THE ROLE OF PAREMIOLOGICAL UNITS IN LINGUOCULTURAL STUDIES

Abdiev Sokhibsher Ashurovich
Samarkand State Institute of Foreign Languages
DOI:https://doi.org/10.5281/zenodo.23021031

Annotatsiya: Maqolada paremiologik birliklarning lingvomadaniyatshunoslikdagi o'rni nazariy va qiyosiy jihatdan yoritiladi. Maqol, matal va turg'un xalqona hikmatlarning milliy dunyoqarash, qadriyatlar tizimi, tarixiy xotira, axloqiy me'yorlar va kommunikativ stereotiplarni saqlovchi birlik sifatidagi vazifalari tahlil qilinadi. Ingliz va o'zbek materiallari asosida paremiyalarning madaniy konseptlarni verbal shaklda modellashtirishi ko'rsatiladi.

Kalit so'zlar: paremiologik birlik, lingvomadaniyatshunoslik, maqol, milliy dunyoqarash, konsept, madaniy qadriyat

Аннотация: В статье рассматривается роль паремиологических единиц в лингвокультурологии. Пословицы и другие устойчивые народные изречения анализируются как носители коллективной памяти, ценностей, моральных норм, культурных концептов и коммуникативных стереотипов. На материале английского и узбекского языков показано, что паремии функционируют как компактные модели национальной картины мира.

Ключевые слова: паремиологическая единица, лингвокультурология, пословица, картина мира, концепт, культурная ценность

Abstract: This article discusses the place of paremiological units in linguocultural studies. Proverbs and related conventional folk sayings are treated as carriers of collective memory, value systems, moral norms, cultural concepts and communicative stereotypes. Drawing on English and Uzbek materials, the paper shows that paremias function as compressed verbal models of a national worldview. Their analysis makes it possible to reconstruct culturally salient notions of work, family, honour, knowledge, caution, hospitality and interpersonal conduct.

Keywords: paremiological unit, linguoculture, proverb, worldview, cultural concept, value, collective memory

Linguocultural studies investigate the interaction between language and culture, especially the ways in which linguistic forms encode culturally significant knowledge. Paremiological units occupy a central position in this field because they are conventional, reproducible and socially recognizable formulations of collective experience. A proverb does not merely describe reality; it interprets reality through a culturally sanctioned judgement. For this reason, proverbs are particularly rich evidence for reconstructing values, stereotypes, ethical expectations and conceptual models [2; 3].

A proverb can be approached as a miniature cultural text. Its brevity does not reduce its informational density. On the contrary, the conventional formula often presupposes historical experience, metaphorical knowledge and evaluative norms that members of the culture can activate without explanation. English "Where there is a will, there is a way" encodes a positive evaluation of

Mualliflik huquqi egasi tomonidan ushbu material Creative Commons Attribution 4.0 (CC BY 4.0) litsenziyasi asosida tarqatiladi.

determination. Uzbek "Mehnatning tagi rohat" associates labour with eventual well-being. Both are didactic, but each belongs to a broader cultural repertoire of attitudes to effort and success.

Paremias preserve collective memory because they are transmitted across generations in relatively stable form. Even when the social conditions in which a proverb originated have changed, the formula may remain available as a cultural resource. Traditional occupations, family relations, agriculture, hospitality, trade and social hierarchy survive linguistically in proverbial imagery. Thus, paremiology allows the researcher to observe historical layers of cultural consciousness that ordinary contemporary vocabulary may no longer display so clearly.

Linguocultural analysis often focuses on concepts that structure a community's value system. Proverbs are especially useful because they present such concepts in evaluative relations. English proverb traditions repeatedly articulate prudence, self-reliance, time, work and experience; Uzbek proverb traditions prominently represent mehnat (labour), oila (family), ota-ona (parents), mehmon (guest), or-nomus (honour) and birlik (unity). This does not mean that the values are exclusive to one culture. Rather, frequency, imagery and evaluative framing can reveal different degrees of cultural salience.

A proverb frequently functions as an indirect social norm. It may advise, warn, praise, criticize or justify behaviour without the speaker formulating a personal rule from scratch. Because the proverb is attributed to collective wisdom, it can carry stronger persuasive force than an individual statement. In discourse, "Look before you leap" may warn against impulsive action, while Uzbek "Yetti o'lchab, bir kes" recommends repeated consideration before a decisive act. The two units differ in imagery but converge in their culturally sanctioned principle of caution.

Paremiological units participate in the construction of a national worldview by repeatedly mapping abstract ideas onto concrete images. Roads represent life choices, hands represent work, light and darkness represent knowledge and ignorance, family relations represent trust and duty, and bodily states represent psychological experience. Conceptual metaphor theory helps explain why such images are recurrent, while linguocultural analysis explains why some metaphorical scenarios become conventional and socially authoritative within a particular tradition [4; 5].

