

## UNITS OF PAREMIOLOGY

Valieva Mukhayo Salimovna

teacher of Kokand State Pedagogical Institute

[salimovna71@gmail.com](mailto:salimovna71@gmail.com) +998903057727.

<https://orcid.org/my-orcid?orcid=0009-0000-9015-6284>.

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**Abstract.** *A proverb and a saying are units of paremiology (from Greek. the "moral dictum" parody). Despite the sufficient study of paremiology units in linguistics, their description remains relevant, since at the present stage of scientific development there are attempts to consider proverbs and sayings from linguistic and cultural positions as stereotypes of national consciousness. Such a study of the paremia allows you to reflect its substantive aspect more deeply and accurately, trace the sources, reveal the motivation, and consider the issue of background knowledge. The linguistic and cultural analysis of proverbs and sayings is aimed at identifying national and cultural specifics.*

**Keywords:** *As linguistic signs, proverbs and sayings are considered in linguoculturology as one of the forms of fixation of culturally significant phenomena.*

## ЕДИНИЦЫ ПАРЕМИОЛОГИИ

**Аннотация.** *Пословица и поговорка являются единицами паремииологии. Несмотря на достаточную изученность единиц паремииологии в лингвистике, их описание остается актуальным, так как на современном этапе развития науки наблюдаются попытки рассмотрения пословиц и поговорок с лингвокультурологических позиций как стереотипов народного сознания. Такое изучение паремии позволяет глубже и точнее отразить ее содержательный аспект, проследить источники, вскрыть мотивировку, рассмотреть вопрос о фоновых знаниях.*

*В данной статье рассматривается лингвокультурологический анализ пословиц и поговорок как выявление национально - культурной специфики. Как языковые знаки пословицы и поговорки рассматриваются в лингвокультурологии в качестве одной из форм фиксации культурно значимых явлений.*

**Ключевые слова:** *языковая картина мира, пословицы и поговорки, паремии, идиомы, когнитивная лингвистика, лингвокультурология.*

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The interest of modern man in his past, the origins of his culture, makes him take a closer look at the language. Echoes of bygone years are preserved today in proverbs, sayings,

phraseological units. These are peculiar microcosms containing “both moral law and common sense, expressed in a short saying, which the ancestors bequeathed to their descendants for guidance” (F. Buslaev). That is why proverbs and sayings occupy a special position in the language, and their study as an object of linguistic research is relevant.

A large number of studies by such scientists as A.N. Afanasyev, A.A. Potebnya, F.I. Buslaev, K.I. Grigas, G.L. Permyakov, A. Dandis, H. Casares, V.V. Gvozdev, Yu.I. Levin, V.P. Zhukov and many others.

As is known, a proverb and a saying are units of paremiology (from the Greek *paremia* "moralizing saying"). Despite the sufficient study of the units of paremiology in linguistics, their description remains relevant, since at the present stage of development of science there are attempts to consider proverbs and sayings from linguacultural positions as stereotypes of popular consciousness. Such a study of *paremia* allows us to reflect its substantive aspect more deeply and accurately, trace sources, reveal motivation, and consider the issue of background knowledge.

Linguistic and cultural analysis of proverbs and sayings is aimed at identifying national and cultural specifics. As linguistic signs, proverbs and sayings are considered in linguacultural studies as one of the forms of recording culturally significant phenomena.

Thus, V.A. Maslova writes: “Traditionally, proverbs and sayings have been studied in folklore studies as genre texts. Their study in linguistics is just beginning,” however, she emphasizes that “Here (implied in linguacultural studies) only those proverbs and sayings should be studied whose origin and functioning is inextricably linked with the history of a specific people or ethnic group, its culture, way of life, morality, etc.” Proverbs and sayings are also studied from the standpoint of cognitive linguistics as a reflection of the mentality of the people, as E.S. Mezentseva writes: “The proverbial mentality is not the mentality of the proverb (just as the linguistic mentality is not the mentality of the language), but the mentality of the people reflected in the proverbial fund, or rather, of certain social groups of the people. Proverb mentality is one of the variants of linguistic mentality, more broadly - one of the variants of folk mentality. The first study of Russian proverbs from the standpoint of cognitive linguistics can be considered the book by I.M. Snegirev "Russians in their Proverbs", written in the middle of the 19th century, in which, based on proverbs and sayings, the idea of a Russian person about the world and about himself is accurately and consistently reconstructed. Proverbs and sayings largely form the linguistic picture of the world, determining the perception of the world by native speakers. In linguistics, there are different definitions of the linguistic picture of the world. In this article we adopt the following definition: "A linguistic picture of the world is a depiction of everything that exists as a holistic and multi-stage world in its structure and in the connections of its parts understood by language,

developed by the centuries-old experience of the people, and implemented by means of linguistic nominations, representing, firstly, a person, his material and spiritual life activity and, secondly, everything that surrounds him: space and time, living and inanimate nature, the area of myths created by man and society." Analyzing the picture of the world created by proverbs and sayings, anthropocentrism can be called the main feature. Condensing the experience of the people, proverbs are oriented by their content almost exclusively towards a person - his character traits, actions, relationships in the family, team, society, etc.

