

Paremiological Units in Linguistic Communication: Functions, Pragmatics, And Cultural Significance

Ibragimova Lola Asatullo kizi

Independent Researcher of Samarkand State Institute of Foreign Languages

Abstract. *The article is dedicated to analyzing the linguistic-communicative status of paremiological units, exploring the role of proverbs in communication and their communicative functions. Proverbs are short, figurative, and emotional expressions that serve as effective tools in communication, reflecting the cultural, moral, and worldview of each nation. The use of proverbs in communicative situations helps achieve various pragmatic goals, persuade people, and fulfill educational tasks. The analysis also presents examples that include both negative and positive characteristics of proverbs, as well as elements of humor and irony.*

Key words: *Paremiological units, proverbs, pragmatics, cultural significance, linguistic communication, semantic functions, medical proverbs.*

INTRODUCTION. The article is dedicated to analyzing the linguistic-communicative status of paremiological units, focusing on the role of proverbs in communication and their communicative functions. Proverbs are short, figurative, and emotional expressions that are deeply rooted in culture, reflecting the worldview, moral values, and traditions of each nation. The use of proverbs serves as an effective communication tool, fulfilling various pragmatic goals such as persuasion, educational purposes, and expanding thinking. Proverbs also serve as a powerful means of conveying cultural wisdom, evoking emotions, and expressing cognitive and social experiences. The analysis includes both positive and negative aspects of proverbs, incorporating elements of humor, irony, and didactic purposes. This study explores the linguistic, pragmatic, and cultural significance of proverbs, with a particular focus on medical-related proverbs.

In the analysis of proverbs, their linguistic structure, semantic and pragmatic characteristics, as well as the cultural experience and cognitive abilities of language speakers, are taken into account. Medical-related proverbs, their content and context, and their connection to social and cultural factors are studied. To properly understand and apply proverbs, it is essential to focus on their structure, semantic meaning, and strategic functions in communication.

LITERATURE REVIEW. According to scholars who study proverbs, their origin is viewed as both a product of linguistic ability and culture. In order to correctly understand a proverb within a text, it is essential to first pay attention to the structure of the text itself. This is because every text contains variable information, and the purpose of using the proverb and its analysis should be understood within the context of that text. Analyzing the strategic or goal-oriented function of the proverb within the text is crucial to determining the role it plays and what function it serves.

As highlighted O. Abakumova Proverbs, or paremiological tools are an important means of reflecting the linguistic personality and the individual's expression through language. Every person feels the need for communicative interaction, and proverbs play a crucial role in this process. The activation of proverbs in communication reflects people's thoughts and attitudes. Additionally, in Karaulov's

analysis, when describing the role of linguistic personalities in presidential texts, special attention is given to the significance of precedent texts. Precedent texts provide information about an individual's relationship with their environment, their traits, and their discursive views on life. These texts also reflect the linguistic personality's culture and social adaptability. [2,354]

According to Yu. N. Levin, proverbs exist in many languages and are often universal. However, differences between similar proverbs may exist in terms of metaphorical perspectives. In this context, while a proverb unique to one language may have an equivalent in another language, their semantic and pragmatic characteristics may still differ in significant ways. [3, 116-138]

Proverbs often exhibit similarities through the phonetic harmony of words, homonymy, or word repetition. However, they possess distinct differences. For example, according to Dundes, any proverb consists of at least two words. The structure of a proverb typically includes a word that conveys the main meaning, and other words or phrases that add additional meaning or markers. This structure sets proverbs apart from other linguistic units and imparts them with specific semantic and pragmatic characteristics. In his analysis of English and American proverbs, Dundes breaks down the components of proverbs into descriptive elements. In this approach, each proverb consists of two main components: the first element, which represents the primary meaning or theme, and the second element, which provides an explanation or commentary on it. This structure helps the proverb communicate clearly and effectively, as the first part introduces the information, while the second part offers clarification. [1, 111-121]

