

Stylistic and Semantic Functions of Paremiological Units

SHAKHZODA SAYMANOVA
Karakalpak State University, Uzbekistan

ABSTRACT

In this article, we will consider the stylistic and semantic meanings of proverbs and sayings, which are considered paremiological units in the English and Karakalpak languages, as well as their interrelationship. Paremiological units – that is, proverbs and sayings – are a short, but deeply meaningful expression of the thinking, worldview, and culture of the people.

Keywords: Paremiology, stylistic function, semantic function, evaluation, proverbs and sayings, connotation, metaphor.

INTRODUCTION

Paremiological units reflect the culture of national communication and are a codified form of social and cultural experience. From the point of view of the stylistic aspect, these units, as an emotional, expressive, rhetorical means, ensure their more vivid expression and imagery in colloquial speech. They often acquire expressive power through such stylistic means as alliteration, metaphor, antithesis, rhythmic structure. Semantically, however, proverbs have a polysemantic character, and in their composition, along with the main theme, connotations rich in hidden (implicit) values are also given. They not only describe the real situation, but also evaluate it, expressing it positively or negatively. At the same time, they are semantic units that have become a system of social norms of the oral form, forming the system of values of folk thinking. For a

more visual and systematic explanation of the content of this section, it can be clearly described by the following graphical model. This model shows the relationship between the two main functional aspects of paremiological units - that is, the semantic core and the stylistic function:

Graphical model: Semantic core and stylistic functions of paremiological units.

As shown in the graphical model, paremiological units operate through two main hierarchical structures:

1. **The semantic core** is moral assessment, value, worldview, and cultural memory. For example, in the proverb "Wisdom is the wealth of the wise," wisdom is recognized as a value.
2. **Stylistic function** – proverbs function as a means of emotional, figurative, evaluative, and rhetorical power in speech. For example, "Speaking without thinking is shooting without aiming" acquires expressive power through simile and metaphor.

These two layers, as a whole, serve as the codified language of folk thought. That is, in each proverb or saying, the semantic layer (content) is strengthened by the stylistic layer (expression) and acquires expressiveness.

LITERATURE ANALYSIS AND METHODS

According to V.N. Telia, paremiological units manifest themselves in the form of oral "education" of national culture, formed over centuries, through which the conscious and unconscious knowledge of the people is passed down from generation to generation. Such an approach, on the one hand, considers proverbs as a didactic unit that is easily remembered due to their regular repetition and familiar structure, and on the other hand, through them, the peculiar values, aesthetic views, and moral criteria of the people in society are considered as a linguocultural model with educational power. This idea emphasizes the role of the proverb of oral folk art not only as a linguistic tool, but also as a keeper of cultural heritage. Through

them, society codifies its moral, aesthetic, and social norms, thereby strengthening its cultural identity.

In addition, when we look at the semantic and stylistic aspects of numerals in proverbs and sayings of the Karakalpak language, we see that numerical expression has a generalizing and evaluative power through such phrases as "one step is too much, a thousand steps teach the land." These proverbs not only denote a numerical unit, but also encode the semantic features of the concepts of attitude to action, the value of labor, or patience.

At the same time, such units are perceived as decisive conceptual models in cognitive linguistics and serve to stabilize customs and values in society.

At the same time, in Karakalpak proverbs, metaphor, metonymy, and synecdoche have a functional character. In proverbs such as "The soul burns from the burning of the head," spiritual and moral states are figuratively expressed through metaphor. This also strengthens the stylistic expression of imagery, and semantically imposes a hidden value and forms a connotative layer. Therefore, such paremiological units serve not only as an aesthetic, but also as a psychological and socio-cognitive tool of language.

In studies of the Karakalpak language, S.Shinnazarova showed that proverbs based on somatic units, that is, proverbs with a phraseological structure involving various parts of the body, are connected with ancient mental concepts in the consciousness of the people. For example, the proverb "as long as there is a heart, there is a way" gives a positive assessment of courage, determination, and intention. Thus, somatic components become a semantic basis and become codes that reinforce moral principles in the consciousness of the people. From a stylistic point of view, the proverb is transformed into a memorable, figurative tool that evokes strong emotional resonance in the reader.

