



## APPROACHES TO THE STUDY OF PAREMIOLOGY IN RUSSIAN LINGUISTICS

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| <b>Received:</b> 28 <sup>th</sup> February 2021<br><b>Accepted:</b> 7 <sup>th</sup> March 2021<br><b>Published:</b> 30 <sup>th</sup> March 2021 | The article highlights the history of the study of paremiological units in Russian linguistics, the analysis of scientific research of paremias as special linguistic units demonstrates the different positions of linguists. |
| <b>Keywords:</b> Paremia, paremiology, phraseology, linguistic status, aphorism, metaphor, epithet, comparison.                                 |  |

### INTRODUCTION

At present, paremiology as a branch of linguistics cannot yet be regarded as an established branch of scientific knowledge. At present, we can only talk about some fundamental concepts, such as paremia, a paremiological unit, but at the moment there is no generally accepted systematization of paremiological material in paremiology, its volume and boundaries have not been determined, and the very subject of paremiology remains unclear.

Paremiology (from the Greek the term "paroimia" means parable, proverb and λόγος logos, word, doctrine) is a subdivision of phraseology, a branch of philology devoted to the study and classification of proverbs, proverbs, anti-preferences, proverbs, sayings, vellerisms, mottos, slogans, aphorisms, riddles, omens and other sayings whose main purpose is a brief figurative verbal expression of traditional values and attitudes based on the life experience of a group, nation, etc. n.

Paremies are special units and signs of language, essential elements of human communication. These signs convey specific information, denote typical life and mental situations or relations between those or other objects.

The parables of all the peoples of the world convey the same typical situations and have similar logical content, differing only in the images (details, realities) with which the logical content is conveyed.

Despite the same ancient Greek root, the words "paremy" and "parimy" in Russian mean different concepts.

Paremiology is closely related to paremiography, a discipline concerned with the collection, storage and processing of materials for the research of paremiologists.

Comparative (comparative) paremiology deals with the study of paremy in different languages and cultures.

Prominent Russian paremiologists were Grigory Lvovich Permyakov (1919-1983) and Sergei Danilovich Mastepanov (1913-2002).

### LITERATURE REVIEW

As V.M. Mokienko correctly notes, the paremiological boom in linguistics, which phraseologists predicted 30 years ago, exceeded all expectations. The dynamization of modern society has caused the activation of national consciousness, and with it interest in such a small genre of folklore as proverbs and sayings. Liberation from censorship, freedom of speech, demand for advertising and open access of any "wit" to the Internet space and the media provided proverbs with such a powerful functioning that such passionaries of European paremiology as Erasmus of Rotterdam could not even dream of in the Renaissance or the formation of nations. , Jan Amos Komensky, Vuk Karadzic, F.L. Chelakovsky, V.I.Dal, M.Nomis, I.I.Nosovich and others. Could not dream, but it was they who laid the material foundation of paremiology as a folkloristic and ethnographic discipline, giving we, linguists, have the opportunity, several centuries later, to finally engage not only in the analysis of their conceptual basis, but also of their purely linguistic nature.

Interest in the study and systematization of figurative-prophetic sayings as a form of expressive means of the Russian language arose long before the term "paremiology" appeared. The most striking expressive means - proverbs and sayings earlier attracted the attention of scientists as genres of oral folklore. Their hand-written collections have been known since XVII century. The first printed collection "Collection of 4,291 Russian ancient proverbs" was published by a well-known professor of Moscow University A.A. Barsov.

The next extensive collection of them, "Russian Folk Proverbs and Proverbs", was compiled by I. M. Snegirev. This work on the collection and publication of proverbs and sayings is completed by the capital work of V. I. Dahl "Proverbs of the Russian People". S. V. Maksimov's collection "Winged words" («Крылатые слова») is broader in scope, as it also includes various folk sayings and expressions, which are not proverbs and proverbs. He explains the origin of individual words with figurative meaning (undernote, nonsense) (*подноготная, галиматья*), phraseological units (to pull a gimp, to gag a belt) (*тянуть канитель, заткнуть за пояс*), proverbs and sayings.

