

LINGUOCULTRILOGICAL CHARACTERISTICS OF PAREMIES IN THE ORAL CREATION OF THE GERMAN AND UZBEK LANGUAGE

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Annotation: In the article, we aimed to cover general and extended information about phraseologism. We enriched it with a comparative analysis of similarities and differences between Uzbek and German phraseological units.

Keywords: phraseology, phraseologisms, historical formation, characteristics of phraseologisms, variability, stability

Paremiology in Uzbek and German folklore. Understanding proverbs. Paremiology in this work is understood as secondary linguistic signs - closed static expressions (proverbs and sayings) that are a sign of the relationship between the situation or reality. Since ancient times, every people has used fixed phrases in their daily speech along with words and fixed phrases, one of their types is a proverb. They attract speakers with their semantic ability and the ability to use them in different speech situations and for different speech purposes. Apparently, these units constitute one of the semiotic subsystems that ensure a full-fledged communication process of speakers of the same language. As noted by sociolinguists, language is called upon to respond to the demands of society as a result of historical necessity. At the same time, it reflects the state of society and actively contributes to its development. This rule naturally applies to any particular language and community of its speakers, which is the carrier of a certain culture.

Dialectical unity of verbal means of communication and social consciousness, or more precisely, unity of language and national culture. Often proverbs and sayings are called mini-texts, works of folk art. This led to qualification of proverbs as one of the sub-genres of folklore in folklore traditions. In addition to folklore, literary, and linguistic approaches to proverbs, proverbs and sayings are embodied as stable expressions, folk psychology and philosophy, which V. Humboldt once called folk spirit and spiritual minority. It is encouraged to organize the proverb fund as a repository of information about people's life, a mirror that reflects not only life, but also history, beliefs, customs, and rituals. At the same time, taking into account that paremiology contains the "experimental wisdom of the people", it is necessary to analyze this collection from the point of view of the information contained in it, or at least to logically determine its main part, components and the basic units reflected in it. review is understood.. It is impossible to create a complete impression of the embodiment of

the people's mind in language without a detailed study of the implementation of logemas associated with the characteristics of values that determine people's interests and aspirations. Based on the above, a number of important issues facing researchers can be distinguished:

To understand the concept of a proverb and determine the relationship of this term with another meaning (proverb, saying, aphorism, expression, phraseological unit); To reveal the relation of paremia to language and speech signs as a semiotic phenomenon; to determine the semantics of proverbs, which are the most important in the socio-cultural axiological space of the German ethnic mind, and the basis for organizing the list of concepts expressed through the medium of language;

Differentiate between concepts of value subjects and cultural concepts that are important for the Uzbek and German culture, important for the formation of the system of proverbs;

Proverbs and proverbs are an indispensable material for studying folk culture. V. Von Humboldt emphasized that the uniqueness of each language is clearly and naturally manifested in the life of the people. According to the famous foreign paremiologist A. Taylor, proverbs give us an idea about the ideas and ideals that move people. A. Szemerkenyi believes that proverbs, like a mirror, reflect the life and moral foundations of society. Wada Dahl defines a proverb as follows: A proverb is a short saying, a lesson, more of a criticism, an allegory or a life sentence. A proverb can have a literal or figurative meaning, making the expression of thought somewhat ambiguous. The proverb, on the one hand, has a deep national and, on the other hand, international expression. This contradiction should be understood as follows: proverbs of different peoples express judgments. There are thoughts that are common to all nations, but each nation expresses them in its own way, taking into account ethnographic, geographical features, customs, mentality, etc. Therefore, the ideals of peace and goodness, the place of work and knowledge are common to all peoples of the world; respecting good human qualities: hard work, modesty, honesty - condemning evil and greed, stupidity and laziness. One of the important problems of science, which has not yet found a solution, is the problem of distinguishing proverbs and words. In our work, these terms are used in the following meanings: Proverbs are colloquial expressions that have a sentence structure that means judgments (not concepts) or have a direct and indirect meaning. For example, I found a scythe on a rock; . Sentences are stable compounds in the form of a sentence that have a direct meaning and express a sentence. For example, money is a business; love does not choose age; time is gold. You can't see two deaths, but you can't avoid one. Russian and Ukrainian linguist, philosopher A.A. defines proverbs as "thickening of thoughts". Potebnya. Proverbs seem to accumulate in the mind. Our mind contains a large number of poetic images, which we can remove from our memory and implement in each specific case. Proverbs form the memory of the people.

They reflect its history, traditions, lifestyle and beliefs: Unter aller Kanone; Da beißt die Maus keinen Faden ab; Alles in Butter; Many German folk traditions are reflected in proverbs and sayings, but they are often hidden, you have to look for them, find them in images. So, for example: Ich habe heute Schwein gehabt I was lucky today. In the German people, this expression is more often used when a person's work is progressed by toasting luck in a difficult social situation. It is possible to find out that the situation is hidden in the literal translation. Just as the Greek word Tragedy means Goat's Spoon.

Proverbs, which are a type of folklore, contain observations, life experience, and wisdom of the people who created them. They help to better understand the national character, interests, attitude of the people who created these proverbs to different situations, their lifestyle, customs, etc. Knowing how to use proverbs is important not only in direct communication with native speakers, but also in translating artistic texts. The study of this type of oral folk art allows a deeper understanding of the characteristics and interdependence of different cultures. Currently, international cooperation is actively developing, there is a gradual interpenetration of cultures through the exchange of information in various fields of human activity. Human communities of different nations, countries and continents are no longer isolated. We are united not only by the planet Earth, but also by the common interests of survival on this planet, the development of civilization, and the development of cultures. All this requires cooperation, mutual understanding and cooperation. For this, it is necessary to have a simple understanding of each other, to know the languages and cultures of other peoples.

In particular, this happens when lexical units are transferred from one language to another, as a result of which the vocabulary of each language is enriched. Internal form of proverbs.

It is known that our science owes the concept of internal form to the linguistic concept of W. von Humboldt, who considered internal form to be a multifaceted phenomenon arising from the spirit of the people or national spiritual power. This definition of the internal form received different interpretations in the future. First of all, the contrast between the internal form of language and the internal form of language units has arisen, and the internal form of language units is understood differently by linguists.

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