When analyzing proverbs as sentence-like units, G. L. Permyakov classified proverbs syntactically and semantically in 1970. In analyzing medical proverbs, it can be noted that many of them are expressed in a simple sentence form. According to Permyakov's definition, a simple sentence is a unit of communication based on specific grammatical rules, characterized by a predicative feature, and fulfilling a communicative function. [4, 236]

DISCUSSION. Proverbs play a distinct role in language use because they carry meaning that goes beyond mere words. They often serve to convey shared cultural wisdom, emphasize values, or evoke emotional responses. The key difference between proverbs and other linguistic forms lies in their function: proverbs tend to have a more universal and enduring significance, whereas the others might be more context-dependent or personal. In addition, identifying a proverb in a text and recognizing it as a "proverb" is one of the primary tasks. Sometimes, there may be phrases or terms in a text that resemble proverbs, such as "epigrams", "aphorisms", "eulogies", or "words and expressions", which are linguistic tools. It is crucial to differentiate these from proverbs, as only by doing so can the pragmatic function or functional characteristics of the proverb in the text be correctly identified.

Proverbs, as linguistic phenomena, also serve communicative functions. From a communicative point of view, proverbs are used in various situations.

They can be categorized into the following types:

1. Proverbs related to medicine directed at a specific person;
2. Proverbs related to medicine, used in specific communicative situations;
3. Special associative proverbs related to medicine;
4. General proverbs reflecting a specific situation in medicine.

The use of proverbs in a text, especially those related to medicine, is an integral part of the discourse, and they hold special significance and importance within medical discourse. This highlights the distinct role of proverbs in expressing medical topics and their effective use in communication.

When analyzing the history of paremiological units, the beliefs, national characteristics, fantastic images, and figurative meanings of language speakers play a significant role. Proverbs are closely linked to the material and spiritual culture of society, reflecting various situations, the lives of people, and are found in idioms and proverbs. These units capture and express the worldview, experiences, and values of a particular culture, serving as important tools for communication and cultural transmission. At the same time, proverbs do not always have a purely positive meaning. Some

proverbs can carry a negative character. For example, the proverb "Mischief comes by the pound and goes away by the ounce" has a negative meaning in the context of medicine, and its Uzbek equivalent "Kasallik botmonlab kelib, misqollab ketar" also reflects a negative aspect. In this case, the image of "mischief" (illness) can evoke negative emotions in the listener, as it refers to something undesirable or harmful, thus highlighting the potential for harm or difficulty.

RESULTS. When proverbs become active in a text, their expressive significance is heightened. Proverbs often serve social functions and can differ from their original literal meaning or the meaning conveyed in the context of the text. Such differences are an important feature of effective language use, as proverbs are often employed to express unique meanings, thereby enriching the text. The activation of proverbs in speech reveals the subtle semantic features of language. Their usage demonstrates the possibilities and capabilities of language, reflecting the level of skill in thinking and communication of the language users. Proverbs, in turn, share similarities in structure and composition with other linguistic elements in language, such as apothegms, aphorisms, proverbs, and riddles. However, these phenomena are not fully identical to proverbs.

In any communicative situation, the goals and communication strategies of the individuals involved are identified as the core elements. Proverbs, through their content and context, serve the purpose defined in the communication process. This context aligns with individuals' social worldview, cognitive activities, and cultural experiences. The application of proverbs and the understanding of their meaning are connected to cognitive, social, and cultural processes, and they are assessed as independent factors. When analyzing the structure of proverbs, particular attention is given to the semantic and lexical meanings of each word. However, a comprehensive analysis of proverbs involves studying their overall content. From a structural perspective, the syntactic roles and composition of the lexical tools used in a proverb are considered. Proverbs are regarded as a holistic linguistic product, so the inclusion of lexical or linguistic tools is often limited.

Medical related proverbs, especially those involving comparisons between two or more elements, alter their meanings. This comparison, based on the cognitive activity of the listeners, helps uncover the hidden information within the proverb. To understand proverbs, it is necessary to grasp the context and the coherence between the words, as this activates the cognitive processing. As a result, the full meaning of the proverb becomes apparent.

