



## PROVERBS AND SAYINGS AS PAREMIOLOGICAL UNITS

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### Abstract

This article investigates different researches and contributions which were done by language experts in order to elaborate paremiological units. It explains the most important functions of proverbs and sayings. This article gives rich basis for developing proverbs and sayings as paremiological units. One of the main factors that boosts the effectiveness of speech is the effective use of the paremiological units (phraseologism, prose, dialect) in the language.

**Keywords:** paremiology, proverb, dialect, culture, semantics, lexis, paradigm.

**Аннотация:** в этой статье исследуются различные исследования и вклад, выполненный лингвистами с целью разработки паремиологических единиц. Он объясняет наиболее важные функции пословиц и поговорок. Эта статья дает богатую основу для развития пословиц и поговорок как паремиологических единиц. Одним из основных факторов, повышающих эффективность речи, является эффективное использование в языке паремиологической единицы (фразеологизм, проза, диалект).

**Ключевые слова:** паремиология, пословица, диалект, культура, семантика, лексика, парадигма.

Paremiology is the study which deals with proverbs and sayings. Paremiology is a farce of paroimia, expressed in the Greek language, and the type of the "basic" or "standard" verbal culture, which is not isolated as a different science. Every nation's mode of life, mentality, folk, psychology, history, traditions and culture, the native land's nature and phenomena are expressed as words in the language,



and these words form part of the vocabulary of that language [4]. The vocabulary demonstrates the development of language. Apart from the vocabulary, moral values, aesthetic education and worldview of a person, the centuries-old historical and social experience of our forefathers are more clearly evident in proverbs and sayings. That is why the proverbs and sayings are both a primary expression of the people's mind and the richness of the folk wisdom[5].

Paremiology is occupied with three fundamental points: sort variety, order of materials and their grouping. To know the significance of the proverbs and sayings in different dialects, their function is not sufficient to explain their interpretation. For this reason language specialist researchers have made a lot of research and have extensively perceived the importance of proverbs. One such etymologist, B. Gimblet [1], contends that the practical methodology in the investigation of proverbs is vital. To understand the full importance of sayings and proverbs, it is important to have a particular setting and spotlight on the significance of the proverb's utilization. This realistic modern methodology in Linguistics has served to completely understand the capacity of sayings. This is on the grounds that the importance of the setting does not mean a similar significance. The Estonian etymologist, A. Krikman [3], accepts that the language, the assignment, the practical circumstance used and the picked language are key factors in deciding the meaning of proverbs.

Proverbs and sayings are ought to be understood as a social paradigm. Obviously, a few proverbs have an importance, so we should know about the language culture to comprehend these distinctions. This is an illustration of this; "**Art is long, life is short**", this saying depicts a particular circumstance. It is utilized just when it is utilized from a compact perspective, which means "**The educated lives thousand years, the uneducated once**". These two sayings are likewise justifiable in Uzbek sayings. It is feasible to utilize this proverb in its implications and as far as compactness. The pith of the given proverbs can likewise be summarized as far as significance, and the particular importance of proverbs is significant. As we can understand from this, quite possibly the main highlights of Paremiology is the information on the language and culture of that language, since we make mistakes in understanding the proverb by estimating our own thoughts.

There are proverbs for each possible situation, and they are in this manner as opposing as life itself. Proverb pairs like "**All that glitters is not gold**" and "**Do not judge a book by its cover**" or "**Rome was not built in a day**" and "**Patience is bitter, but it bears sweet fruit**" make it crystal clear that proverb does not

address a sensible philosophical framework. However, when the legitimate maxim is picked for a specific circumstance, it will undoubtedly fit impeccably and it turns into a viable conventional methodology of conversation.

Proverbs and sayings have not lost their value in modern society. According to M. Sadriddinova [6], the linguistic highlights of Uzbek proverbs is not studied only according to the literal meaning, but also with the dialectical variations, that the essence of the proverbs varies with different variants of meaning, and shows the statistics of utilizing them over a different region. Because some proverbs are used in different areas, word-based lexemes or terms might be wrong, and when analyzing proverb in terms of words, they can dissect the meanings and make them understandable options to other districts.

**“A leopard cannot change its spots”** - this English proverb means that it is not possible for a bad or unpleasant person to become good or pleasant. In Uzbek language has the proverb of this meaning, too. But it is said in different way:

**“Bukrini go’r tuzatadi”**- this proverb also means that it is impossible to change one’s habits.

From these two proverbs we can know that proverbs and sayings are mostly said according to dialects, place and cultural habits, and most of them are understood taking into consideration these parameters. For understanding, each country’s proverbs and sayings one should be aware of its culture and regional dialects.

In conclusion, the main feature of the paremiological units is that it is an equally common utilization of them. Except for archaisms, proverbs have no narrow meaning or special vocabulary words. There are universal generalities in the lexis of the paremiological units, as the meanings of the words in different nations’ proverbs are repeated. The similarity of paremiological units of non-relative languages is considered as not genetic but typological [2].

## Literature

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