



PAREMIOLOGICAL UNITS (PROVERBS AND SAYINGS) AS A SOURCE OF LINGUISTIC AND CULTURAL INFORMATION

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Annotation: This article discusses proverbs, sayings, aphorisms and other proverbs, as well as their transformants - new paremias, provides a historical background on the appearance of proverbs and sayings, general and distinctive characteristics of all types of paremiological units. Particular attention is paid to the study of the proverbs transformant. The result of the study of proverbs, sayings, aphorisms, popular expressions and new proverbs, or anti-proverbs, is a table with highlighted differential properties of all paremiological units and conclusions about the effectiveness of studying these linguistic elements.

Keywords: proverb; new proverb; anti-proverb; aphorism; popular expression, phrasas, sayings, paremiology.

Within the framework of this study, one of the important tasks is to determine the features and belonging of a particular paremiological unit to a certain type: proverb, saying, aphorism. Accordingly, it is necessary to study their definitions in detail and identify integral and differential features. Despite the variety of paremiological units, the most common are proverbs (proverbs, sayings, aphorisms, catchphrases) and their transformants - new proverbs. The most significant units for this study are proverbs and sayings, the appearance of which was recorded long before our era and the understanding of which changes over time. The first collection of proverbs appeared in 2500 BC. in Egypt. The Old Testament contains 900 proverbs that were revealed by King Solomon in Israel (10th century BC). In the future, Aristotle (384-322 BC) paid special attention to proverbs, who argued that these units are a fixation of the "old wisdom" and linguistic elements that have been preserved due to their brevity and accessibility of the material. Later, a new class of proverbs appeared - sayings. At present, native speakers use the concepts of proverbs and sayings equivalently. However, linguists use them as linguistic, folklore and ethnographic terms, clearly differentiating them. A proverb accurately defines or evaluates a certain phenomenon of life and is an expression based on metaphor, hyperbole, comparison, idiomatic expression and paradox. Unlike a proverb, this unit is always monomial, represents part of the judgment and is devoid of instructive meaning. Sayings can be language cliches: expressions devoid of figurativeness, emotionally dull, the meanings of which are erased by frequent use without regard to context. This type of proverbs conveys a direct meaning, for example, money is a business. A proverb is a figurative and logically complete saying, the compositional structure of which is most often supported by rhythm, rhyme, assonances and alliterations. These proverbs are didactic and represent a simple sentence or a complex one with two parts. Unlike sayings, proverbs contain both literal and figurative meanings, for example, Summer works for the winter, and winter works for the summer. Despite the differences, proverbs and sayings have similar features:

- 1) *stability;*
- 2) *the ability to reproduce;*
- 3) *widespread use among native speakers;*
- 4) *creation by the people as a whole*

As indicated in the "Dictionary of Russian Proverbs and Sayings" and "Linguistic Encyclopedic Dictionary", a proverb is a short, stable in speech, as a rule, rhythmically organized saying of an instructive nature, in which the centuries-old experience of the people is recorded; has the form of a complete sentence (simple or complex). Despite opposing opinions regarding the parameters for distinguishing between proverbs and sayings, these units are equivalent, because they are not only concepts that reflect the universal or idio-ethnic specificity of a certain object or phenomenon of reality, but also express judgments about the world and people's behavior with the help of meanings. Other paremiological units that will be considered in this study - aphorisms are similar in semantic composition to proverbs and sayings. These proverbs represent an inseparable syntactic and semantic structure. Unlike proverbs and sayings, aphorisms "bear the imprint of the individuality of a particular author and are always original, and sometimes paradoxical, being the wealth of a limited circle of native speakers" [16, p. 89]. These units reflect a complete thought, uttered or written down in a concise, memorable textual form and subsequently repeatedly reproduced by other people [10, p. 16]. Aphorisms most often consist of several sentences and are not language stamps, because many of these units are little known and reproduced in small circles of society in comparison with proverbs and sayings that are used in a variety of contexts. Aphorisms do not require the obligatory metaphorical nature of the general meaning in comparison with proverbs and sayings. These units, as a rule, are common among representatives of a certain culture, which often leads to the loss of their authorship. In this case, aphorisms have the properties of popular expressions: stable, usually figurative expressions that have come into use from a certain folklore, literary, journalistic or scientific source, as well as sayings of prominent historical figures that have become widespread. Winged expressions are used in a figuratively expansive sense and act as a stylistic means of enhancing expressiveness. They can lose a single contextual coherence, have the status of a nationwide, acquire abstract properties and be used in various contexts to reflect the universal and idio-ethnic specificity of languages and cultures. Over time, the transition of aphorisms into winged expressions is possible. So, all the above types of units belong to the paremiological fund of the language in the presence of the following universal properties:

