

THEORETICAL VIEWS ON PAREMIA

<https://doi.org/10.5281/zenodo.7796800>

Ibragimova Muharramxon Isaqovna

Andijan Institute of Mechanical Engineering

Abstract.

This article deals the study of paremia by scientists and their characteristics, their role in the language as didactic material.

Key words.

Proverb, phraseologism, paremiology, metaphorical meaning

The study of paremia makes it possible to understand the national-mental stereotypes of a particular people. Paremia is entered in linguistics by Taylor, it is composed of Proverbs, afforisms[1]. Many scientists have conducted research in the field of paremiology. Of these, the Russian scientist G.Permyakov, having studied proverbs in depth, creates his classification. Proverbs are considered short and full-minded exclamatory words. G. L. Permyakov describes Proverbs as a text with content, whole, beginning and ending[2].

Paremia is a stable unit that represents a complete sentence of didactic content. The use of paremia in communication is important in the easy and understandable transmission of information. All languages have paremia and are also used in various fields. In this, it is understood that the meanings of paremias represent different meanings.

Proverbs and maxims, aphorisms, as paremia are more studied in Uzbek linguistics. In Uzbek, didactic meaning zga sentences are called Proverbs. M.In his study on paremia, Asronova notes that didactic uses more than a dozen terms to express the concept of meaning: maqol, matal, masal, naql, hikmat, tanbeh, Zarbulmasal, hikmatli maqol, xalq iborasi, xalq so'zi, donishmandlar so'zi, donolar so'zi, yaxshilar so'zi, burungilar so'zi, ulusning so'zi, avomunnos masali, hikmatli so'z etc[3].

There have been language problems in the classification of paremia, in which some scholars suggest studying paremia as part of phraseologism, that is, as a stationary unit, while some have recommended that they be studied by isolation.

In this, the theoretical views of the second group of scientists are relevant, considering that paremias are a sentence that expresses a complete meaning equal

to a sentence, we consider it advisable to study them separately. Phraseologisms, on the other hand, are syntactic invariant units that are part of a sentence, as Kunin points out.

Interest in the study of paremia appeared in the 70s of the 20th century, after a break for many years. As scientists analyze texts, they set themselves the goal of classifying and studying the stable units in it. Initially in linguistics in the 60s and 80s, In the works of V. Vinogradov, the research of paremia was actively developed. Also, V.L.Arkhangelsky, A.M. Babkin, B.A. Larin, Z.D. Popova, A.I. Fedorov, S.G. Gavrin, L.I. Roizenzon, V.P. Zhukov, N.M. Shansky, A.M. Emirova as such Scientists have continued to study paremia [4].

Proverbs is called paremias by scientists and researchers, and the science that studies them is called paremiology as a branch of linguistics. To date, there is no single clear definition of the concept of paremia. To more accurately understand its essence, it is advisable to consider the etymology of the concept. The word "paremia" comes from the Greek "paroemia" and means "parable". According to the bibliological version of the origin of the word, it originally meant an allegorical passage from religious texts in Christianity. The parable contains allegorical and moral instructions in nature. At the beginning of the last century, the word lost its original meaning, and scientists studied them as part of the phraseological layer. But their syntactic properties indicate that phraseology is also not suitable for its composition.

M.A. Cherkassky studied the semiotic properties of paremia, which also include aphorisms[5].

According to the definition given by G.G. Matveeva and M.A. Seregina paremias are one of the subsystems of language at the syntactic level, expressed in the form of a complete or unfinished sentence, with compactness and rhythm. They are characterized by language stability and repeatability in speech, partial or complete reinterpretation. They are widely used in speech, the mind is interpreted as units of choice, depending on their use for didactic purposes [6].

In this, it is observed that they also acquire a pragmatic property. The semantics retain the didacticity property even when paremia are contained in archaisms.

