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THE USE OF PAREMIOLOGICAL UNITS IN CONDOLENCE DISCOURSE: A STUDY BASED ON UZBEK LANGUAGE MATERIAL

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Abstract
This article presents a theoretical overview of paremiology as an important field of contemporary linguistics and offers a practical analysis of the distinctive use of proverbs, sayings, and expressions in Uzbek condolence speech acts.

Keywords: paremiology, paremia, phraseology, phraseme, proverb, linguocultural studies, condolence, speech acts.

Introduction

Paremiology and its constituent units, known as paremias, have attracted considerable interest among linguists and researchers. The term paremiology derives from the Greek paroimia, meaning “proverb” or “wise saying”, and -logia, meaning “study”. The term may be understood in two related senses:

- a field of study concerned with paremias, including proverbs, sayings and aphorisms: concise, meaningful expressions that convey generalisations of experience and are transmitted orally from generation to generation;
- the body of proverbs, sayings, aphorisms and related proverbial expressions found in a particular language.

H. Berdiyorov and R. Rasulov offer the following account of the paremia: “In paremiology, the smallest unit expressing a crystallised thought is called a paremia. Every paremia emerges as a product of a particular historical period, remains in use for a time, and eventually falls out of use. Over time, paremias are

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refined and polished and acquire a stable form. Gradually, they become fixed in a particular pattern and are used as formulaic expressions, that is, as ready-made linguistic units"[1].

According to P. Bakirov, "paremias (from the Greek paroimia, meaning 'wise saying' or 'symbolic narrative') constitute a universal phenomenon characteristic of all the world's languages"[2].

Drawing on these scholarly perspectives, a paremia is a conventional oral expression familiar to native speakers of a language. Typically, concise and rich in metaphor, it conveys the accumulated knowledge a community or humankind has acquired by interpreting the world and its realities.

A language's paremiological heritage is also an object of linguocultural inquiry. Many proverbs reflect stereotypical patterns of national consciousness[3]. Proverbs and sayings are traditionally studied as genres of folklore, while their linguistic investigation continues to develop. The present study focuses on paremias and their role in the expression of condolence in Uzbek.

Research Methodology

The study employed linguistic description, componential analysis, contextual analysis, valency analysis, and linguocultural analysis.

Analysis and Results

As one of the oldest forms of oral folklore, the proverb is distinguished from other genres by its brevity, concision, imagery, and depth of meaning. Proverbs reflect a people's distinctive historical and spiritual heritage. They cover a wide range of themes and may convey either literal or figurative meanings. The use of paremiological units in condolence discourse may be illustrated by the following examples:

[1] Berdiyorov. H., Rasulov. R. O'zbek tilining paremiologik lug'ati. Toshkent, 1984.

[2] Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис... докт. филол. наук. – Ташкент, 2007. –286 с.

[3] Narmurodova G.I. Utkirov SH. Ingliz va o'zbek tillarida bog'bonchilik nomlarining paremiologik birliklarda ifodalanishi. // Q'qon DPI, 2025 y. 11-son. -P. 757-756.

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➢ Yomg‘ir yog‘sa, to‘ning ho‘l bo‘lar,
Otang o‘lsa, uying cho‘l bo‘lar. (When it rains, your robe gets wet; When your father dies, your home becomes a desert.)
➢ Tirikligida siylamasang, o‘lganida yig‘lama. (If you do not honour someone while they are alive, do not weep for them after they die.)
➢ To‘yga qo‘shiq, azaga yig‘i. (Songs for weddings, tears for mourning.)
➢ Uyquning tinchi yaxshi,
O‘limning kechi. (Peaceful sleep is best; Death is best when it comes late.)
➢ Qazosi yetsa qozi o‘lar. (When his appointed time comes, even a judge dies.)
➢ O‘lim - borning molini sochar,
Yo‘qning sirini ochar. (Death scatters the wealth of the rich and exposes the secrets of the poor.)
➢ Azaga borgan xotin o‘z dardini aytib yig‘lar. (A woman who attends a mourning gathering weeps as she recounts her own sorrows.)
➢ Qayg‘u qaritar, g‘am o‘dirar. (Sorrow ages; grief kills.)

The examples suggest that the proverb *“When your father dies, your home becomes a desert”* conceptualises the loss of a father in Uzbek culture as the loss of both a breadwinner and a source of strength and support. The proverb “*Death scatters the wealth of the rich and exposes the secrets of the poor”* reflects the demands associated with Uzbek mourning and commemorative customs. These include aza (mourning), ta’ziya (offering condolences), janoza (the funeral prayer), qirqi (the fortieth-day commemoration), jumasi (Friday memorial observances) and yili (the first-anniversary commemoration). Such observances entail financial expenditure and responsibilities for bereaved households. As forms of oral folklore, proverbs and sayings embody collective experience. Those used in condolence contexts likewise give expression to communal sorrow, cultural values and grief.

Conclusion

The material discussed above demonstrates that a language’s lexical-semantic system reflects both its distinctive conceptualisation of objective reality and the subjective world of its speakers. In particular, the Uzbek proverbs and sayings

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examined here express culturally specific customs and values, the pain of losing one's parents, the inevitability of death, and the tragedy of an early death.

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