

Paremycological Units in the Ideas
of "Life" and "Death" (Using Examples
from English and Uzbek Art)

KARIMOVA DILOROM SHAVKAT QIZI
Andijan State University, Uzbekistan

ISROILOVA DILDORA MUXTAROVNA
Kokand University, Andijan Branch, Uzbekistan

ABSTRACT

The expression of paremycological units in the concepts of "death" and "life" in Uzbek and English literary works reflects the specifics of culture and language. These concepts reflect people's attitudes toward life, values, and philosophy. Both cultures reflect on life and death, and these thoughts shed light on the psyche, values, and philosophy of people. In the cultures of both peoples, the paremycological units explain the inevitability of "life" and "death", and the paremycological units in language explain to a person the existence of life and its value. Paremycological units (proverbs, sayings, expressions of high thoughts and life experience) reflect the views of humanity on life, its attitude to death, human values, moral systems and cultural feelings.

Keywords: Paremycological units, life, death, proverb, saying, phraseological unit, allegory, comparison, metaphor, antithesis, parallelism.

1. INTRODUCTION

Paremiology is a science that studies proverbs, sayings, aphorisms and phraseological units that were formed as a reflection of the wonderful life experience of the people.

Paremiological units are expressions, proverbs and sayings creatively used in works, expressing spiritual, ethical and life experiences that have a great influence on the aesthetic and spiritual content of the writer's work. The word "paremiology" comes from the Greek words *paranomia* - wisdom and *logos* - teaching and is a section of linguistics that studies wise expressions such as proverbs, sayings and aphorisms in a particular language. [1: 2005]. That is, the field of linguistics that studies wise expressions such as proverbs, sayings-aphorisms, which are laconic and simple, short and informative logical generalizations that embody the way of life, everyday life, people's attitude to society, conclusions made on the basis of observations and experience of a particular people, their state of mind, ethical and aesthetic feelings, positive qualities, and passed down from generation to generation orally, is called paremiology. The field of paremiography deals with the collection of such compounds.

Relevance of the problem under study. In European linguistics at the beginning of the 18th century, the German paremiographer W. Wander created a paremiological dictionary consisting of five books containing more than 250,000 proverbs associated with European peoples. [1: 2005,] and with this work he laid the cornerstone of paremiography in modern European linguistics. After some time, R. K. Trench has produced a large English dictionary of paremiology entitled *On the Lessons of Proverbs*, and this work serves as an excellent guide for those who study paremiology in English and American publications. [2: 130]. One of the most famous researchers among them, A. Taylor, in his 223-page work *Proverb* has analyzed proverbs in detail and shown how rich the field of paremiology is. In particular, in the first part of the work he considers the origin, problems, definition, metaphorical proverbs, types of proverbs, variants related to oral folklore, proverbs and literature, as well as proverbs borrowed from other languages. He studies biblical proverbs, local proverbs, and their alternatives, and in the second part he divides proverbs into the categories of historical, local, borrowed, legal, local, religious, weather and medical expressions, as well as expressions embodying customs.

1. Proverbs are the subject of literary criticism, since they are passed down from generation to generation only orally, being the product of folk oral creativity, since many of these wise sayings resemble poetic form and are based on comparisons (allegory, comparison, metaphor), comparisons (anathesis), parallelisms,
2. Since sentences consist of words and consist of sentences expressing a certain thought, they are also the subject of study of linguistics. Although they resemble simple sentences in terms of formation from words, they have their own characteristics in terms of content, structure, intonation and other grammatical features [3: 12].

It is difficult to determine when proverbs appeared, but it is known that many of them were created in very ancient times and have survived along with the people who created them. Not every wise saying becomes popular, only those that reflect the dreams, hopes, desires, lives and thoughts of the majority of people in society become popular, are passed down from generation to generation and live for centuries, becoming proverbs. In order to understand a specific language, it is not enough to know its vocabulary and grammar rules. According to Permyakov, in order to learn and understand another language, in addition to studying the culture of this people, it is necessary to know the most commonly used paremiological minimum in this language (the proverbs and wise sayings most commonly used in colloquial speech).

2. RESEARCH MATERIAL AND METHODS

That is, each language, depending on its vocabulary, can have several thousand or tens of thousands of paremiological units. Only a part of this number is always active [4: 84].

