

## SOME FEATURES OF STRUCTURAL PAREMIOLOGY AS AN OBJECT OF LANGUAGE THEORY AND COMPARATIVE LINGUISTICS

Safronov Elbek Olegovich

Head of the Center for Russian Language and Culture of the Urgench State University, Head of the Scientific and Theoretical, Applicant for the Academic title

Doctor of Philosophy PhD in Philological Sciences

Department of Russian Language and Literature

Faculty of Philology and Art Republic of Uzbekistan

elbek.safronov@yandex.ru

### ABSTRACT

This article is devoted to structural paremiology as an object of language theory and comparative linguistics. In our work we quote the message of the President of the Republic of Uzbekistan Mirziyoyev Shavkat Miromonovich: "One of the main priorities of the realization of the ideology of national independence is the formation of spiritually rich and morally whole, harmoniously developed personality with independent outlook and independent thinking, based on the invaluable heritage of our ancestors and inclusive values". Memories of long ago events and outstanding historical personalities are also considered.

The materials of the dissertation research for the degree of Doctor of Philosophy (PhD) in philological sciences Safronov Elbek Olegovich are used.

**Keywords:** Independent worldview; identical statements; statement classifications; ethnographic realities; syntactic and communicative type; syntagmatic-paradigmatic; logical-semiotic paradigms; ornamental function.

**Supervisor:** Professor, Doctor of Philology, Uzbek State University of World Languages Djusupov Makhambet.

**"One of the main priorities for the implementation of the ideology of national independence is the formation of a spiritually rich and morally integral, harmoniously developed personality with an independent worldview and independent thinking, based on the invaluable heritage of our ancestors and universal human values" Mirziyoyev Sh.M.**

Anyone who has ever dealt with collections of proverbs and sayings knows how difficult it is to find a suitable phrase in them, or at least to establish that they do not exist. In the current practice, publishing the same proverb in different collections falls into completely different sections. In addition, in the same collection, similar and simply identical statements are contained in different sections. This applies even to such a typical publication as the collection of V. I. Dahl "Epistles of the Russian People". For their part, compilers and editors of collections experience the greatest difficulties in placing material from proverbs and their rubrics. All this happens in the absence of a single and satisfactory classification of statements. There are many proverbs and sayings. According to M. Shakhnovich, by the middle of the thirty of our century, there were more than three hundred thousand in Russian folk speech alone. It is not surprising that they demonstrate an exceptional variety of all and any forms.

Proverbs and sayings differ in the number of words, grammatical completeness of the statement, morphological types of expressions, constructive types of sentences, syntactic and communicative type, and the nature of "actual division".

Almost every preface to a national collection of proverbs and sayings states that the phrases collected in it clearly reflect the daily life, morals, customs and other specific features of their people. True, words and sayings, as in any other genre of folklore, reflect everything that the people have lived and encountered over the centuries. Here is a complete set of ethnographic realities, from tools to clothing and a comprehensive description of the geographical environment with its landscapes, climate, wildlife and vegetation; Here are memories of ancient events and outstanding historical figures. An echo of ancient religious views and a detailed depiction of modern society. Indeed, among peoples of close kinship, there are more proverbs that have a literal resemblance than among peoples of different language families; and among neighboring peoples connected by centuries-old contacts, there are more literally coinciding sayings than among those who have not had direct contact with them. And, of course, peoples with equal class-differentiated societies will have more such statements (at least according to the saying about rich and poor) than any of these peoples and some backward tribe that does not know wealth inequality.

Among the various types of linguistic clichés, i.e. stable verbal formations, a prominent place is occupied by the so-called proverbs or folk sayings. Expressed in sentences (for example, proverbs, sayings, signs). Also, short sentence chains representing an elementary scene or the simplest dialogue (for example, fairy tales, "one-time" jokes, riddles).