## RESEARCH METHODOLOGY

In the collections of M. I. Mikhelson "Walking and apt words" and "Russian Thought and Speech. Own and Strange. Experience of Russian Phraseology", and "Collection of figurative words and allegories" by S.V. Maximov, phraseology is treated broadly. It includes any means which are figurative designations of phenomena.

According to N.F. Alefirenko, the question of attributing paremy to the general phraseological fund of the language is quite controversial, since paremy combines features with the properties of sentences and free combinations. "The term "paremy" is understood by most modern researchers as aphorisms of folk origin, primarily proverbs and sayings" [1, p. 241]. Proverb is a unit, which is the object of study of linguistics, folklore, psychology and ethnography. S.I. Ozhegov in the "Dictionary of the Russian language" gives the following definition of proverb and proverb: "Proverb is a short folk saying with an educational meaning. "A proverb is an expression mainly figurative, not constituting, unlike a proverb, a complete sentence" [9, p. 520].

In linguistics, the question of determining the linguistic status of proverbs is still acute. Some researchers include them as part of phraseology, others, on the contrary, differentiate proverbs from phraseological expressions. Most phraseologists do not classify proverbs as phraseology on the basis that they do not enter into speech in connection with other linguistic units within sentences. The presence of an environment for a phraseological unit is exposed as an important feature. The problem of dividing proverbs and phraseological units is further complicated by the fact that to determine the linguistic status of proverbs the most important is to characterise the features of stable units. In addition to proverbs, there is such a type of stable turn as a proverb in the language. According to M. A. Rybnikova, a well-known researcher and collector of paremys, "proverbs are a poetic form of words: metaphor, comparison, epithet, definition", an element of an opinion, while "a proverb is a complete idea, a complete thought" [11, 16].

## ANALYSIS AND RESULTS

The next important circle of problems in paremiology arises in connection with the disclosure of such concepts as stability and idiomaticity, form and content, identity and difference of phraseology. There has long been a narrow and broad understanding of phraseology in science. In the broad sense, the object of study has been all reproducible word combinations or sentences, regardless of the nature and degree of semantic cohesion of the immediate constituents. "As the main, differential characteristic are put forward: untranslatability into other languages (L.A. Bulakhovsky, A.A. Reformatsky), imagery (A.I. Efimov, V.F. Rudov, Y.R. Gepner), reproducibility (N.M. Shanskiy, S.G. Gavrin, L.I. Rozeizon), combinability of lexemes and semems (M.M. Kopylenko). Kopylenko), intra-component connections (V.L. Arkhangelsky), idiomaticity (A.I. Smirnitky), completeness of nomination (O.S. Akhmanova), character of relation to reality (E.N. Tolikina), semantic completeness (I.S. Toportsev), lexical inseparability (E.A. Ivannikova)" [6, pp. 33-34].

L.A. Bulakhovsky includes in phraseology phrases, expressions, constant combinations, idioms, proverbs and sayings. "L.A. Bulakhovsky understands idiomatics as what V.V. Vinogradov calls phraseological conjunctions, unities and combinations, and by phraseology he means common quotation, proverbs and sayings" [10, p.193].

L.A. Bulakhovski writes, "The main linguistic criterion of phraseology of a verbal expression is traditionally put forward the criterion of non-translatability or impossibility of translation into other languages. Proverbs and sayings also require not translation in exact accordance with the content, but finding an expression close in meaning in the language to be translated" [3, pp. 33-34].

I.E. Anichkov considers proverbs and sayings along with idioms. "A proverb is an incomplete or sparse proverb, an incomplete or short sentence that has a less explicit character than a proverb, a conscious reference to the experience of previous generations. Proverbs range between idioms and proverbs. The Russian word "поговорка" has no exact equivalent in the classical and Western European languages. Proverbs can equally be considered together with proverbs and with idioms [2, p. 40]. A proverb is fundamentally different from a phraseological unit in being a sign of relations between concepts, while a phraseological unit is a sign of a concept" [4, p. 98]. From the point of view of M.M. Kopylenko, aphorisms and proverbs are not the phraseology of language, but one of its fruitful sources; winged words and proverbs are the phraseology of language (of different degrees of incorporation into its system) [8, p. 69-70]. In the Phraseological Dictionary of the Russian language, edited by A. I. Molotkov, proverbs and sayings are not included in phraseology, and therefore are not presented in the dictionary. The "Explanatory Dictionary", edited by D.N. Ushakov, understands the scope of phraseology more narrowly: phraseological combinations and phraseological unities. Proverbs, sayings, "winged words", compound terms are not included in the dictionary as phraseological units.

