

Studying Parmeological Units as A Language Phenomenon: on the Example of English, Uzbek, and Karakalpak Languages

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Abstract

The science of paremiology and phraseology of linguistics includes the study of several types of folklore and serves to visually describe its specific features. Proverbs reflect the ancient and rich spirituality of each people. Proverbs are rich and varied in meaning and can be used independently or figuratively. The subjects in proverbs are persons, objects, and at the same time animals. This article discusses this topic and conducts a comparative analysis of the paremiological units of the English, Karakalpak and Uzbek languages.

Keywords: paremiology, idioms, linguistic perversions, riddles, English, Uzbek and Karakalpak languages.

Introduction

The modern development of languages and the wide integration of cultures show the possibility of assessing linguistic phenomena using comparative analysis. Consideration of the relationships between individual languages and groups of languages allows us to determine their relationship, determine the sequence of occurrence of phenomena common to languages and determine the degree of their distance from each other, since this is knowledge, the language of the people being studied. It is the paremiological structure of the language that allows us to understand ethnomentality and psychology.

Paremiology (Greek paroimia - wise word, idiom, logos - science) - the study of proverbs, sayings, aphorisms, proverbs, sayings and aphorisms transmitted orally from generation to generation, short and simple, brief and meaningful, logical generalizations. In this field of science, since parems are passed down from generation to generation only orally, they are a product of folklore, and are the object of study of literary criticism, since most of them are often similar to poetic form, and use several figurative devices, such as comparison, antithesis, anaphora, alliteration, irony, height sound. At the same time, since paremes are composed of words and consist of sentences expressing a certain idea, they are also the object of study of linguistics.

Paremiological units, commonly known as proverbs, are short phrases that embody cultural wisdom, norms, and values. The purpose of this article is to study paremiological units as a linguistic phenomenon, and to reveal their definition, characteristics, functions, linguistic mechanisms, and cultural changes. Understanding proverbs as a linguistic phenomenon is important for understanding the complex relationships between language, culture, and cognition.

Materials and Methods

A comprehensive analysis of the available literature reveals numerous studies of paremiological units. Scientists have studied the definition and characteristics of proverbs, focusing on their brevity, memorability, and cultural significance. The literature has also explored the functions of proverbs as a means of storing cultural knowledge, a communicative tool for concise expression, and an agent of socialization. In addition, researchers have examined the linguistic mechanisms used in the formation, interpretation, and understanding of paremiological units such as metaphor, metonymy, cultural inscriptions, and pragmatic inferences. Cultural and linguistic variations of proverbs are also the subject of study, showing the diversity and richness of these linguistic expressions in different communities. Cultural and linguistic variations of proverbs are also the subject of study, showing the diversity and richness of these linguistic expressions in different communities.

Researchers, including L.B. Savenkov and G.L. Permyakov defined proverb as a form of proverb or saying. Proverbs are closed, stable phrases that are a linguistic sign and a sign of a connection between a situation or reality.

In the Uzbek National Encyclopedia, proverb means the field of science that studies wise words, such as proverbs, proverbs, and aphorisms. It also refers to the system of proverbs found in a particular language. Literature studies folk tales because they are passed down orally from generation to generation and are considered a product of the oral creativity of the people. Many paraphrases are similar to poetic forms and use various figurative devices such as analogy, antithesis, anaphora, alliteration, irony and imagery.

The paremiological base of the Karakalpak language attracts special attention due to the fact that the colorful and diverse lexical units in its composition are the result of very early times. Here are presented the traditions of the people of Karakalpakstan from ancient times, the clothes they wore, the household items they used, the names of the various dishes they prepared, the names of various professions, they are associated with the geographical center and cultures and cultures. vegetables grown there and wildlife and b. collected various lexical units and terms associated with them.

When studying paremiology, various linguists, including S.N. Averin, N.F. Alefirenko, V.P. Anikina, O.N. Antonov, E.E. Brovkin, M.Ya. Kotov, G.L. Permyakova, I.A. Podyukova, L.B. Savenkov, E.I. Seliverstov, O.E. Frolov, Z.A. Yusupov and others studied various aspects of paremiology, including the semantics, uses, and functions of paremic expressions.

For example, English and American researchers. A. Taylor, W. Meader, A. Dundes and B.J. Whiting also deals with problems of paremiology. They compare the paremiology of different languages and pay attention to comparative issues. The study of paremiology includes aspects of psychology, literary criticism, linguistics, history, folklore, and anthropology. American researchers, like researchers from other countries, study the structural and semiotic properties of proverbs, analyze their origin and history, and study their use in literary works, psychological tests, and the media.

