



FUNDAMENTALS OF FOLK PROVERBS FORMED ON THE BASIS OF THE LEXICAL-SPIRITUAL GROUP OF INSECTS

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ABSTRACT

This article reveals the basics of Uzbek folk parems formed on the basis of the lexical-spiritual group of "Insects". According to it, the Uzbek folk parems, formed on the basis of the lexical-spiritual group of "Insects", are mostly formed by the appearance, biological characteristics, color and lifestyle of insects. It was noted that in the Uzbek folk parems formed on the basis of insect names, parems formed on the basis of harmful insect names are more common. The reason for this is that there are more harmful species of insects than beneficial ones, and another reason is the idea that bad people are quick to notice, indifferent to everything, indifferent to everything that does no good to those around them, rather than good people who benefit society. The Uzbek folk parems formed on the basis of the names of "Insects" are substantiated by the fact that they appear in the semaphores as a positive character-defining, moderate-character-defining, negative-character-determining factor. In Uzbek folk parems, it is said that the names of insects serve as a means of providing imagery to express people's appearance, behavior, character, speech, just to name a few, and building a proper comparison, analogy, transfer of meaning.

KEYWORDS:- Insect, Parems, Negative, Positive, Moderate, Sema, Factor, Harmful, Useful, Aspect, Lifestyle, Imagery, Imagery.

INTRODUCTION

Insects are small invertebrates such as flies, bees, butterflies, and ants. A number of folk sayings were formed on the basis of the names of these animals, and the following characteristics of the animals served as the basis for this formation:

1. Apparently: "extremely small". A drop of water appears in the river to the ant. Even a bit - a refuge. In the flea's eye, the needle is a hare, and the ant looks like an elephant.
2. According to biological properties: "poisonous", "rapidly multiplying". The scorpion

stings and sleeps, The snow does not sleep hungry. The male of the child is the vinegar of the lice.

3. By color: "black". The beetle calls the baby white, the hedgehog calls the baby soft.

4. According to lifestyle: Do not crawl like a spider, do not crawl like a quail. Worms fall on soft wood. There is a sona on the ground.

Observations show that Uzbek folk proverbs based on the "insect" LSG are mostly based on the appearance and lifestyle of insects.

Socially conditioned meanings of proverbs formed on the basis of the lexical-spiritual group of insects



Insects are small invertebrate-like creatures such as flies, bees, butterflies, and ants, which can be divided into two:

- 1) Useful insects: dragonflies, spiders, silkworms, bees, blackbirds, ants, beetles and others.
- 2) Pests: scorpions, mites, beetles, locusts, waterfowl, mosquitoes, gnats, beshiktervatar, butterflies and others.

Insects are a separate class and include all six-limbed animals that breathe through their trachea, impressing with their variety of colors, body composition, and lifestyle. They have been around for almost 300 million years. More than 1 million species of insects are now known around the world, spread all over the world.

If you look at the proverbs, in Uzbek folk proverbs formed on the basis of insect names, parems formed on the basis of harmful insect names are more common. The reason for this is that there are more harmful species of insects than beneficial ones, and another reason is that in life there are more evil people who think of their own interests than the good ones who benefit society, who are indifferent to everything, indifferent, and do no good to others.

In proverbs, LSG of insects is characterized by three aspects: positive, moderate, and negative.

In Uzbek folk proverbs, LSG of insects is reflected in the following semantics as a factor of positive characterization:

"Labor" semaphore:

Learn diligence from ants,

Laziness from the frog.

Ants carry loads,

Bad people words

The proverb applies to hardworking, selfless, tireless people.

"Integrity" semaphore: When an ant unites, it kills a scorpion.

When the ant unites, it tears the scorpion's skin.

The proverb is used in the sense that where there is harmony, unity, all difficulties can be easily overcome.

The vigilance semaphore: Yasanchak will not be brave,

The butterfly will not be a propeller.

Smart, intelligent people know how to behave, how to live life.

In Uzbek folk proverbs, LSG of insects is manifested in the following semantics as a factor determining the moderate character: "Smoking" semaphore: If two bees hit, a fly dies in the middle.

