

**Some Transpositive Features of Uzbek Folk Proverbs****Dinara Islamova**

The Teacher of Samarkand State University

**Sevinch Sharofova**

The Student of Samarkand State University

**Annotation:** This article analyzes the migration of word groups, that is, the transpositive features of Uzbek folk proverbs, which are excellent examples of folklore.

**Keywords:** transposition, migration, folk proverbs, conciseness, expressiveness, imagery.

It is known that the main characteristic feature of artistic speech is the use of essentially linguistic elements and means of expression in order to increase the effectiveness and imagery of the text of the work of art. One such feature of the language of a work of art is the transpositive (avalanche) associated with the migration of word groups, such as artistic migrations (metaphor, metonymy, allegory ...) discussed in the previous chapter. ) the use of words and in this way to achieve such goals as increasing the expressiveness, imagery and expressiveness of language, individualization of personal speech, brevity and ambiguity in artistic speech.

Vocabulary is common in all forms of communication, including artistic communication. His research suggests that an average of one in three sentences uses a transitive word in a literary text. This situation roughly represents the "adaptation" of word groups to the transposition, that is, the more the word is used in speech consumption, as well as the higher its communicative potential and ability, the more will have the potential to move and shift to another category [3. 20-21.].

Transposition refers to the fact that a word belonging to a certain category has a semantic and grammatical character that is specific to another word group, weakening the function semantics. In the study of migration in the Uzbek language, it is important to correctly define the basic principles of the approach, based on the linguistic nature of our language and its migration. Consequently, as mentioned above, transposition in Turkic languages is a migration that occurs only by the method of conversion, and it is observed that the word transposition radically changes its categorical meaning and syntactic function. It should be noted that these features are a clear example of the transpositional words used in the structure of regular expressions, proverbs and wise sayings in the language. Including:

**N > At:** Hometown of yours is the golden cradle of yours;

**V > N:** On the street stays a separable man,  
In the rain stays a divided man.

**At > N:** The good eats its meal, the bad eats its head;

**Num > N:** Catastrophe of the one is for hundred,  
Hundred's is for thousand,

Intergroup migration is known to be a verbal phenomenon, and it has, in the words of L. Tener, "infinite", innumerable variants, only some of the products of migration become linguistic material

[8. 378. 420]. Therefore, when examining a transposition, it should be examined as a speech phenomenon, so it is better to look for the mechanisms of this phenomenon in the source of functional speech as a work of art. When directly analyzing the cases of migration at the level of word groups in any language, there are two inseparable aspects of this issue: the migration of the same word group to other word groups and the transition of other word groups to these word groups. should not be overlooked, for the value of both types of migration is equal in the fact that the linguistic unit is applied in speech and in the occurrence of interdepartmental communication. Importantly, in migration studies, when these two sides of the issue are studied equally, the potential of each word group for migration is fully revealed. This is important in identifying the differential features of word groups and in determining their linguistic nature in general. So far, we have a one-sided study. [6. 133-135.]. The transfer of words into categories, the use of one instead of another, the use of a word instead of a compound, the use of a compound instead of a word, the use of a simple sentence as a compound sentence, or vice versa In addition to the language of the work, it also plays an important role in the semantic structure of proverbs, which are a beautiful example of Uzbek folklore. Syntactic transposition and conversion are often used in sentences. That is, in conversion, a word moves from one category to another without suffixes, which is especially evident in proverbs, parables, and wise sayings.

The shift in wording is also evident in folk proverbs, which are excellent examples of folklore.

Folklore is one of the earliest examples of the art of speech, which is considered to be the most ancient art of speech. It describes the way of life, worldview and beliefs, struggles and defeats of our primitive ancestors in the distant past, when they did not yet know the phenomena of nature [7. 6].