In the 18th century, scientists paid attention to “active phrases” - phrases whose meaning does not follow from the meanings of individual words, but which express a thought emotionally and figuratively. These expressions, which occupy an important place in the lexical-semantic system, are called phraseological units.

In foreign linguistics, in addition to the terms “phraseology” and “phraseologism”, the terms “idiom” and “idiom” are also widely used. A phraseological unit or idiomatic phrase is speech whose meaning cannot be extracted from its components (Amosova 1963).

Several researchers, for example, L.P. Smith, W.J. Ball, and E. Partridge made the first contributions to the study of English idioms. Linguist L.P. Smith focuses on “lexical phraseological units” - idiomatic combinations and expressions of an expressive nature that describe some structural features but do not take into account their structural-semantic typology and semantic specificity. LP Smith reduces the role of “lexical idioms” in language to that of additional means of expression (Smith, 1925).

Results and Discussion

A system of wise expressions such as proverbs, proverbs and aphorisms are considered paremiological units (PUs) in world linguistics, which are considered the best masterpieces of human thought. Such units in the PB system “represent conclusions made on the basis of observation of the laws of the universe, based on life experience, embodying people’s attitude towards society, mental state, ethical and aesthetic feelings, positive qualities passed down from generation to generation orally.” the form, short and simple, appeared as a concise and meaningful logical presentation...”

In world linguistics, many scientists interpreted the object of a phraseological unit in two different (narrow and broad) meanings. According to those who interpret in a narrow sense, they say that phraseological units include only phrases, while representatives of the second group propose to include, in addition to phrases, proverbs, sayings, wise sayings, aphorisms, and metaphorical expressions. Scientists in this field know that in research conducted in recent years, various aspects, structural aspects, and linguocultural features of phraseological and paremiological units are studied.[1]

Paremiology - studies paremes (proverb, matal, pronoun, riddle, antiphrisology, word, rubai, aphorism, maxim, riddle, symbol, and other set expressions, including those from the field of phraseology). Its task is to form a living oral creativity of national traditions and describe the constant life experience of society. They enter our language in the form of images (details, realities) that give specific, logical meaning, and thus pass from language to language. [2]

The founder of paremiology is the famous German linguist K.F. Vanger. In his opinion, the object of the science of paremiology is proverbs, that is, their study is the main goal of science, proverbs are studied in the field of paremiology, and the paremiological unit is pareme. Paremiology (Greek paroimia - parable, symbolic story; "logos" - word, science) is considered a branch of science as a short, simple, logical, and meaningful logical generalization, transmitted orally from generation to generation in a certain language.

Idioms. Idioms are also colloquial because they consist of several words that are usually used together, but the difference is that the meaning of the entire phrase cannot be inferred from the meaning of its parts. This criterion is called the level of semantic isolation. It is used differently in different expressions. For example:

Jealousy, greed:

In English: "Cheapskate" - a miser who does not like to spend money; Stingy is a spender.

In the Uzbek Language: “Qishda qor so’rasang bermaydi” - gives information about a very greedy person.

In Karakalpak Language: “Soksanar” – this is a very greedy person.

Being stuck in the middle, not being able to go either way:

In English: it is “To be between the sled-hammer and the anvil” - It is also equivalent in Uzbek and means "to be in a very difficult situation", or "to be in danger from both sides".

In the Uzbek Language: "Bolg'a va kunda orasida qolish". Used with a subject denoting a person or an abstract object. Being in a difficult, dangerous situation when problems threaten from both sides.

In the Karakalpak Language expressed as: “Eki ot arasında” sifatida ifodalanadi.

Idioms expressing "sergap" expressed in all three languages. Idiomatically speaking, talkative is a metaphor applied to a talkative person or a person who talks too much.

In the Uzbek language:

- "Og'ziga kelganni gapirish";
- “Jag'i tinmaydigan”;
- “Og'ziga kelganni bo'g'ziga yetmay gapiraverish”

This is the idiom in the Karakalpak Language:

- “аўзына келгенин сандалаў”;
- “парықсыз сөйлеў”;
- “биймдни гдплерди айтыў”.

In English: “never have to search for words”:

- “think on one's feet” (Yeldar Azanbayev);
- “think one feet” (think on one's feet. Yeldar Azanbayev);
- “be quick with the comeback” (It was not the brain he once knew – always quick with the comeback and able to find the right words.
- “Always quick with the comeback”.
- “be ready with one's tongue” (Sun2day);
- be not stuck for a response (Dmitry_Arch).

