

APHORISM AS A PAREMIOLOGICAL UNIT

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Abstract

This article deal with study aphorisms as paremiological units. The issue of aphorisms in linguistics has been discussed.

Keywords: aphorism, philosophy, paremiography, paremias, paremiological unit.

Introduction

An aphorism (from Greek ἀφορισμός: aphorismos, denoting 'delimitation', 'distinction', and 'definition') is a concise, terse, laconic, or memorable expression of a general truth or principle. Aphorisms are often handed down by tradition from generation to generation.

The concept is generally distinct from those of an adage, brocard, chiasmus, epigram, maxim (legal or philosophical), principle, proverb, and saying; although some of these concepts may be construed as types of aphorism.

Often, aphorisms are distinguished from other short sayings by the need for interpretation to make sense of them. In A Theory of the Aphorism, Andrew Hui defined an aphorism as "a short saying that requires interpretation."

The word was first used in the Aphorisms of Hippocrates, a long series of propositions concerning the symptoms and diagnosis of disease and the art of healing and medicine. The often cited first sentence of this work is: "Ὁ βίος βραχύς, δὲ τέχνη μακρή" - "life is short, art is long", usually reversed in order (see *Ars longa, vita brevis*).

This aphorism was later applied or adapted to physical science and then morphed into multifarious aphorisms of philosophy, morality, and literature. Currently an aphorism is generally understood to be a concise and eloquent statement of truth.

Aphorisms are distinct from axioms: aphorisms generally originate from experience and custom, whereas axioms are self-evident truths and therefore require no additional proof. Aphorisms have been especially used in subjects to which no methodical or scientific treatment was originally applied, such as agriculture, medicine, jurisprudence and politics.

Aphoristic collections, sometimes known as wisdom literature, have a prominent place in the canons of several ancient societies, such as the Sutra literature of India, the Biblical Ecclesiastes, Islamic hadiths, the golden verses of Pythagoras, Hesiod's Works and Days, the Delphic maxims, and Epictetus' Handbook. Aphoristic collections also make up an important part of the work of some modern authors. A 1559 oil-on-oak-panel painting, Netherlandish Proverbs (also called The Blue Cloak or The Topsy Turvy World) by Pieter Bruegel the Elder,

artfully depicts a land populated with literal renditions of Flemish aphorisms (proverbs) of the day.

The first noted published collection of aphorisms is *Adagia* by Erasmus. Other important early aphorists were Baltasar Gracián, François de La Rochefoucauld and Blaise Pascal.

Two influential collections of aphorisms published in the twentieth century were *The Uncombed Thoughts* by Stanisław Jerzy Lec (in Polish), and *Itch of Wisdom* by Mikhail Turovsky (in Russian and English). Professor of Humanities Andrew Hui, author of *A Theory of the Aphorism* offered the following definition of an aphorism: "a short saying that requires interpretation." Hui showed that some of the earliest philosophical texts from traditions around the world used an aphoristic style. Some of the earliest texts in the western philosophical canon feature short statements requiring interpretation, as seen in the Pre-Socratics like Heraclitus and Parmenides. In early Hindu literature, the Vedas were composed of many aphorisms. Likewise, in early Chinese philosophy, Taoist texts like the *Tao Te Ching* and the Confucian *Analects* relied on an aphoristic style. Francis Bacon, Blaise Pascal, Desiderius Erasmus, and Friedrich Nietzsche rank among some of the most notable philosophers who employed them in the modern era.

Andrew Hui argued that aphorisms played an important role in the history of philosophy, influencing the favored mediums of philosophical traditions. He argued for example, that the Platonic Dialogues served as a response to the difficult to interpret fragments and phrases which Pre-Socratic philosophers were famous for. Hui proposes that aphorisms often arrive before, after, or in response to more systematic argumentative philosophy. For example, aphorisms may come before a systematic philosophy, because the systematic philosophy consists of the attempt to interpret and explain the aphorisms, as he argues is the case with Confucianism. Alternately, aphorisms may be written against systematic philosophy, as a form of challenge or irreverence, as seen in Nietzsche's work. Lastly, aphorisms may come after or following systematic philosophy, as was the case with Francis Bacon, who sought to bring an end to old ways of thinking.

The human race became a human being, its hands came to work, and its tongue came to speak, and it began to deal with each other, so that it learns the courage to live in this strange world, which is full of secrets, and until this day this lesson is not over. They said that when the greatest sages devote their lives to science, travel the world, read books all over the world, and die, I am leaving life knowing nothing. It's not surprising that he fully understands the science of life, not only one person's life, but people's life is not enough.

People build roads, bridges, and caravans. They do this so that those who come after them will have faith and knowledge and travel well between countries. The wisdom of the ancestors is that road, bridge and caravansary. Wise words and proverbs are the sound of the ages for us, an eternal call that evokes a sense of harmony with the distant past, a bridge between times.. Wise words and proverbs are the lines of the hearts of unknown poets, the long-distance talents of the people, and the blade of justice that pierces the chest of oppression, enmity, and injustice.

Wise words and proverbs are decrees that no king has announced, laws that no president has sealed, and constitutions that no state has signed. As long as this is the case, it is a task of great

scientific and cultural importance for us to collect these wise sayings among the people, to preserve and polish them for the next generation and leave a legacy for the next generation.

Therefore, in our research, we decided to study the lexemes of education and science by connecting them with wise words.

In every language, there are proverbs and sayings that are a masterpiece of folk wisdom, a source of advice and are passed down from generation to generation. In science, they are called paremiological units (paremias, paremas).

As an object of research, they have long attracted experts, because these words of wisdom encourage each of us to always have such qualities as kindness, decency, hardworking, honest, fair, correct words, harmonious, patriotic and patriotism. As a result of the scientific study of paremias (paremas), it is possible to find answers to many important questions related to the life of people and society.

