

# THE THEORETICAL FOUNDATIONS OF PROVERB RESEARCH IN UZBEK LINGUISTICS

Gulnoza Ibodullayeva

Master's student at Termiz University of Economics and Service

E-mail: [gulnoza22@bk.ru](mailto:gulnoza22@bk.ru)

Phone: +99899 676 2558

Orcid: 0009-0005-1527-2230

**Annotation.** This article explores the theoretical foundations of proverb research within Uzbek linguistics. It provides an overview of major linguistic approaches to the study of proverbs and highlights the role of Uzbek scholars in the development of paremiology. The paper discusses how proverbs function as culturally and semantically rich linguistic units and examines the methods used to classify, interpret, and compare them in Uzbek and related Turkic languages. Furthermore, the article analyzes the influence of global linguistic paradigms on Uzbek paremiological research and emphasizes the growing importance of comparative and interdisciplinary studies in understanding the nature of proverbs. Special attention is paid to the lexicographic, semantic, and pragmatic aspects of proverbs, as well as their role in the linguistic worldview and national identity.

**Keywords:** Uzbek linguistics, paremiology, proverbs, linguistic worldview, semantic structure, classification, comparative linguistics, lexicography, cultural linguistics, folk wisdom, pragmatics.

## INTRODUCTION.

In Uzbek linguistics, a maqol (proverb) refers to wise sayings composed of artistic and figurative reflections that generalize the people's socio-historical and everyday life experiences. In the Uzbek language, it is called maqol; among the Tajiks, zarbulmasal; among Russians, poslovitsa; among Arabs (in spoken language), naql; and among the Turks, it is known by the term ata sözü. The term maqol comes from the Arabic root (قول) – qawl – meaning “to speak” or “to say”.

Folklorists refer to the field that studies proverbs and sayings as paremiology. The term paremia derives from the Greek word meaning “a statement with deep meaning”, “wise saying,” “expression,” “proverb,” or “aphorism.”

The genre characteristics of proverbs are as follows:

Proverbs are short and concise in form.

Proverbs express broad and profound meanings.

Folk proverbs can be poetic or prosaic in form. However, even prosaic proverbs often resemble poetic lines.

Example: A jug doesn't break on any day—it breaks on its destined day.

Proverbs convey definitive judgments about life events. These judgments may reflect either positive or negative meanings.

A proverb generalizes a specific personal situation from the perspective of the people, the public, or life itself.

In linguistics, a proverb is considered a generalized statement about the human experience.

### **MATERIAL AND METHODS.**

It is explained that Uzbek folk proverbs are a product of a long historical past, and that some examples are not easy to understand in the present day. Sometimes there are such proverbs that it becomes difficult to even grasp what general idea they are related to. For instance, let us take the proverb: “*Bir pul berib yig’latdim, ming pul berib yupatdim*”. The meaning of this proverb can only be guessed from the direction of thought and contrast within it. That is, it warns that an ill-considered action or initiative may eventually bring additional trouble to a person. It suggests: “Act in such a way that your actions do not lead to undesirable consequences”.

Proverbs are an inseparable part of any language and culture, and they embody the wisdom, moral values, and practical knowledge of a people, passed down from generation to generation. In the Uzbek language, proverbs hold a special place because they stand out with the richness of the language, historical depth, and cultural significance. The theoretical foundations of Uzbek proverbs encompass various fields such as linguistics, anthropology, folklore studies, and cognitive sciences, making them a broad subject of research. This study explores the essence of proverbs, their structure and semantic features, their origins and development, as well as their role in human thought and communication. By analyzing the theoretical foundations of proverbs, one can gain a deeper understanding of their place in the Uzbek language as both a linguistic phenomenon and a cultural heritage.

By their nature, proverbs are short, memorable expressions that convey general truths or advice based on common sense and experience. From a linguistic point of view, they are distinguished by their brevity, rhythmic structure, and often metaphorical nature. The theoretical study of proverbs begins with their definition, which has long been a subject of debate among scholars. Some define proverbs as fixed expressions with an educational purpose, while others see them as traditional word combinations that reflect collective wisdom. For example, the Uzbek proverb “*Bir kunlik yo’lga chiqsang, bir oylik oziq ol*” promotes preparation and caution. This brevity and imagery are characteristic features of proverbs, making them easy to remember and ensuring their widespread use.

