

## **Linguocultural Aspect of the Study of Paremiological Units in Linguistics**

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**Abstract.** *The article presents the role and linguocultural potential of paremiological units in world linguistics and modern linguistics. The main methods used in the article were direct observation, descriptive-analytical, cultural comparative, contextual and linguistic methods. The article presents general information about the main aspects of paremiological research. The historical and etymological discursive (functional) analysis of the foundations and features of linguoculturology (linguoculturology) and translation studies is shown.*

*The article analyzes the linguocultural toponymic component of proverbs in French and Uzbek. Despite the large number of different toponyms, they are characteristic of different countries, the international component prevails in these proverbs, such proverbs are associated with the universal laws of human thinking, which allows us to find their semantic equivalents in different languages. The relevance of this study lies in the presence of various analyzes of modern proverbs.*

**Key words:** *paremia, proverb, functional potential, demotivator, linguocultural potential, toponym.*

Introduction. Paremiology, that is, the study of proverbs and sayings, is of great importance in the field of linguistics. Paremiology plays a special role in preserving cultural heritage and expressing the way of life, worldview and national identity of the people. Research in this area is of great importance not only for a deep analysis of folk oral literature, but also for the development of intercultural dialogue.

Paremiology is a special field of linguistics, the object of which is folk proverbs, sayings, expressions and various short wise sayings. These short but meaningful expressions reflect the life experience, intellectual reflections and values of peoples. Proverbs and sayings of each people illuminate its historical, social and cultural characteristics.

The importance of paremiology in world linguistics;

1. Role in linguistic cultural studies. Paremiology helps in the study of intercultural differences and commonalities. Research in this area allows us to compare different cultural values through folk proverbs, enrich translation theory, and discover new methods in language learning.
2. Material for linguistics and psycholinguistics;
3. Since proverbs and sayings are short and effective, they serve as convenient material for studying the layers of meaning of the language. Psycholinguistic research studies how such expressions are stored in human memory and how they are used in communication.
4. Role in translation theory;

When paremiological units are translated into other languages, they must adapt to the context and cultural environment. This requires translators to have a high level of knowledge of language and

culture. For example, when correctly translating the proverb “There is truth in the eye of the beholder,” it is important to preserve its meaning.

Each language has its own vocabulary, phraseology, and paremiology. Paremia - Greek for a deep-meaning saying, a wise word, an expression, a proverb, a saying. The paremiological fund of a language represents the valuable linguistic heritage of a people, because paremias reflect the culture, traditions and history of that language and society. Paremias reflect the attitude of a nation to life, its view of various situations and events, its experience in various spheres of society. Proverbs and sayings, wise sayings and aphorisms are especially important elements of spiritual culture. Linguistic paremias are characterized by semantic change, poetic imagery and various artistic structures. The most vivid manifestation of the spiritual culture that a people has built over the centuries is, of course, the proverbs of that people. The best proverbs, created in the past and used without losing their significance to this day, are still of great educational importance as examples of folk wisdom. Such proverbs and wise sayings constitute an invaluable treasure of the spiritual wealth of every nation. This valuable treasure is of great importance in studying and reforming the language and culture of any people or ethnic group. After all, the history, past, and experiences of the people are reflected in them. In particular, proverbs have the characteristics of stability, readiness, possession of a portable meaning, and lack of an author. Proverbs have the characteristics of readiness and stability. Aphorisms have the characteristics of stability, readiness, and possession of an author, while riddles have the characteristics of stability, readiness, and enigma. The field that studies the units of folk oral literature, such as proverbs and sayings, aphorisms, slogans, riddles, praises and other concise units with a certain meaning and function in folk oral literature, is called paremiology. However, at present there is no generally accepted systematicity of paremiological units. Paremia is paremiological units, their size and boundaries have not been determined.

Analysis of literature on the topic (Literature review).

