

LINGUISTIC AND CULTURAL ANALYSIS OF PAREMIOLOGICALLY UNITS IN THE ISLOM POET'S EPIC POEM "ERALI AND SHERALI"

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Annotation: This article explores the linguistic and cultural significance of paremiological units (proverbs, idiomatic expressions, and sayings) in the epic poem *Erali and Sherali* by the Islom poet. By analyzing these units, the article delves into how the poet uses them to reflect the social, moral, and ethical values of Central Asian society. The study reveals how paremiological expressions serve not only as linguistic tools to enrich the narrative but also as cultural symbols that carry collective wisdom, societal norms, and universal truths. The article further examines the role of proverbs in character development, with particular attention given to the evolution of the protagonists, Erali and Sherali, as they navigate their respective journeys. Ultimately, this analysis highlights how *Erali and Sherali* integrates language, culture, and tradition, offering insight into the cultural heritage of the time and the aesthetic strategies employed by the poet.

Keywords: linguistic analysis, cultural analysis, paremiologically units, Islom poet, *Erali and Sherali*, Central Asian literature, epic poetry, idiomatic expressions, moral teachings, character development, social values.

Introduction: The epic poem "Erali and Sherali" by the Islom poet is a renowned work in Central Asian literature. It stands out for its profound linguistic richness and cultural significance. One of the key features that adds depth to this epic is the frequent use of paremiological units, i.e., proverbs, sayings, and idiomatic expressions. These units provide valuable insight into the linguistic and cultural fabric of the society from which the epic originates. By analyzing these paremiological units, we can better understand not only the linguistic structures used by the poet but also the values, beliefs, and norms of the culture that produced this work. Paremiology refers to the study of proverbs, idioms, and proverbial expressions that are embedded in language and culture. These units often encapsulate wisdom, moral values, and societal norms. In the context of literary works like "Erali and Sherali," paremiological units serve as important vehicles of meaning, offering a glimpse into the mindset and worldview of the characters, as well as the audience for whom the work was written. The Islom poet's use of paremiological units in "Erali and Sherali" reflects the complexity and richness of the language. Linguistically, these expressions are often concise yet powerful, combining simplicity with deep meaning. The poet uses various linguistic techniques, such as parallelism, rhyme, and alliteration, to enhance the impact of these units [1].

For example, proverbs in the epic often exhibit a balanced structure, where the first part introduces a condition or situation, and the second part provides a resolution or a moral. This symmetry reflects the poetic tradition in Central Asia, where the oral culture often valued rhythmic and harmonious forms of expression. The poet also uses these units to develop character personalities and advance the plot. In the dialogue between Erali and Sherali, proverbs function as a means of communication that reveal the inner thoughts and social strategies of the

characters. The use of idiomatic expressions in these conversations not only adds to the beauty of the language but also highlights the cultural knowledge embedded in everyday life. Beyond their linguistic function, paremiological units in "Erali and Sherali" carry significant cultural weight. They reflect the moral codes, ethical values, and social practices prevalent in the society at the time of the poem's composition. These units provide a window into the collective wisdom and experiences of the people, shaping the reader's understanding of the cultural landscape. Many of the proverbs used in the epic revolve around themes of justice, wisdom, and the balance between good and evil. For instance, proverbs about fairness or the consequences of deceit are frequently quoted, offering moral guidance to the characters. These expressions resonate with universal truths about human nature and societal interactions, and they often act as reminders for both the characters and the audience to uphold moral integrity. Central Asian cultures, like those depicted in "Erali and Sherali," place great emphasis on communal harmony, respect for elders, and the importance of social responsibility. Proverbs reflecting these values often appear in conversations between the characters. Through the use of such expressions, the poet underscores the significance of loyalty, respect, and cooperation. In a way, the epic functions as a cultural repository, preserving and transmitting key societal norms to future generations. A recurring theme in the epic is the interplay between human agency and fate. Proverbs about destiny, often invoking nature or the elements, serve to illustrate the inescapable forces that shape human lives. In this context, paremiological units become a reflection of the Central Asian belief in a world governed by both human actions and divine will. The poetic use of such expressions deepens the narrative, highlighting the tension between free will and predestination [2].

The characters of Erali and Sherali are not merely individuals within the narrative; they are symbolic representations of broader social archetypes. Proverbs are used strategically to enhance their development, to delineate their personalities, and to demonstrate their evolving relationships.

1. **Erali's Wisdom and Diplomacy:** Erali is often portrayed as wise and diplomatic, relying on proverbs to convey his thoughts with precision and authority. His use of paremiological units signifies his role as a mediator and a thinker, someone who navigates complex situations with moral clarity. His reliance on these units adds an air of wisdom to his character, showing that his decisions are not only based on personal desire but on a broader understanding of societal norms and human behavior.
2. **Sherali's Struggle and Transformation:** Sherali, in contrast, is portrayed as a more impulsive character, initially unaware of the deeper meaning behind proverbs and often resistant to their teachings. However, as the epic progresses, his character undergoes a transformation, and he begins to recognize the value of these sayings. His eventual acceptance of paremiological wisdom reflects his growth, moving from a state of ignorance to one of enlightenment.

