

The Pragmatic Meaning of Proverbs

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Abstract: The following article provides some findings about pragmatic meaning of English and Uzbek proverbs. Proverbs, which are one of the genres of folklore, combine the life experiences, dreams and aspirations of ancestors, their attitude to the state and society, historical and spiritual state, philosophical, ethnic and aesthetic feelings. They have been polished over the millennium to form a concise poetic form. Pragmatics is a branch of linguistics that is used to study, analyze, and classify meaning beyond words. Among proverbs which we have discussed, we have found not only literal meaning of proverbs, but connotational meaning including several factors such as age, gender, title, mood, closeness and relationship between speakers. Comparative research has revealed some similarities and stark differences between English and Uzbek proverbs.

Keywords: Proverb, language, national, universal, pragmatic, linguistics, folklore, theme, extralinguistic.

Introduction: Pragmatics (Greek *pragma*, *pragmatos* - work, action) is a branch of linguistics and semiotics that studies the use of language units in the speech process. Pragmatics studies the relationship between the existing system of symbols and those who use them in speech. The main foundation for this field of science was laid by the American scientist C. Peirce. Another scientist, C. Morris, developed the idea of pragmatics and introduced the term "Pragmatics" into practice as the name of one of the sections of semiotics." (1)

It should be noted that pragmatics examines the relationship between the linguistic system and the text (speech). In other words, what non-linguistic means are involved in the emergence of linguistic possibilities in speech, what their functions are, are among the main questions of pragmatics. A group of scientists suggests that it is appropriate to interpret the field of pragmatics in a broad sense, to recognize it as a generalizing field of linguistics. In this regard, the research of the German scientist Z. Schmidt can be cited as an example. According to scientists, the prospects of pragmalinguistics are largely visible in its relationship with other fields of science.

Pragmalinguistics, which is a part of pragmatics related to linguistics, has common ground with a number of disciplines in terms of approach to the issue. After all, the speech process, which encompasses the activity of

a person, his attitude towards other people, is manifested in a specific situation. "Linguistic pragmatics does not have a clear form, appearance; its scope includes many issues related to the speaking subject, the addressee, their mutual relations in communication, and the situation of communication.

According to some scholars, pragmatics is one of the most important branches of linguistics. The object of study, the scope of study of pragmatics, is the correct selection of linguistic units in a communication situation, their use in a manner appropriate to the speech situation, and the impact of these units on the participants in the communication. Sh. Safarov describes the field of pragmatics as follows: "The main idea of linguistic analysis is to determine the nature of the language in relation to its use in practical activities, or in other words, within the framework of the task it performs. It is the concept of task (function) that is the basis of the pragmatic approach to language analysis." (2)

METHOD

It is known that speakers use proverbs and sayings in their speech for various purposes. The use of proverbs in speech ensures its effectiveness, expressiveness and stylistic diversity. As noted, proverbs and sayings reflect the traditions, customs, national thinking, history, and future of the people and nation. Sometimes, since

proverbs are also considered as stable fixed combinations expressing a general, transferable meaning, that is, as expressions, we can see that they reveal different content in different texts. The content of the proverb in the text depends on the speech purpose of the interlocutors, it helps to enrich the speech situation and indirectly express the idea. Pragmalinguistics experts argue that the interaction of non-linguistic means such as the speech situation, the worldview, mental state, age, and gender of the interlocutors in the emergence of linguistic possibilities in speech is also directly related to the speech reality of proverbs. N. Abdullayeva, a scholar who has studied the linguopragmatic features of English and Uzbek folk proverbs, explains the pragmatic nature of proverbs as follows: "The speaker's position, his place in society, his mental state, to which culture he belongs, at what time and in what situation he speaks, and who his listener or listeners are, also directly affect his speech (or the proverb used in speech)."

Therefore, the speaker's position, his place in society, his mental state, which culture he belongs to, at what time and in what situation he speaks, and who his listener is also directly affect his speech. In this section of the work, we will focus on the linguopragmatic characteristics of proverbs belonging to the language thematic group in English and Uzbek.

First of all, we found it appropriate to dwell on the pragmatics of proverbs belonging to the language thematic group in publicistic texts in the Uzbek language. Today, in multinational Uzbekistan, representatives of more than 130 nations and ethnic groups are united under one idea - the idea of interethnic harmony. We can see that educational processes are organized in 7 languages in our country: Uzbek, Russian, Karakalpak, Kazakh, Kyrgyz, Tajik and Turkmen, and educational tools are being created in these languages, and that such wise sayings as "Attention to the language - attention to the people" are finding their rightful place in the well-being of society.

In the above text, the proverb is quoted in quotation marks, not transformed, not integrated into the text. The text is taken from the mass media. The content means an appeal to society. In this case, this proverb served to substantiate the author's opinion and strengthen the meaning of the text.

"The wise words of Alisher Navoi: "Without respect for the language - without respect for the people" are truly imbued with feelings of nationalism and patriotism. After all, a person who does not respect his native language does not respect not only himself, but also his people. In his time, Navoi made great contributions to

the development of the Turkic language. He proves in his work "Muhokamat ul-lughayin" that the scope of expression of the Turkic language is several times superior to the Persian language."(3)

The above text is also taken from the media, and the proverb is given without any transformation. In the text where the issue of respecting the native language is discussed, this wise saying served to strengthen the meaning.