Comparing words, phraseology, and parables according to essential linguistic features, it is not difficult to see that they are all largely isomorphic to each other. Both the first, second, and third are clichés and are used as signs. Both words, phraseological expressions and paroemias, may or may not have a motive for their common meaning, let's assume that this motivation can be both direct and figurative. Words, phraseological turns and paroemias can equally have homonyms, synonyms and antonyms. All types of these clichés have functional similarities and can act in speech in an identical or similar role. Finally, all three of our types of clichés, i.e. words, phraseological turns of phrase and paroemias, are included in the system of syntagmatic-paradigmatic relations of language. They can not only occupy a particular place in a linear speech series, but also have a certain paradigm. For paremias, in particular, in addition to changes in time, persons and numbers, characteristic of most unclosed clichés, there are characteristic logical-semiotic paradigms (systems of logical transformation) and paradigmatic realities.

We have not listed here all the features, close folk sayings with words and phraseological turns, but we have also named more than enough to attribute paroemias to the phenomena of language.

But on the other hand, full-fledged paremias should belong to folklore. Like all folklore texts, legends, fairy tales, and unlike words and phraseological expressions, even the smallest and simplest ones (for example, riddles and sayings). Not to mention more complicated ones (for example, fables and puzzles), which are texts, i.e. word formations that have a self-sufficient meaning and can be used independently. But if paremias are units of language, what is their place in the language system? Answering this question, linguists-lexicologists refer paremias

– at least proverbs, sayings, omens, economic and legal sayings, curses, wishes and some others – to the phraseological level of the language. However, due to the essential differences between words and phraseological expressions, on the one hand, and paremias, on the other (the former act as signs of things or concepts, and the latter as signs of situations or relations between things).

There are seven main pragmatic functions of paremias or seven main practical purposes for which paremias are used.

**The first function is modeling.** It is inherent in all paremiological types of clichés without exception, but it is most clearly expressed (and is the leading one) in proverbs, velerisms, fables and one-stage anecdotes. Its essence is that the paremia possessing it provides a verbal (or mental) model (scheme) of a particular life (or logical) situation. Only not directly, but indirectly – through the text from which they are taken, to which they resemble and in which the corresponding model is presented. In other words, even those proverbial clichés that lack a motivation for their general meaning also have a modeling function.

**The second function is instructive.** This function can also be found in a variety of paremias, but it is best manifested (and dominates) in the so-called "business" clichés, as well as in riddles, tasks, puzzles, and tongue twisters. True, each of these types of paremia teaches something of its own and in its own way: some introduce the picture of the world, others the rules of behavior, others the rules of thinking, the fourth the correct articulation of the sounds of the native language, etc. But all of them have one common property — to serve as a means learning some necessary things.

**The third function is prognostic.** It is also inherent in various types of paremias, but it is most clearly manifested (and dominates) in signs (natural omens), beliefs (superstitious omens), "prophetic" dreams and divinatory sayings. Its main essence is in predicting the future.

**The fourth function is magical.** Like the three previous ones, this function can be performed by utterances of various structural types, but it is best expressed (and dominant) in words of various nature: spells, curses, wishes, toasts, oaths and some threats. The main essence of the magical function is to evoke the desired actions with words, to impose one's will on nature or other people.

**The fifth function is negative-communicative.** Like all other functions, it is also inherent in different types of paremias, but it is most vividly (and necessarily) revealed in the so-called empty sayings, boring tales, humorous answers and additions. The meaning of proverbs that have this function is to say something without saying anything.

**The sixth function is entertaining.** It can be characteristic of all types of paroemias, but it is the main and most vivid only in anecdotes and the so-called Armenian (or humorous) riddles and "shopping". As the name of the function indicates, it is used to entertain listeners.

And, finally, **the seventh function is ornamental.** According to many paremiologists, this is the main function of all types of folk proverbs. Its essence is to "decorate speech". According to our observations, various paremias can indeed have an ornamental function, but it is not dominant or irreplaceable in any of the types.

As can be seen from our brief description of the pragmatic textual functions of paremias, each of them can be characteristic of all paremiological types, but only for some of them it is leading



(leading or dominant) and mandatory. On the other hand, all types of paremias can have all the listed textual functions, but only one of them turns out to be obligatory and dominant.

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