



Some Issues of Paremiological Units With a Modal Component

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Abstract

This thesis analyzes some issues related to paremiological units with a modal component. The thesis focuses on the concepts of "modality", "paremiology", "linguistic culture", and also presents the opinions of scientists who have studied these issues in linguistics.

Keywords: modality, paremiology, units, semantics, proverbs, words of wisdom.

Introduction. Proverbs, aphorisms, examples of folk art are among the objects of study of linguoculturology, and the main goal of this research area is to study the linguistic reflection of the peculiar aspects of culture, folk thinking, its worldview. . The object of this field is language and culture, and the subject is linguistic units expressing cultural semantics. Therefore, linguistic units that carry cultural information are studied in linguoculturology. Such linguistic units are united by the term linguistic and cultural units. Symbol, mythologeme, standard, metaphor, paremiological units, gaps, stereotypes, precedent units, speech labels, linguocultural codes are the main linguocultural units. Language units reflecting the national and cultural mentality of the speakers, cultural archetypes corresponding to the ancient ideas of mankind, national sociocultural stereotypes characteristic of speech communication, the concept sphere, which is a set of basic concepts of culture and the language landscape of the world, are the main tasks of linguoculturological research [3].

Main Part

Modality (Latin *modalis* - measure, method) is a functional and semantic category that expresses various forms of the relationship of thought to reality, as well as various forms of subjective classification of expressed things. Aristotle introduced the concept of "modality" into science. The term "modality" is used to describe phenomena that differ in their mental size, grammatical features and the degree of formation at different levels of language construction. Modality, together with personal and temporal meanings, forms the category of predicativity. Modality can be objective and subjective. Objective modality refers to the relation of the expressed thought to reality (such as real and unreal, possibility and impossibility, necessity and probability) and is expressed using grammatical and lexical means (mood, modal word, load, intonation). Subjective modality shows the attitude of the speaker to the expressed opinion (trust or distrust, agreement or disagreement, expressive assessment) and is expressed by word order, intonation, lexical repetition, modal word, load, exclamation, introductory word, phrase and



introductory sentences [2].

Aristotle's students and commentators, Theophrastus, Eudemus of Rhodes, and others, explored the differences between modality judgments. In modern logic and philosophy, the classification of judgments proposed by I. Kant is widely used. According to this classification, judgments are divided into assertoric (discussion of reality), apodictic (discussion of necessity) and problematic (discussion of possibility) types. Modality can be initial (absolute) and relative (conditional). "True" and "false", "provable" and "unprovable" or "refutable" judgments are also included in the field of modality in the sciences of logic and logical semantics [2].

Paremiology (Greek *paroimia* - word of wisdom, phraseological unit and ... logic) comes from the words

- a field of science that studies proverbs, sayings, aphorisms that are orally transmitted from generation to generation, concise and simple, concise and meaningful, logical generalizations - parems;

- wise expressions, such as proverbs, sayings, aphorisms that exist in a certain language - a system of parems.

E. Ya. Kokare singled out two main aspects of the comparative study of proverbs. According to the scientist, firstly, in order to clarify the origin of proverbs in the process of historical development, it is necessary to study proverbs and sayings, taken separately from the oral works of many peoples; secondly, he recommends studying the interaction of international and national values in the treasury of proverbs and proverbs of a certain people [6].

Since parems are transmitted from generation to generation only orally, they are a product of folklore, they are the object of study of literary criticism, since most of them are often similar to the poetic form, and they use a number of figurative means, such as comparison, antithesis, anaphora, alliteration, irony, tonality. At the same time, since parems consist of words and consist of sentences expressing a certain thought, they are also the object of study of linguistics. Parema combines these two aspects. Paremiology, which studies the origin, historical development and semantic features of parems, is closely related to phraseology. Paremiology studies all the various expressions that exist in the language, while phraseology studies only stable phrases with a figurative meaning in its composition. In this respect they differ from each other. The unit of the subject of study, i.e., the consideration of stable, stable compounds consisting of several words, is a similar, general aspect of paremiology and phraseology. The collection and study of parems continues from the time of Mahmud Koshgari ("Devonu Lugotit Turk") and Gulkhani ("Zarbulmasal") to the present day [1].

From the point of view of linguistic and cultural studies, akala is a cultural text that reflects cultural information, a national generalized idea of culture, including a cultural background, cultural concept and cultural connotation [7].

According to the Finnish paremiologist Matti Kuusi, "our main mistake in relation to proverbs and proverbs is that we accept universal human phenomena instead of national ones" [4].



There are many elements of universality in expressions. In the development of intercultural communication, it serves to simplify the process of understanding each other. To study the proverbs of one people separately, without comparing them with the proverbs of other peoples, means to study only their appearance, without delving into their essence. According to the scientist V.P. Anikin, “each proverb and saying should be studied in connection with the era, history, traditions and worldviews of the people who created this proverb” [5].

Conclusion.

The study of paremiological units with a modal component in linguistics was carried out by linguists, culturologists and philologists of almost all countries. This question can be found in situations, proverbs, proverbs, wise words and phraseologies found in all aspects of a person's life. Considering the fact that analogues of a phrase, proverbs and wise words of one language are translated into another language very rarely, the role of this area in the study of culture and language of different nations and peoples is incomparable.

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