

LINGUOCULTURAL ASPECTS OF PAREMIOLOGICAL UNITS

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Abstract:

The article investigates linguistic and cultural aspects of paremiological units. Also, structural and semantic features of proverbs are studied from a scientific point of view.

Key words: proverb, paremiological units, folklore, lexical units, linguistic and cultural value

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On the eve of the XX century, such a direction as paremiology appeared in philology. Paremiology is a branch of philology devoted to the study of paremiological units. The object of paremiology is paremiology and short folk sayings (proverbs, sayings, mottos, aphorisms, catchphrases, slogans, riddles). Possessing a high degree of expressiveness and a wide range of expressive shades, paremias have attracted the attention of not only paremiologists but also phraseologists. As “small” forms of folklore genres, paremias have also become objects of study for folklorists. Proverbs are special units of language that convey the culture and typical life of a particular people. Proverbs and sayings occupy a special place in this area. Modern native speakers use these two concepts equally, while many linguists differentiate them semantically, stylistically, syntactically, and structurally. A huge contribution to the development of this area of linguistics was made by world scientists-paremiologists, such as; Vl. Dahl, A. Taylor, Alan Dundis, Matti Kuusi, Aarne-Thompson, J.B. Milner N.F. Alefirenko, V.P. Anikin, F.I. Buslaev, O.S. Akhmanova, L.V. Basova, V.P. Zhukov, A.N. Martynova, V.V. Mitrofanova, V.M. Mokienko, G.L. Permyakov, M.A. Rybnikova, L.B. Savenkova, I.M. Snegirev, K.D. Sidorkova, V.N. Telia, N.I. Sheiko and others [4, p. 15].

The famous paremiologist G.L. Permyakov in his works calls these sayings “various kinds of linguistic clichés.” According to G.L. Permyakov, the distinctive features of proverbs and sayings are grammatical completeness, semantic completeness, and emotional coloring. He argued that a proverb is a closed, fixed structure, and a saying is not a closed structure, but a structure that can be changed or supplemented in speech. In his works, he mentioned: “Proverbs and sayings are usually distinguished by the number of words, grammatical completeness of the statement, morphological types of phrases, constructive types of sentences, communicative and syntactic types, the nature of “actual division”, as well as their various combinations.” Paremiologists V.I. Dal and A.N. Martynov pointed out the duality of the proverb, that is, they argued that the proverb consists of two parts. The first part is the judgment, and the second is the explanation or interpretation of this judgment. A.N. Martynova gave the following definition of a proverb: “.. these are folk sayings that reflect the centuries-old socio-historical experience of the people, having a stable, laconic, rhythmically organized form and instructive meaning.”

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A proverb “decorates speech, gives it beauty and clarity, makes visible what is being discussed, and a proverb gives it completeness, completeness and emotional coloring.” A.N. Martynova believed that this problem in paremiology arose due to the unclear differentiation of proverbs and sayings by the people themselves. Snegirev noted that the saying is very close to phraseological units grammatically, semantically, and structurally: “Sayings, without containing the full meaning, express only a hint, application, likening, comparison, a commonly used turn of phrase.” Combining the above definitions, we can say that a proverb is a folk clichéd saying with grammatical and semantic completeness, that is, it is a simple or complex sentence that has a direct or figurative meaning and conveys the culture, values, and way of life of the people. A proverb is a short saying, that is, it is a phrase a set expression, or a sentence with an elliptical part (or parts). Proverbs are usually expressed in sentences and they are divided into proverbs expressed in simple sentences and proverbs expressed in complex sentences.

The linguist G.M. Khoshimov in his research defined new terms for simple and complex sentences, designating them respectively as “monotaxemes and polytaxemes” [3, p.142]. Thus, proverbs represented by monotremes are proverbs that contain only one grammatical (subject-predicate) basis: Several heads are wiser than one - A mind is good - two are better; All roads lead to Rome -All roads lead to Rome; “Feet feed the wolf”; “Dawn showers with gold; Proverbs represented by polythenes are proverbs that consist of two or more grammatical (subjective-predicative) stems: If ifs and ans were pots and pans - If only, then beans grew in the mouth; What God ordains he ordains well; Whatever God does is for the best; He who hopes for heaven sits without bread, etc.” Changing the paradigm in cognitive linguistics to anthropocentric allowed researchers from different directions to look at proverbs from a different perspective. Being a clear indicator of culture, proverbs and sayings began to be studied from the standpoint of linguoculturology.

One of the most significant in philology is the definition of V.A. Maslova, who characterizes linguoculturology from three sides: as “a branch of linguistics that arose at the intersection of linguistic and cultural studies”, “a humanitarian discipline that studies material and spiritual culture embodied in a living national language and manifested in language processes”, and as “an integrative field of knowledge incorporating the results of research in cultural studies, linguistics, ethnolinguistics, and cultural anthropology.” E.I. Zinovieva, E.E. Yurkov, and V.V. Krasnykh believed that this is a discipline connecting language, culture, and man: “Linguoculturology is a complex scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural) contents using systematic methods and with an orientation towards modern priorities and cultural institutions”[3, p.185].