I.Yu. In the study prepared by Yudina, the role of metaphor in expressing evaluative properties in English proverbs was studied separately. According to the author, proverbs such as "A cat in gloves catches no mice," "Fools and their money are soon parted" reflect hidden evaluation and metaphorical comparison.

The proverb contains a specific metaphor, which strengthens the semantic evaluation and stylistically increases expressiveness. In particular, through a contextual approach, these proverbs form new layers of meaning, for example, the proverb "Every family has a black sheep" reveals the ideas of social critical thinking and individual responsibility in a contextual way in the scientific work.

I.Yu. According to Yudina, metaphor is not only a semantic state, but also a functional-communicative mechanism, which is expressed differently during communication. From this point of view, English proverbs serve as a means of uniting social values, moral assessments, and emotional reactions into a single model through metaphor. In the research of M. R. Galieva, one of the main principles of cognitive linguistics – the formation of worldview and cultural identity based on the principle of binary oppositions – is analyzed. According to him, human thought perceives reality through two opposite conceptual fields: opponents such as white-black, good-bad, sky-earth are strongly reflected in the language system, especially in proverbs, semantically and stylistically. This model is often found in folklore, religious texts, and paremiological units and is supplemented by cultural connotations. This idea shows that at the basis of paremiological units lies not only artistic and aesthetic imagery, but also ontological structures of human thinking – that is, the mechanism of perceiving the world on a superficial opposition basis. This brings paremiological units to the level of universal cultural codes and allows us to evaluate them as a conceptual structure harmonized with the mentality of the people.

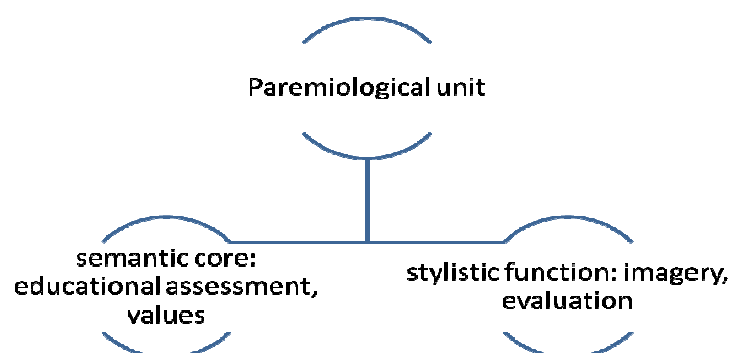
Semantically, paremiological units have several levels, and along with their main sense, there are also secondary, that is, hidden (implicit) value connotations. These connotations are often understood not through direct lexical means, but through context. For example, the English proverb "Zeal without knowledge is a runaway horse" shows that the state of excessive activity, not coordinated with knowledge, leads to dangerous consequences. In this proverb, the metaphor "runaway horse" is associated with the uncontrolled movement of a strong desire

detached from knowledge. Here, the metaphor serves as a semantic basis and forms an evaluated (negative) connotation, that is, the idea is put forward that an action not based on knowledge can lead not to positive, but to dangerous and negative results. This idea shows how folklore creates semantic evaluation on a metaphorical basis. In particular, the reflection of values through metaphor confirms that these units carry not only emotional, but also moral content. As a result, narratives become verbal means of controlling human activity, ensuring spiritual discipline in society. They perform speech functions such as warning, critical feedback, and guidance. At the same time, such proverbs are inextricably linked with social institutions and are widely used in pedagogical, psychological, and educational processes. For example, proverbs used by parents in relation to their child serve not only as an aesthetic expression, but also as a control mechanism, a stop-evaluative tool. This once again confirms that paremiological units are not only a linguistic phenomenon, but also a means of socioculture.

