special method of linguistics. In the system-structural paradigm, the word is the focus because the focus is on the object, the thing, the horse. The complex study of proverbs, especially in terms of content, is directly related to such disciplines as cultural studies, ethnolinguistics and ethnography. Culture is usually passed from one generation to another through language. In the early stages of social development, this was done orally, including through folk oral creations, particularly proverbs, one of the most prominent genres of such creation.

"Proverbs are the most characteristic genre of folklore, not the most common. The history, character, labor activities, and peculiarities of a people's life are sealed in proverbs or hidden in a convincing, metaphorical way, like traces of ancient life left on stone. Proverbs will live on for thousands of years, as long as the people who created them live. The language of the people who created the proverbs has been preserved for thousands of years with its figurative power. " It is important to remember that proverbs embody the wisdom of the people who created them. About the wisdom of the people - a great science. People with a lot of experience will get it. Aristotle, the great philosopher of his time and the following centuries, the great philosopher of the fourth century BC, said: "Wisdom is the science of some causes and beginnings. Nowadays, a proverb is understood as "a short, stable, melodically organized, complete sentence (simple or compound sentence) that reflects the centuries-old life experience of the people." A proverb is a model of a "piece" of society. So there is no point in understanding any world without studying it. "A proverb is a short, well-established, rhythmically organized figurative speech that can be used in many senses according to the principle of alternative speech. The signs and symptoms described in this definition are brevity, stagnation, rhythm, ambiguity, and so on. It is also emphasized that the proverbs summarize the socio-historical and life experiences of the people ". The uniqueness of becomes even clearer if its historical origins are analyzed as a specific phenomenon of people's life, language and art. The first proverbs date back to ancient times. "The origins of proverbs are hidden in them. Many of the proverbs go into the realm of industrial relations, into the realm of tradition, and become an integral part of it. The poetic expression of thought in proverbs is an unconscious artistic form of reality. " In contrast to the proverb, "a proverb is a generally accepted figurative expression that exists in speech for emotional evaluation and is applied to a number of similar life events on the principle of alternative. If the proverb reinforces the speech with a separate content, a whole new conclusion, the proverb is included as a complete idea (sentence), as a complete part of the conclusion ".

In the last 30 years of the twentieth century, a new structural-semantic approach to the analysis of proverbs emerged. This text is related to the development of linguistics and paremiology. One of the founders of scientific paremiology is G. L. Permyakov. According to him, figurative expressions that express "incomplete thought" are called proverbs, and figurative sentences that form "incomplete thought" are called proverbs. Both proverbs and sayings are considered in the context of G. L. Permyakov's theory of printed words. Each language's vocabulary has its own set of complex clichés, that is, fixed, ready-to-use, indivisible conversations. These are structural terms in the form of idioms in the form of (ustasi farang), various articles, proverbs, "high-flying words", the author's folk sayings, the usual newspaper and literary stamps that are easy to think of in semiotics (sign science), etc.

In conclusion, the articles of linguoculturology is considered an object. Linguoculturology is the study of the interrelation of language and culture, with proverbs at the center. Proverbs reflect the people's historical experience and past. Proverbs are studied semantically in folklore and linguistics.

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