V.V. Kolesov also writes about this: "The formation of a proverb is connected with a person's understanding of his place in the world, with the dialectic of cognition of the world: a proverb is the result of a "dispute, debate, verbal tournament."

The linguistic picture of the world created by proverbs and sayings also includes the ideas of one people about another (heterostereotypical ideas), or about their own people (autostereotypical ideas). For example, the proverbs A Russian is strong on three piles: maybe, probably, but somehow or A Russian brings bread and salt are evidence of the Russian ethnic group's idea of itself. But the proverbs A German comes to (invents) with his mind, and a Russian with his eyes (adopts), What is healthy for a Russian is death for a German represent a stereotypical idea of both the Russian and the German ethnic group.

Proverbs and sayings are the property of the people, a "storehouse of folk wisdom." As T.G. believes, Bochina: "Not only in its use, but also in its origin, a proverb is a dialogic process. Behind a proverb there is a centuries-old history of the people, it is "for the past a result, and for the future - a possible action." V.N. Telia, considering proverbs in the context of cultural traditions, believes that they are "a powerful source of interpretation, since they are the language of everyday culture, traditionally passed down from generation to generation, formed over centuries, in which all the criteria and attitudes of this life attitude of the people - the bearer of the language - are reflected in sentential form." Proverbs and sayings exist in every nation, and "the proverbial cognitive structures of different languages have similarities and differences, which makes their comparative analysis possible, and a comparison of the proverbial fund of different languages can open up broad prospects for interlingual (interethnic, intercultural studies of the mentality of different ethnic groups).

As is known, the content of the terms "proverb" and "saying" has not yet been clearly defined. The key question of the status of *paremias* remains controversial and important in terms of cultural studies of language. Attempts to determine the status of proverbs and sayings are made by distinguishing them according to essential features, comparing the various positions of scientists on this issue.



A.I. Gaevaya classifies as sayings "structures that have only a literal plan of content, statements that are not of a generalized nature, formally not organized as sentences, identifiable by words - synonyms". In turn, "Structures that have a figurative meaning and cannot be identified by words - synonyms" refer to proverbs.

She also names such distinctive characteristics of a proverb as imagery, a generalized form of conveying a thought, ideological and emotional richness, the ability to aesthetically evaluate various phenomena of life, rhythmic structure, composition.

Proverbs and sayings are also studied from the standpoint of cognitive linguistics as a reflection of the mentality of the people, as Mezentseva E.S. writes: "Proverb mentality is not the mentality of a proverb (just as language mentality is not the mentality of a language), but the mentality of the people reflected in the proverbial fund, or rather, certain social groups of the people. Proverb mentality is one of the variants of language mentality, more broadly - one of the variants of folk mentality." The first study of Russian proverbs from the standpoint of cognitive linguistics can be considered the book by I.M. Snegirev "Russians in Their Proverbs", written in the mid-19th century, in which, based on proverbs and sayings, a Russian person's understanding of the world and himself is accurately and consistently reconstructed. Proverbs and sayings largely form the linguistic picture of the world, which determines the perception of the world by native speakers. In linguistics, there are different definitions of the linguistic picture of the world. In this article, we accept the following definition: "The linguistic picture of the world is an image of everything that exists as a holistic and multi-stage world in its structure and in the connections of its parts comprehended by language, developed by centuries of experience of the people, carried out by means of linguistic nominations, representing, firstly, man, his material and spiritual life activity and, secondly, everything that surrounds him: space and time, living and inanimate nature, the area of man-made myths and society." Analyzing the picture of the world created by proverbs and sayings, anthropocentrism can be called the main feature. Condensing the folk experience, proverbs are oriented by their content almost exclusively on a person - his character traits, actions, relationships in the family, team, society, etc. Thus, we can conclude that a comprehensive study of proverbs and sayings as an object of linguistic research is relevant. In the linguistic consciousness of native speakers, proverbs and sayings play a large role, since they allow us to penetrate into the national and cultural features of the linguistic picture of the world of a nation.

It is a comprehensive study of the paroemia that will make it possible to understand the specifics of the Russian mentality and culture. Summing up all of the above, it can be noted that the wealth of the paroemiological fund opens up broad prospects for further study of proverbs and sayings. In conclusion, I would like to cite the statement of Sabitova Z.K., which, in our opinion,

accurately reveals the breadth and comprehensiveness of proverbs and sayings: "The world of words is diverse, interesting, fascinating and still not fully understood: it is as inexhaustible as space, the universe. It has been repeatedly emphasized, depth, comprehensiveness, capacity, volume, maximum fullness of meaning, spirituality, saturation with an idea, creative, life-giving force, the enormous power of its impact on a person." References:

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