Flattery (flattering everyone):

In the Uzbek language:

- “Dumini likillatish”;
- “Laganbardor”;
- “Yaltoqilik”;
- “Soyasiga ko'rpacha to'shash”;
- “Qadamiga oltin sochmoq”.

In the Karakalpak Language:

- “қуйрық таслаў”;
- “жағымпазлық”;
- “етигг қыйсақлаў”
- “шайтанлық қылыў”;
- “аяғының арасы”;
- “нан өтиўг галош қойыў”;
- “жол таслаў”.

In English:

- “ostentatious”;

- “grim”;
- “some thimble minded nut”;
- “boastful”;
- “praising yourself and what you have done”;
- “(always) has a ready answer”;
- “doesn't lack for words”;
- “never at a loss for a word”

We can cite riddles as another paremiological unit. Riddles exist among all peoples, regardless of their level of development. They differ from proverbs in that they require a solution, while proverbs are instructive sentences. Natural and social phenomena have created many complex puzzles and problems for people. Unraveling these problems and uncovering the deep true nature of the seemingly mysterious requires intelligence and a sharp mind.

Table 1. Presentation of riddles in English, Uzbek and Karakalpak languages

In the Karakalpak Language	In the Uzbek language	In English
Qanatı gu'lge usar Tumsıg'ı qılq'a usar (Gu'belek)	Ikki yaproq bir tanda, Kezar yozda chamanda (Kapalak)	I am a type of insect But one that is beautiful I look just like a large moth But one that is colorful (Butterfly)
Otırısı tu'lkidey, Ot-sho'p jewi tu'yedey. (Shegirtke)	O'tirishi tulkiday, O't yeyishi yilqiday. (Chigirtka)	I can jump 20 times the length of my body. I make music when I rub my legs together. I cause crop damage. What am I?
Qatar-qatar ka'rwan o'ter. (Qumırısqa)	Qatorma –qator Zanjirday o'tar. (Chumoli)	This is a type of insect With antennae on its head It might be found in a hill And can be fire or red (Ant)
Tez-tez sekirip o'ter, Uslayın desem qashıp keter. (Bu'rge)	Albar-jalbar yo'rtib yurar, Ushlay desam, hurkib ketar. (Burga)	Dogs often get me, and I make them itch. I'm very small and I cannot fly. What am I? (Flea)
Zuw etip baradı, Zuw etip keledi, Gu'lge qonadı, Sherbet jıynaydı. (Pal ha'rre)	Zuv-zuv borar, Zuv-zuv kelar. Doston o'qir, G'alvir to'qir. (Ari)	I am an insect A hive is my home I eat some pollen To make honeycomb (Bee)
Kishkene g'ana ja'niwar, Dizildap o'ter (Shıbın)	Kichkina-mitti, Qo'limga olsam, qovurg'asi sinib ketdi. (Chivin)	This is something that can fly Although it is not a kite It's an annoying insect Which is small and likes to bite

		(Mosquito)
Kishkene g'ana boyı, Qarnına jetpeydi tonı. (Qon'iz)	Kichkina lo'li, Keyiniga yetmaydi to'ni. (Qo'ng'iz)	I am an insect, half of my name is another insect. (Beetle)

Conclusion

As a conclusion to the above, it can be said that paremiological units show each nation's national customs and traditions through verbal means. A comparative study of these units helps identify nations' unique and unifying aspects. The zoonyms used in Paremic units differ from each other in terms of their territorial location, national mentality, and religious views. But semantically there are only a few that express the same meaning. When analyzed from the point of view of linguistics, the main attention is paid to the semantics of the paremas, not the form. [4] Paremiological units operate without boundaries in a dynamic paremiological space because it is an open system. These units have a certain expressive power, which allows them to be associated with various speech acts, such as statements, instructions, and expressions of feelings. We consider these functions to be basic. Depending on the context, the illocutionary component can change, but always affects the thoughts and behavior of the recipient. In different types of speech, certain functions associated with a certain type of speech are distinguished. In real speech, paremiological units clearly show their repetition and stability, and changes in structure and meaning show the dynamism of this process. Thus, language creatively reflects reality, facts about a person, his views and feelings.

In conclusion, the results of the study of paremiological units as a linguistic phenomenon are summarized. They are an important component of language and culture and participate in the transmission of cultural knowledge and values. The study confirms the importance of paremiological units in communication and socialization, as well as their cultural and linguistic variability. A deeper understanding of paremiological units can lead to the development of effective communication strategies and intercultural understanding.

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