Paremias exist in all languages of the world, in particular, Indo-European, Turkish, Ugric-Finnish, Tungus-Manchurian, Eskimo-Aleut, Nakh-Dagestan, Sino-Tibetan, Austro-Asiatic, Malay-Polynesian, Dravidian, Papuan, Afro-Asiatic, Semitic-Hamitic, Arabic, Persian and other languages are characterized by their richness and uniqueness.

According to scholars, paremiology is a branch of literature and linguistics, that is, it is a field of study of philologists. "Paremiology" is a branch of philology that studies (paremias, paremas) and determines their classification. There is also a separate science of "paremiography" that aims to collect, preserve and process paremiological materials".

The linguist scientist N. Ulukov in his textbook "Theory of Linguistics" stated: "paremiology is one of the departments of linguistics, which studies stable combinations in the language, proverbs, proverbs and aphorisms".

In the 90s of the 20th century, B. Sarimsakov shows that aphorisms, such as proverbs, riddles, winged words and expressions, belong to the fourth literary type. This literary type is called parema.

The collection and research of paremiological units continues from the time of Mahmud Kashgari ("Devoni lug'otit turk") and Gulkhani ("Zarbulmasal") to the present day.

According to the "Explanatory Dictionary of the Uzbek Language", the terms "parema" and "paremia" are synonymous lexemes used in the meanings of proverbs, sayings, and aphorisms.

G.G. Matveeva and M.A. Seryogina define three types of properties of paremias. According to scientists, they allow one or another idea to be included in the concept of "paremia". They are as follows: syntactic (structure (structure) sign (complete and incomplete sentence) and form (fluency and rhythm); semantic (stability in the language, recovery in speech, full or partial metaphorical, semantically ambiguous); pragmatic (generality (among people being used), didacticity, belonging to the unit of conscious choice, situational and pragmatic ambiguity are distinguished as characteristic features of paremias. The authors consider that it is not appropriate to include aphorisms, short words and phrases, riddles, proverbs, interesting stories, judgments, folk poetic jokes, pustobaykas (pribautkas) among paremias "not characterized by some signs characteristic of paremias".

G.L. Permyakov. Parmes are divided into the following types:

1. Phrasal paremias (sentence paremias). They are divided into closed and non-closed. Proverbs, aphorisms, some superstitious signs, legends and other paremies refer to closed ones. Paremies that are not closed include matal, proverbs, cursing, wishes, etc.

2. Intermediate paremias. This layer is made up of well-rhymes and folk wisdom similar to them.

3. Paremias above the phrase. They form two classes: monologue stories and folk wisdom in dialogue form. Monologue stories include: pobasenki (funny stories), one-of-a-kind anecdotes, and similar proverbs. Proverbs in the form of a dialogue - a riddle, a parable, a puzzle, "shopping" and others.

T.A. Shiryaeva and others include such units as proverbs, anti-proverbs, proverbial phrases, matal, superstitious signs (primeta), aphorisms, mottos (slogans), riddles, maxims, wellerisms. Analyzing the different opinions of researchers on the types of paremas, Ye. Osheva notes: "Currently, scientists include much more units in paremas than before. For example, in addition to proverbs and proverbs, collections of proverbs include prislove, quick saying, pribautki, riddle, narrative, superstitions, agricultural superstitions, and sometimes all dream interpretations".

The composition of proverbial genres is also expanding: they include not only proverbs and proverbs, but also proverbial similes, proverbial exaggerations, proverbial questions, double formulas and wellerisms; not only the proverbs and proverbs of the Russian people, but also the following sharp expressions: rumors, prislove, preludes to fairy tales, riddles, superstitious signs (primetas), jokes (draznilki) and counts (shchitalki), that is, all the talk of the people "proverb, matal, riddle, prislove, pribautka, pobasenki (interesting story), povere (narrative), wishes and some other types".

The feature of recovery unites various linguistic units - linguistic aphorisms (proverbs, proverbs, catchphrases, etc.) into the class of peremias, and phraseological expressions based on recovery can also be included in paremiology".

P.U.Bakirov "Номинацентрические пословицы в разносистемных языках" (на материале русского, узбекского и казахского языков) In his doctoral dissertation, the main principles and methods of comparative paremiology were developed, he established the status of a proverb as a special type of paremiological unit, determined the place of a proverb among other paremies, and recognized proverbial aphorisms as a paremiological unit.

O.P. Uralova's dissertation entitled "Semantics and structure of proverbs with the head lexeme "family" in English and Uzbek languages" refers to the linguistic and cultural status of paremia, proverb, matal, phraseological units, and as a result of comparing proverbs, matal and phraseological units in English and Uzbek languages, their structural, lexical-grammatical similarities and differences are revealed, and wise words are included in the system of paremas.

Z.R.Narmuratov's dissertation entitled "Linguo-cultural study of paremiological units related to the concepts of "education" and "science" in English and Uzbek languages" by studying paremiological units with the concepts of education and science in English and Uzbek languages, their linguistic and cultural similarities and common aspects were researched. At the same time, proverbs, proverbs, and aphorisms are emphasized as examples.

As can be seen from the studies reviewed above, the inclusion of aphorisms as a paremiological unit remains controversial. Approving the opinions of linguists and scientists who considered wise words as a paremiological unit above, aphorism is a paremiological unit that encourages people to form moral, spiritual, and values-like feelings such as being faithful, honest, consequential, loyal to the motherland, their people.

Problems of paremiology were studied by linguists as much as possible. However, there are no works on the study of paremas in connection with educational lexemes. Therefore, in our research, we focused on the analysis of educational aphorisms.

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