

ADVISORY FUNCTIONS OF PAREMIAS IN ENGLISH AND UZBEK DISCOURSES

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Abstract

This article investigates the advisory functions of paremias in English and Uzbek discourses from a contrastive pragmatic perspective. Paremias are analyzed as indirect speech acts through which speakers provide advice, guidance, and behavioral evaluation in culturally appropriate ways. Drawing on pragmatic and sociocultural frameworks, the study examines how advisory meanings are encoded and interpreted in both languages. The findings demonstrate that Uzbek paremias predominantly convey advice through collectivist values such as social harmony, moral obligation, and respect for communal norms, whereas English paremias tend to express advisory meanings that emphasize individual autonomy, personal experience, and self-reliance. Despite these differences, both languages employ paremias as indirect and face-saving strategies that allow advice to be communicated without explicit imposition. The study highlights the role of paremias as culturally embedded pragmatic resources and contributes to contrastive pragmatics and intercultural communication research.

Keywords

paremias, advisory functions, pragmatics, indirect speech acts, social harmony, morality

Introduction. Language functions as a central medium through which cultural values, social norms, and collective experience are transmitted. Among culturally salient linguistic units, paremias, including proverbs and sayings, occupy a distinctive position because they condense shared wisdom into stable expressions that operate as pragmatic tools in discourse. Through their use, speakers evaluate behavior, guide actions, and legitimize socially accepted norms.

In pragmatic interaction, advice is a potentially face-threatening act, as it may challenge the addressee's autonomy or competence. For this reason, speakers often rely on indirect strategies to deliver advice in a socially acceptable manner. Paremias frequently serve this function by offering guidance implicitly, relying on shared cultural knowledge for interpretation.

The advisory use of paremias is particularly revealing in cross-cultural analysis. English and Uzbek discourses reflect different cultural orientations toward advice-giving. While Uzbek culture is generally associated with collectivist values emphasizing social harmony and moral responsibility, English-speaking cultures tend to prioritize individual autonomy and personal experience. These orientations shape how advice is framed, interpreted, and evaluated. Despite extensive research on paremias and their cultural significance, the advisory function of paremias has received limited attention in systematic contrastive studies of English and Uzbek discourses. This article aims to fill this gap by examining how paremias function as advisory speech acts and how cultural values influence their pragmatic realization.



Literature review. Paremias have been increasingly studied as discourse units that do more than preserve folklore, since they perform recurrent pragmatic work such as advising, evaluating, warning, and persuading in interaction. A key linguistic contribution is Norrick's *How Proverbs Mean: Semantic Studies in English Proverbs*, which demonstrates how proverb meaning is shaped by conventional semantics as well as contextual interpretation, making paremias suitable for indirect guidance and evaluative stance-taking in discourse (Norrick, 1985).

From a cognitive-pragmatic perspective, Honeck's *A Proverb in Mind: The Cognitive Science of Proverbial Wit and Wisdom* explains why proverbs are efficient advisory devices, since they compress experience into memorable patterns and support inference-based interpretation during comprehension and use (Honeck, 1997). To model the advisory force of paremias as speech acts, Bach and Harnish's *Linguistic Communication and Speech Acts* is useful because it treats illocutionary acts as inferentially recovered from conventions and context. This approach accounts for why paremias often advise indirectly, without explicit directive markers (Bach & Harnish, 1982). Since advice can threaten the addressee's freedom of action, frameworks in politeness and rapport are central. Leech's *The Pragmatics of Politeness* conceptualizes politeness as a pragmatic mechanism that reduces interpersonal friction and helps explain why speakers choose proverb-based advice as a softened, socially acceptable strategy (Leech, 2014). Complementarily, Spencer-Oatey's rapport management approach highlights how advice is negotiated through relational goals, face sensitivities, and culturally shaped evaluations (Spencer-Oatey, 2000, 2022). For Uzbek paremiology, authoritative proverb sources and lexicographic work provide a reliable basis for selecting and interpreting paremias. The large collection *O'zbek xalq maqollari*, compiled by T. Mirzayev, A. Musoqulov, and B. Sarimsoqov, is widely referenced as a key corpus source for Uzbek proverb usage and thematic coverage. In addition, Shomaqsudov and Shorahmedov's explanatory proverb dictionary, first published as *Hikmatnoma: O'zbek maqollarining izohli lug'ati* and later issued as *Ma'nolar maxzani*, supports meaning interpretation by providing explanations and usage-oriented commentary. For contrastive English-Uzbek paremiography, Karomatova and Karomatov's bilingual proverb work is frequently cited in comparative and translation studies. Uzbek scholarship also includes English translations of Uzbek paremias intended for intercultural access, such as the work attributed to Khantora Yusupov on Uzbek folk proverbs in English.

Taken together, these studies support a discourse-pragmatic view in which paremias operate as culturally conventional advisory strategies. However, there remains room for more tightly focused contrastive work that isolates advisory force and shows how English and Uzbek paremias encode guidance through different sociopragmatic preferences and discourse norms.

Methodology. The study uses a contrastive discourse-pragmatic design. The dataset is drawn from standard paremiological sources in both languages, including Uzbek proverb collections and explanatory dictionaries, as well as English proverb studies and bilingual paremiographic resources for cross-linguistic comparison. The analysis identifies paremias whose primary discourse role is advisory, then classifies their advisory force by illocutionary orientation such as caution, encouragement, prevention, and moral guidance, as well as by rapport management function including softening, face-protection, and alignment. The interpretation of indirect advisory meaning follows inferential speech act modeling and politeness and rapport frameworks.

Results. The analysis reveals clear differences in the pragmatic realization of advisory meanings in English and Uzbek paremias. Uzbek paremias predominantly convey advice



through references to collective values, moral obligation, and social responsibility. Advice is often framed as a shared expectation that reinforces accepted norms and appropriate conduct. English paremias, by contrast, tend to express advisory meanings that emphasize personal experience, autonomy, and self-reliance. Rather than prescribing behavior, they encourage reflection and independent decision-making. In both languages, advice is conveyed indirectly, allowing speakers to guide behavior without explicit imposition.

Discussion. The analysis of advisory paremias in Table 1 shows that both English and Uzbek employ paremias as indirect pragmatic strategies for giving advice. Many examples display functional equivalence despite different linguistic forms. For instance, Look before you leap and Yetti o'lchab, bir kes both advise caution and careful decision making, while Don't count your chickens before they hatch and Tovuqni sanash kuzda warn against premature conclusions. These parallels suggest that certain advisory concerns are universal, although their expression is culturally shaped. At the same time, cultural differences are evident in the pragmatic orientation of advice. Uzbek paremias such as Bugungi ishni ertaga qo'yima and Gap ko'p, ish kam convey advice with a stronger normative and moralizing tone, reflecting collectivist values and social responsibility. In contrast, English paremias like A stitch in time saves nine and Make hay while the sun shines emphasize individual initiative and practical benefit rather than moral obligation.

In both languages, advice is expressed indirectly through figurative language, confirming the face-saving function of paremias. However, indirectness serves different purposes: in Uzbek discourse it supports social harmony and collective norms, while in English discourse it primarily respects individual autonomy. Overall, advisory paremias combine universal pragmatic functions with culturally specific values, illustrating how advice is shaped by sociocultural context.

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