Folklore, which emerged as a unique phenomenon in linguistics and literature, philosophy and art, is a genre of folklore that has a concise but profound form. Proverbs are layers of art that can express the beauty of our language, the subtlety of our speech, the intellect and the logic of our thinking. It is a mirror that reflects the centuries-old life experiences and way of life of our people. In this mirror, a person's attitude to life, nature, man, family and society, socio-political, spiritual-enlightenment, moral-aesthetic and philosophical views, in short, is fully reflected. That is why proverbs are so widespread and have been used for centuries in live speech and interpersonal communication, in artistic, historical and scientific works, and in political and journalistic literature. Over the years, new ones have been created, and the range of meanings of the old ones, which exist in living language, has expanded or narrowed. Even some of them have been forgotten. Language is the most important means of communication between people, a tool for conveying ideas to others. As a creator of folklore, people reflect in their articles their life experiences in relation to their nature, customs, culture, social life, worldview and way of life. These experiences are passed down from ancestors to generations through proverbs. Proverbs are one of the genres of Uzbek folklore. In Uzbek folk proverbs the wise image of the Uzbek people, historical destiny, mentality, tolerance, generosity, justice, thirst for knowledge, labor, creativity, hospitality, family, childhood, childishness, hospitality, accuracy, love-devotion, zeal, zeal, joy, anguish, to his enemies, wrath, unique customs, and traditions are vividly reflected. Through these proverbs, people teach future generations their own life experiences [7. 6].

Language also plays an important role in the arrival and study of wise sayings, such as proverbs, parables, and aphorisms, which emerge as a concise and simple, concise, and meaningful logical generalization that moves orally.

In every proverb and parable, something is boldly affirmed or denied. That is, we see in them the expression of the life and realities of the people.

Proverbs are the result of centuries of life experience, the conclusion of constant daily observations in a rigid order in the form of a complete idea, in which the diversity of meanings of each word, the stability of expressions, the stability of form prevails. But depending on where they are used, their meaning is constantly expanding. Therefore, it is important to pay special attention to each word in the article. Proverbs are closely related to a number of modern disciplines of linguistics, such as ethnolinguistics, sociolinguistics, and linguoculturology.

H.Abdurahmanov, a scholar who has elaborated on the syntactic features of folklore, in particular, the genre of proverbs in Uzbek linguistics, expresses his views in this regard as follows: uses materials. In this case, any statement serves as a means of forming and expressing an idea. However, one can express one's opinion in different contexts and times. Because the speaker reacts differently to the being, to the listener: Nature is reflected in the human brain. One achieves objective truth by testing the accuracy of these reflections and applying them in one's own experience and technique. This means that the speaker reacts differently to the objective being. Expresses his / her ideas in a way that expresses a specific goal. The speaker has different goals and different moods depending on the situation. Especially when we refer to folk proverbs, in which people express their goals, feelings, and opinions in more simple, uncomplicated proverbs"[2. 28].

It seems that proverbs are recognized as a unit of language that is compact in form, broad in content and complete in meaning, grammatically formed, and equal in structure to speech. It is also emphasized that the fact that the idea is expressed in a clear and concise, as well as figurative way, reflects its emotional and expressive potential.

Both the component and the structural components directly affect the content of the article. In particular, the positive words used in proverbs help to keep the form short on the basis of economy, and the content to express the meaning in a broad and deep way. Transpositive words often serve to fill the form and content of proverbs, which are one of the most beautiful examples of Uzbek folklore, both morphologically and syntactically.

The object of our research is the analysis of transpositive words that come in the context of articles, influencing their content and essence, ensuring their conciseness, impact and attractiveness. For example,

The heart of the ambassador is like a golden cradle [9. 13].

Motherland of yours is a golden cradle of yours [9. 11]

If the syntactic function of the golden lexeme used in these articles changes, that is, instead of using it as a possessive and a complementary function specific to the horse, it can be used as a determinant, and the morphological meaning can be changed. that is, the meaning of the character is understood instead of the name. In linguistics, this condition is called adjectivalization, and the special sign  $N > At$ . At the same time, the peculiarities of the transpositive unit, that is, the syntactic function, are evident in the process of expressing the definite relation. These two proverbs are about the Motherland and patriotism, and encourage people to be patriotic, to protect and love their country. The gold lexeme used in both articles is in fact a chemical element, a precious metal, a dice. In this sense, it is also used in a figurative sense to mean something deeper and broader, more influential, more emotional than any other precious or cherished thing. In other words, our articles express the boundless love, respect and devotion of the Uzbek people to their homeland. They glorify the Motherland, show that everyone can breathe freely and live in dignity, and teach them to

love and be loyal to the Motherland [10. 300]. In this sense, the lexeme gold is used in proverbs as a figurative word in terms of value. The proverbs also use special units that represent ethnolinguistically relevant to each nation. One such unit is the term cradle. It is known that the term "cradle" is unique to the Turkic peoples and is not used in other nations.

