

Paremiology as a Study of Phraseology and Connection with National Cultural Values

Rahimova Mohlaroyim Mahammadjon qizi

an ESL teacher of UzSWLU, 3rd English faculty
the Department of English integrated course

Abstract. In this article, parema is discussed as a part of phraseology. Parema is covered in this article as a component of phraseology. The study of parems, which includes phraseology research and categorization attempts, is known as paremiology. Parems include proverbs, sayings, rhymes, riddles, antiphraseology, words, velerisms, rubaiyat, aphorisms, maxims, riddles, signs, and other set expressions of linguistics. The goal of the parema is to describe the society's permanent way of life and to create a lively oral tradition of national traditions.

Keywords: parema, headlines, proverb, folklore, relationship, phraseology, jokes, custom, paleography sayings, structure, etiquette, principle, communication

Introduction. Paremiology is the study of parems (proverbs, sayings, rhymes, riddles, antiphraseology, words, velerisms, aphorisms, maxims, riddles, signs, and other set expressions of linguistics, including the area of research phraseology and attempts to classify them). Its task is to form a vibrant oral tradition of national traditions and describe the permanent life experience of the society. They enter our language in the form of images (details, realities), which give them a characteristic, logical meaning, and with this name, they pass from language to language.

Phraseology, and English phraseology in particular, is probably one of the most progressive areas of contemporary linguistics. Within four decades or so it has moved away from the fringes of linguistic interest to which it was long relegated due to the assumed unsystematic nature of its object of study to step into the spotlight together with corpus linguistics. [1]

Considering that which builds the identity of a nation, reference must necessarily be made to folklore as an essential part of its culture. On a more particular note, we speak of customs, traditions, riddles, jokes, proverbs, and so on. The proverb stands out as a time-tested, impersonal expression, carrying the authority and wisdom of time, in the form of short sentences or phrases. They express the result of experience, containing a piece of advice or a lesson, concisely and suggestively. As most of them are transmitted orally, they have a very traditional character. They discuss moral issues, and bits of wisdom applicable to various life situations. Aside from structure and meaning, cultural historians, folklorists, and paremiologists have also studied the origin and history of proverbs. They have discovered not only when certain proverbs first appeared, but also what they meant in different historical periods because proverbs reflect the attitudes or worldview of various social classes at different periods. Another aspect that scholars are interested in deals with proverbs that belong to a particular group or that can be grouped under a theme (for instance: gender issues). All in all, what is important for people today is that a proverb is recognized and understood so that it can be said it has accomplished its purpose in conversation. Whenever one thinks of proverbs, one almost always thinks back to tradition and folklore, to folk tales, stories, jokes, etc. More often than not, this is because today we tend to believe that proverbs are no longer used in everyday conversation and that the only place where they can still be found is in literature. Headlines make use of proverbs or

proverbial phrases and even when they do not, their structure is still very much influenced by proverbs. The purpose is to attract attention and trigger emotional responses. Even in the absence of an actual proverb, these utterances retain (part of) the evaluative force of a proverb, even if they invert or make humorous use of its content. One of the many functions of proverbs is the capacity to recognize individuals as being part of the same group. Relationships between people develop on account of inside jokes, clichés, allusions, quotes, etc, and – why not? – Proverbs. Norrick provides an example to describe this type of situation: ‘A speaker can signal his membership to in and identification with the local village community by drawing on its stock of (dialect) proverbs’.[2] Having no intention of reproducing here one of the numerous definitions of the proverb, I have considered it necessary to start from some of their essential characteristics: the proverb identifies with a concise linguistic pattern, with stable syntactic structure, easily inventoried, and polysemantic lexis, highly metaphorical, which express the wisdom of ancestral life experiences. The complete understanding of a proverb can only be achieved through interdisciplinary analysis, which includes elements of various disciplines: folklore, anthropology, psychology, linguistics, sociology, logic, and history. Proverbs represent an extremely diverse and sophisticated cultural material, which raises many problems of classification. In Romanian paleography, the method of thematic classification was initiated by I.A. Zanne, who established a system of eight categories, divided into subordinate groups which reduced the degree of generalization. For instance, the category of physical nature is further subdivided into groups such as year, seasons, days, holidays, time, metals, rocks, plants, etc. Such classifications are useful, but, since they are formed of keywords, they do not comprise the connotative value of some of the terms contained within the proverb and, consequently, they demonstrate the impossibility of obtaining a title-word of general value. As such, we can observe some legitimate questions which can appear.