Paremias can preserve cultural stereotypes as well as positive values. Some traditional sayings reflect older gender roles, age hierarchies or social assumptions that may be contested today. A linguocultural researcher should therefore describe the cultural function of a proverb without automatically treating its norm as universally valid. Diachronic context, present-day frequency and pragmatic use are important. A proverb may be quoted seriously, ironically, critically or humorously, and these discourse uses affect its contemporary cultural meaning.

The same proverb can perform different speech acts depending on context. It may operate as advice, criticism, consolation, justification or warning. Paremiological competence therefore includes knowing not only what a proverb means but also when and why speakers use it. Norrick's work on proverbs emphasizes their functioning in texts and interactions, where literal and figurative meanings are negotiated pragmatically [2]. In Uzbek communication, the authority of a proverb can also soften direct criticism by presenting an evaluation as shared wisdom rather than personal attack.

Comparative study becomes especially productive when equivalent meanings are expressed through different images. English "Don't count your chickens before they hatch" and Uzbek "Jo'jani kuzda sanaydilar" both warn against premature conclusions or expectations, yet their culturally conventional formulations differ. Likewise, English "Many hands make light work" and Uzbek proverbs praising birlik and hamjihatlik converge conceptually while differing lexically. Such

Mualliflik huquqi egasi tomonidan ushbu material Creative Commons Attribution 4.0 (CC BY 4.0) litsenziyasi asosida tarqatiladi.

comparison reveals equivalence at the level of cultural function rather than word-for-word correspondence.

Proverbs present a challenge for translation because literal rendering may preserve the image but lose cultural familiarity, whereas substitution with a target-language proverb may preserve function but change imagery. The translator must decide which dimension is primary in a given text. In foreign-language teaching, paremias are effective because they combine lexicon, grammar, metaphor, pragmatics and cultural knowledge. They also help learners recognize implicit evaluation and conventional wisdom in authentic communication.

Paremiological material provides several analytical advantages. Proverbs are relatively stable, culturally marked, semantically dense and often supported by dictionaries and folklore collections. They can be grouped by concept, image, body part, social domain or pragmatic function. Corpus-based research can further test frequency and contemporary use. For reliable linguocultural conclusions, however, researchers should avoid deriving broad national character claims from a few isolated examples. Representative data and historical contextualization are essential.

Function	Description	Illustrative example
Value encoding	expresses culturally approved/disapproved behaviour	Where there is a will, there is a way; Mehnatning tagi rohat
Normative	gives advice or warning	Look before you leap; Yetti o'lchab, bir kes
Mnemonic	preserves historical experience	traditional labour and family imagery
Conceptual	models abstract ideas through images	road = life, hand = work, eye = knowledge
Pragmatic	performs advice, criticism, consolation, justification	context-dependent proverb use
Identity-forming	links speakers with shared cultural knowledge	recognition and reuse of inherited formulas

Paremiological units are indispensable to linguocultural studies because they connect linguistic form with collective cultural knowledge. Their importance lies in the simultaneous presence of semantics, evaluation, metaphor, memory and social norm. Proverbs compress culturally significant experience into reproducible verbal models and therefore provide access to value hierarchies, cultural concepts and communicative conventions. English and Uzbek data demonstrate both cross-cultural parallels and differences in imagery and salience. The most reliable linguocultural analysis treats paremias as historically situated discourse resources rather than as simplistic proofs of fixed national character.

References

1. Mieder, W. Proverbs: A Handbook. Westport, CT: Greenwood Press, 2004.
2. Norrick, N. R. How Proverbs Mean: Semantic Studies in English Proverbs. Berlin/New York: Mouton, 1985.

Mualliflik huquqi egasi tomonidan ushbu material Creative Commons Attribution 4.0 (CC BY 4.0) litsenziyasi asosida tarqatiladi.

3. Wierzbicka, A. Understanding Cultures through Their Key Words. New York: Oxford University Press, 1997.
4. Lakoff, G., Johnson, M. Metaphors We Live By. Chicago: University of Chicago Press, 1980.
5. Kramsch, C. Language and Culture. Oxford: Oxford University Press, 1998.
6. Maslova, V. A. Lingvokulturologiya. Moscow: Academia, 2001.
7. Telia, V. N. Russkaya frazeologiya: semanticheskiy, pragmaticheskiy i lingvokulturologicheskiy aspekty. Moscow: Shkola 'Yazyki russkoy kultury', 1996.
8. Shomaqsudov, Sh., Shorahmedov, Sh. Ma'nolar maxzani: O'zbek maqollarining izohli lug'ati. Toshkent: O'zbekiston Milliy Ensiklopediyasi, 2001.
9. Bobokulova, N. Conceptual Analysis of Somatic Proverbs with Components in English and Uzbek Languages. International Journal of Language Learning and Applied Linguistics, 2023, 2(5).

Mualliflik huquqi egasi tomonidan ushbu material Creative Commons Attribution 4.0 (CC BY 4.0) litsenziyasi asosida tarqatiladi.