Usually, when two strong people get strong, the weak cannot withstand their blows, or the behavior of the strong, the adults: conflict, strife, harms the weak, the small.

The semaphore of "not achieving the goal":

The dog does not shine,

From a bit - a quarter.

Never expect good from bad people. Such people always act in their own interests, and have nothing to do with anyone else.

The "smallness" semantics: Pain makes an elephant fly.

Either the king breaks, or the fly.

Sometimes even the smallest thing you don't notice can lead to big misfortunes.

The "struggle for survival" semaphore: The spider also says its home.

No matter how many creatures there are in nature, everyone has aspirations, goals, actions.

"Relationship" semaphore:



From snake - snake, from scorpion - scorpion.

The butterfly misses the flower,

Nightingale song.

The butterfly says the flower,

Nightingale song.

Everyone's lifestyle is unique. They quickly find common ground with the good and the bad with their peers. And of course, good children, good deeds, bad deeds, the opposite.

In Uzbek folk proverbs, LSG of insects is manifested in the following semantics as a factor determining the negative character: **"Pest" semaphore:**

A bee that does not smoke its venom does not know its value.

Don't complain that the bee stung you.

There are many children there.

Do not set fire to the bed, making the flea bitter.

Do not throw the skin on the fire as a flea.

Sugar can not be without flies,

Barley - without stalks.

Man encounters various obstacles in the way of achieving a goal in life. Only those who bravely overcome these obstacles will achieve their goal.

Locust crop land,

Free land without planting.

The scorpion's profession is to bite.

The scorpion's profession is to bite,

Whether an enemy or a friend.

When the scorpion sinks,

He stabbed himself.

Scorpion venom is great,

The greatness of the serpent.

The proverb is used as a metaphor for those who

live a life of harm to others, who have taken on such a lifestyle, and has a strong emotional-expressive meaning.

"Cowardice" semaphore:

In the flea's eye, the needle is a hare, and the ant looks like an elephant.

A drop of river appears to the ant.

To a coward, a person with a disability, even the smallest thing can seem awful.

The semaphore of "indifference": The eagle does not catch flies.

The fly squeaks, reaches Margilan.

Usually, a person is indifferent to small things, does not pay attention. But they can sometimes cause big problems.

Pragmatical semaphore: The Black Fly Doesn't Kill,

Feeling sick.

If there is a bol - mosquito,

In the case of a wedding - a meeting.

Although the proverb has no power in life, it is used in a sarcastic way towards people who touch a person's nerves, causing a variety of petty nervous breakdowns.

"Garrulity" semaphore: A fly's chatterer lands in the trash.

Chatterer is used in a sarcastic way towards people who do not take turns, who are ignorant, sly.

The semaphore of "ignorance":

They play with candles when the butterfly wants to die.

In most cases, the calamity is caused by the person himself: he is taken by a person who is physically, materially or positionally strong, superior, and becomes a victim of his own actions "[196, 239].



In the Uzbek folk parema LSG of insects as a factor determining the positive character: "hard work"; "Unity"; "Vigilance"; as a determinant of temperament: "suffering"; "Failure to achieve the goal"; "Smallness"; "Struggle for survival"; "Connection"; as a factor determining the negative character: "pest"; "Cowardice"; "Indifference"; "Hypocrisy"; "Garrulity"; Represents semantics such as "ignorance".

CONCLUSION

The use of the names of insects in the Uzbek folk parems in their own and figurative senses is directly related to the laws of the world's own and portable, linguistic and verbal use, the phenomena of speech occurrence of the spiritual structure of the word.

The social semantics of insect names in Uzbek folk parems are directly related to the role of the denotation in the life of different societies, and, therefore, to the private attitude of certain members of society towards such denotation. For example, due to the fact that the names of insects in the Uzbek folk parems are quite common, especially in connection with the lives of people, additional semantics are allocated in their semantic construction.

Uzbek folk parems have their own internal ways and laws of using insect names to describe a person, in other words, to form figurative meanings.

In the Uzbek folk parema, the names of insects serve as a means of providing imagery, imagery, expressing the appearance, behavior, character, speech, just to name a few, of people through comparison, analogy, transfer of meaning.

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