### **DISCUSSION AND RESULTS.**

In terms of meaning, Uzbek proverbs are rich and multifaceted, often functioning on several levels. They may have a literal meaning—for example, the proverb «*Bir qo’l bilan ikki tarvuz ko’tarilmas*» expresses the difficulty of trying to do two things at once—or they may be highly metaphorical, such as «*Ko’z ko’rganni yurak sevadi*», which illustrates the connection between seeing and feeling.

The semantic analysis of proverbs is closely related to pragmatics, a branch of linguistics concerned with meaning in context. Proverbs derive their strength from their adaptability to the situation in which they are used; their meaning may shift depending on the speaker’s intent. For instance, the proverb «*Suv oqar, yo’l topar*» may in one case describe the natural resolution of a problem, while in another it may promote patience and hope. This adaptability illustrates an important theoretical principle: proverbs are not static, but dynamic tools of communication shaped by the interplay of language, culture, and personal interpretation.

The origin of Uzbek proverbs is another significant area of theoretical research. Many Uzbek proverbs stem from oral traditions, religious texts, literary works, or have been



borrowed from other languages, reflecting the historical and cultural influences on the Uzbek people. For example, the proverb «*Erta turgan erkakning qo`lida oltin bo`ladi*» emphasizes the benefits of hard work and early rising, while «*Bir kosa suvga ming rahmat*» recalls religious and ethical values. Folkloristics studies how proverbs move between cultures and languages. Influences from Turkic, Persian, and Arabic are clearly visible in Uzbek proverbs, demonstrating how the language evolved through trade, conquests, and cultural exchange. The proverb «*Har ishning boshidan baraka topiladi*» relates to similar expressions in other Turkic languages, indicating a shared cultural heritage. Theoretically, this highlights the concept of intertextuality—proverbs are not isolated expressions but part of a wider spectrum of human expression.

Thus, the theoretical foundations of Uzbek proverbs demonstrate that they are not merely simple word combinations. They are linguistic structures shaped by phonology and syntax, carriers of meaning dependent on context, cultural artifacts reflecting historical and social currents, cognitive tools that facilitate thinking, and dynamic concepts that evolve over time. Their study spans multiple disciplines, each offering unique insights. As an essential component of the Uzbek language, proverbs deserve ongoing research and attention.

Today, it is rare to find anyone who does not use proverbs and sayings. In interpersonal communication, the appropriate use of proverbs holds practical significance: they make speech concise, eliminate the need for lengthy descriptions of events and phenomena, and enhance expression through comparison and imagery.

Proverbs are widely used in journalism, popular-scientific texts, and especially in literary works. They serve as important tools in depicting characters' speech and enhancing the stylistic expressiveness of language. The stylistic functions of proverbs and sayings are diverse and colorful: some arise "naturally" from the internal nature of the proverbs themselves. Others are of an individual character, connected to the aesthetic goals, personal will, and linguistic mastery of a particular writer. The former can be referred to as the linguistic (usual) stylistic functions of proverbs and sayings, while the latter can be termed their speech-based (occasional) stylistic functions.

Folk proverbs reflect the entire history and life path of a nation, which is why writers frequently turn to them. Proverbs serve as an effective stylistic tool in making the language of literary works vivid and impactful. Figuratively speaking, just as a gem adds beauty to a ring, a proverb gives strength and vitality to a speaker's speech or a writer's depiction. In some works, proverbs presented as epigraphs serve to clearly express the idea and purpose of the text.

## CONCLUSION.

One of the key elements that represent national values and express a people's culture is oral folk creativity. Among the most important genres of oral folk literature are proverbs, which are a major subject of study in both linguistics and folklore studies. As one of the primary genres of folklore, the study and analysis of proverbs—and folk creativity in general—has gained significant importance today.

## REFERENCES:

1. Shomakhudov A., Rasulov I., Qo'ngirov R., Rustamov Kh. Stylistics of the Uzbek Language. Tashkent: «O'qituvchi» Publishing House, 1983, p. 71.
2. Khamidova Gulshan Khamroevna – Cognitive-semantic and structural features of proverbs formed on the basis of somatisms in Uzbek and English languages.



PhD Dissertation Abstract in the field of Comparative Literature, Comparative Linguistics, and Translation Studies, Bukhara – 2023, p. 48.

3. Yuldashev B. Functional and stylistic features of phraseological units in modern Uzbek literary language. Doctoral Dissertation Abstract, Tashkent, 1993, pp. 22–37.
4. Kilichev E. Practical Stylistics of the Uzbek Language. Tashkent: «O‘qituvchi», 1985, p. 72.