Stylistically, paremiological units are highly expressed through their rhythmic structure, phonetic parallelism, structures based on alliteration and antithesis. Such stylistic elements ensure not only the memorability of the text and the connection of sounds, but also serve to have a strong emotional impact on the listener. Especially in proverbs like "Speaking without thinking is shooting without aiming," stylistic power is created through similes, metaphors, and antonyms. In this proverb, the semantic shift between "speaking" and "shooting" leads to a strong metaphorical concept and encourages deep reflection on the consequences of human activity. Through the stylistic expression of the proverb, a critical approach is formed to the listener regarding the negative consequences of misunderstanding, negligence, or irresponsibility. At the same time, such proverbs remain in the listener's or reader's memory for a long time, as they embody meaning through rhythmic and figurative construction. This leads to their valuation not only as a methodological, but also as a pedagogical and aesthetic tool. This analysis reveals the artistic features of proverbs as linguistic units, as well as their role in the spiritual and moral influence on

human activity. Paremiological units with such stylistic power are especially important in strengthening the norms of social behavior, upbringing, and morality. In this respect, the proverb is recognized as a powerful socio-cognitive tool that conveys more values, feelings, and views than information.

Semantic and stylistic module of paremiological units



RESULT

From the point of view of cognitive linguistics, proverbs are conceptual units that reflect models of the human mind. They play an important role in understanding the truth, evaluating it, and reacting to it. According to the theory of Lakoff and Johnson, through proverbs, reality is described on the basis of one domain (source domain) as another domain (target domain). Through the process of metaphorical modeling, a person's life, activity, or moral values are expressed through images that are simple and easy to reflect in consciousness from complex and abstract content. For example, in the proverb "An idle brain is the devil's workshop," the use of "brain" and "workshop" is carried out through metaphorical transfer. Here, the state of laziness is described as a favorable platform for satanic activity, that is, a moral assessment is given that passive thinking can have dangerous consequences for a person. This proverb, based on a metaphor, spread the idea that human thought should be active, and at the same time, it shows the social and moral significance

of this activity. Thus, through proverbs, not only are the figurative possibilities of language revealed, but also the relationship between human consciousness and moral norms is reflected in the cognitive structure. This idea allows us to say proverbs not only as an artistic expression, but also as a cognitive model of human thinking that regulates reality. The role of such conceptual metaphors is especially significant in the process of moral evaluation and conscious acceptance of social behavior norms. Proverbs ultimately act as a means of forming and strengthening a moral position, which makes them a powerful cultural resource of language, performing not only communicative, but also educational and spiritual functions (see Table 1).

Table 1. *Classification of positive and negative evaluations of proverbs and sayings with evaluative semantics (based on English and Karakalpak proverbs)*

English proverbs	Translated into Karakalpak	Stylistic device	Semantic meaning	Connotation
Wisdom is the wealth of the wise	Danalıq – aqıllıñbaylıǵı	Metaphor	Wisdom is perceived as a value	Positive
Zeal without knowledge is a runaway horse	Bilispegenqızıǵ'ıw – qamisarasındaǵıoǵlı	simile, metaphor	Dangerous causes of ignorance	Negative
An idle brain is the devil's workshop	Ermesóy – ázginlikushınsawlıduraq	Metaphor	Source of laziness	Negative
Fools grow without watering	Aqılsızlar – suqarsızóser	Emotional evaluation, hyperbola	Foolishness is the enemy of natural development	Negative

DISCUSSION

The table above presents English proverbs and their translation into Karakalpak, each of which has a positive or negative

assessment from a stylistic and semantic point of view. Each proverb is also given a brief explanation. In addition, from a stylistic point of view, paremiological units can also be related to satirical or humorous expressions, which are evaluated in discourse from a critical point of view. Such a function is mainly realized through the power of emotional-psychological influence. In the scientific article of O. A. Alimuradov and E. V. Miletova, the role of the adjective in the metaphorical core and periphery is emphasized. Expressions such as "Fresh eye," "delicate pulling" enhance the appearance emotionally and give the text stylistic expressiveness. These combinations serve to figuratively and deeply perceive the thought by evoking aesthetic impressions in the reader. Especially in discourse, qualities with a metaphorical model cause the formation of emotional coloring of the concept, connotative consciousness. This idea shows that paremiological units have multi-layered content not only as a semantic unit, but also as a stylistic device. Stylistic components in proverbs strengthen the idea expressed through them, increase the level of expressiveness, and directly serve socio-cognitive processes.

