

LINGUOSTATISTICAL ANALYSIS OF PAREMIOLOGICAL UNITS IN THE COMPARED LANGUAGES

Jumaniyazova Nasiba Kerimbay kizi

Urgench Ranch university

ABSTRACT: This article explores the linguostatistical aspects of paremiological units in two or more compared languages, focusing on their structural, semantic, and functional characteristics. By utilizing a quantitative approach, the research identifies the frequency, distribution, and typological patterns of proverbs and sayings within each language corpus. The study further analyzes similarities and divergences across the selected languages, highlighting how cultural and cognitive factors shape the formation and usage of paremiological expressions. The findings contribute to a deeper understanding of interlingual phraseological systems and provide valuable insights for cross-cultural linguistics, lexicography, and translation studies.

Keywords: paremiological units, linguostatistics, proverbs, comparative linguistics, cultural semantics, phraseology, interlingual analysis, quantitative analysis

INTRODUCTION

Paremiology, the branch of linguistics that studies proverbs and proverbial expressions, has long attracted the attention of scholars interested in the cultural, semantic, and structural richness of languages. Proverbs serve not only as carriers of folk wisdom but also as valuable linguistic tools that reflect the worldview, history, and social norms of a given community. In this context, comparative paremiological research allows us to uncover deeper linguistic and cultural connections between nations, revealing both universal concepts and unique national features embedded in language. The linguostatistical approach, which applies quantitative methods to linguistic phenomena, provides an objective foundation for analyzing the distribution, frequency, and typological patterns of paremiological units. By employing statistical analysis, researchers can identify recurring themes, structural models, and frequency-based tendencies of proverbs in different languages, allowing for more systematic and replicable results compared to purely qualitative methods. In recent years, cross-linguistic paremiological studies have gained momentum due to increased interest in intercultural communication, translation studies, and cognitive linguistics. However, there remains a need for a more robust quantitative foundation in the analysis of paremiological units, especially when comparing lesser-studied language pairs. This research aims to fill that gap by providing a linguostatistical analysis of proverbs in the compared languages (e.g., Uzbek and English), focusing on structural features, thematic categories, and frequency indices. The primary objective of this study is to identify and compare the most frequent paremiological units in the target languages, categorize them by thematic domains (such as wisdom, morality, nature, labor, etc.), and analyze their structural composition. Furthermore, the research examines how cultural and national values influence the formation and selection of specific proverbs, contributing to the understanding of linguistic worldview and national mentality. Through this linguostatistical analysis, the study seeks to enrich the theoretical foundations of comparative paremiology, offer practical recommendations for lexicographers and translators, and foster greater awareness of cross-cultural similarities and distinctions in proverbial language use.

The research was conducted by collecting and analyzing a representative corpus of proverbs from two typologically and culturally distinct languages — Uzbek and English. The selected paremiological units were classified into thematic categories such as morality, wisdom, labor, nature, family, and time. Each category was quantitatively evaluated based on the frequency of occurrence within native speaker corpora and authoritative proverb dictionaries. Structural analysis revealed that both languages tend to favor binary (two-part) structures in proverbs, often utilizing parallelism and antithesis. For example, Uzbek proverbs such as “*Yaxshilik unutilmas, yomonlik unutilmas*” are functionally and structurally comparable to English examples like “*What goes around comes around.*” However, certain proverbs demonstrate unique metaphorical frameworks rooted in the respective cultures — such as agricultural metaphors in Uzbek and nautical metaphors in English. Linguostatistical findings indicate that moral and behavioral themes dominate in Uzbek paremiology, while English proverbs more frequently express individual experience and pragmatic life advice. This highlights culturally specific ways of encoding life values and knowledge through language. Moreover, the study shows that while some paremiological units are universally present across languages, their linguistic expressions often differ due to idiomatic constraints and cultural priorities. For instance, the concept of patience is found in both languages but formulated with different imagery and syntax. Overall, the linguostatistical method has proven effective in uncovering both quantitative patterns and deeper semantic nuances of paremiological usage across languages.

CONCLUSION

The linguostatistical analysis of paremiological units in the compared languages has revealed both universal and culturally specific features in the formation and use of proverbs. Through a detailed examination of thematic categories, structural patterns, and frequency indices, it becomes evident that proverbs serve as mirrors of a society’s collective consciousness, moral values, and worldview. The study demonstrates that while some proverb themes—such as wisdom, morality, and time—are common across languages, the linguistic and metaphorical representations vary significantly, reflecting the cultural identity and historical background of each speech community. For instance, Uzbek proverbs are often deeply rooted in agricultural life and communal ethics, whereas English proverbs tend to emphasize individualism and pragmatic reasoning. The application of linguostatistical methods has enabled a more objective and replicable approach to paremiological research, enhancing the depth and accuracy of comparative analysis. The findings not only enrich the theoretical framework of paremiology but also have practical implications for translation studies, intercultural communication, and bilingual lexicography. Future research could expand the scope by including more languages and larger corpora, as well as by integrating cognitive and sociolinguistic perspectives. Ultimately, this study underscores the value of proverbs as linguistic and cultural treasures that deserve continued scholarly attention across disciplines.

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