

SEMANTIC ANALYSES OF PAREMIOLOGICAL UNITS WITH HEALTH COMPONENTS

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Abstract: The origin of the paremiological unit and issues with the approach for mastering the paremiological unit with health components are discussed in this article. It is well known that the proverbs' health-related elements were originally used in their literal sense; but, as phraseological units, they gradually took on a figurative connotation. From this time, health-related terms expressed both negative and positive connotations depending on their prevalent meaning. This article compares English health proverbs to their Uzbek counterparts.

Key words; paremiology, lexico-semantic, semantic, health, components, linguocultural, proverbs, method.

Paremiology, a subfield of linguistics, is now acknowledged as a legitimate field of knowledge. To convey life experiences and facts in a powerful and alluring fashion, every culture uses phraseological units in its oral creative works. In the system of non-relative languages, phraseological units are expressed structurally and semantically differently depending on the language in which they are used. The expression of health components in the paremiological unit structures of the English, Russian, and Uzbek languages, as well as their relationship to literature, folklore, religious beliefs, and daily life of the speakers of these languages, is crucial for understanding the semantic features of these languages. There is currently no generally accepted systematization of paremiological material in paremiology; its volume and boundaries have not been established; and the very subject of paremiology remains unclear. At this time, we can only speak about some fundamental concepts, such as paremia, a paremiological unit. The study and classification of proverbs, antiphrases, sayings, velleisms, mottos, slogans, aphorisms, riddles, omens, and other sayings whose main purpose is a brief figurative verbal expression of traditional values and attitudes based on the life experience of a group, nation, etc., is known as paremiology (from the Greek "paroimia" meaning parable, proverb, and logo). The fundamental building blocks of human communication are enemies—special units and linguistic signs. These symbols indicate relationships between those or other items, ordinary life and mental situations, and specialized information. The world's parables all express the same basic scenarios and have a similar logical structure; the only thing that varies is the visuals (details, realities) used to illustrate the logical structure. Despite having the same ancient Greek root, the Russian words "paremy" and "parimy" refer to two distinct ideas. Paremiography, a field dealing

with the gathering, storing, and processing of materials for paremiologists' research, is closely tied to paremiology.

We can observe the scientists who contributed to the historical evolution of paremiology if we pay close attention to those stages. As paremiology has evolved, it has been clear that many academics have gathered and examined the wisdom contained in proverbs that are seen as part of their language's national heritage. Aster Ganno of Ethiopia and Samuel Ajayi Crowther of Nigeria are just two examples of Christian workers who came from within linguistic groups and published numerous groundbreaking proverb collections. Others include William Shellabear of Malaysia and others. Under the direction of Joseph Healey, a number of proverb collections drawn from obscure languages in eastern Africa have been made available both in print and online. However, even in languages with a history of literacy, the gathering and documentation of proverbs is never comprehensive because new proverbs are continuously being coined and outdated ones are forgotten. No collection is either entirely up to date or completely complete (Taylor 1969). The Dictionary of Modern Proverbs, published in 2012, makes an attempt to update the list of current English proverbs by only including those that were first recorded after 1900. Examples include "If it ain't broke, don't fix it" and "Stop and smell the roses." Some academics compile and catalog the adages uttered by certain authors or speakers, like Chaucer, Martin Luther (Cornette 1997), Abraham Lincoln (Mieder 2000), and Agatha Christie (Bryan 1993).

The work includes theoretical questions raised by scientists and linguists in the fields of paremiology, stylistics, comparative linguistics, linguocultural studies, history, and psycholinguistic characteristics of many nations, among other fields.

Their books, essays, and theses that relate to the subject of our article have all been used by us. We've already covered some that are proverb-related.

The following methods of inquiry were used in the work:

- descriptive method (to describe main points of the research work),
- comparative analysis (to compare English paremiological units with their equivalents in Uzbek),
- componential analysis (to take component: proper name out of the whole paremiological unit or proverb and analyze it),
- cognitive –conceptual analysis (to investigate associations, background knowledge in paremiological units and proverbs with health components,
- lingual-cultural analysis (to find out interesting cultural events which deal with paremiological units and proverbs with health components.),
- critical analysis of the literature on the problem of investigation (to analyze scientific issues dedicated to the theme of investigation). Analysis and Results

The selection criterion was the lexic-component structure of the specified set expressions with health components: 1. In English, there is a proverb “Good health is

above wealth”. The Uzbek equivalent is “Sog’liq – tuman boylik” yoki “Boylikning boshi - sog’liq”. Both of them describe that our health much more important than wealth.

2. Another example of this “Eat to live, not live to eat”. The Uzbek equivalent is “Yeyish uchun yashama, yashash uchun ye”.

3. In English, they have proverb “Gluttony kills more than sword”. The Uzbek equivalent is “To’ymas – o’lsa, o’lmas. Yemakni qo’ymas”. These proverbs call for proper nutrition, a healthy lifestyle.

4, Another example of this : “An apple a day keeps doctor away” The Uzbek equivalent is “ Bir kunga bitta olma kasallikdan yiroqda”

4, Another example of this : “Health is not valued till sickness come” The Uzbek equivalent is “ Dard kelar dard ketar, Jon qadrini eslatar” The result can be supported by the scientific interpretation, methods of analyzing of factological material and getting new information about phraseological units and proverbs with health components.

1. Analysis of English paremiological unit with health components include people's health and illness, (medical terms, medicine, doctor, nurse, hospital, operation)

2. There are many proverbs and paremiological unit that contain health components. They came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang and other sources. Mostly we can differentiate their semantic lexical, cognitive structures.

4. Some English proverbs have direct equivalents in the Uzbek language, and so there is no problem with their understanding by these people. Unfortunately this group of proverbs is rather small.

5. The most of English proverbs (60%) have approximate equivalents in the Uzbek language – proverbs with the same meanings but with different ways of its expression.

In conclusion, paremiology is a cultural inheritance that has been passed down through the generations and reflects the spiritual outlook, way of life, and culture of those who practice it. Since these phraseological and paremiological components are intricately related to each country's history, culture, religion, and morals, it is challenging to identify identical equivalents in other languages when we research the development of paremiology. Some of these paremiological units are currently figuratively employed, while others are seldom ever used. One of the most urgent concerns in linguistics now is the comparative examination of English and Uzbek paremiology on the basis of these criteria.

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