



## SEMANTIC ANALYSIS OF PAREMIOLOGICAL UNIT WITH HEALTH COMPONENTS

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### Annotation

This article describes in detail the historical phraseological and paremiological units of society and social problems in English and Uzbek, zoonyms used in paremic units, health components and semantic analysis of paremiological units.

**Keywords:** semantic analysis, zoonym, health components, paremiological unit, phraseological unit, discrimination, exploitation.

### Introduction

An understanding of the problem of human health in the context of the global problems of our time introduces us to a broader problem of culture. The current situation is that the contradictions in the development of culture have a universal scale and have led to a global crisis of culture, in connection with which all the individual global problems of our time are manifested as its expression. creating conditions for students to understand the importance of health for a full and happy life, shaping their focus on maintaining their health, thereby contributing to overcoming the cultural crisis[9].

The urgency of the search for ways of health for mankind puts this problem at the center not only in medicine but also in the science of pedagogy. This can be explained by the fact that the science of pedagogy is developing ways to introduce students to the value of "health" as a form of culture[23].

Orientation of students to a culture of health is carried out in the educational process because it has the ability to overcome negative tendencies in the spiritual state of man and society[22].

### ANALYSIS AND RESULTS

There are a number of aspects to consider when planning a workout. Whether it's a long-term plan or a short-term plan, it all has to be based on certain rules and





regulations. It takes into account the future of the young athlete, his health, spiritual and other issues[18].

In particular, it is recommended that young coaches focus on improving and improving their health, hormonal development, and functional capacity when planning and conducting training[4].

Historical phraseological and paremiological units of society and social problems in English and Uzbek cover different situations and situations, and we can divide them into the following semantic groups:

1) The socio-political role of khans, kings and other rulers in history has been very important and has been reflected in a number of phraseological and paremiological units. In the history of both nations, kings and kings have been absolute rulers: the king's throne is long[29]. A proverb with the same meaning in English:

Kings have long arms; king's chaff is worth more than other men's corn - the king's straw is better than other men's wheat[16]. Often people are dissatisfied with their oppression: the kingdom is a bloodbath; Where there is a khan, there is blood; war is the sport of kings; kings go mad and the people suffer for it - others suffer from the foolishness of the king. Apparently, people have long been able to express their views on social systems and political events[30].

2) Group people according to their social class. The division of people into different social groups has existed since ancient times, but it has varied in different societies: blue blood / high blood[11].

Modernity is also a sign of aristocracy: the rank and fashion - a great society, nobility. In the history of the Uzbek people, education and its place in society are primarily based on religious knowledge[31].

The concept of the image of the world as a model of semantic modeling of the world in accordance with the logic of the linguistic image of the paremiological world is used in many disciplines. A linguistic representation of the universe is unique to a particular group of realities[33].

It is a linguistic reflection of the ideas of a particular language community about the universe realized by the human mentality. The linguistic landscape of the world is poorer than the conceptual one. The language system reflects an insignificant part of the ideas about the world of a particular linguistic society[24].

The paremiological image of the universe is distinguished not only by the diversity of its basic cognitive structure, but also by its non-systemic, spatiality[20]. The paremiological view of the universe is characterized by the ambiguity of the proverbs, an important part of the units that make it up. In this case, proverbs that have a difference between the inner form and meaning of paremas, that is, figurative



meaning, reflect two different knowledge about the universe, which are in fact two different in terms of the essence of the worldview[21].

On the one hand, the meaning of the proverb is the norms of morality accepted in society, stereotypes of behavior, that is, knowledge of the universe and man in the universe is important for the linguistic community and therefore the help of the linguistic sign[14]. On the other hand, the inner form of the proverb reflects people's daily ideas, their daily lives.

For example, in two equivalent articles in English and Uzbek, firstly, that anyone can make a mistake, error is absolutely ideal, there is nothing perfect, and secondly, this knowledge is described by describing a situation in which horses are known to behave[7].

Such a two-sided, parallel reflection of the two types of knowledge inherent in many proverbs corresponds to a reasonably processed and pictorial view of the human-specific universe[26].

In particular, in order to describe the paremiological picture of the world, it is also important to know what situations are presented at the cognitive levels of the internal form and meaning of proverbs, because the essence of the situation reflects how society perceives this or that[10].

That is why judges, eshans, mullahs and Sufis were respected: to be a mullah is to be educated, to be educated; licking the soil of a madrasa - to study in a madrasa for many years with difficulty (the madrasa was originally an educational institution where religious and later secular knowledge was taught). But over time, some members of this group have become cunning, hypocritical, and selfish.

To this day, the terms proverb and parable are used indiscriminately in popular speech, among writers and journalists, and inexperienced native speakers in the terminology of paremiology[8]. Another thing is to use the familiar words of proverbs and sayings as folklore, ethnographic, linguistic terms. In European paremiology, the need to strictly differentiate them has long arisen. In the Russian and foreign philological and folklore traditions, these terms also gradually began to differ clearly from each other[27].

Paremiological units verbally represent the national customs and traditions of each nation. A comparative study of these units will help to identify the characteristics and unifying aspects of nations.

Paremiologist-linguists have already done a lot of work to determine the status of parems, to differentiate them and determine their functional capabilities, to study their syntactic, lexical, stylistic and sociolinguistic parameters, genre features and so



on[12]. The status of different types of paremia and their terminological and classification interpretations are constantly discussed and debated[15].

Obviously, here, too, any paremiological theory must be tested by practical algebra, that is, by compiling dictionaries. After all, in theory, the definition of paremia may seem the broadest - from a figurative lexeme to a fully repetitive text. But lexicographic practice has forced us to narrow the boundaries of the paremiological object being studied in one way or another, which must be reflected in the correct terminology[6].

The question of determining the linguistic status of proverbs in linguistics is still relevant. While some researchers include them in phraseological structure, others, on the contrary, distinguish proverbs from phraseological expressions[32].

Most phraseologists do not classify proverbs into phrases because they are not connected to other language units in the sentence. The presence of an environment for the phraseological unit is manifested as an important feature[19]. The problem of distinguishing between proverbs and phraseological units is further complicated by the fact that it is important to describe the properties of fixed units in order to determine the linguistic status of proverbs. In addition to proverbs, there is a constant twist in the language[13].

The zoonyms used in paremic units differ from each other in terms of their territorial location, national mentality, and religious beliefs. But there are many that have the same semantic meaning. When analyzed from a linguistic point of view, the focus is not on the form of the parems, but on their semantics. Animal names may vary, but there are units that are spiritually identical[25].

## CONCLUSION

In conclusion, it is difficult to find exact alternatives in other languages because such phraseological and paremiological units are inextricably linked to the history, culture, religion, and values of each nation[17]. At present, some of these phraseological and paremiological units are almost never used, and some are used figuratively.

It is clear that many injustices, racial discrimination and exploitation in history have encouraged people to fight for the rule of law and equality in society. Comparative analysis of English and Uzbek phraseology and paremiology on the example of these factors is one of the most pressing issues in linguistics today.





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