The word paremiology is derived from the Greek words *paranomia* - wisdom, and *logos* - teaching, and is a branch of linguistics that studies wise expressions such as proverbs, sayings, aphorisms in a particular language. That is, the branch of linguistics that studies wise expressions such as proverbs, sayings, aphorisms - paremials, which embody the lifestyle, life, attitude of people to society, conclusions drawn based on observations and experiences, ethical and aesthetic feelings, and positive qualities of a particular people, transmitted from generation to generation in oral form, and which appear as concise and simple, short and meaningful logical generalizations, is called Paremiology. The branch of linguistics that studies wise expressions such as proverbs, sayings, aphorisms, sayings, aphorisms, which appear as concise and simple, short and meaningful logical generalizations is called Paremiography. The field of Paremiography deals with the collection of such combinations. In European linguistics, at the beginning of the 18th century, the German paremiographer W. Wander created a paremiological dictionary consisting of 5 books, which included more than 250,000 proverbs of European peoples. With this work, he laid the foundation for the field of paremiography in modern European linguistics. A little later, R.C. Trench created a large-scale English paremiological dictionary entitled “On the Lessons of Proverbs”. This work is now an excellent guide for those engaged in the field of paremiology in English and American publications. This work comprehensively covers the meaning, origin, emergence, and theory of proverbs. After that, several researchers became interested in the field of paremiology, collected and published proverbs. Among them, one of the most famous researchers, A. Taylor, in his 223-page work “The Proverb”, analyzed proverbs in detail and showed how rich the field of paremiology is. In particular, in the first part of the work, he talked about the origin of proverbs, problems, definition, metaphorical proverbs, proverbial types, variants, proverbs related to folk art, proverbs and literature, proverbs imported from other languages, biblical proverbs and native proverbs and their alternative variants, and in the second part, he divided proverbs into categories of historical, native, adopted, legal, local, religious, meteorological and medical expressions, and expressions that embody customs. In Uzbek folklore, genres such as proverbs, taboos, and riddles, which are focused on wisdom and are extremely concise, tight, concise, and figurative, constitute folk paremic creativity. However, it is still not recognized as a separate literary genre, and is sometimes seen as a part of folk prose, sometimes folk poetry, and phraseology. Whereas proverbs are summarized as concise moral assessments of the people's way of

life, while the truths they have learned are summarized as concise moral assessments, in taboos the same moral assessments take the form of prohibitions. In riddles, the truth, consisting of the people's views on things and phenomena, reflects the leading features of those things and phenomena in the form of concise expressions with epithets.

Parems are sentences composed of words and expressing a certain idea, so they are also an object of study in linguistics, because although they resemble ordinary sentences in terms of their formation from words, they have their own characteristics in terms of content, structure, intonation and other grammatical features. It is difficult to determine when parems appeared, but it is known that most of them were created in very ancient times and have survived with the people who created them. Not every wise saying becomes popular, only wise sayings that reflect the dreams, hopes, desires, life and thoughts of the majority of people in society become popular, pass from generation to generation, live for centuries - become parems.

In a number of modern studies, the term paremy is used as a general name to designate different classes of people. In particular, the most studied of these is the proverb. Therefore, this article mainly uses proverbs as illustrative material.

The definition of paremiology as a branch of linguistics belongs to the phraseologist, paremiologist and vintologist Valery Mikhailovich Mokienko. In his opinion, the main methods of studying paremiology are the descriptive-analytical method, which involves direct observation of the phenomena being analyzed, in addition, contextual analysis, comparative and linguocultural analysis methods are also widely used today. Lexicographic sources are constantly used in the selection of paremiological material. Research Methodology. In this article, we will try to consider the following stages of analysis:

1. all recording options and their linguogeographic description within the framework of one language;
2. comparison of the collected material with linguistic facts of related languages to determine their genetic or typological origin;
3. comparison of the results of the study with the chronological registration of specific units of specific languages and dialects;
4. study of linguistic facts taking into account cultural, ethnographic, mythological data to reveal phraseological etymology;
5. comparison of linguistic interpretation

Analysis and results. (Analysis and result). One of the main aspects of the study of proverbs is to show the linguocultural potential of each people. Initially, all small paremiological genres (proverbs, riddles, etc.) were considered as works of folk oral culture.

The themes of proverbs are very diverse, but they all reflect values related to the human world. The principle of harmonization of proverbs is based on the thematic-ideographic aspect. Paremiological material is placed in a number of dictionaries according to the thematic principle. We agree with the opinion of a number of paremiologists in this. Bredis M.A. and paremiologists of the RUDN School of Linguistics, in the journal *Semiotics and Semantics*, expressed their opinion on the "Subjectivity of Attributing a Proverb to a Specific Subject", as well as on the influence of the context in which the proverb is used on its meaning. V.M. Mokienko and representatives of his school used historical and etymological analysis based on works. The main idea of Mokienko and representatives of his school is aimed at universal and national identity.

Historical-etymological analysis allows us to show and provide information about the national identity of the proverb when considering it. V.N. Telia is considered the founder of the linguistic and cultural direction. It is he who, studying the phraseological resources of the language, considers the proverb as a kind of national "code" or the language of everyday culture, which has been formed over the centuries, passed down from generation to generation, reflecting all attitudes.