2.1. *Paremiological units and their ideological meaning*

In works of art, paremiological units often have logical and stylistic characteristics. They allow writers to include such meanings in their works and express them in such a way that they are understandable, simple and clear to the reader.

For example: In Uzbek literature and English translating: Abdulla Kadiri's novel *O'tgan kunlar* contains a number of paremiological units related to the themes of life and death, that is, proverbs and sayings. Below are some examples from this work and their analysis:

1. “*O'lgan itning dumini kesarlar*” – They cut off the tail of the dead dog: This proverb expresses the futility of actions taken after death. This phrase is used in the work to show the ineffectiveness of belated measures taken after the death of people.
2. “*O'lgan odamning ustiga chiqib o'ynash*” – Playing on the grave: This expression means disrespect for the deceased after his death. In the novel, this phrase is used to criticize the indifference to the memory of the past.
3. “*Tiriklikda tirikchilik*” – Life in life: This proverb says that one should strive to live all one's life. In the work, this phrase is used to describe the length of life and a person's desire to live.
4. “*O'lgan bilan kuy ham o'lmaydi*” – Even when someone dies, the melody does not die: This proverb means that pain and sadness do not end even with death. In the novel, this phrase is used to show that the influence or memory of people continues even after their death [5].

These paremiological units serve to further explore the themes of life and death in the novel. With their help, the author highlights issues such as the value of human life, the inevitability of death, and the length of life. In English literature: The theme of life and death is central to Charles Dickens' novel *A Tale of Two Cities*. The work deeply expresses such ideas as revolution, justice, and human sacrifice, and these themes are often reflected through paremiological units – proverbs, idioms, and wise sayings. Below is an analysis of important paremiological texts related to life and death in this novel.

1. *The concept of death and resurrection*

“I am the Resurrection and the Life, saith the Lord” – I am the Resurrection and the Life, saith the Lord: This phrase is taken from the Bible and refers to one of the main philosophical ideas of the novel – resurrection and hope. In the work of Dr. While Manette is "resurrected" after a long imprisonment, Sydney Carton is spiritually resurrected by sacrificing his life. With this phrase, Dickens promotes the idea of salvation and transformation of man.

2. *Conflict between life and death*

“It was the best of times, it was the worst of times...”: The famous opening line of the novel emphasizes the contrast between life and death. In pre-revolutionary society, some people lived prosperous lives, while others lived harsh lives. This phrase was used as a paremiological unit expressing the duality of life.

3. *The idea of ascension through death*

“It is a far, far better thing that I do, than I have ever done...” – (“What I am doing now is the best thing I have ever done in my life...”): This phrase is a quote from Sydney Carton before his execution, indicating his human elevation through death. He restores his personal dignity by sacrificing himself in place of Darnay. The article emphasizes that human sacrifice and death can serve a higher purpose.

4. *Philosophy of blood and revenge*

“Liberty, Equality, Fraternity, or Death” – (“Liberty, Equality, Fraternity, or Death”): This is the motto of the revolutionaries, reflecting their ideological views. This paremiological unit reflects the cruelty of the French Revolution – if someone spoke out against the revolution, he was punished with "death." Dickens uses this phrase in a tragic tone, showing that revolution can be both liberating and destructive.

2.2. *Stylistic and constructive roles*

Paremiological units in works of art allow writers to reproduce the concepts they discuss in a unique way through various types of analogies, metaphors, satire, and humor.

For example: In Uzbek literature: If we analyze the paremiological aspects of death and life in Cholpon's work *Kecha va Kunduz*, the novel reflects the struggle between life and death, justice and oppression, good and evil. In this work, the concepts of life and death are expressed through various wise sayings, proverbs, and symbolic images. Below, the paremiological aspect of the work is analyzed, especially the phrases about life and death.

1. *Conflict between death and life*

“*Hayot o‘zani tinimsiz oqadi, biroq bu daryoning suvi har kimni birday yuvmaydi*” – Life flows by itself, but the water of this river does not wash everyone equally: This phrase means that life is different for everyone: for some it can be difficult, and for others it can be easy. Among the heroes of the work, there are those who fight with life and fate, and those who submit to them.

2. *Destiny and the inevitability of death*

“*Kimdir g‘olib, kimdir mag‘lub, lekin yer bag‘riga kirish hamma barobar*” – Someone is a winner, someone is a loser, but access to the depths of the earth is the same for everyone: This phrase expresses the injustice and complexity of life. The heroes of the novel, especially Otabek, Zebi and Hasanali, face various trials in their lives. But this shows that death is the same for everyone, and life has prepared a different fate for everyone.