- a) *general use or reproducibility:* aphorisms, like proverbs and sayings, are used in speech in the form of fixed and syntactically indivisible language units;
- b) *stability:* all proverbs are used in their original form and are easily separated from the general text;
- c) *codification:* proverbs, sayings and aphorisms are recorded in the corresponding paremiological dictionaries;
- d) *figurativeness:* proverbs do not always have a literal meaning, therefore, there is often a need for a semantic-cognitive analysis of these linguistic units in order to correctly present the statement;
- e) *nationwide:* proverbs, sayings and aphorisms are of national significance and are widely distributed among speakers of different languages. Aphorisms, like proverbs and sayings, may have this property, because they represent cultural and historical values and people's attitudes towards a certain object of the world, or rather, the universal and idio-ethnic

specificity of linguistic pictures of the world. To determine it, it is important to study the semantics of paremiological units and their correct interpretation. Information about the author and the origin of the aphorism for a representative of a linguistic culture is optional;

f) general significance: all paremiological units most often perform a didactic function, represent a generalization of the accumulated cultural and historical experience of the people, represent signs of objects of reality, contain cultural and linguistic values that reflect the laws of human development;

g) semantic integrity (recognizability): when transforming or reducing the original statement, it is possible to preserve its semantic integrity and the possibility of restoration (observed during the transformation of one language units into others).

Of particular importance for our study are the transformants of the types of paremiological units presented above, namely proverbs, sayings, aphorisms and popular expressions, which are born under the influence of extralinguistic factors, as a result of the democratization of the language, the vulgarization of colloquial speech or media texts. These units have synonymous names and are denoted by the following terms: new proverbs, folk aphorism, quasi-aphorisms or quasi-proverbs, non-proverbs, anti-proverbs. Let's take a closer look at these terms. So, new paroemias are transformants of paroemias, generating means of expressing a certain content other than in the usage and norm, or objectifying new content while maintaining or changing the old form. Another synonymous term is folk aphorism - an actively functioning genre of folk art, in demand by modern socio-economic reality and realized in a system of cause-and-effect and anti-effect relations. A new type of paremiological units can be aphorisms, which include proverbs or sayings. For this reason, many researchers call such proverbs quasi-aphorisms or quasi-proverbs. Non-proverb is another term of the modified proverb, which means a transformant of proverbs, sayings, aphorisms, popular expressions, formed as a result of cultural and social changes, including changes in the rules of human behavior and requirements for them.

Thus, each type of paremiological units has a wide range of differential features that allow them to be accurately distinguished from each other. Proverbs, sayings, aphorisms, winged expressions and their transformants are considered to be paremiological units, because these units are fixed in the corresponding dictionaries and have stability, semantic integrity, reproducibility both in a wide and in a narrow circle of representatives of this linguistic culture. Paremiological units have a national and cultural conditionality, the ability to transmit information about people's life experience and worldview, thereby being a valuable material for the study of the universal and idio-ethnic specificity of languages and cultures. However, over time, proverbs, sayings, aphorisms and winged words are transformed due to extralinguistic factors into new proverbs according to certain combination rules, resulting in the formation of new structural and semantic forms of language units.

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