Proverbs, since they are units of national character, often cause difficulties in translation. The translation aspect helps to solve various problems that arise in artistic practice and theory. This aspect is associated with the contrastive method, but it is important and is distinguished by a number of factors, namely the qualifications of the translator, knowledge of the paremiological fund of languages, understanding the thought of the writer - the author of the work of art. In addition, translating proverbs requires the translator to have a good knowledge of the culture and national characteristics of the language, functional dominants, emotional-expressive background, and stylistic features. The translation aspect allows you to study the techniques and methods of transferring proverbs from one language to another.

In this article, we have attempted to analyze proverbs with a toponymic component. The analysis of toponyms is related to the fact that they express not only geographical reality, but also cultural phenomena reflected in the language.

Let us cite several proverbs in French as an example.

C'est de l'or de Toulouse, il lui coûtera bien cher.

This proverb corresponds in meaning to the Uzbek proverb O'zing tãmẽng mol ning qãr yuk nĩn. Let us first analyze this proverb etymologically. When analyzed literally from French, it means that the gold of Toulouse will cost him dearly. That is, the original meaning of this proverb is that owning wealth or something that does not belong to you will lead to bad luck. We will consider why it is given in the example of the city of Toulouse in our further analysis.

Crépion stormed the city of Toulouse and, in order to take revenge for the resistance shown to him by the Gallic troops, plundered and abandoned it. Due to the greed of the soldiers, all the treasures were captured. Sources note that all those who took a certain part of the gold from these sacred places suffered incredible suffering and died a miserable death. Since then, this article has been widely used in relation to a person who unjustly took someone else's property: This is Toulouse gold, it will cost you dearly; we seem to be saying it simply, but there is a great meaning in it, namely, that ill-gotten wealth will never bring any benefit.

“Avec des si, on mettrait Paris en bouteille.”

One risk will ruin, a thousand sorrows will be the fortress.

The main meaning of this proverb is that a deed not done with a clear purpose can ultimately bring sorrow. It is impossible to do everything with a guess, a risk. This proverb is often used in French to show that guessing is nonsense. This idea is expressed in many proverbs.

In order to use proverbs with toponyms, a person must have a certain linguistic and cultural competence. Comparative linguoculturology analysis of proverb groups in which city names and other geographical names are mentioned shows significant semantic similarity. Sometimes these proverbs are absent between proverbs of the languages under consideration. Not only semantic, but also structural similarity, like mathematical formulas in which toponyms are included, act as ethnolinguistic signs.

This allows us to confirm. In modern linguistics, the principles of studying proverbs have already become classics, as well as relatively new ones are emerging. Comparative linguoculturological analysis, which combines the features of contrastive and linguoculturological methods, is integrative and allows for this. The presented material showed that the interpretation of the motto expressed by the proverb does not differ from each other in different languages.

Comparative and comparative linguocultural analysis of proverbs with a toponymic component showed that the semantics inherent in some proverbs is also reflected in proverbs of other languages. Paremiological material proves the idea of the existence of semantic equivalents.

Such actively used units pose many difficulties for language learners in understanding this language. For this reason, along with studying words, it is important to study the paremiological minimum. The remaining amount is only in literature that is characteristic of the artistic style and has lost its

significance, is outdated for communication. However, one should not be limited to the most active paremiological minimum established by Hirsch, Kett and Trefil.

Conclusion/ Recommendations. In place of the conclusion, it should be noted that proverbs, which have been passed down from mouth to mouth for centuries, express the worldview of our people, their attitude to society, moral norms, history and spiritual state. They are short, concise, well-logical in their structure, incomplete in thought and tightly worked out. Proverbs cultivate a person's mind, teach them to be correct, truthful, hardworking, courageous, persistent and steadfast, promote good human qualities in a person. Teaches to express thoughts briefly and clearly. Makes the works of writers and poets artistically impressive. Proverbs and wise sayings are widely used in all spheres of life, in the process of work, in lively conversation, in our written literature. The thoughts they want to convey are expressed figuratively. They contain thoughts and sensations that are equivalent to the content of entire books. Conclusion

In world linguistics, paremiology studies a valuable part of folk oral creativity and makes a great contribution to the development of intercultural dialogue and scientific research. Through proverbs and sayings, one can understand the past, present and future of peoples and appreciate their uniqueness. Therefore, the study of paremiology is an important direction of linguistics not only theoretically, but also practically. Paremiology occupies an important place in world linguistics. This field allows us to understand the relationship between language and culture more deeply through the study of folk proverbs and sayings.

Paremiological research is of invaluable importance in preserving cultural heritage, studying the historical memory of the people, developing the language and strengthening intercultural dialogue. Therefore, a broader study of paremiology opens up new horizons not only in linguistics, but also in world science.

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