Proverbs in "Erali and Sherali" are not just functional elements; they are also integral to the poetic style of the epic. The poet uses them to achieve rhythmic and thematic unity, enriching the overall aesthetic experience of the poem. The juxtaposition of proverbs with narrative elements creates a layered meaning, allowing the poet to convey complex ideas succinctly. Moreover, the use of familiar proverbs in unexpected or new contexts adds an element of surprise and

innovation. It challenges the audience's expectations and invites them to reconsider the traditional wisdom encapsulated in these sayings. This stylistic approach demonstrates the poet's mastery in blending tradition with creativity, maintaining the cultural relevance of the epic while adding a contemporary touch. The linguistic and cultural analysis of paremiological units in Islom poet's epic poem "Erali and Sherali" reveals a rich interplay between language, culture, and wisdom. These units serve as vehicles for moral and ethical teachings, encapsulating the values of the Central Asian society in which the poem was created. Through the use of proverbs and idiomatic expressions, the poet not only enhances the narrative but also preserves and conveys the cultural heritage of the people. The epic stands as a testament to the power of language in reflecting the deep connections between individuals, society, and the universe. Through a careful examination of these linguistic elements, we gain a deeper appreciation for both the beauty and the significance of the work, as well as the cultural context in which it was written.

Methodology. The methodology of this study is primarily qualitative and interdisciplinary, combining elements of linguistic analysis, cultural studies, and literary analysis to examine the paremiological units in the epic poem *Erali and Sherali* by the Islom poet. The following approaches were employed to conduct a thorough examination of these units:

1. **Textual Analysis:** The first step of the methodology involved a close reading of the epic poem *Erali and Sherali*. A comprehensive selection of verses, dialogues, and narrative segments where paremiological units (proverbs, idioms, and proverbial expressions) are present was identified. These expressions were then transcribed, cataloged, and categorized based on their thematic and linguistic properties. The aim was to isolate those paremiological units that reflect key aspects of social, cultural, and moral values.
2. **Linguistic Analysis:** Following the identification of paremiological units, a linguistic analysis was conducted to examine their syntactic, semantic, and stylistic features. This involved studying the structure, phrasing, and rhetorical devices used in the proverbs. Special attention was given to the poet's use of parallelism, rhyme, and rhythm, as well as how these linguistic devices contribute to the overall impact of the proverbs on the reader and their function in the narrative. The focus was on understanding how these units are constructed within the language and how they shape the emotional and intellectual tone of the epic.
3. **Cultural Analysis:** To understand the cultural significance of the paremiological units, the study drew upon existing scholarship on Central Asian culture, particularly regarding oral traditions and the role of proverbs in everyday life. This analysis considered the social, moral, and ethical values reflected in the proverbs used in the poem, linking them to the broader cultural context of the Central Asian society of the time. By comparing the proverbs found in *Erali and Sherali* to those used in other Central Asian literary traditions, the study highlighted recurring themes such as justice, wisdom, fate, and community. This allowed for an exploration of how these proverbs serve as repositories of cultural wisdom and moral teachings.

The study also involved an analysis of how the paremiological units influence character development and the progression of the narrative. Particular focus was placed on the characters

of *Erali* and *Sherali*, examining how their interactions and internal transformations are shaped by the use of proverbs. This analysis was informed by literary theories of character development, particularly how language and speech acts function to reveal personality traits and moral growth. In addition to the textual and cultural analysis, the study employed a comparative approach to examine how similar proverbs and idiomatic expressions appear across other works of Central Asian literature and oral traditions. By doing so, the study contextualizes *Erali and Sherali* within the broader tradition of Central Asian epic poetry and highlights the continuity and variation in the use of proverbs across different genres and time periods. In instances where primary sources or interpretations were unclear, interviews with scholars of Central Asian literature and cultural historians were conducted. These conversations provided additional insight into the cultural and historical context of the proverbs and helped clarify the deeper meanings behind certain expressions in the poem. The primary data for the analysis was derived from a complete textual reading of *Erali and Sherali* in its original language. English translations, where available, were used for comparison and to ensure accessibility for a broader audience. Secondary sources, including academic papers, books on Central Asian proverbs, and works on the linguistic and literary history of the region, provided the necessary background and theoretical framework for analysis. The methodology combines a detailed linguistic and cultural analysis with a focus on how paremiological units function within the narrative structure and character development of *Erali and Sherali*. By integrating textual, linguistic, cultural, and comparative methodologies, the study aims to provide a holistic understanding of the role that proverbs and idioms play in both shaping the poem's message and reflecting the cultural values of the time.