3. *Philosophical view of death and life*

“*Ba‘zilar yashab o‘lib ketadi, ba‘zilar esa o‘lib tiriladi*” – Some live and die, and some die and are resurrected: This phrase expresses the fact that human life disappears or continues forever, leaving a trace behind. In the novel, Hasanali's character is brutally killed, but he will remain in the memory as a symbol of the struggle against oppression. This shows that death is not a physical end, but that there is also a spiritual eternity.

4. *The mutability of life*

“*Kecha zulmat, bugun yorug‘lik, lekin ertasini hech kim bilmaydi*” – Yesterday there was darkness, today there is light,

but no one knows what tomorrow will bring: This phrase symbolizes the instability of life and the uncertainty of fate. In the novel, "night" represents oppression, ignorance and fear, and "day" represents freedom, knowledge and justice. The cruel vicissitudes of life are also reflected in the fate of Otabek and Zebi.

5. *The contrast between despair and salvation*

“*Eng qorong‘i tun tong oldidan bo‘ladi*” – The darkest night is just before the dawn: This phrase means that no matter how deep a person’s despair is, he should always hope for salvation. In the work, Otabek’s life goes through very difficult trials, but he does not lose his truth [6].

Abdulhamid Culpon’s novel *Kecha va Kunduz* depicts life and death in a broad philosophical context. It reveals the ideas of the frailty of life, the inevitability of death, the struggle for truth and justice through a pair of mythological units. Folk proverbs and figurative expressions in the work serve to consolidate the main ideas.

In English literature: In William Shakespeare’s *Macbet* the mythological aspect of death and life reflects the themes of human greed, fate, death, and the frailty of life. Throughout the play, characters often describe life and death using proverbs, idioms, and wise sayings. Below are some key examples and analyses of these paired metaphors.

1. *The fragility of life and the inevitability of death*

“Life’s but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard no more”: This famous soliloquy reflects Macbeth’s depressing thoughts about the futility of life. The phrase is a metaphorical paired metaphor in the style of Shakespeare, likening life to an actor performing a role on stage. According to him, human life is short and unstable, and over time, it is completely forgotten.

2. *The influence of death and guilt on the human soul*

“Will all great Neptune’s ocean wash this blood clean from my hand?” (Can all the oceans of great Neptune wash this blood

clean from my hand?) Macbeth says these words, referring to his remorse after committing murder. This phrase symbolizes death and human sin. In this work, blood is used as a symbol of murder and remorse.

3. *The fate of life and death*

“If chance will have me king, why, chance may crown me without my stir” – If fate makes me king, well, let fate crown me without my stir (If fate wants me to be king, I can wear the crown without any effort): This phrase reflects the influence of fate on a person's life. However, later Macbeth commits a series of murders, trying to change his fate. Here Shakespeare shows the conflict between fate and human actions.

4. *The connection between death and fate*

“Come what may, time and the hour runs through the roughest day”: This phrase expresses the inevitability of human life and destiny. Although Macbeth admits that he is powerless against fate, he later tries to change it. This phrase describes the impermanence of life and the infinity of time.

5. About life and human values

“Out, out, brief candle! Life's but a walking shadow”: This phrase is again about the transience of life, and through the metaphor of the "candle" it shows the brevity and instability of life. With this phrase, Shakespeare emphasizes that life is unimportant and that people are quickly forgotten [7].

2.3. *Symbols and metaphors*

Paremiological units are usually symbolic and can act as metaphors. These units often express larger meanings based on the unique worldview of the people. This method allows writers to show the dynamics of relationships between people and the corresponding situations.

For example: In Uzbek literature: the work of Khurshid Davron *Bu issiq nafas* embodies the paremiological aspects of death and life: philosophical themes such as life and death, human destiny, love and the passage of time. The work is written

in a lyrical and philosophical spirit and contains many paremiological units – wise phrases, symbolic images, proverbs - about life and death. Below are the main examples and their analysis related to these themes.

