

Theoretical, Scientific Bases and Principles of Studying Paremias in World of Linguistics

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ABSTRACT

The article analyzes the theoretical foundations of the study of paremias in world linguistics, their classification in scientific literature. The relationship of paremia with phraseology, the principles that form the scientific-theoretical basis of the study of paremias in linguistics are explained. It has been scientifically proven that paremias reflect the wholeness of the spiritual culture of each nation over the centuries.

Keywords: Paremia, proverb, phrase, paremiology, phraseology, principle, pragmatics.

INTRODUCTION

Nowadays, the study of phraseology as an anthropocentric paradigm in the ethnocultural aspect has become one of the important tasks of modern Uzbek linguistics. This is because, among the various branches of linguistics, phraseology is considered a relatively intriguing and historically rich field. As we know, phraseology separated from lexicology and became an independent branch in the 1950s. There is a prevailing view that the phraseology of all languages was shaped based on the teachings of V. V. Vinogradov during the last century. Similarly, Uzbek phraseology was also established and began to be studied as a new branch during this period. Every language has its own lexicon, phraseology, and paremiology. Specifically, in discussing paremiology in our study, we found it necessary to

delve deeper into the concept of "paremia" first. Paremiology is studied within the field of paremiology.

MATERIALS AND METHODS

Paremiology (from the Greek: *paroimia* – wise saying, proverb, and *logia*) refers to:

1. A branch of science that studies proverbs, sayings, aphorisms, and other wise expressions – known as paremiology – that have emerged as concise, meaningful, and logical generalizations passed down orally from generation to generation in a particular language.
2. The system of proverbs, sayings, aphorisms, and other wise expressions – paremiology – that exist in a specific language.

Since paremiology is transmitted orally from generation to generation and is a product of folk oral creativity, it is considered an object of study in literary studies. This is because many of them often resemble poetic forms and employ various stylistic devices, such as simile, antithesis, anaphora, alliteration, irony, and sarcasm. At the same time, since paremiology is constructed from words and consists of sentences that express specific ideas, it is also an object of study in linguistics. The term "paremiology" refers to short, wise, and often instructive expressions belonging to the category of folk oral creativity. They reflect life truths, moral teachings, and general principles derived from the experiences of the people. The term "paremiology" includes proverbs and sayings that reflect the moral values, worldview, lifestyle, and social experiences of a people. In Uzbek, the term "paremiology" is generally used as a collective term for proverbs, sayings, and wise expressions. In linguistics, "paremiology" is similarly applied as a general term for these forms.

Specifically:

- Proverbs possess characteristics such as stability, readiness, figurative meaning, and the absence of an identifiable author.
- Sayings exhibit stability and readiness.

- Aphorisms are marked by stability, readiness, and authorship.
- Riddles are characterized by stability, readiness, and their enigmatic nature.

Paremiology is the field that studies examples of folk oral creativity, including proverbs, sayings, aphorisms, slogans, riddles, praises, and other concise and meaningful units of folk oral art. However, there is currently no universally accepted system for classifying paremiological units. The boundaries and scope of paremiological units, such as paremias, have not been clearly defined. This is because many existing expressions in our language fall within the domain of paremiology. In our research, we focus on idiomatic expressions with figurative meanings, which form a subset of phraseology. Nevertheless, both paremiological and phraseological units share the common feature of being stable and fixed expressions, which makes them similar in nature. The relevance of this study is evidenced by the fact that phraseology is a relatively new field in global linguistics, with diverse perspectives on phraseological units sparking various debates and discussions. The collection and study of expressions within a language date back to ancient times. For instance, this can be observed in Mahmud Kashgari's *Devonu Lug'otit Turk* and Gulkhani's *Zarbulmasal*. Mahmud Kashgari's *Devonu Lug'otit Turk* includes a section titled "wise sayings, rhymed prose, proverbs, *rajaz* verses, and prose excerpts," which serves as evidence to support this claim. In modern linguistics, the lexical-semantic and stylistic features of phraseological units and paremias are being comparatively studied within the framework of linguocultural approaches across unrelated languages. This highlights the necessity of examining the etymological and semantic-stylistic aspects of paremias, which have formed based on historical events, in various linguistic and speech contexts, and of drawing precise theoretical conclusions. Such research underscores the global significance of the topic for linguistics. The fact that phraseological units are being studied from the perspective of contemporary linguistic

directions in leading scientific centers worldwide demonstrates their importance not only in the field of linguistics but also in cultural aspects. The comparative study of phraseological units formed under the influence of cultural, social-political, and historical factors in two languages demonstrates their invaluable significance in translating culturally specific idioms and creating bilingual or multilingual phraseological dictionaries. Therefore, exploring the factors influencing the formation of phraseological units, their linguistic and cultural characteristics, and stylistic peculiarities determines the relevance of such research for the field.

In studying the rich linguistic heritage of our people, the paremiological fund of the language serves as a significant reservoir, as proverbs reflect the culture, traditions, and history of the language and society they belong to. Each nation's perspective on life, its attitude toward various situations and phenomena, and its experience in different fields of society are directly reflected in proverbs. Proverbs, sayings, wise expressions, and aphorisms, in particular, are considered fundamental elements of spiritual culture. For this reason, linguistic proverbs are characterized by semantic transformations, poetic imagery, and various artistic structures.

