

STATUS OF PROVERBS AND SAYINGS IN THE PARAMEIOLOGICAL SYSTEM OF LANGUAGES

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Abstract: *The study of phraseology allows to delve deeper into the past of language and culture, the history of the creative people. In addition, the study of phraseology helps to better understand the diverse and complex nature of stable word combinations. It is known that the organization of figurative means composed of the phraseological form of the name has its own national characteristics in each language and is manifested in the specific features of the meaning of the phraseological unit, the grammatical model, its lexical structure and usage features.*

Key words: *phraseology, paramia, lexical-grammatical content, proverb, proverb, metaphor.*

Annotatsiya: *Frazeologiyani o'rganish til va madaniyatning o'tmishiga, yaratuvchi xalqning tarixiga chuqurroq kirib borishga imkon beradi. Bundan tashqari, frazeologiyani o'rganish barqaror so'z birikmalarining xilma-xil va murakkab tabiatini aniqroq tushunishga yordam beradi. Ma'lumki, ismning frazeologik shaklida tuzilgan majoziy vositalarni tashkil etish har bir tilda o'ziga xos milliy xususiyatga ega bo'lib, frazeologik birlik ma'nosining o'ziga xos xususiyatlarida, grammatik modelda, uning leksik tarkibida va foydalanish xususiyatlarida namoyon bo'ladi.*

Kalit so'zlar: *frazeologiya, paramiya, leksik-grammatik tarkib, maqol, matal, metafora.*

Introduction: To date, the question of the status of phraseology as a scientific discipline in research has not been fully clarified. Phraseology has long attracted the attention of both ordinary native speakers who use its expressive means, and scientists who reveal the secrets of this unique linguistic phenomenon.

N.K. Kazhekenova writes that phraseology plays a special role in the formation of the linguistic picture of the world, in which the cultural-national worldview is embodied, and the phraseological units themselves acquire the role of cultural stereotypes [1: 220-221].

Phraseological units are understood as semantically non-free combinations of words that are not produced in speech, but are reproduced in a stable relationship between semantic content and a certain lexical and grammatical composition assigned to them [2:370]. The study of phraseology allows you to penetrate deeper into the past of both language and culture, the history of the creator people. In addition, the study of phraseology contributes to a more accurate understanding of the diverse and complex nature of stable combinations of words. It is known that the organization of figurative means contained in the phraseological form of a name has its own national character in each language, manifested in the specific meaning of the phraseological unit, in the grammatical model, in its lexical composition and features of use.

Main part: Most linguists classify proverbs and sayings as part of the phraseological fund of the language. This point of view was put forward by V.V.Vinogradov, who wrote: “The area of phraseological unities includes many phrase cliches, cliches typical of different literary styles, and literary quotations, and popular expressions, and folk proverbs and sayings [3: 133].

There is another understanding of the relationship between proverbs, sayings and phraseological units.

Z.K.Tarlanov writes that most researchers rightly distinguish a proverb from a phraseological unit based on four characteristics:

- 1) the inability to identify a proverb using synonymous words;
- 2) a proverb always has the form of a sentence;

3) a proverb always expresses a judgment (or a series of judgments) if it has the form of a complex sentence;

4) the proverb summarizes the experience of people's lives, formalizing it in the form of certain rules [10:31-32].

G.T.Permakov notes the difference between phraseological expressions and words, on the one hand, and proverbs and sayings, on the other: the former are characterized by him as "signs of concepts", and the latter as "signs of situations" [11: 262-263]. Indeed, such a distinction is intuitively clear, but in some specific cases it can be difficult to decide whether a given open expression is a phraseological unit or a saying.

O.A.Kornilov, revealing the deep etymology of a phraseological unit, uses the principle of a "locomotive". The proverb, according to the scientist, is a "train" to which a researcher can attach many "cars" with cultural-historical and historical-philosophical information [12:56]. It is impossible to apply the "locomotive" principle to phraseological units.

According to V.P.Zhukov, the peculiarity of proverbs is that they retain two planes - literal and figurative. For example, the proverb "You can't spoil porridge with butter" can be understood in the literal sense: the fatter the porridge, the tastier it is. But it is often used in an allegorical sense, when it is necessary to emphasize that what is necessary and useful will not harm the cause even in excess. Phraseologisms are deprived of this possibility: they cannot be used simultaneously in a literal and figurative meaning [4:9-10]. One of the most important issues in paremiology is the issue of distinguishing between proverbs and sayings.

V.I.Dal distinguished proverbs and sayings on the basis of their structural, semantic and functional features. The scientist considered the proverb "a short parable, a teaching, understandable and accepted by everyone, expressed in a roundabout way, that is, allegorically" [6:9]. He defined a proverb as follows: "A proverb is a roundabout expression, a simple allegory, a circumlocution, a way of expression, but

without a parable, without judgment, conclusion, application; this is the first half of the proverb” [7:15].

Thus, a proverb does not contain a judgment, and therefore it usually has the structure not of a sentence, but of a phrase. For example, the expressions “not everyone is at home”, “one rivet is missing” have the meaning of the word “stupid”. From the point of view of V.I. Dahl, the proverb, being a roundabout expression, a simple allegory, is “inserted into speech for the sake of a catchphrase” and serves as a decoration for speech.

A. Martynova claims that “a proverb is a complete sentence, a completed judgment, and a saying is an element of judgment, often allegorical, a figurative definition of something” [7:9].

O. Shirokova classifies stable folk sayings that have a figurative meaning as proverbs, and folk sayings that do not have a figurative meaning as sayings. “The main difference between a proverb and a saying,” she writes, is considered to be the figurative meaning that a proverb has, and the proverb’s lack of it” [8:117].

G.L. Permyakov comes to the conclusion that a proverb is an open sentence, replenished from the speech context, and a saying is a closed sentence consisting of only constant members [9:18]. Thus, proverbs and sayings are very close. Their difference lies in the fact that a proverb expresses a complete thought; it presents a judgment with a conclusion.

Conclusion: A proverb is only an apt, expressive image; it does not contain the high degree of generalization characteristic of a proverb. The features of these two types of sayings are reflected in their proverbial definition: A saying is a flower, a proverb is a berry. The proverb is not a “ripe fruit” that has the potential to evolve into a higher form of popular thought. Proverbs, sayings, aphorisms and phraseological units - small genres of folklore - are collectively called paremias and occupy a special place among works of oral folk art.

Despite all the differences between proverbs and sayings, they are united by the brevity and stability of the form, the amazing capacity of the content, the mainly

metaphorical principle of constructing images, the rhythmic structure, and the antiquity of origin. Proverbs are a logical system. Taking into account multifunctionality of paremiological units, it should be noted that they are not always differentially used along with the usual established combinations. Proverbs are considered as a closed structure, having direct, direct and figurative, or only figurative meaning.

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