

Parems and their place in political discourse

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Abstract: The article reveals the study of parems in a discourse-related situation, in particular, the peculiarities of the use of proverbs, parables, wise sayings, as well as phrases in political discourses. Where necessary, texts on Uzbek and British political discourse are compared and their peculiarities are addressed.

Keywords: discourse, paremia, political discourse, proverbs, sayings, parables, phrases, comparative study, cognitive-pragmatic approach

Introduction. The development of a communicative-pragmatic approach to language, an anthropocentric trend in modern linguistics, involves the consideration of the multidimensional nature of human existence and its reflection in speech. At all times, human communication has aroused great interest among philosophers, psychologists, sociologists, linguists and culturologists.

Material and methods. A person in language is manifested primarily through his communicative behavior. The model of the communicative process is directly reflected in the product - speech, which is used by the person of language.

As ES Kubryakova points out, today discourse is an integral part of cognitive-pragmatics, which is an integral part of knowledge about speech activity. The implementation of a speech is chosen in a certain way through language, expressing the intentions of its facilitator and influencing other participants in

the communicative act. The study aimed to identify the cognitive-pragmatic features of the use of paremia in Uzbek and British political discourse.

Analysis and comparison of the main approaches to the study of paremiological units in linguistics, systematization of the structure of paremia and the main events that make them up; to describe them, to analyze the pragmatics (practical significance) and semantics of parems and their transformed variants in English political discourse, to consider the functional potential of Uzbek and British paremiological fund units as a cognitive-pragmatic tool, to implement media communication strategy.

In the modern world, in the huge flow of information, it is becoming increasingly difficult to arouse the interest of the reader, to gain his attention. Therefore, in the speech of politicians, many means are used to increase the figurative and pragmatic effect on the addressee, because their communicative function is precisely to form a certain opinion and attitude among people and to generate the necessary response. In this regard, the actualization of parems in journalistic speech as a means of influencing the audience becomes an important component of speech. The issue of paremia and discourse has also been reflected in G Lakoff's research. Paremiology has long been of interest to scientists. Aristotle was the first to classify and systematize proverbs and parables.

The formation of paremiology as a science dates back to the beginning of the last century, and this A.D. In connection with the name of Taylor, he left a lot of theoretical material about proverbs, sayings, phrases, winged words. The study of paremiological units of language has been systematically carried out by scholars such as Permyakov. The general philological analysis of parems includes the study of proverbs and sayings in the field of literature and lingvo-folklore in terms of the poetics of parems as part of the minor folklore genre.

Recently, researchers have observed that paremy is the subject of a number of

other linguistic disciplines, such as phraseology, etymology, cognitive linguistics, and syntax. The study of this phenomenon from the perspective of different scientific disciplines is related to the fact that paremia is a multi-component linguistic phenomenon in which several units simultaneously obey a single semantic system and have a certain effect on the receiver.

Comparative paremiology deals with the comparison of paremia of different languages. This is closely related to paremiology, paremiography, the principle of collecting, storing and processing materials for the research of paremiologists. In recent years, paremia has become the main object of study of lingvoculturology, in particular, FF Farkhutdinova and others have conducted research in this area. The paremiological fund of the language represents the valuable linguistic heritage of the people, reflecting their culture, traditions and history. Paremies reflect the attitude of the people to different areas of life and events such as family, work, society. Proverbs and sayings are a particularly important element of spiritual culture. In a linguistic representation, parems are characterized by semantic change, poetic imagery, and various artistic structures. Foreign linguists A. Taylor, V. Meader dealt with paremiological units. Under the term paremia, most modern researchers understand the units of proverbs and words primarily in relation to the origin of the people. But there is also a broader definition of the term. For example, G. S. Vorkachev includes not only proverbs and sayings, but also riddles, proverbs and aphorisms.

Paremia is a stable phraseological unit that represents a complete sentence in a didactic context. Paremia are special units and signs of language, necessary elements of human communication. These characters convey specific information, denoting normal life and moods or relationships between specific objects. The paremias of all the peoples of the world reflect the same typical situations, which in this respect have a similar meaning, differing only in the images which convey logical content - the details, the realities. In general, there

are two main approaches to the study of these units: phraseologically oriented and phraseologically oriented. LB Ojegov also considers paremiological units to be an exception to phraseology. He was of the opinion that “Proverbs and words go beyond the phraseology of a language” because they believe that a sentence “has a complete syntactic structure and is syntactically segmented”.