RESULT AND DISCUSSION

Wolfgang Mieder, a leading paremiologist in the world, defines a proverb as “a short, commonly known sentence of the folk that expresses wisdom, truth, morals, and traditional views in a memorable, often metaphorical way, passed down from generation to generation.” He also describes proverbs as “The offspring of experience,” “The wisdom of the streets,” “Truth in words,” and “Precise words.” Every nation reflects the unity of its spiritual culture, built over centuries, through its proverbs. If we examine the oral or written monuments of our people, we find remnants of humanity's faintly preserved legends, primitive perceptions and concepts rooted in deep history, and life wisdom derived from centuries of observation. These proverbs embody the reflections of human intellectual experience. Uzbek and

English proverbs, along with their wise sayings, have similarly been collected, shaped, and refined over millennia. They are the product of scientific and artistic thought, widely disseminated among the people, polished through use, and passed down from generation to generation. As such, they remain one of the finest examples of spiritual heritage preserved over time. Proverbs that have reached us from the past and continue to be used today without losing their value are examples of folk wisdom and retain great educational significance even now. Such proverbs and wise sayings form an invaluable treasure of every nation's spiritual wealth. This treasure plays a vital role in studying the language and culture of any nation or ethnicity.

Uzbek scholar B. Jo'rayeva expresses the following thoughts on this matter: "Proverbs, considered the pearls of folk thought, are valuable not only because they reflect the life and worldview of the people but also because they serve as one of the tools that enrich our daily speech." The study of paremias (concise and meaningful expressions like proverbs and sayings) is one of the essential topics in global linguistics. To analyze the theoretical foundations and principles of paremias, it is necessary to focus on various approaches and paradigms in linguistics. The scientific and theoretical basis for studying paremias in linguistics is determined by the following principles:

1. *The semantic principle*

In studying paremias, particular attention is paid to their semantic content and lexical meanings. This principle facilitates determining the literal and contextual meanings of each paremia in a language, as well as connecting them with similar or contrasting meanings. The semantic principle holds significant importance in the study of paremias because semantics helps to delve deeper into their meaning.

Paremias are short and figurative expressions that encapsulate folk wisdom. Understanding their meaning requires comprehending how each word is used in context and what imagery it conveys. Through the semantic principle, it becomes possible to identify the semantic relationships and connections between the words and phrases within a paremia, interpret its

essence accurately, and compare it with equivalent expressions in other cultures.

2. *The pragmatic principle*

The pragmatic principle plays a crucial role in studying the communicative function and social significance of paremias. Through this principle, the purpose of using paremias and the situations in which they are applied are analyzed.

The importance of pragmatic principles in studying paremias is considerable because paremias, as concise yet profoundly meaningful expressions of folk oral creativity, are often used purposefully and precisely in their specific context. Pragmatics examines how language is used in real-life communication – focusing on meanings, functions, context, and the influence of social and cultural factors on language use.

3. *The cultural principle*

Paremias are closely connected to the cultural and historical traditions of each nation. Through their study in linguistics, it becomes possible to gain insight into their cultural content, the mentality of the people, and their customs. The cultural principle plays a vital role in paremias, as every nation's culture, customs, values, and traditions reflect its mentality and uniqueness. Paremias (fables, proverbs, and wise sayings) serve as a means of passing down a nation's unique way of life, worldview, and spiritual values from generation to generation. They reinforce moral norms and human virtues and contribute to their widespread promotion.

Analyzing the cultural principle of paremias through proverbs offers a deeper understanding of a nation's culture and values. Proverbs encapsulate the centuries-old experiences, lifestyles, perspectives, and approaches to life of a people. Through proverbs, individuals offer life advice to one another, remind others of ethical norms, and either condemn or praise particular events or behaviors. For example, the proverb "You cannot justify the past; focus on the future" reflects the cultural principle. It embodies the people's outlook on striving for the future, learning from mistakes, and self-improvement. The wise

experiences of the Uzbek people demonstrate their ability to critically analyze past events and move forward through steps oriented toward the future. This reflects a progressive spirit aligned with the cultural principle. Such paremias help society morally educate its members and convey human values to them. In this way, paremias serve as tools for transmitting a nation's cultural uniqueness, national identity, and aspirations from one generation to the next.

4. *The linguistic principle*

In studying paremias, their phonological, morphological, and syntactic features are also taken into account. This enables linguists to analyze the structure of paremias and determine their normative formation.

5. *The cognitive principle*

Paremias often reflect the worldview and commonly accepted moral, aesthetic, and other values of a people. Therefore, using the principles of cognitive linguistics, one can study how paremias reveal human thought processes and perceptions of the world.

6. *The historical-linguistic principle*

Paremias are often derived from ancient languages or developed through long historical processes. Through the historical-linguistic principle, linguists can trace their origins, evolution, and the process of their transmission to the present day. These principles form the foundation for the study of paremias in global linguistics.

CONCLUSION

Paremias are typically short yet rich in meaning and wisdom, serving as a medium to instill good behavior and ethical principles in the younger generation. Through paremias, a sense of respect for a nation's culture, history, and values is cultivated in the youth. Therefore, preserving and expanding the cultural principle in paremias ensures the continuous transmission and

stability of cultural heritage while playing a crucial role in safeguarding a nation's identity.

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