

SOME CHARACTERISTICS OF UZBEK PAREMAS' FORMED ON THE BASIS OF THE LEXICAL SENTENCE GROUP "INSECT" IN THE FORM OF A COMPOUND SENTENCE

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Abstract. This article notes that folk proverbs with the appearance of a compound sentence are distinguished primarily by their expressiveness. In the lexical composition of proverbs formed under the name "Insect", some words are missing, variants of the same proverb are at different tenses, parts of proverbs whose structure is equivalent to a compound sentence are mixed up in places, composite information despite the fact that the means of connecting parts of folk proverbs with sentence structure are also different. Their parts are most often connected by equal, bundles and they are explained with examples. It is explained that the composition of proverbs with the structure of a compound sentence has its own lexical and morphological aspects.

Keywords: compound sentence, parems, insect, proverb, sayings, meaning, conjunction, transitive verb, intransitive verb.

Proverbs are the mirror of the nation. National, spiritual values, ideological-political, moral, artistic-aesthetic, ecological, economic, religious views of the people who created proverbs are reflected in this mirror. Therefore, it is possible to reveal the national characteristics of a certain nation through them. There are many dictionaries of proverbs in the Uzbek language. But among the collections published

so far, "Uzbek folk proverbs" compiled by T.Mirzayev, A.Musaqulov and B.Sarimsakov and "Meanery of meanings" published by Sh.Shomaksudov and Sh.Shorahmedov are has covered the proverbs relatively fully. In Movarounnahr, the literature after the 11th century was dominated by features related to teaching and education. That is why many works created in the Middle Ages were mainly created in the pandnoma genre, and almost all of them glorified generosity, which is considered a high moral virtue in people, and condemned stinginess. Such works include Ahmad Yugnaki's "Hibat ul-haqayiq" ("Gift of Truths"), Yusuf Khos Hajib's "Kutadgu Bilig" ("Knowledge that Leads to Happiness"), Alisher Navoi's "Mahbub ul-Qulub". As we can see, such qualities of tolerance, generosity and humanity have been considered the best deeds of our ancestors for centuries and have become values. These values have been passed down from generation to generation by our mothers and grandfathers. Proverbs is a book that can never be read, a piece of music that cannot be played to the end. At the core of each of them there are aspects of culture that are unique and suitable for this nation, formed historically, and they determine the psyche, mentality, and character of this nation. Uzbek folk proverbs also reflect such customs, traditions and qualities of our people, which, because they are absent in other nations, can arouse admiration in others as rare aspects of human spirituality. . Analysis of literature on the topic. A compound sentence is a syntactic device that is closely related to simple sentences, but differs from it in terms of structure and transmitted information. Therefore, the general linguistic essence of a compound sentence is revealed in its interaction with simple sentences. In terms of linguistic structure, the difference between a compound sentence and a simple sentence is somewhat obvious. More precisely, if there is only one participle formed in a simple sentence, it is more than one in a compound sentence and consists of a combination of more than one simple sentence in terms of content and grammar. A compound sentence is a grammatical, semantic, intonational and communicative whole of simple sentences designed to convey more than one piece of information. The first information about compound sentences in Uzbek linguistics was given by

H. Ghaziyev in 1941. In the scientist's work entitled "The Composition of Conjunctive Sentences in Contemporary Uzbek Language", the views on the structure of compound sentences are described. In 1955, F. Kamal's work on the status and classification of compound sentences was published. In the 1960s, the works of G. Abdurakhmanov and M. Askarova on the issue of the syntactic structure of the compound sentence and its types were scientifically substantiated. Interest in semantic-syntactic and formal-functional approaches to compound sentences is growing. Research works of scientists such as N. Mahmudov, A. Berdialiyev, S. Soliho'jayeva, R. Saifullayeva, M. Qurbanova are an example of this.

Folk proverbs with the appearance of a compound sentence are distinguished primarily by their impressiveness. Melody and loftiness shine in them, and this situation is realized using various tools of the language. In particular, some words are missing from the lexical structure of the proverb. Such an elliptical variant, which occurs with lexical dropping, differs from the original version according to the level of interpretation: in such elliptical variants, the possibility of interpretation decreases, conditional acceptance of the meaning increases. In comparison to lexical addition, lexical dropping is the majority in proverbs. Because the language always strives for brevity, brevity, this is especially evident in oral speech and dialogues of characters. From our observations, it became clear that the following elliptical situations can occur in proverbs with a compound sentence structure:

a) the owner of the second simple sentence is dropped:

Arining uyasiga tegsang, arilar o'rtaga olib tashlaydi.

Arining uyasiga tegsang, o'rtaga olib tashlaydi.

b) in proverbs with the structure of a compound sentence, the participle of all simple sentences is omitted:

Bit – g'amdan paydo bo'ladi, burga – namdan paydo bo'ladi, pashsha – dimdan paydo bo'ladi, kana – go'ngdan paydo bo'ladi.

Bit – g'amdan, burga – namdan, pashsha – dimdan, kana – go'ngdan.

d) in proverbs with a compound sentence structure, if the parts of both simple sentences are expressed by the same word, the part of the first simple sentence is omitted, its function is assigned to the part of the second simple sentence:

It achchig'ini turnadan oladi, bit achchig'ini burgadan oladi.

