

PROVERBS AND SAYINGS AS A BASIC CONCEPT OF PAREMIOLOGY

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Abstrakt. Ushbu maqolada paremiologiya va uning asosiy birliklaridan bo'lgan maqol va aforizmlar, ularning yaratilishi tarixi, o'zaro farqlari kabi masalalar muhokama qilinadi. Ma'lumki, paremiologiya tildagi tayyor, o'zgarmas frazeologik birliklarni o'rganadi. anning rivojlanish tarixi qadimgi tarix- yunon va Rim madaniyati rivojlanish davriga borib taqaladi, ilk paremiologik birliklar haqidagi ta'rifni Aristotlning asarlarida uchratishimiz mumkin. Darhaqiqat, hozirgacha bizga yetib kelgan Suqrot, Arastu, Demosfen kabi faylasuflarning aytgan so'zlari o'sha davrlarda paydo bo'ldi va ilk aforizmlar sifatida tan olinadi. Aristotldan keyin ijod qilgan rus tilshunos olimlari maqollarni frazeologik birlik deb hisoblashadi. Shu sababdan maqollarni ikki xil turli tomondan tadqiq etish mumkin, biz maqollarga paremiologik vosita sifatida yondoshdik.

Abstract. This article discusses issues such as paremiology and proverbs and aphorisms, which are its main units, the history of their creation, and their differences. As you know, paremiology studies ready-made, fixed phraseological units in the language. The history of the development of the science dates back to ancient history - the period of the development of Greek and Roman culture, we can find the definition of the first paremiological units in the works of Aristotle. In fact, the words of philosophers such as Socrates, Aristotle, Demosthenes, which have come down to us, appeared in those times and are recognized as the first aphorisms. Russian linguists who created after Aristotle consider proverbs as a phraseological unit. For this reason, proverbs can be studied from two different angles, we approached proverbs as a paremiological tool.

Key terms: *proverbs, sayings, paremiology, paremes, phraseological units, folklore, semantic, artistic image*

Since ancient times, the paremiological fund has been of interest to scientists. In the last third of the 20th century - the beginning of the 21st centuries, the successes of linguistics, folklore and other related scientific disciplines caused the rapid development of paremiology. Paremiology with paremiography is a discipline that deals with collection, storage and processing of research materials. Paremiology is the study of

paremes (proverbs, sayings, rhymes, riddles, antiphrasologies, words, rubaiyat, aphorisms, maxims, riddles, signs and other stable expressions of linguistics, including the field of phraseology). According to Lisina O.V. paremiology originated in the XII century and began to be studied. Paremia (Greek. Paroimía- "proverb, parable") - a stable phraseological unit, a sentence that forms a didactic semantic integrity. The etymology of the concept of "paremia", in addition to linguistics, also has a bibliographic version. According to religious literature, the term is derived from Greek and was originally associated with the worship of the Orthodox Church. He meant "reading texts from the Bible, the Bible, and other religious books during prayer." [7, 3p:2002]. Its main task is to form a vibrant oral tradition of national customs and describe the ongoing life experience of society. Paremias enter our language in the form of images (details, realities), which give them a characteristic, logical meaning, and they move from language to language. Proverbs are special units and signs of language, necessary elements of human communication. These signs convey specific information and indicate typical life and mental situations or relationships between certain objects. Proverbs and sayings as the basic units of paremiology has functioned to express cultural and linguistic world of particular nation. Proverbs throughout the world convey the same typical situations, have similar logical content, differing only in the images (details, realities) with the help of which the logical content is conveyed.

By the term "paremias," most researchers understand "aphorisms of folk origin, primarily proverbs and sayings, which, along with aphorisms of non-folklore origin, form a relatively independent layer of linguistic expressions that are conventionally combined with phraseology, since proverbs and aphorisms, unlike phraseological units, do not fulfill nominative function." [1, 344:2009]. Proverbs are included in the system of syntagmatic-paradigmatic relations of language, since "like all folklore texts, they have a plan of linguistic and logical structure, as well as a plan of realities".