Proponents of a phraseological approach - V. The phraseological fund of Kunin English includes proverbs and sayings, as these units emphasize phraseological stability. This situation seems more plausible. Indeed, the main type of paremia is proverbs.

A. I. The Smirnitsky language system includes proverbs because they act as linguistic units, since they were redesigned as a means for a more vivid and figurative expression of thought, but they did not yet have the character of linguistic units, they belonged to folklore and literature. G.L. Permyakov argues that proverbs and wise sayings are, on the one hand, linguistic phenomena similar to ordinary phraseological units; on the other hand - certain logical units - judgments, conclusions, and thirdly - artistic miniatures that clearly reflect the facts of reality.

I.I.Chernysheva emphasizes two main features of phraseology and connects proverbs with phraseological expressions: 1) unique combination of component structure; 2) a specific type of semantic transformation: these units are characterized by a didactic meaning “expressed by reinterpreting the relevant image”.

N.M. Shansky includes them in the phraseological fund of the language, because in phraseology “a stable combination of words equal to a word and a stable combination of words semantically and systematically expressing sentences, i.e. all repetitive units without exception”. Modern paremiology continues to evolve. There are four approaches to the study of proverbs:

functional, structural, cognitive, and lingvoculturological. The functional approach considers the semantics and form of language units in terms of their textual function. Within the framework of this approach, different linguistic means in articles - lexical, grammatical, syntactic functions are studied. The analysis is performed from the form of a language unit depending on its text-generating function.

Results. The study of paremias in a cogitic-pragmatic aspect demonstrates their expressive potential. In particular, it is necessary to analyze the participation of paremias in political discourse, to scientifically examine the pragmatic meaning of proverbs, sayings, sayings and wise sayings in publicist-style texts. The following English text is also an example of political discourse in which paremia is used: *“Barton Swaim is author of [“The Speechwriter: A Brief Education in Politics”](#) and a contributing columnist for The Post. Here’s a general rule of political language: Lines generated to accomplish political objectives aren’t much help in the realm of governance. Even the most memorable ones, having accomplished their original purpose, become useless almost instantly. John F. Kennedy’s famous antimetabole about negotiation, for example — [“Let us never negotiate out of fear, but let us never fear to negotiate”](#) — nicely preempted criticisms of a new administration’s foreign policy. But how useful is it as a principle, really? Another line that pops up again and again in U.S. policy debates is Ronald Reagan’s famous dictum, **“Trust, but verify.”** (New York Times) Used in this text, “Trust, but verify.” The proverb in Russian means "Doverayay, no proveryay", and in Uzbek it means "Believe, but check". Proverbs and sayings are precedent sentences that express the emotional value for the mother tongue, they react to the situation, evaluate it, thereby giving the text an emotional impact.*

In the process of studying the materials, it was concluded that more folk sayings were used than paremias. Paremic units focus on the author’s response to the

problem raised in the text. Proverbs are, first of all, proverbs that express a certain generalization, so they can act as a means of generalization, i.e., a brief description of the meaning of individual parts of the text or in general. They serve to reduce the information load, highlight the most important parts of the text, and simplify the organization of connections between semantic elements, as articles allow the idea to be expressed clearly, intelligibly, and succinctly.

A couple hundred years ago Benjamin Franklin shared with the world the secret of his success. Never leave that 'til tomorrow, which you can do today. This is the man who discovered electricity; you'd think we'd pay more attention to what he had to say. I don't know why we put things off, but if I had to guess it has a lot to do with fear. Fear of failure, fear of pain, fear of rejection. Sometimes the fear of just making a decision (Cambridge University Press). In his speech, Benjamin Franklin also made effective use of proverbs that belong to folklore: "Never leave that' language tomorrow, which you can do today ". That is, "Don't put off until tomorrow what you can do today." In fact, such a proverb exists in Uzbek. Folk sayings such as "Don't put off today's work until tomorrow" or "It will snow on the rest" are also characteristic of the Uzbek national mentality. In English, the word is grammatically more grammatically used in this paremia, while in Uzbek it is expressed through a less grammatical means.