The sources note that values can be universal, national and personal. In this case, values that express the most important aspects and commonalities of the world, nature and society are universal values. Values that reflect the life, lifestyle, language, culture, traditions and customs of a particular people, nation and ethnic group are considered national values. Values that reflect a person, his lifestyle, activities, individual views, the meaning of his life are personal values.

It turns out that universal human values are values that encompass the most important aspects of existence, society, and regulate interethnic relations, and are equally important for all humanity. Also, experts have approached values and their types as follows: a) family value; 2) national value; 3) community value; 4) universal human value. In this case, family values are factors that serve as a certain type of spirituality for a family (for example, eating at a certain time every day). Values aimed at preserving the spiritual wealth of the nation, unique historical monuments created over the centuries, passing them on to future generations, developing them, treating them with respect, establishing freedom of thought, conscience, and religion are considered national values. The fact that an event is a tradition in a particular neighborhood, village, or labor community is considered a community value. Universal values represent a set of material and cultural criteria that are of positive importance to the peoples of the world and correspond to the common interests of humanity. G. Gafurov mentions the following manifestations of national values: 1) natural values; 2) economic values; 3) socio-political values; 4) spiritual values; 5) moral values.

National values are closely related to universal values. After all, each nation, along with its own values, is brought up on the basis of universal values. The national values of the Uzbek people have been scientifically studied and evaluated. For example, in the value of neighborliness, mutual trust between neighbors, receiving information and providing material assistance are given priority as national values. In this regard, it is appropriate to cite the following thoughts of M. Farmonova about the uniqueness of universal values along with national values: "Spiritual

heritage, cultural wealth, ancient historical monuments are cited as the most important factors of vital values.” The values listed by the scientist are not only national, but also universal. For example, the value of neighborliness also exists in other nations. Or the preservation of cultural wealth, ancient historical monuments has become a common value for the peoples of the whole world.

The essence of proverbs is permeated with the life, worldview, and traditions of the nation that created them. Since identifying the historical roots of proverbs, revealing their ideological and thematic groups requires a series of studies and many years of research. The work “Hikmatnoma”, which is considered an explanatory dictionary of Uzbek folk proverbs, says the following about the reflection and glorification of values in folk proverbs: Successful etymology of proverbs requires a thorough knowledge of the ways of gradual development of social development, the ancient customs of our people, the specific aspects of all professions and crafts, the tools and instruments used in them, the jargon of people of each profession, the laws of many creatures in the animal world and natural phenomena in the plant world, many aspects of medical science, the ideology of Islam, philosophical concepts, and, let's say, all aspects of a diverse life. Based on this goal, in this section of our study, we analyze proverbs in Uzbek and English proverbs that are important for the peoples of the world and express values related to material and cultural concepts that are commensurate with the common goals of people, and in this way we prove our opinion about the existence of common universal values in proverbs.

People do not accept the facts of this life as they are, but also evaluate their attitude towards the world. A person's humanity is embodied in his attitude towards the environment that surrounds him. Proverbs are language units that reflect national and universal values for a person. Values are a collection of knowledge that is valuable, respected, mature, impeccable, pure, clean and sacred for a person. Below we will focus on the analysis of proverbs of a universal nature.

First think, then speak. As can be seen from the above proverb, in all nations it is advised to speak every word thoughtfully, carefully, and after planning, to make sure that no one will be hurt, and then speak. This proverb can be interpreted as follows: “It is emphasized that members of society must strictly adhere to speech etiquette in their relationships. A person should first think about each word he says, and then speak it. A thoughtless word can cause a person to be embarrassed in front of a crowd, or even fall into a tragic situation.” The explanation of this proverb cites

paremiological units such as: Don't speak before you think; Think ten times, speak once; Cook in your heart, speak with your tongue; Even if you are joking, speak thoughtfully; He who speaks quickly will soon regret it; A word that comes to the mouth is cheap, a gray one that comes to the village is cheap; A fox comes out of an unthought-of place, a laugh comes out of an unthought-of place; He who speaks without understanding dies without listening, and he who swallows without chewing dies without chewing. A similar concept - universal human values - is expressed in the English proverb "first think, then speak", which describes the bad habit of hurting someone's feelings with words.

CONCLUSION

A proverb is a small genre of folklore that reflects the life skills of ancestors, their conclusions from life, their dreams and aspirations, and their attitude to society. Proverbs express the spiritual state of our nation, embody cultural, philosophical views, feelings, and positive qualities. These creative masterpieces of our people have been formed over the centuries and have become concise, concise, and simple. A proverb is a set of wise thoughts that express the summary of people's life experiences. Proverbs are formed as a result of the repetition of life situations. For a proverb to live among the people, there must be a vital basis. One proverb cannot completely replace another. Because proverbs do not repeat each other, one complements and enriches the meaning of the other. Proverbs are imbued with deep content, the wisdom of the hardworking people, the spirit of nationality, and embody the people's centuries-old life experiences, thoughts, assessments, and labor about natural and social phenomena. This genre of folk art has long embodied observation and attitude to the environment. Proverbs are a mirror of the way of life of our people. Proverbs express the social, spiritual, moral, educational, aesthetic, and political views of the nation.

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