There are many such proverbs in Uzbek folklore. For example,

A snake alive never remains without a house,  
a steel knife - without sheath. [9. 300].

According to the morphological features of the steel lexeme in the proverb, the meaning of the sign is understood instead of the name, and according to the syntactic function, it is used as a determiner instead of the possessor or complement. In essence, this proverb is about dignity and worthlessness, in which anyone who moves will never be left without a trace and will be valued for their work. In this sense, a steel and strong blade is like a knife that never runs out. Because it is said that no matter how strong a knife is, it can cause serious damage. There will also be savings. That is, the cut is falling.

A silver wife is sick a day,  
a gold wife is sick a month. [9. 251].

Gold, although it falls down the mudder water, is still gold.[9. 297-298].

This proverb is one of the proverbs about family and neighborhood.

We all know that gold is superior to silver in both strength and value. That's why a woman who gets sick every day is compared to silver, and a woman who gets sick every month is compared to gold. Just as there is a difference between gold and silver, there is a difference in the amount of time between the months and the days. In this article, the contradiction between the words gold and silver, the moon and the sun, serves to reveal the difference between the two categories of women.

It is also observed that transpositive words in proverbs take on the grammatical categories of another category and temporarily serve their purpose. That is, it appears in the form of a word instead of a compound. For example,

Be a leg of six ones instead of the head of five ones

A one's is for thousand

A thousand's is for ten thousand [9. 53].

In these sentences, it is observed that the number is used as a determiner, as a complement to the horse, and syntactically it is used as a substitute for quantity. All the transpositive words used in the proverbs are derived from the grammatical categories of the horse: the possessive form - niki, the accusative case - of, the directional conjunction - ga. The concept of a phrase is narrowed to a certain extent and included in the scope of the meaning of the word. In fact, the proverb should have been in the form of one or one person, thousands of people, thousands of people, countless countless people. The lexemes of one, a thousand, a thousand, and a district have changed form. As a result of the savings, the form has become a shortened alternative that does not correspond to the initial state. The abbreviated form can be used as an independent word, fully fulfilling the function of the original form. Structurally it does not fit the pattern of the proverb.

Transpositive words used in proverbs not only make the idea concise and understandable, but also increase the emotional and expressive effect of the content. The economical use of the transpositive

word instead of the conjunction makes it easier for the speaker and the listener in terms of form and content.

## References:

1. Абдурахмонов Х., Махмудов Н. Сўз эстетикаси. – Тошкент: Фан, 1981. – 60 б.
2. Абдурахмонов Х. Ўзбек халқ оғзаки ижоди асарларининг синтактик хусусиятлари бўйича кузатишлар. – Тошкент: Фан, 1971. – 184 б.
3. Бабенко И.И. Коммуникативный потенциал слова и его отражение в лирике М. И. Цветаевой. – С. 20-21.
4. Дониёров Х., Йўлдошев Б. Адабий тил ва бадиий стиль. - Тошкент: Фан, 1988. – 208 б.
5. Islamova, M.Jalilova. Some comments on Uzbek folk proverbs.ASIAN JOURNAL OF MULTIDIMENSIONAL RESEARCH. AJMR: Asian Journal of Multidimensional Research Journal. Volume: 10, Issue: 5. – India, May 2021. – P.410-414. (Impact factor: SJIF 7.69.)Online ISSN : 2278-4853.Article DOI : 10.5958/2278-4853.2021.00425.0
6. <https://www.indianjournals.com/ijor.aspx?target=ijor:ajmr&volume=10&issue=5&article=061>
7. Мигирин В.Н. Очерки по теории процессов переходности в русском языке. –С.133-135.
8. Сафаров О. Ўзбек халқ поэтик ижоди. – Тошкент: Ўқитувчи, 1990. – 370 б.
9. Теньер Л. Основы структурного синтаксиса / Л.Тенер. – М., 1988. – С. 378.
10. Ўзбек халқ мақоллари. – Тошкент, 2005. – 484 б.
11. Шомақсудов Ш., Шораҳмедов Ш. Ҳикматнома (ўзбек халқ мақолларининг изохли луғати). – Тошкент: Гафур Гулом номидаги адабиёт ва санъат нашриёти, 1990. – 528 б.