Proverbs are also used effectively in the following text. *'The early bird catches the worm.'* *'A stitch in time saves nine.'* *'He who hesitates is lost.'* *We can't pretend we haven't been told. We've all heard the proverbs, heard the philosophers, heard our grandparents warning us about wasted time; heard the damn poets urging us to seize the day. Still, sometimes we have to see for ourselves. We have to make our own mistakes. We have to learn our own lessons. We have to sweep today's possibility under tomorrow's rug until we*

can't anymore. Until we finally understand for ourselves what Benjamin Franklin meant. That knowing is better than wondering. That waking is better than sleeping. And that even the biggest failure, even the worst most intractable mistake, beats the hell out of not trying. (Cambridge University Press)

"The early bird catches the worm." the proverb means "An early bird eats a worm". The Uzbek language also uses wise sayings in the context of "Risk to the person who gets up early." In fact, this peremia is based on information from religious sources. The aphorisms uttered by B. Franklin also show that the parems in this text are varied. For example, in the text "Better to know than to guess", "Insomnia is better than noon", "The biggest failure, even the most horrible, the biggest mistake, is to give up the opportunity to try. "The social significance of these parems is revealed. In the Uzbek language, such parems as "It is better to see once than to hear a thousand times", "Sleep is equal to death", "At least it is better to be late" are actively used.

Today, along with pure linguistic, folkloristic and empirical approaches in domestic and foreign research, the achievements of sciences such as cognitive linguistics and speech theory are actively entering the field of proverbs and parables..

The tasks of the linguist, of course, include determining the role of language and the measures that affect its various situations of human activity. Within the framework of the cognitive approach, language is considered to be related to cognition, i.e., an attempt is made to explain its role in the processes of human perception, processing and storage of information. It is also important to obtain language data for speech analysis. The study of language units from a cognitive-discursive perspective, including proverbs and sayings, means defining their role in the process of learning and communication.

Discussion. Paremies are unique in that they not only express reality by achieving a particular situation, but also serve as a ready-made means of expressing similar situations. At the same time, they focus on describing the world, interpreting it, expressing attitudes and values. The parems in a sentence express the intention, or, more precisely, the purpose, of the speaker. Therefore, they have significant conceptual power. Only in the background of speech as its material expression can the text-paremy get the most complete description, while the cognitive-discursive paradigm works as an integrated approach aimed at combining different perspectives on the research topic. Therefore, one of the urgent tasks of paremiology is the use of cognitive-discursive analysis of the units studied.

The peculiarities of the use of proverbs and wise sayings in speech from a cognitive point of view and the specific role of these units in the optimization of speech communication have not been sufficiently studied in foreign and domestic research.. For those who use English for a variety of purposes, it is important to understand how paremia signals in a particular type of speech carry a cognitive and pragmatic load in a particular communicative situation.

The types of speech analyzed were grouped into two major and minor groups - media (speaker speech) and media speech. The main features of public speech, which is a form of direct communication, were studied in the article: the types of public discourse studied (Sh. Mirziyoyev, T. Norbaeva, J. Kennedy's political speeches, assembly speeches, political speeches).

One can often witness the effective use of parems in the media text expressing political discourses. In particular, in one of his speeches, President Mirziyoyev addressed the aphorisms used around the world, adding to the effectiveness of his speech: we understand. Therefore, this year we have allocated 940 places for our girls from low-income families living in rural areas to study in full-time higher education institutions on the basis of state grants. I think that such an

additional opportunity created for our girls will bring the light of knowledge and enlightenment to hundreds of other families. This, in turn, will lay a solid foundation for our young girls to develop into worthy professionals for society in the future. We will continue to expand the scope of our work in this area. "

In the context of this speech, it can be seen that the idea expressed by the Indian philosopher, the politician, was used appropriately in accordance with the context of the speech. Wise sayings are not necessarily as concise as grammatical proverbs, but they are essential for proving an idea.

The President also uses the aphorisms of the Greek philosopher Aristotle in his speech: "The great Greek scientist Aristotle said, 'The fate of the homeland is decided by the upbringing of young people.' See, these ideas were said in BC. This means that the issue of education and upbringing has always been relevant since the beginning of the conscious life of mankind. The author of the report also comments on the essence of the word of wisdom used here.

In his speech congratulating teachers on their professional holiday, President Mirziyoyev effectively used folk proverbs such as "A flowing river flows", "Water flowing before is worthless", "Great as a father", and made the dialogue understandable and popular.

In conclusion, it should be noted that the use of paremia in English and Uzbek political discourses has a number of peculiarities. In particular, in the main part of the texts expressing Uzbek political discourse, the President's address to the representatives of various social spheres, in his congratulatory speeches, of course, effectively used parems, proverbs, aphorisms, phrases and proverbs.

The speaker also managed to ensure the effectiveness of the dialogue by actively using in his speech not only local parems, but also wise, winged words used internationally. An analysis of the texts of socio-political newspapers that

reflected the English political discourse revealed that parems were relatively rarely used in these texts.

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