The field of linguistics that studies paremias is paremiology. Paremiology, as the philological science of paremias, attracts the attention of both folklorists and linguists. At its core, paremiology is a field of philology that combines, like stylistics, literary and linguistic research methods. In the field of paremiology, such researchers as I.M. Snegirev, V.I. Dahl, F.I., A.A. Potebnya, V.P. Anikin, A.V. Kunin, G.L. Permyakov,

etc. According to linguistics, paremias are unique linguistic units and indicators that are essential to human communication. These signs identify regular life and mental conditions, transmit specific information, or indicate links between certain items. Paremiological units are the subject of paremiological science. Scholars claim that parsemiology is the study area of philologists, an area that encompasses both linguists and literary critics. The field of philology that examines and categorizes paremies is called paremiology. The goal of the distinct field of "paremiography" is to gather, preserve, and handle paremiological resources [9,63p :2004].

Paremia, in Uzbek National Encyclopedia, is a field of study that examines proverbs (proverbs, parables, and aphorisms, which are statements that are general in nature). Because paremas are passed down from generation to generation, they are the subject of literary analysis since they are derived from tradition, and because the majority of them frequently mimic poetry patterns and employ a variety of pictorial techniques like antithesis. By the 20th century, scholars had developed bibliographic collections of paremiological units, gathered new information and compared it with earlier works on the units' evolution, structure, history, and relationship to popular psychology. This marked the beginning of the theoretical study of paremiological units and linguistic research on them started researching pitching, anaphora, alliteration, irony, and pitches [12, 704p: 2003].

Within the framework of paremiology, various genres of paremias are studied: proverbs, sayings, proverbial expressions, mottos, slogans, aphorisms, maxims, riddles, omens, folklore, sayings, tongue twisters, jokes, fables and other genres. Aristotle (384–322 BC) was the first to classify and systematize proverbs and sayings. He noted that proverbs are elements of old philosophy that survived due to their brevity [7,95p: 1973]. Proverbs are worldly wisdom, spiritual wealth and cultural heritage of the people, tested through centuries of experience. As the author of the most extensive collection of Russian proverbs and sayings, the famous linguist and writer V.I. Dal stated “a proverb... is not composed, but is born on its own” [3, 752p: 2000]. For the research work of scientists of various specialties - paremiologists, linguists, literary scholars, folklorists, ethnographers and others, the world of proverbs and sayings is a fertile field. This is quite reasonable, because the proverb, despite its small volume, can be considered in various aspects of the study. For a relatively young branch of the science of language - text

linguistics, a proverb is of great interest as a fully complete (in semantic and structural terms) text. Due to the fact that different proverbs of the same language and even related and unrelated languages can belong to the same logical type and denote the same situations, they are directly related to logical semantics and semiotics. Due to the fact that a proverb represents a certain syntactic unit - a sentence, the formal structure of a proverb must be studied by grammar. Thus, one of the founders of modern paremiology, G. A. Permyakov believes that the imagery and external design of the proverb, the ethnographic and ethnogenetic realities it reflects, do not seem to be the main thing that characterizes it [8, 671p:1979]. In his opinion, the main thing is that the main content of a proverb is determined by logical constructions, and “proverbs and sayings themselves are signs of situations or certain relationships between things”.

On the contrary, other researchers believe that “the main thing in a proverb as a genre of folklore is not its logical nature, not the information contained in it, but the artistic image and semantic duality. The deepest judgments, impeccably structured according to the laws of logic, the smartest thoughts clearly and precisely formulated, will not acquire wings if they do not have an artistic form, for not every speech is a proverb” [5,511p:1986].

According to A. Danis, “in the twentieth century, apparently under the influence of modern social sciences, a certain departure from the purely literary and historical study of proverbs began”. Judgments about the “triviality” of statements began to appear: “Proverbs and sayings exemplarily form the entire life, socio-historical experience of the working people” [4,15p:1955]. In terms of content, a comprehensive study of proverbs is directly related to such branches of science as cultural studies, ethnolinguistics and ethnography. First of all, culture is transmitted from generation to generation, in linguistic form. At the first stages of social development, this transmission was carried out orally, including through the means of oral folk art, one of the characteristic genres of which is proverbs. “Proverbs are not the most extensive, but the most characteristic part of the folklore heritage of the people. The features of people's history and character, work and life are imprinted or metaphorically encrypted in them with the same reliability as a trace of ancient life on a fossil, with the difference that they remain alive all those long centuries, while the people who created them and their language exist, who made them his part, clots of his figurative energy” [11,93p:1985].

