

PAREMIA IS A REPOSITORY OF FOLK WISDOM

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ABSTRACT:

This article is devoted to the description of paremias as an exponent of folk wisdom and carriers of national color. Paremias are special units of language, interesting as a means of understanding the national character of a people. They are understandable and accessible to different nations, as they are based on typical life situations, reflect the logical thinking of the people.

Keywords: Paremias, proverb, saying, national character, folk art, moral law, knowledge and behavior.

Аннотация:

Данная статья посвящена описанию паремий как выразителя народной мудрости и носителей национального колорита. Паремии являются особыми единицами языка, интересны как средство познания национального характера народа. Они понятны и доступны разным нациям, так как основываются на типичных жизненных ситуациях, отражают логическое мышление народа.

Ключевые слова: Паремии, пословица, поговорка, национальный характер, народное творчество, нравственный закон, познание и поведение.

INTRODUCTION:

There are many different proverbs that cover completely different topics. But each of the proverbs carries a special semantic load, with the help of which all the thoughts that are given for reflection. This is an important value component of folklore.

According to F.I. Buslaev, paremias are special worlds, "they contain both a moral law and common sense, expressed in a short saying, bequeathed by ancestors, and guidance to descendants."

The pariahs of all the peoples of the world convey the same typical situations, have a similar logical content, differing only in the images with the help of which the logical content is conveyed.

They are interesting as a means of understanding the national character of a people, penetrating into the system of its values, and a repository of various cultural information.

Paremia combines proverbs and sayings that are closely related to each other, and are a work of folk art. Proverbs and sayings are clots of folk wisdom, they express the truth, tested by the centuries-old history of the people, the experience of many generations. They express joy and sorrow, anger and sadness, love and hate, irony and humor. They generalize various phenomena of the reality around us, help to understand the history of each nation. The proverbs contain both the originality of the national color and the entire depth of the culture

of the people, since each culture has its own characteristics. For example, - Ear - two, and tongue - one; Listen twice, say once. - Uzbek proverb. - Ask not the one who has lived a lot, but the one who has seen a lot. - Kazakh proverb. - A good man at fifteen does not refer to youth, at a hundred years old he does not complain about old age. - Kyrgyz proverb. To answer good with good is the work of everyone, and to evil with good is the work of the brave. - Turkmen proverb. - A proverb is a flower; a proverb is a berry. - Russian proverb.

Each proverb and sayings based on worldly wisdom are based on the peculiarities of the national mentality, character and behavior.

They represent one of the most curious genres of folklore and in a special way express the thoughts, feelings, wisdom and experience of the people. The images preserved by the internal form of proverbs make it possible to expand and deepen the understanding of culturally significant meanings. Examples, - A lonely tree of the wind is afraid, a lonely person is afraid of people. The clever's treasure is in his knowledge, the fool's treasure is in wealth. The horse's strength is learned in a distant way, the human heart in the course of time.

A good one will not utter a bad word, a bad one will not utter a good word. When surrounded by elders, a baby will become a scientist; surrounded by babies, an old man will become a baby.

The most ancient wisdom of the people fits perfectly into modernity, it reflects the popular philosophy, national and universal historical experience, which has been established over the centuries.

Although each nation has its own special proverbs and sayings, and nevertheless, other people necessarily have similar ones in meaning. This is also explained by the commonality of historical experience and ideology at the same stages of social

development. For example, - Each mountain has its own slope, each person has his own disposition. You can't build a bridge from words - You need logs. What does not fit into your heart - Into someone else's and even more so will not fit. Sweet words from the mouth of a bad person promise bitter reality. Patience kills the powerless and makes the strong great.

Proverbs and sayings vividly and truthfully describe the image of the people, their aspirations and hopes. This folklore amazes with the subtlety of artistic decoration. Using the example of proverbs and sayings, one can trace which topics, aspects of life worried people in different eras, how national types of thought differed. If for some a short form of thought was part of upbringing or culture, for others it was only a final formula that most successfully expresses an attitude towards a particular life phenomenon. For example, - The walking steppe will cross (Finnish). - Analogy: The road will be mastered by the walking one. There is no man without flaws (Turkish). - Analogy: A horse has four legs, and even that one stumbles. Whoever carries water breaks the jug (Turkish). - Analogy: He is not mistaken who does nothing. And kings are wrong (Vietnamese). - Analogy: For every sage, simplicity is enough. Everywhere there is bread with a crust (Lithuanian). - Analogy: There is no rose without thorns.

The water in the new jug is cold (Persian). - Analogy: New broom sweeps clean. Proverbs and sayings became winged, i.e. began to pass from mouth to mouth, because there is something so strong instructive in them that allows many to recognize it as their own.

Proverbs and sayings were created by the people, and the power of a proverb lies in the power of the opinion of the masses. Created over the centuries, passing from generation to generation, proverbs and sayings supported the foundations of people's life, strengthened the moral and spiritual image of the people.

They express the thoughts that the people came to in the process of their social practice. What is not in the experience of the people, that cannot be in proverbs. For example, - Sources of well-being are hard work and calmness. Better to have an intelligent enemy than to be friends with a fool.

A person becomes strong and courageous when his cause is fair.

Whoever does not know the little, does not know the great. The happy one easily teaches the unfortunate one. It is better to live in poverty, but honestly, than in wealth, but in fear. The dignity and charm of proverbs and sayings lies in the fact that they are easily assimilated by human memory, as well as in their euphony. Proverbs and sayings entered speech and are closely related to it.

Only in speech does an unusually capacious proverb acquire its specific meaning and its specific application. We often, even without noticing it, in everyday life use proverbs and sayings, as the presence of proverbs and sayings in it testifies to the richness of speech. They have become firmly established in the life of a modern person. And even if they have lost their original meaning, and even if words have acquired new meanings, it is precisely proverbs and sayings that will always find a place in

people's lives. Thus, proverbs and sayings are the main varieties of paremias - popular aphorisms. They are diverse, and are, as it were, outside the time space and they will always remain relevant, always in place.

The study of folk proverbs and sayings allows you to deeply understand the national characteristics of each people, and this contributes to the formation of a sense of respect for their own or another culture.

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