
APHORISM AS PAREMIOLOGICAL UNIT

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Abstract:

The article addresses the issue of paremiological units' similarities and distinctions, including proverbs, sayings, phraseological units, aphorisms, parables, fables, fairy tales, and other paremiological units. The language's paremiological units each have unique traits, qualities, and attributes that set them apart as distinct paremias variations. The study of many forms of folklore is included in the science of paremiology and phraseology of linguistics, which helps to graphically depict its specific characteristics.

Keywords

paremia, paremiological unit, proverb, saying, idiom, aphorism.

Introduction

Among the wealth of peoples, such as their homeland and state, is their mother tongue. It is the language that unites a group of people as a nation, a nation as a nation, a nation as a nation.

And in every language there are proverbs and proverbs that are a masterpiece of folk wisdom, a source of advice and are passed down from generation to generation. In science, they are called paremiological units (parems). As an object of research, they have been attracting experts for a long time, because these words of wisdom encourage each of us to always have such qualities as kindness, good manners, hardworking, honest, fair, correct words, harmonious, patriotic and patriotism. As a result of the scientific study of paremas, it is possible to find answers to many important questions related to the life of people and society.

Local scientist O. Uralova explains this in her dissertation work entitled "Semantics and structure of proverbs with the head lexeme "family" in English and Uzbek languages" as follows: "parems exist in all languages of the world, in particular Indo-European, Turkish, Ugric-Finnish, Tungus-Manchurian, Eskimo-Aleut, Nakh-Daghestan, Sino-Tibetan, Austro-Asiatic, Malay-Polynesian, Dravidian, Papuan, Afro-Asiatic, Semitic-Hamitic, Arabic, Persian and other languages are characterized by the richness and uniqueness of paremias¹".

As we know, paremiology is a branch of literature and linguists, that is, it is a field of research of philologists. "Paremiology" is a branch of philology that studies (paremias,

¹ Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс.– Самарқанд, 2021.– Б.15.

paremas) and determines their classification. There is also a separate science of "paremiography" that aims to collect, preserve and process paremiological materials"².

The linguist scientist N. Ulukov in his textbook "Theory of Linguistics" stated: "paremiology is one of the departments of linguistics, which studies stable combinations in the language, proverbs, proverbs and aphorisms."

Also, in "Qomus info online encyclopedia" the terms paremiology and parema are defined as follows: "Paremiology (Greek. paroimia - wise word, idiom and ... logic) - 1) oral form of a certain language that is transmitted from generation to generation, compact and a branch of science that studies wise expressions such as proverbs, proverbs, aphorisms, which appeared as simple, short and meaningful, logical generalizations - paremias; 2) a system of paremies, such as proverbs, sayings, aphorisms, which exist in a certain language. Since paremies are passed down from generation to generation only orally, they are a product of folklore, they are the object of study of literary studies, because most of them are often similar to poetic form, and they use a number of figurative tools, such as simile, antithesis, anaphora, alliteration, irony, pitch. At the same time, because paremas are made up of words and consist of sentences expressing a certain idea, they are also an object of study in linguistics³.

Collection and research of paremiological units has been going on since the time of Mahmud Kashgari ("Devoni Lugotit Turk") and Gulkhani ("Zarbulmasal") until today.

Mahmud Kashgari included about 400 of the wise sayings of the Turkic peoples in the "Devon" as early as the 11th century and explained in Arabic how they are used and in what context. More than 250 of them have been noted to sound as they do today in terms of content and form in the modern Uzbek language⁴.

In the 90s of the 20th century, B. Sarimsakov shows that aphorisms, proverbs, riddles, winged words and expressions belong to the fourth literary type. This literary type is called parema.

According to the "Explanatory Dictionary of the Uzbek Language", the terms "parema" and "paremia" are synonymous lexemes used in the meanings of proverbs, sayings, and aphorisms⁵.

G.G. Matveyeva and M.A. Seryogina define three types of properties of parameters. According to scientists, they allow one or another idea to be included in the concept of "paremia". They are as follows: syntactic (structure (structure) sign (complete and incomplete sentence) and form (fluency and rhythm); semantic (stability in language, recovery in speech, full or partial metaphorical, semantically ambiguous); pragmatic

² Ўзбек халқ мақоллари:[2томлик]/[Масъул муҳаррирлар: МирзаевТ., Саримсоқов Б.] 1-том. – Тошкент: “Фан”, 1987. – Б.68.

³ <https://qomus.info>.

⁴ Бердиёров Х., Расулов Р. Ўзбек тилининг паремиологик луғати. - Тошкент: Ўқитувчи, 1984. – Б .13

⁵ Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти. – Тошкент, 2006. – Б. 26

(common knowledge (among people) usage), instructiveness (didacticism), belonging to a unit of conscious choice, situationality and pragmatic ambiguity are distinguished as characteristic of paremias. , interesting stories, judges, folk poetic jokes, pustobaykas (pribautkas) consider it inappropriate to include paremias⁶.

G.L. Permyakov divides the paremas into the following types:

1. Phrasal paremias (sentence paremias). They are divided into closed and non-closed. Proverbs, aphorisms, some superstitious signs, legends and other paremies refer to closed ones. Non-closed paremies include matals, proverbs, cursing, wishes, etc.
2. Intermediate paremias. This layer is made up of well-rhymes and folk wisdom similar to them.
3. Paremias above the phrase. They form two classes: monologue stories and folk wisdom in dialogue form. Monologue stories include: pobasenki (funny stories), one-of-a-kind anecdotes, and similar proverbs. Proverbs in the form of a dialogue - a riddle, a parable, a puzzle, "shopping" and others⁷.

Analyzing the different opinions of researchers on the types of paremas, Y. Osheva notes: "Currently, scientists include much more units in paremas than before. For example, "in addition to proverbs and sayings, the collections of proverbs include proverbs, quick sayings, pribautki, riddles, narratives, superstitions, agricultural superstitions, and sometimes all interpretations of dreams."

As it can be seen from the studies reviewed above, the inclusion of aphorisms as a paremiological unit is controversial. We agree with the opinions of world, English, and Uzbek linguists and scientists, such as G.L. Permyakov, T.A. Shiryayeva, Y. Osheva, Jacob Ketz, William Lee, P.U. Bakirov, O.P. Uralova, Z.R. Narmuratov, who considered wise words as a paremiological unit above. we consider it a paremiological unit that encourages people to be faithful, honest, consequential, loyal to their motherland, their people, moral, spiritual, values and feelings.

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⁶ Матвеева Г.Г., Серёгина М.А. К определению термина “паремия” (на материале русского и немецкого языков)//Вестник Пятигорского гос. ун-та. № 3, 2009. – С. 178.

⁷ Пермяков. Г.Л. Основы структурной паремиологии. – М.: Наука, 1988. – С. 95-97.

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