One of the main properties of proverbs, which complicates their objective lexicography, is variation, namely the interaction of proverbs and sayings. The authors of dictionaries of proverbs and sayings are primarily faced with the practical difficulty of distinguishing linguistic units into these two groups. Currently, practically no well-known paremiological collection is not capable of providing a clear genre distribution of linguistic material into proverbs and sayings or excluding other related ones.

“Proverbs have a plane of expression and a plane of content and, therefore, are included in the system of syntagmatic and paradigmatic relations of language. Proverbs form thematic groups, they can enter into relationships of synonymy and antonymy, in addition, different variants of proverbs and sayings form variant paradigms”. Despite its external structural simplicity, the proverb is such a complex phenomenon that there is still no single, universally accepted definition of this type of proverb in science. A proverb is a proverb that is grammatically correlated with a sentence: a proverb cannot exceed a sentence in volume and at the same time it cannot be less than it. It is important to note that many researchers argue that it is impossible to define the concept of “proverb”. “The definition of a proverb is too difficult to undertake such a task. Some elusive signs tell us whether a given sentence is a proverb or not. Therefore, no definition will help us determine with certainty whether we are dealing with a proverb in this case” [10, 105p:2002]. “To offer a concise and at the same time workable definition of a proverb, especially one that would cover all proverb phrases, is almost impossible... Fortunately, a definition is not really necessary, since we all know what a proverb is”.

According to some scientists, proverbs and sayings are not included in the phraseological fund. For example, N.N. Amosova believes that “neither in content nor in function do proverbs and sayings correspond to the characteristics of a phraseological unit” [2, 144p:1963]. N.F. Alefirenko also shares this opinion: “Proverbs are distinguished from phraseological units by semantic and intonational completeness and syntactic division. The basis of a proverb is not concepts, like phraseological units, but judgment.” From this, it turns out that N.F. Alefirenko classifies proverbs and sayings as paremiology. Z. K. Tarlanov, noting that “The fundamental difference between phraseological units, including sayings, and proverbs is that every phraseological unit is theoretically a combination of constant content and a form. The situation is somewhat

different with a proverb, which combines the features of a phraseological unit and a syntactically free combination at the same time. The judgment expressed by a proverb is relevant for a number of eras, is a relatively constant value, like the content of a phraseological unit, but in each specific historical period this constant value (judgment) has its own form of expression, corresponding to the level of development of the syntactic structure of the language in each given period," decisively pushes proverbs beyond the boundaries of the phraseological system of the language.

Nevertheless, most researchers, in whole or in part, include proverbs in the category of phraseological units. Academician V.V.Vinogradov includes proverbs, sayings, cliches and catch phrases in the group of phraseological units: "The area of phraseological unities also includes many phraseological cliches, cliches typical for different literary styles, literary quotations, and catchphrases, aphorisms, proverbs and sayings"[12, 133p:1977]. N. M. Shansky also considers this position. He includes sayings, catchwords, proverbs and sayings, aphorisms, figures of speech, idioms and expressions in phraseological units. In his work, D. A. Bulakhovsky puts proverbs and sayings in first place among phraseological units, since they are used "as ordinary phrases of a literary language".

Conclusion

Proverbs and sayings help us to research English, due to the fact they're accurate example of English way of life and language. In old times humans were studying Latin thru the use of proverbs. Proverbs and sayings – are beneficial material to show, how one concept need to be understood in several extraordinary ways. They make speech alive and interesting. English proverbs and sayings have one-of-a-kind meaning, each proverb will be used in tremendous situations, they'll be understood usually by the usage of English speaking a part of the world, however not via any other people, because if foreigner translate them into his nearby language he's going to get some aspect strange.

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