Paremiology researchers understand proverbs and maxims as typical of paremia. But some scientists, for example, the Russian ethnographer, folklorist, writer V.I. Dahl considers that in addition to Proverbs and aphorisms also belong to paremias[7]. The paremiologist, folklorist G.L. Permyakov in addition to the above,

also adds fairy tales and humor to the series of paremias. According to observations, paremias did not come to a halt in nature, but based on the interpretation of the concept by various researchers, we can conclude that paremias are represented mainly by proverbs.

It is necessary to distinguish between these two concepts. According to the definition given in dictionaries, the proverb is a "figurative" sense of a unit created by humans and transmitted orally from generation to generation, representing complete judgment, applied in various similar situations with an allegorical nature[8]. According to the collection of proverbs created by V.I. Dahl, the proverb is "a short parable, a doctrine that is understood and accepted by all, that is, expressed allegorically". Z.K. Tarlanova believes that the proverb exists only in the form of a sentence, does not divide into small parts, expresses one or more judgments [9]. Also, a proverb cannot be recognized by replacing words with synonyms. The proverb reflects the life experience of the people and presents it in the form of certain rules.

Proverbs have a metaphoric meaning. In this, the metaphor is incomplete, partially affecting the entire content in the manual. It seems that they do not represent complete judgments, they can only be an element of a sentence or proverb.

Proverbs and sayings related to paremia are created by people and come from the experience of knowing the world. Paremias are an integral part of any language.

Of course, language always reflects the mentality, culture of people, their opinion about the world. Paremia it is considered very important not only from the point of view of linguistics, but also from the point of view of history and culture, since the mentality, culture, history, traditions and customs of the people are vividly and vividly reflected in Proverbs and sayings. This is due to the fact that they have a centuries-old history and, although in a figurative, metaphorical form, Express important ideas and thoughts relevant to the whole people for this period, they keep in themselves folk observations, ideas about the world, information about folk life. Therefore, paremias are the socio-historical experience of the people, what they have, to face their history, thus giving knowledge and lessons to the present and subsequent generations, reflecting how these people see the world around them.

Paremiyas are formed from units with a figurative, metaphorical, allegorical character, meaning a general concept, not an author, not a verbatim, related to Proverbs, afforisms, as well as folklore.

The study of the paremiological foundation of any language allows us to see the landscape, linguistic culture of the world of speakers of this language, since paremiyas reflect various historical, cultural, religious phenomena and processes in this language. The paremiological foundation collects information about the life, history and culture of the people.

In conclusion, the comprehensive study of paremiology by researchers provides an opportunity to compare languages and study their historical aspects, to create linguistic integrity of the world.

LITERATURE:

1. Taylor, Archer The Proverb / Archer Taylor. - Cambridge: Harvard University Press, 1931. - 214 p.

2. Пермяков Г. Л. Основы структурной паремиологии / Г. Л. Пермяков. - Москва: Гл. ред. вост. лит., 1988. - 236 с.

3. Asonova M. O'zbek va ingliz xususiy diskurslarida paremiyalarning kognitiv-pragmatik xususiyatlari. Avtoref. fil. fan. boyicha falsafa dok. —Andijon, 2023.

4. Захарова Л. Б., Захарова Е. В. Дефиниция и классификация паремий в русском и испанском языках. <https://doi.org/10.30853/phil20210577>

5. Черкасский М. А. Опыт построения функциональной модели одной частной семиотической системы (пословицы и афоризмы) // Паремиологический сборник. Пословица. Загадка (структура, смысл, текст) / сост. Г. Л. Пермяков. М.: Наука, 1978.

6. Матвеева Г. Г., Серегина М. А. К определению понятия «паремия» (на материале русского и немецкого языков) // Вестник Пятигорского государственного университета. 2009. № 3.

7. Даль В. И. Пословицы русского народа: сборник: в 2-х т. М.: Художественная литература, 1989. Т.

8. Жеребило Т. В. Словарь лингвистических терминов. Изд-е 5-е, испр. и доп. Назрань: Пилигрим, 2010.

9. Тарланов З. К. Русские пословицы: синтаксис и поэтика. Петрозаводск: Изд-во Петрозаводск. ун-та, 1999.