To analyze the linguocultural features of proverbs and sayings in the English language, we need to pay attention to the following features:

- 1) the type of grammatical constructions that verbalize proverbs and sayings;
- 2) semantic proximity or identity of proverbs and sayings;
- 3) lexical composition filling one or another model of proverbs or sayings;
- 4) the degree of phraseologicalization of proverbs and sayings;
- 5) linguistic and cultural features;
- 6) gender characteristics of proverbs and sayings;
- 7) the degree of commonality and occasionality of proverbs and sayings;
- 8) linguistic-stylistic features of proverbs and sayings in the context of existing functional styles in languages, etc.

The study of linguocultural aspects of paremiological units involves delving into the cultural and linguistic dimensions of proverbs, sayings, and other forms of traditional wisdom expressed through language. These linguistic expressions often encapsulate the collective wisdom, values, and beliefs of a particular culture, offering profound insights into the way people perceive and navigate the world. Paremiological units, commonly known as proverbs or sayings, are concise expressions that convey a wealth of cultural, social, and moral meaning. They serve as linguistic artifacts deeply rooted in the traditions of a community, reflecting the accumulated knowledge and experiences of generations.

One fascinating aspect of paremiology is the way these linguistic expressions often encapsulate cultural norms, moral values, and societal expectations. Through the study of proverbs, researchers can discern the priorities and ethical principles that shape a community's worldview. The linguistic structure of these units, with their metaphorical language and symbolic elements, adds another layer of complexity, as they transcend literal meanings to convey deeper cultural insights.

Cross-cultural studies within the realm of paremiology unveil the intricate tapestry of global linguistic diversity. As proverbs traverse linguistic and cultural boundaries, their comparative analysis illuminates shared human experiences, common moral principles, and universal truths. This fosters a deeper understanding of the interconnectedness of diverse cultures and promotes intercultural communication and appreciation [5, p.210]. Furthermore, the exploration of linguocultural aspects in paremiological units offers a holistic perspective on the intricate relationship between language and culture. Proverbs and sayings, with their linguistic richness, cultural depth, and adaptability, provide a fascinating avenue for researchers to unravel the complexities of human communication, societal values, and the enduring legacy of cultural wisdom. The linguocultural aspects of paremiological units refer to the cultural and linguistic dimensions of proverbs, sayings, and other forms of folk wisdom that are embedded in a particular language and culture. Paremiology is the study of proverbs, and paremiological units are the proverbial expressions themselves.

Finally, the exploration of the linguocultural aspects of paremiological units reveals the profound interconnectedness between language, culture, and the collective wisdom of societies. Proverbs and sayings, as linguistic artifacts, offer a glimpse into the rich tapestry of human expression, providing insights into the historical, social, and ethical dimensions of diverse communities. These compact expressions, deeply rooted in cultural contexts, act as both mirrors reflecting the values of a society and bridges connecting generations [2, p, 85]. The linguistic features of proverbs, including language-specific structures, idiomatic expressions, and metaphorical language, contribute to the unique identity of each cultural and linguistic community. The adaptability and resilience of paremiological units underscore their dynamic nature, allowing them to endure over time while evolving to suit contemporary contexts.

The regional variations and dialectal richness of proverbs not only reflect the linguistic diversity within a language but also offer insights into the unique characteristics of specific communities. The adaptability of these linguistic expressions to regional contexts reinforces the idea that language is a living entity, evolving and responding to the ever-changing dynamics of society. As we navigate an era marked by rapid globalization, the role of proverbs becomes even more significant. These linguistic gems serve as conduits for cultural exchange, fostering mutual understanding between diverse communities. In a globalized world, where communication bridges vast distances, proverbs become not only linguistic

markers but also cultural ambassadors, facilitating dialogue and enriching the global tapestry of human expression.

The digital age introduces new dimensions to the study of paremiological units. Proverbs, once transmitted primarily through oral traditions, now find resonance in the digital realm. Social media platforms, websites, and digital communication channels provide platforms for the dissemination, adaptation, and discussion of these linguistic expressions on a global scale. The digital landscape, with its capacity for rapid communication, contributes to the continued evolution and dissemination of proverbs, ensuring their relevance in contemporary discourse.

In conclusion, the linguocultural exploration of paremiological units illuminates the intricate interplay between language and culture, revealing proverbs as dynamic reflections of the collective human experience. These linguistic artifacts not only bear witness to the historical and cultural evolution of societies but also serve as timeless guides, encapsulating the distilled wisdom of generations. As we navigate the complex terrain of linguistic and cultural diversity, proverbs remain steadfast, connecting us to our shared heritage and offering a universal language that transcends borders. In embracing the linguistic richness of paremiological units, we celebrate the enduring capacity of language to capture the essence of our shared humanity.

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