It achchig'ini turnadan, bit achchig'ini burgadan oladi.

e) in proverbs with a compound sentence structure, if the participles of both simple sentences are expressed by the same word, the participle of the second simple sentence is omitted. This phenomenon is very common in proverbs:

Tirishqoqlikni chumolidan o'rgan, dangasalikni qurbaqadan o'rgan.

Tirishqoqlikni chumolidan o'rgan, dangasalikni qurbaqadan.

It dan yorug'lik chiqmas, bit dan – chorug'lik chiqmas.

It dan yorug'lik chiqmas, bit dan – chorug'lik.

f) the second part of adverbs with a compound sentence structure is omitted in its entirety:

Chayonning kasbi – nish urmoq, Xoh dushman-u, xoh o'rtoq.

Chayonning kasbi – nish urmoq.

Yomon arida bol bo'lmas, suvsiz yerda – tol.

Yomon arida bol bo'lmas.

According to the sources, the total number of proverbs whose content changes grammatically is more than proverbs whose content changes lexically. In adverbs in the form of a compound sentence, the options resulting from the replacement of grammatical indicators are much more common than other types of options. These are the following:

1. Variants of the same proverb differ from each other in that they appear in different tenses:

Chumchuqqa qo'ysam ko'zanak, ilindi unga so'zanak.

Chumchuqqa qo'ysam ko'zanak, ilinar unga so'zanak.

2. Grammatical options are also distinguished by the fact that they appear in different forms of the same tense:

Arining zahrini chekmagan – bolning qadrini bilmas.

Arining zahrini chekmagan – bolning qadrini bilmaydi.

Chivinning chechani axlatga qo'nadi.

Chivinning chechani axlatga qo'nar.

Mitaning yomoni tegirmondan butun chiqadi.

Mitaning yomoni tegirmondan butun chiqar.

Bir tomchi suv chumoliga daryo ko'rinar.

Bir tomchi suv chumoliga daryo ko'rinadi.

3. Variants of the same proverb differ in person-number suffixes:

Nima qilsin, bossang chuvalchang ham qimirlaydi.

Chuvalchangni bossa qimirlar.

Chuvalchangni bossangiz qimirlaydi, men-ku odamman.

4. Parts of proverbs whose structure is equivalent to a compound sentence are interchanged:

Barimtadan qo'rqqan mol yig'mas, chigirtkadan qo'rqqan ekin ekmas.

Chigirtkadan qo'rqqan ekin ekmas, Barimtadan qo'rqqan mol yig'mas.

The Uzbek language has the following types of proverbs that differ in structure:

1. Proverbs with a compound sentence structure of equal content.

Bit – g'amdan, burga – namdan, pashsha – dimdan, kana – go'ngdan.

It achchig'ini turnadan oladi, bit achchig'ini burgadan oladi.

It dan yorug'lik chiqmas, bit dan – chorug'lik chiqmas.

Barimtadan qo'rqqan mol yig'mas, chigirtkadan qo'rqqan ekin ekmas.

2. Proverbs with subordinate clause structure.

Dushmaning chumoli bo'lsa, fil hisobla.

Chumoli birlashsa, chayonni yiqar.

Ikki nor urishsa, o'rtada chivin o'lar.

Uying toza bo'lsa, pashsha qo'nmas.

The means of connecting the parts of folk proverbs with compound sentence structure are also different. The simple parts of speech used in these types of proverbs are often connected by tone. For example:

Yetim o'g'lon it bo'lar,

Yoqasi to'la bit bo'lar.

Yetimning topganini it yer,

Orqasini - bit.

Burga sakraydi, bit yo'rg'alaydi.

Proverbs have various meanings. It can be seen from the observations that the relations of contradiction, cause, condition, and time can be expressed by conjunctions without a conjunction, with a conjunction and a subordinate clause, and accordingly, they can be synonymous with each other. This situation can also be found in folk proverbs. For example:

It achchig'ini turnadan olar, bit achchig'ini – burgadan - bog'lovchisiz qo'shma gap.

It achchig'ini turnadan oladi, ammo bit achchig'ini burgadan oladi- bog'langan qo'shma gap.

It achchig'ini turnadan olsa, bit achchig'ini burgadan oladi - ergashgan qo'shma gap.

While observing the composition of these proverbs, we witnessed the parallel use of participle and participle verbs in the parts, gaining melodiousness and effectiveness. For example:

a) in the undivided form:

It dan yorug'lik chiqmas, bit dan – chorug'lik chiqmas.

Barimtadan qo'rqqan mol yig'mas, chigirtkadan qo'rqqan ekin ekmas.

O'rgimchakdek o'rmalama, bedanadek yo'rg'alama.

Yomon arida bol bo'lmas, suvsiz yerda – tol bo'lmas.

b) in participle form:

Ari chaqdi deb arazlama, boli bor

While studying proverbs with compound sentence structure, we came to the following conclusions:

1. In our speech, proverbs with a compound sentence structure are also quite common. In the treasury of the Uzbek language, there are proverbs in the form of equal content, subordinate content, proportional content, which differ in structure.

2. The means of connecting the parts of folk proverbs with compound sentence structure are also different. Their parts are mostly connected by equal, following connectives.

3. The composition of proverbs with compound sentence structure has its own lexical and morphological aspects.

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