Paremiology is involved with three crucial focuses: sorting variety, order of materials, and their gathering. To know the centrality of the maxims and idioms in completely different tongues, their work isn't adequate to clarify their interpretation. For this reason, language pro analysts have made a lot of investigations and have broadly seen the significance of proverbs. One such etymologist, B. Gimblet, contends that the practical methodology within the examination of proverbs is crucial. To get the total significance of idioms and proverbs, it is vital to have a specific setting and highlight the centrality of the proverb's utilization. This reasonable present-day technique in Etymology has served to get it the capacity of platitudes. Usually, the significance of the setting does not cruel a comparable importance. The Estonian etymologist, A. Krikman [3], acknowledges that the language, the task, the down-to-earth circumstance utilized, and the picked dialect are key variables in choosing the meaning of proverbs.

Paremiologists have also had recourse to the syntactic notion of the sentence. Taylor determines that proverbs must be complete (if elliptical) sentences, and goes on to insist that they be grammatical sentences. Such scholars as Abrahams, Holbek, and Mieder also accept (complete) sentence status as a basic property of the proverb; see also Mieder's summary definition as a “short sentence of wisdom.” Unfortunately, the syntactic notion of the sentence suffers from some of the same problems as the statement or the proposition as a definitional criterion for the proverb: it ignores the fundamentally conversational nature of the proverb; it is untestable due to its appeal to some operationalized notion of deep structure; it is not coextensive with the proverb, but provides only a lower boundary on its form at best. And the notion of the sentence brings in problems of its own.

Semantic features of individual proverbs are interesting in themselves and they may suggest an approach to proverbiality. Furthermore, standard semantic features of proverbs can serve as a model of basic types of meaning relations which should be familiar to all members of a culture. The assumption that standard proverb meanings will be accessible to normal adult members of the language community provides the foundation for the use of proverbs in tests of understanding by

psycholinguists and psychologists.

Proverbs and sayings are got to be understood as a social paradigm. Many proverbs have significance, so we ought to know almost the language culture to comprehend these refinements. Usually an outline of this; is "Art is long, life is short", this saying delineates a specific circumstance. It is utilized fair when it is utilized from a compact viewpoint, which means "The educated live a thousand years, the uneducated once". These two sayings are moreover legitimate in Uzbek sayings. It is attainable to utilize this saying in its suggestions and as distant as compactness. The substance of the given proverbs can likewise be summarized as distant as noteworthiness, and the specific significance of adages is significant. As able to get from this, very conceivably the most highlights of Paremiology are the data on the dialect and culture of that dialect, since we make botches in understanding the saying by assessing our possess contemplations.

"A leopard cannot change its spots" -this English proverb implies that it isn't conceivable for an awful or obnoxious individual to become good or charming. In Uzbek dialect has the adage of this meaning, as well. But it is said a different way: "Bukrini go'r tuzatadi"-this saying moreover implies that it is impossible to alter one's propensities. From these two proverbs able to know that proverbs and platitudes are generally said agreeing to lingos, put, and social propensities, and most of them are caught on taking into thought these parameters. To understand, each country's sayings and idioms one should be mindful of its culture and territorial dialects.

Conclusion. In conclusion, most of the paremiological units are that it is a similarly common utilization. But for obsolescences, proverbs have no narrow meaning or extraordinary vocabulary words. There are all-inclusive generalities within the lexis of the paremiological units, as the implications of the words in numerous nations' proverbs are rehashed. The similitude of paremiological units of non-relative dialects is considered not hereditary but typological.

Proverbs have been considered from folkloristic, etymological, and lexicographic points of view with shifting strategies and objectives, resulting in differing wordings, some of the time covering, now and then complementary. Different endeavors to characterize the adage and proverbiality have met with varying degrees of victory, but there's reasonably common agreement about the essential groups of sayings and their notable features.

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