



GERMAN AND UZBEK FOLK PAREMIAS

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The national wealth of the peoples that exist in the world is its native language. The languages of the world have a unique structure, the composition of which is made up of various words, compounds, stationary compounds and expressions.

To date, the term paroemia has begun to be more clearly defined, and a separate science has appeared that deals with paremia. This science is called "paroemiology". Paroemiology (Gr. paroimia-proverb) — 1) a branch of science that studies Proverbs — paremia, which appear as a logical generalization of Proverbs, aphorisms, which move from generation to generation in a certain language in an oral form, compact and simple, short and concise; 2) Proverbs, which exist in a particular language, Proverbs, aphorisms, etc ¹.

Paroemia (from Greek. proverb, parable) are stable units that represent an integral sentence of didactic content. G. L. Permyakov defines the term paroemia in its own way and excludes phraseological units from paroemiological units². At the same time, it also confirms the existence of similarities between proverbs and phraseological phrases. Confirmation of such an interpretation of this term V. N. It is quoted in Telia's monograph and explains the concept of paroemia in parentheses as "proverbs and matala"³.

Each nation has its own history, social status and experience, all of which are reflected in paroemias, where the linguistic culture inherent in this nation is considered tools. Paroemias are mainly closely related to human life and living conditions. Therefore, the paroemia of each people also reflects the historical stages that that people went through. Therefore, the paroemia of many peoples has many universal sides, such as genre, pictorial means, their use in life, similar meaning. The dialogue of peoples, general historical stages, economic arrangements, similar living conditions, everyday life, often explains such a commonality of the content of paremias.

Paroemias began to appear from the time when the people began to appear and communicate with each other, and it became a branch of the thought of each society. Hence, the creation of paroemias began even earlier than the

¹ <https://qomus.info/encyclopedia/cat-p/paremiologiya-uz/>

² Пермяков Г. Л. Основы структурной паремиологии. М.: Наука, 1988. – С. 84-87.

³ Телия В.Н. Что такое фразеология? – М.: Наука, 1966, - с. 58.



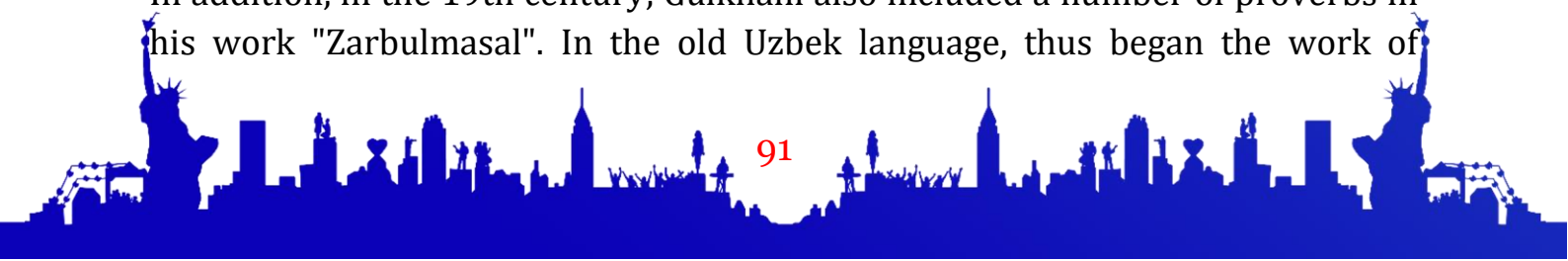


appearance of writing, and they gradually began to be reflected in written monuments only after the appearance of writing.

All languages that exist in the world have a unique paroemiological Foundation, and when viewed on the basis of a broad approach to the composition of the paroemiological foundation, all small folkloric genres in the language, namely Proverbs, parables, Maxima, canteens, quote, aphorisms, riddle, quick sayings, wise words, etc., form the phraseological corpus of the language. When the term paroemia is approached in a narrow sense, the existing proverbs and in the language are understood and, therefore, imply a distinction between phraseology and the objects of study of paroemiology, as well as the study of both areas as a separate science. Therefore, we set ourselves the goal of analyzing proverbs and sayings from widely used types of paroemia as linguistic material in our study in a narrow sense, and in our study, under the term paroemia, proverbs and sayings are understood, which are considered objectionable language units that reflect the National worldview of a particular sociocultural community.

German is also one of the languages rich in paroemia, and proverbs in it belong to ancient forms of folk cultural life. Idioms close to proverbs were also found in Sanskrit script in ancient India. Proverbs also appeared in Ancient Greece and Rome, many ancient Proverbs passed through Greece and spread to Europe, and European culture was reflected in them. Latin proverbs have been strongly influenced in the development of Proverbs that embody European national culture. By the middle Ages, the main source of Proverbs was the Bible. In addition to this information of the scientist, it can be said that, indeed, paroemias have a very distant past, and they coexist with the people over the centuries. An obvious example is the aphorisms of the great Greek philosopher Aristotle. The aphorisms of the philosopher sound to this day in the language of the peoples of the whole world, even after several centuries.

The history of Uzbek paroemiography can be traced back to Mahmud Qoshgari's "Devoni lug'otit-turk". In his work "Devoni lug'otit-turk", the scientist summed up the wise words characteristic of the ancient Turkic languages. In the 12th century, Mahmud Qoshg'ari introduced the proverbs, proverbs characteristic of Turkic peoples into his "Devon", explaining in Arabic how they were used in situational, in what content. Of these, more than 250 are sounding in the current Uzbek language, as they are today, both in terms of content and in terms of form. In addition, in the 19th century, Gulkhani also included a number of proverbs in his work "Zarbulmasal". In the old Uzbek language, thus began the work of





collecting paremia. The collection and classification of folk Proverbs is a very valuable and painstaking work that requires certain years and periods. The proverbs and sayings of the Uzbek people began in the late 20th Century. Ostroumov collected and published in a dictionary state.

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