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**THE LINGUISTIC NATURE OF PAROEMIOLOGICAL UNITS
AND THEIR PLACE IN THE LANGUAGE SYSTEM**

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Abstract. This article examines paremiological units as a special class of linguistic formations that reflect the cultural and historical experience of a people and serve as an important component of the linguistic worldview. The main approaches to defining the concept of paremia are explored, and the structural-semantic, cognitive, pragmatic, and linguacultural characteristics of proverbs and sayings are analyzed. Particular attention is paid to the place of paremiological units in the linguistic system and their relationship with phraseology, vocabulary, and discourse. It is established that paremias are stable linguistic constructs with a high degree of reproducibility, figurativeness, and cultural marking. Their functioning is determined not only by linguistic patterns but also by sociocultural factors. The study's results confirm that paremiological units perform important cognitive, communicative, and axiological functions, ensuring the preservation and transmission of society's collective experience.

Keywords: paremiology, paremia, proverb, saying, language system, linguacultural studies, cognitive linguistics, phraseology, national worldview.

Introduction

Modern linguistics devotes considerable attention to the study of linguistic units that accumulate the collective experience of a people and reflect the characteristics of their worldview. These units include paroemias—proverbs, sayings, aphorisms, and other set expressions. They represent an important object of study within the field of paremiology, which has developed at the intersection of linguistics, folklore studies, cultural studies, and cognitive science.

Paroemias are not only a means of conveying information but also a tool for preserving cultural memory, moral and ethical norms, and national values. They embody a people's understanding of the world, society, and humanity. Due to their brevity, imagery, and universality, paroemias retain relevance in various communicative situations and continue to function actively in modern discourse.

The purpose of this study is to identify the linguistic essence of paroemias and determine their place in the linguistic system.

Methods

The field of paremiological research has a long history. The foundations of the scientific study of proverbs were laid in the works of A. Taylor, W. Meader, G. L. Permyakov, N. Norrick, and other scholars. G. L. Permyakov's concept, which viewed proverbs as a unique cultural sign system and developed the principles of structural paremiology, occupies a special place.

Modern research examines proverbs from various perspectives: structural-semantic, cognitive, pragmatic, linguacultural, discursive.

Within the framework of cognitive linguistics, proverbs are interpreted as verbalized concepts of collective consciousness. They reflect the processes of categorization and conceptualization of reality, ensuring the transmission of knowledge between generations.

The linguacultural approach views proverbs as carriers of a people's cultural code, reflecting national values and characteristics of their worldview.

The following research methods were used in this study:

- Descriptive method.
- Structural-semantic analysis.
- Linguacultural analysis.
- Cognitive analysis.
- Systematic description of linguistic units.
- Comparative-contrastive method.

The research material was based on proverbs and sayings in Russian, Uzbek, and English, presented in scientific publications and paremiological dictionaries.

Results and Discussion

Paremiological units are stable, reproducible statements characterized by completeness of content and a high degree of generalization.

Paremiias are reproduced in their finished form and rarely undergo significant structural changes. For example: No pain, no gain.

The structure of this proverb is preserved regardless of the context of use.

The meaning of a proverb is not reduced to the sum of the meanings of its individual words. Its meaning is formed as a single conceptual entity.

Most paremiias are based on metaphorical models of thought. For example: All that glitters is not gold.

Here, the concrete image of gold is used to express an abstract idea about the difference between external and internal content.

Proverbs contain assessments and recommendations regarding human behavior.

Proverbs reflect national characteristics, historical realities, and the value system of a particular people.

Structural and semantic features of proverbs. Structurally, proverbs can be represented by various types of sentences:

Simple sentences: For example, "Time heals all wounds."

Complex sentences: For example, "What goes around comes around."

Comparative constructions: For example, "Better late than never."

Causal models: For example, "If you love to ride, you must also love to pull the sleigh."

Research shows that, regardless of language, most proverbs strive for brevity, logical completeness, and high memorability.

Semantically, proverbs cover virtually all areas of human life: work, family; education, morality, friendship, wealth, time, religion, nature.

The place of paroemias in the linguistic system remains controversial. Some researchers classify them as part of phraseology, while others view them as an independent class of linguistic units.

Paroemias occupy an intermediate position between language and text. On the one hand, they possess the stability and reproducibility characteristic of phraseological units. On the other hand, they represent complete statements, close to textual units.

From a cognitive linguistics perspective, proverbs serve as mechanisms for storing and transmitting knowledge.

They perform the following functions:

- categorization of experience;
- interpretation of reality;
- concept formation;
- preservation of collective memory.

Through proverbs, society transmits socially significant information to new generations in a concentrated form. Researchers emphasize that proverbs reflect human thought processes and serve as a tool for conceptualizing the world.

Paremiological units reflect national culture. For example, in Uzbek culture, the following concepts occupy a significant place: hospitality, respect for elders, family values, hard work.

English paremiology widely features the ideas of individual responsibility and practicality.

Despite the existence of universal themes, a significant portion of paroemias possess distinct national and cultural specificities.

Thanks to these functions, proverbs are actively used in fiction, journalism, political discourse, and everyday communication.

Conclusion

The study allows us to draw the following conclusions such as paremiological units represent a special type of linguistic formation that combines the features of phraseological and textual units.

Their main characteristics are stability, reproducibility, figurativeness, semantic integrity, and cultural marking. Proverbs perform important cognitive, communicative, and axiological functions.

In the linguistic system, they occupy an intermediate position between phraseology and discourse. Proverbial units serve as an effective means of preserving cultural memory and conveying national values. A promising direction for further research is the study of proverbs in digital communication and corpus linguistics.

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