1. *The transience of life and the brevity of human life*

“*Dunyo degani – goh yorug‘, goh qorong‘i, o‘chib-yonib turgan chiroq kabidir*” – The world is like a lamp that sometimes burns brightly, sometimes darkens, flickers: This phrase emphasizes the constant changeability of life and the brevity of human life. The metaphor of the “lamp” presents life as a symbol of instability and transience. This idea is typical of Eastern philosophy and reminds us that human life passes in an instant.

2. *The concept of death and eternity*

“*Ko‘kka cho‘zilgan daraxt ildizi yer tagida davom etadi*” – The roots of the tree, reaching to the sky, continue underground: This phrase describes the close connection between death and life. The root of the tree was used as a symbol of past generations and their memory, while life underground was used as a symbol of death. The work develops the philosophical idea that a person can die, but his spirit, traces and legacy remain forever.

3. *The border between life and death*

“*Har tong – yangi nafas, har oqshom – unutilgan iz*” – Every morning is a new breath, every evening is a forgotten trace: In this phrase, dawn is used as a symbol of life, and evening is used as a symbol of death. Although each day provides an opportunity to start life anew, traces that disappear overnight symbolize the inevitability of death. This idea expresses the continuity of life and the fact that death is a natural process.

4. *Human destiny and time*

“*Shamol o‘tgan izlarni yuvib ketar, ammo xotiralar abadiy qolur*” – The wind washes away traces of the past, but memories remain forever: This phrase implies that time is fleeting, but the traces that a person leaves behind, his memory and influence, are indelible. Wind is a symbol of time and fate, meaning that

everything in life may disappear over time, but the human spirit and memory remain eternal.

5. *The Inevitability of Death and the Need to Leave a Human Trace*

“Yer ostida yotganlar so‘zsiz, ammo ularning nafaslari hali ham havo uzra uchib yuradi” – Those who lie underground cannot speak, but their breath still flies in the air: This phrase refers to the physical disappearance of people who have died, but their ideas and deeds continue to live. The metaphor of “breath” indicates that the human spirit remains eternal in life through the knowledge and creativity it creates.

3. CONCLUSIONS

In conclusion, it should be noted that paremiological units play an important role in literature, as they are an important tool that illuminates and guides the reader to the spiritual experience of the people. These units, associated with images present in the writer's works, can refer to various social, cultural and psychological feelings, as well as to the influence of nature and the environment. Representation of the concepts of "Death" and "Life" through pairs of miological units in Uzbek and English works of art occupies a central place in folk culture and worldview. Through paremiological units (proverbs, sayings, expressions of high thoughts and life experience) the views of humanity on life, its attitude to death, human values, moral attitudes and cultural feelings are complexly and consistently expressed. Representation of the concepts of "Death" and "Life" through pairs of miological units in Uzbek and English works of art occupies a central place in folk culture and worldview. Through paremiological units (proverbs, sayings, expressions of high thoughts and life experience) the views of mankind on life, its attitude to death, human values, moral principles and cultural feelings are expressed in a complex and consistent manner.

REFERENCES

1. Grzhibek, Petr. 2015. Introduction to paremiology. Germany: De Gruyter.
2. Cowie, A. 1998. *Phraseology, Theory, Analysis and Application*. Oxford: Clarendon Press.
3. Rasulov, R. & Berdiyoroova, H. 1984. *Paremiological Dictionary of the Uzbek Language*. Teacher
4. Hasanboy, G. D. 2024. *Paremiological Units of the Microdomain "Education"*. Fergana State University
5. <<https://www.savol-javob.com/abdulla-qodiriyning-otgan-kunlar-romani/>>.
6. <<https://eadabiyot.uz/files/books/Abdulhamid%20Cholpon.20Night%20and%20Day.pdf>>.
7. <https://imwerden.de/pdf/shakespeare_othello_macbeth_perevod_gandelsmana_2018-izd.pdf>.

KARIMOVA DILOROM SHAVKAT QIZI
DOCTOR OF PHILOSOPHY IN PHILOLOGY,
INDEPENDENT RESEARCHER,
ANDIJAN STATE UNIVERSITY, UZBEKISTAN.
E-MAIL: <KARIMOVADILOROM15@GMAIL.COM>

ISROILOVA DILDORA MUXTAROVNA
PROFESSOR,
DOCTOR OF PEDAGOGICAL SCIENCES,
KOKAND UNIVERSITY,
ANDIJAN BRANCH, UZBEKISTAN.
E-MAIL: <DILQUV@GMAIL.COM>