Proverbs often contain figurative expressions, which require cognitive evaluation of their meanings. For example, the English proverb "Health is wealth" [5, 70] equates health with wealth, and this proverb is constructed based on a cognitive metaphor. Therefore, it is important to interpret a proverb in the context of the text. When the proverb is related to health, its meaning and function adapt to the communicative context.

The reception of proverbs as advice is linked to their social and pragmatic functions. The hidden message of a proverb requires the construction of meaning in the course of communication, meaning that providing advice is its primary goal. This allows listeners to assess the message and ensures that the proverb becomes an effective communicative tool.

As a result, proverbs become active in the social context, and they not only reflect a specific situation but also have their signals and meanings change according to the context. The successful execution of a proverb in communication is ensured by the context, the relationship between participants, and other factors. The structure of both English and Uzbek proverbs typically consists of a subject (grammatical object) and a predicate (grammatical predicate). In proverbs, the predicate can be expressed by any part of speech that has an attributive characteristic, which changes the meaning and broadens its roles in communication. Proverbs also contain concepts such as "theme" and "rheme," which reflect the interconnection between elements and describe the topic. Paying attention to the organic connection between the subject and predicate helps in understanding the semantic structure of the proverb clearly.

In the analysis of proverbs, categories such as predicative structures, i.e., subject-object relationships, tense, space, and modality are also of significant importance. Through these categories, proverbs perform communicative functions, expressing a specific time, place, or state. For example, the

English proverb “What can’t be cured must be endured” and its Uzbek equivalent “Omon bo‘lsang olam seniki” [5, 36] carry similar meanings. These proverbs inherently express a conditional situation based on a certain state, and they include modality and are related to time. The Uzbek proverb “Temirni zang yemirar, odamni g‘am” [5, 93] demonstrates the influence of time and state. This proverb reflects how changes occur in a person's life, particularly the deterioration of iron and the emotional burdens of a person, which are portrayed in the form of speech. Taking into account the social and cultural aspects of proverbs helps to understand the importance of expressing a nation's moral views and culture through them.

CONCLUSION. This is a great summary of how proverbs with humor or irony function in communication! They not only carry a deep, often negative meaning, but also bring emotional depth and imagery that makes them memorable. Their role in effective communication is undeniable, as they offer more than just practical advice — they reflect the culture, emotions, and cognitive processing of the speakers. The way proverbs are used in both personal interactions and broader cultural contexts shows their versatility and importance in language. Each proverb associated with a particular field carries its own unique history and reflects specific linguistic information. These proverbs, each with its own ethno-linguistic characteristics, incorporate distinctive national and cultural elements. The linguistic landscape reflected in proverbs expresses people's attitudes toward nature, life, and events, while also showcasing the worldview and thinking of a particular society. In this way, proverbs serve as both a mirror and a vehicle for the values and cultural outlooks of the communities that produce them. At this point, it is important to analyze not only the linguistic, but also the social and cultural role of proverbs, and to understand the necessity of using them correctly and in the appropriate context. The communicative and pragmatic functions of proverbs serve as a powerful tool in establishing relationships and understanding.

REFERENCES

1. Kirshenblatt-Gimblett B. Toward a theory of proverb meaning. In Wolfgang Mieder and Alan Dundes // *The wisdom of many: Essays on the proverb*, New York: Garland 1981. – P. 111–121.
2. Абакумова О. Б. Пословицы в языке, сознании и коммуникации - СПб: Издательский дом «Алеф-Пресс», 2012. - 354 с.
3. Левин Ю.И. *"Пространство пословиц"*. В сборнике: *Параминологические исследования*. Москва, 1984. С. 116-138.
4. Пермяков Г.А. От поговорки до сказки - М., 1970. – 236 с
5. Karomatova K.M, Karomatov X.S. Proverbs. Maqollar. Пословицы-Toshkent Mehnat, 2000.- 398-bet.
6. www.EnglishIdioms.com & www.Proverbs.com