

# Linguistic Study of Uzbek Folk Paremias And Ethnographisms

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**Abstract:** This article analyzes the role of Uzbek folk plemias and ethnographisms in the language from ethnolinguistic and structural-semantic perspectives. The significance of plemias in expressing folk culture, values, and national mentality is highlighted based on scientific sources.

**Keywords:** Plemia, ethnolinguistics, ethnographism, proverb, saying, anthropocentric paradigm, pragmatics.

**Introduction:** A plemia is a concise and meaningful product of folk oral creativity. Over centuries, it has served as a stable form of expression that conveys collective experience, worldview, and moral-ethical views from generation to generation in oral form. According to linguist B. Jo'rayeva, it is appropriate to unite proverbs, sayings, and aphorisms under the term "plemia," since all of them are characterized by didactic and instructive meaning [7]. Plemias are semantically profound and structurally concise, distinguished by imagery and emotional-expressive features. Proverbs and sayings differ in that a saying serves as a means of providing information in speech, whereas a proverb conveys and substantiates this information through vivid imagery [8]. Proverbs usually express generalized judgments reflecting life experience, while sayings are more context-dependent and enrich speech figuratively.

Ethnolinguistics studies the relationship between language and the ethnic group that created it. This field interprets language not only as a means of communication but also as an important social phenomenon that preserves and transmits culture. Through linguistic units, the national identity, customs, and religious beliefs of a people are manifested [1]. Therefore, in ethnolinguistic research, lexical units,

phraseological expressions, and plemias are analyzed as important sources reflecting historical memory and cultural values.

## METHODOLOGY

The research employed the method of ethnolinguistic analysis within the framework of the anthropocentric paradigm of modern linguistics. The anthropocentric approach considers language in close connection with the human factor—as a product of thought, culture, and social experience. On this basis, plemias were studied not only as grammatical units but also as cultural signs expressing the worldview and values of a particular ethnic group. Descriptive, comparative-semantic, and contextual analysis methods were also used in the study.

The theoretical and methodological basis of the research includes the works of the following scholars:

The study of the syntactic structure of plemias and the types of sentences within them [1, 2]; these sources analyze in detail the structural-semantic features of plemias expressed in simple and compound sentence forms.

Classification of the linguistic foundations and pragmatic features of proverbs [7, 8]; these works scientifically substantiate the communicative function

of proverbs, their functional load in speech, and their semantic groupings.

Comparative-semantic and lexical analysis of proverbs of Turkic peoples [9, 10]; these studies examine the common and distinctive features of proverbs in Turkic languages, their national-cultural characteristics, and lexical differences from a comparative perspective.

## RESULTS

The analysis of Uzbek folk paremias and ethnographisms revealed the following results:

**Syntactic integrity:** Proverbs function as logically complete sentences in speech situations, and their syntactic features reflect the historical development of the living folk language [2]. The study showed that proverbs mainly occur in extended simple sentences and compound sentences expressing conditional-semantic relations. Such structures ensure clarity, conciseness, and expressiveness, demonstrating that paremias possess stable structural models.

**Ethnographic features:** Ethnographisms related to animal husbandry, agriculture, time, and natural phenomena systematically occur in paremias. In particular, proverbs associated with the names of animals and plants preserve centuries-old folk experience [7]. These units reflect traditional economic activities, lifestyle, and harmony with nature. Some paremias also contain concepts related to national customs and rituals, functioning as elements of cultural memory.

**Commonality:** Uzbek paremias show deep genetic and functional similarities with the paremiology of other Turkic peoples (for example, Kyrgyz) [12]. Comparative analysis indicates that similarities in content and imagery stem from common Turkic roots and historical-cultural connections. However, each nation's paremias retain semantic nuances specific to national mentality and local conditions.

## DISCUSSION

In Uzbek linguistics, the linguistic analysis of paremias began with the syntactic observations of X. Abdurahmonov [2]. He scientifically described the sentence structure, predicativity, and intonational completeness of proverbs, interpreting them as independent syntactic units. Later, B. Jo'rayeva revealed the intralinguistic and extralinguistic factors

influencing the formation of proverbs and compiled their synonymic possibilities in dictionary form [8]. Her research analyzes the semantic groups, variants, and pragmatic functions of proverbs in speech, expanding the systematic and functional study of paremias.

On a global and Turkological scale, proverbs are not merely linguistic units but mirrors of "ethnic mentality." They function as cultural codes embodying the values, moral norms, and historical experience of a particular people. For example, O.S. Sergienko comparatively studied Czech and Slovak proverbs, demonstrating language-specific variability [11], while M.V. Porkhomovsky analyzed the cultural and ethnolinguistic aspects of Turkic proverbs in connection with the works of Mahmud Kashgari [9]. Based on historical sources, he highlighted the formation of the common Turkic paremiological layer and identified the ancient roots of certain proverbs.

This demonstrates the importance of studying Uzbek paremias within the context of the global paremiological map. In particular, a comparative ethnolinguistic approach makes it possible to identify universal and national features of Uzbek proverbs, trace their semantic evolution, and determine their functional activity in modern speech.

## CONCLUSION

The study of folk paremias and ethnographisms serves as a primary source for revealing the national-cultural coloring of the Uzbek language. They are significant because they concisely and vividly embody historical memory, lifestyle, values, and worldview. Ethnographic units reflected in paremias clearly demonstrate the preservation of national thinking and cultural experience through language.

Their study is important not only for linguistics but also for ethnography and sociolinguistics. Paremias provide valuable empirical material for analyzing social relations, moral norms, and communicative values in society. Such research also forms a scientific and theoretical basis for understanding national identity, preserving cultural heritage, and transmitting it to younger generations.

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