

The concept of parema and paremiology

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Abstract: This article discusses the meaning of the term parema and paremiology.

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Paremiology is derived from the Greek word "paromiya" meaning "word of wisdom", "proverb", "saying", "logy". Paremiology is used in two different senses.

1. A science that studies wise phrases, such as proverbs, sayings, aphorisms, which is passed from one generation to generation in a certain language as a concise and simple, short and meaningful logical generalization.

2. Wisdom expressions such as proverbs, parables, aphorisms, which exist in a certain language, are a series of paremas. They often resemble a poetic form, and uses a number of descriptive means, such as analogy, antithesis, anaphorah, alliteration, allegory, stinging remark. However, since paremas are composed of words and phrases that refer to a particular ideas, linguistics is also an object of study. Paremiology is the biology of these two aspects. Paremiology, which studies the origin, historical development, and property of paremas, is closely related to phraseology. Paremiology studies all the different expressions that exist in a language. In this respect they are mutually exclusive. The unit of the object of study, that is, the study of stable compounds consisting of several words, is a common aspect of paremiology and rheology. Paremas are the object of study of literature because they have been passed down from generation to generation only orally, and are the product of folklore, as most of them often resemble poetic forms and include analogies, antithesis, anaphorah, alliteration, and irony. At the same time, paremas are the object of study of linguistics, as they are made up of words and phrases. Scholars have found that each person has an understanding of about 800 proverbs, parables, or anecdotes in our language. but the richness of language paremiology includes tens of thousands of paremas.

In recent years, in the world, in Russian and Uzbek linguistics, as well as in linguodidactics great emphasis is placed on the creation of paremiological dictionaries.

Paremia is a phenomenon of stability, which means a whole content, semantic integrity. First of all, if we look at the history of parema and paremiology, according to O.B.Lisina, paremiology began in the twelfth century and began to be studied. The Greek word paroimiya means "wise word" and was used in the sense of its meaning in the festivals held in the churches at that time. Parema narrators were especially respectable people who went to rich homes and churches with a special invitation and spoke wisely during the festivities. That is why the book where the people's paremies collected is called "paremeynik". Paremeyniks were not used at home. V.I.Dal calls paremia "the word of the erudits" and mentions the presence of the erudits and intellectuals on the night of the parema. Paremas are mostly written in the spirit of exhortation. The word parema, used in churches in ancient times, has been used in linguistics since 1970 under the term "paremiology" [1.33]. G.I.Permyakova calls parema and paremiology the wisdom word of the peoples of the East and says that it came into being with folklore, a term that has the same meaning as didactics. Paremiology is the observation of the laws of universe, the conclusions drawn on the basis of life experience, the attitude of the people to society, the state of mind, ethnic and aesthetic learns wise words such as proverbs, parables, aphorisms, which combine their positive qualities, pass from generation to generation in a short form, appear in a concise and simple, concise and meaningful logical generalization. Language is an important means of communication between people, a weapon that conveys knowledge to

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others. Language is the mirror of national culture and the treasure that preserves it. It is the national cultural semantics of the language that reflects, collects and transmits from generation to generation the nature of the place where each people lives, the economic system of the people, the oral literature, art, literature, customs and traditions. National-cultural semantics is present in all layers of the language: in the lexicon, in the grammar, and even in the phonetics. But national-cultural semantics is very clear in the moving units of language. Such language units are words, rhymes, and paremas. Each language has its own words, rhetoric, and paremiology. The people are a powerful force that creates history and culture, material and spiritual values. Every people has gained great life experience over the centuries. inherits this experience to the next generation by means. Paremyas, that is, proverbs, proverbs, aphorisms, are such a priceless ritual. The proverbs are the wisdom of the people, the spirit of the nation. We are not mistaken if we say that this "pearl" of folklore arouse interest not only linguistics but the representatives of many other fields: social anthropologists, psychologists, philosophers and ets. The study of proverbs and folk art in general is of great importance today.

Naturally, the question arises: in all languages, do proverbs have different properties in the paremic system, or in different languages, in general, do proverbs have different features? In order to answer these questions, let us consider the properties of proverbs that distinguish them from other paremiological units. By proverb we mean a complete meaning phrase, created by the people on the basis of real experience, which has an instructive, educational meaning. Proverbs, along with other paremas, proverbs, parables, aphorisms, differ from them by their peculiarities. These are nationality, the antiquity of its origin, the metaphorical meaning of the word. As we have said before, the proverbs demonstrate the wisdom of our people, tested over the centuries. Proverbs is the experience of the people, its breath, sob, joy and gladness, sorrow and consolation. The proverbs are passed down from generation to generation by various means. They have been passed down from generation to generation as an important source of folk wisdom. It is the internal structure of the proverb that proves that the meaning of nationality cannot be destroyed. In this sense, proverbs differ from aphorisms. Aphorisms in Greek "aphorismos" means "Wise Words". Aphorisms do not argue about anything like proverbs, but affect the human mind stands out. Proverbs have been around for thousands of years. Humanity has emerged, it discusses universe, society, politics, nature, economics and medicine. These thoughts and ideas that gave rise to short stories and proverbs. Proverbs never cease to exist, regardless of their origin. The meaning derived from proverbs may not always be derived from the meaning of the words that make it up, but rather from its meaning. For example: in Uzbek "Асли қора оқармас, оқарсада бўзармас", that means "no matter how hard you try, bad will not become good." If we observe it in English and Russian, "Не в свои сани не садись", in English "Every dog has its day". The difference between them and the words of Wisdom is that the meaning of the proverb is twofold. Words of wisdom are used in the sense of truth, and proverbs are used in the sense of face and power. In conclusion, paremiya is the richest and most expressive example of the phraseological fold. because paremas are not just proverbs or sayings, but in a figurative sense, they reflect the culture of the people, the culture of nation. Thus, paremia is not only a product of language, but also a beautiful reflection of the cultural richness of the people and the whole nation.

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