Until now, in folk speech, among writers and journalists and among native speakers who are inexperienced in the terminological nuances of paremiology, the terms proverb and proverb are used undifferentiated. Another thing is the use of the familiar words of a proverb and a saying as folklore, ethnographic and linguistic terms. In European paremiology, the need arose for a long time to strictly differentiate them. In the Russian and foreign philological and folkloristic traditions, these terms also gradually began to differ quite clearly. V. I. Dal expressed this distinction, which was already accepted in his time, clearly and lapidarily. A proverb, in his opinion, is a "short parable", a judgment, a sentence, a lesson, expressed in plain language and put into circulation, under the coinage of a nationality, "the proverb is" a devious expression, figurative speech, a simple allegory, a bluntness, a way of expression, but without a parable, without judgment, conclusion ... this is one first half of the proverb "[5, p.13-14].

The latter, therefore, includes such popular sayings as You cannot easily take a fish out of a pond; Do you like to ride, love to carry sledges; An affectionate calf sucks two uterus, and to the proverbs - to dump from a sore head to a healthy one, to rake in the heat with someone else's hands, that is, such units that many linguists now call phraseological units.

Of course, even now not all scientists and collectors of proverbs and sayings use these terms traditionally. One of the famous linguists and lexicographers V.P. Zhukov in his "Dictionary of Russian Proverbs and Sayings" [7, p.11] offers, in particular, a very original interpretation of them. By proverbs, he understands short folk sayings of a complete syntactic type, having both a direct and figurative (figurative) plan, by sayings - only those sayings that are taken literally. The former include sayings of the type: Whatever the child is amusing himself, as long as he does not cry, to the latter - Money is a matter of gain, or Spit is a girl's beauty. Some modern Russian paremiologists-linguists accept this unconventional distinction between proverbs and sayings, while most follow a long-accepted terminological tradition.

In our opinion, such a terminological innovation by V.P. Zhukov is unjustified, because the ugly proverbs he calls sayings retain all the main features of paremias with a complete syntactic structure. So, although in studies like Study - it will always come in handy; Labor feeds, but laziness spoils; Learning is better than wealth and the image is absent, their aphorism, rhythm and semantic capacity makes them proverbs, quite adequate figurative - like Learning, the root is bitter, but the fruit is sweet; Without labor you cannot take out a fish from a pond or Learning is light, and ignorance is darkness. This is how the European tradition interprets the distinction between proverbs and sayings. English terms. proverb and saying (idiom), fr. proverbe and dicton, it. Sprichwort and Redensart etc.

Paremiologists-linguists have already done a lot to determine the status of paremias, to differentiate them and identify functional potencies, to study their syntactic, lexical, stylistic and sociolinguistic parameters, genre specifics, etc.

The status of various types of paremias and their terminological and classification interpretation are constantly being discussed and will be discussed. It seems that here, too, any paremiological theory should be verified by the algebra of practice, that is, by compiling dictionaries. After all, theoretically, the broadest view of the definition of paremia is possible - from a figurative lexeme to a complete reproduced text. But lexicographic practice forced and is forcing us in one way or another to reduce the boundaries of the studied paremiological object, which should be reflected in the correct terminology.

### CONCLUSION/RECOMMENDATIONS

The analysis of scientific studies of proverbs as special linguistic units demonstrates different positions of scholars. We, following N.F. Alefirenko, consider aphorisms of folk origin, primarily proverbs and proverbs, to be paremy. Like other stable units of language, paremics are grouped into thematic fields according to various linguistic and extralinguistic factors and the formation of a paremiological picture of the world.

Each researcher has his own arguments both in favour of including paremics in the phraseological fund and the opposite. In Russian, the consideration of paremiology is not straightforward, due to the numerous and divergent opinions on their attribution to phraseology or their isolation from phraseology.

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