O. A. Kozyreva (2003), analyzing the functional meaning of language units in her dissertation, defines the cognitive classification of language units through their role in discourse. It shows, in particular, how language units acquire cultural and semantic meaning based on concepts (for example, "home" and "residence"). This approach allows us to study paremiological units as conceptual units. When analyzing proverbs and sayings in this regard, it becomes clear that they are not just phrases or phraseological constructions, but also expressions of conceptual models formed in a certain cultural context. In particular, proverbs related to the concept of "home" reflect a person's emotional, social, and spiritual attitude towards their home, while "residence" has a formal, neutral meaning. Similar differences are observed in other conceptual pairs. This shows the semantic expansiveness of paremiological units and their power as a means of encoding culture.

At the same time, S. G. Vorkachev's developments based on the concept of "Happiness" (Schaste) also show that paremiological units semantically become universal models

reflecting social values. The study analyzes what moral ideals, social expectations, and aesthetic norms were formed in the consciousness of the people not only through the concept of "happiness," but also through the corresponding paremiological units. Proverbs and sayings act as a means of consolidating this concept in the space of values. They reflect popular views on what criteria are necessary for the meaningful life of a person. For example, in phrases such as "Happiness is not in money, happiness is in the heart," moral and spiritual values are presented as a source of true happiness through material and spiritual opposition. According to S.G. Vorkachev, such units actively work not only as a means of language, but also as a moral guide and occupy a firm place in national consciousness. Such an approach further strengthens the significance of paremiological units as a complex linguocultural system connected with social values, ideals, and desires in their semantic and stylistic layers.

CONCLUSION

Therefore, paremiological units are linguistic units that are stylistically expressive, and semantically evaluated and reflect value. In discourse, they encode the sociocultural experience of humanity, a connection of emotional and evaluative units arises, and they function as a means of conceptual modeling of reality. This makes them not only a linguistic tool, but also an anthropological, cognitive, and cultural mirror. Paremiological units are considered as a form of historical memory, mentality, and moral ideals of the people preserved through language. They constitute the main semantic fields denoting various cultural concepts, such as happiness, home, wisdom, laziness. Such units embody the metaphorical and evaluative power of the vernacular and are an important source not only in aesthetic, but also in socio-pedagogical and educational aspects. Stylistically, they are distinguished by rhythm, alliteration, antithesis, metaphorical construction, and emotional tone, which makes them memorable and aesthetically impressive. Semantically, however, they often serve as connotative units encoding universal values (truth,

justice, diligence) and national values (diligence, freedom, sociability). In particular, as S.G. Vorkachev noted, proverbs related to the concept of happiness are a concept of moral ideals and social expectations in the consciousness of the people. , paremiological units are not only a product of communicative necessity, but also a means of regulating social behavior, aesthetic evaluation, and the creation of a cognitive model. Thus, paremiological units are a multilayered semiosphere that combines the expressive, cognitive, and cultural functions of language.

REFERENCES

1. Levshikova, E. V. & Rachun, A. M. 2021. Metaphor in English proverbs and sayings. *Current Issues of Scientific Research*. Tashkent.
2. Alimuradov, O. A. & Miletova, E. V. 2013. Metaphorical models verbalized with the participation of adjectives and realized in modern English-language artistic discourse. *Questions of Cognitive Linguistics*, 4/37, 51-53.
3. Kozyreva, O. A. 2003. Cognitive aspects of the study of the linguocultural field (based on the material of the field "house/housing"). Diss....cand. philol. sciences. Moscow.
4. Vorkachev, S. G. 2002. The concept of happiness in the Russian linguistic consciousness: An experience of linguocultural analysis. Krasnodar.
5. YudinaI, Yu. 2008. Metaphor in English proverbs. Diss....cand. philol. sciences. Orexovo-Zuyevo.
6. Galieva, M. R. 2014. The cognitive principle of binarity in the religious worldview. *Questions of Cognitive Linguistics*, 2/39, 56-58.

SHAKHZODA SAYMANOVA

DOCTORAL STUDENT,

KARAKALPAK STATE UNIVERSITY, UZBEKISTAN.

E-MAIL: <ANNABLACKSIMON@GMAIL.COM>