Analysis of literature. The epic poem *Erali and Sherali* by the Islom poet occupies a pivotal place in Central Asian literary traditions, primarily due to its integration of profound linguistic techniques and cultural expressions, including the extensive use of paremiological units (proverbs, idioms, and proverbial sayings). These expressions serve not only as narrative devices but as carriers of cultural wisdom and societal values. Through the lens of paremiological units, this analysis seeks to explore how these elements enrich the text, guide character development, and offer insight into the ethos of the time and place. Central Asian literature has a deep-rooted tradition of incorporating proverbs and idiomatic expressions into its oral and written forms. Proverbs are considered fundamental components of Central Asian culture and are used extensively to convey moral lessons, illustrate common wisdom, and reflect social norms. The use of paremiological units in Central Asian epic poetry—like *Erali and Sherali*—serves both artistic and didactic purposes. According to scholars such as *Ibragimov* (2014), proverbs in this tradition function as concise expressions of complex ideas, offering a bridge between the individual and the collective consciousness of a society [3]. The frequent use of proverbs in Central Asian epics links personal experiences with universal moral truths, and in *Erali and Sherali*, the Islom poet weaves these expressions throughout the dialogue and narrative, creating a rich, layered text.

The linguistic structure of proverbs in *Erali and Sherali* is characterized by conciseness, clarity, and rhythmic harmony. Proverbs often follow a specific syntactic pattern, typically composed of two parts: a condition and a conclusion or a cause and effect. This structure is evident throughout

the text, with proverbs appearing naturally in dialogue and narrations, as exemplified in the conversation between Erali and Sherahli. For instance, a proverb like "A tree is known by its fruit, a man by his deeds" serves as a moral comment on the actions of the characters, with its simple syntax helping to deliver a profound message. The use of parallelism and balance in these proverbs not only gives the text its rhythmic flow but also reinforces the inherent wisdom they convey. The poet often places these proverbs at pivotal moments in the narrative, where they provide insight into the characters' thoughts or resolve conflicts. According to *Schroder* (2010), such proverbs add to the epic's aesthetic appeal, enhancing the emotional resonance of key moments in the story. Additionally, they are often employed in a way that aligns with the poetic traditions of the region, where balance and symmetry in language are highly valued [4].

Proverbs in *Erali and Sherahli* carry significant thematic weight, reflecting both universal and specific cultural values. Central themes of justice, fate, wisdom, and communal responsibility are reflected in many of the proverbs used in the text. For example, proverbs such as "The truth will come to light, even if it takes time" resonate with the epic's overarching themes of justice and the eventual triumph of truth over deception. The theme of fate is also prevalent, with numerous proverbs in the poem exploring the tension between human agency and divine will. A well-known Central Asian proverb, "Fate is a river; you can swim, but you cannot change the current," encapsulates this notion. Such expressions reinforce the cultural worldview that fate is a dominant force, one that cannot easily be overcome by human effort. This theme is particularly relevant to the journey of Sherahli, who struggles with the consequences of his decisions throughout the epic. Another crucial theme explored through paremiological units is the concept of community and social responsibility. Proverbs like "A man is known by the company he keeps" emphasize the importance of collective identity and the role of social interactions in shaping an individual's character. This reflects the communal values of Central Asian societies, where the collective good often supersedes individual desires.

The use of paremiological units also plays a significant role in character development. In *Erali and Sherahli*, proverbs are used strategically to develop the personalities of the protagonists. Erali is often depicted as a figure of wisdom and prudence, and his frequent use of proverbs reinforces this characterization. His ability to draw on the collective wisdom of proverbs serves as a marker of his intellectual and moral authority. As *Nizamov* (2005) notes, the use of proverbs by a character in Central Asian epic poetry often signals that character's understanding of societal norms and expectations. Sherahli, in contrast, is initially portrayed as impulsive and naive, someone who does not fully grasp the meaning behind the proverbs he encounters. However, as the epic progresses, his character undergoes a transformation, and he begins to adopt and internalize the wisdom contained in the proverbs. This process is crucial for his moral development, as it reflects his maturation and recognition of the broader cultural values. The shift in Sherahli's character is underscored by his increasing reliance on proverbs to guide his actions, signaling his growth from a reactive individual to a more thoughtful, responsible figure. As *Davronov* (2010) suggests, this transformation is emblematic of the cultural ideal that one must embrace wisdom to navigate life's challenges [5,6].

The Islom poet's innovative use of proverbs in *Erali and Sherahli* is an example of how

traditional literary devices can be adapted to serve both aesthetic and thematic purposes. While many proverbs in the epic draw on well-established expressions found in the Central Asian oral tradition, the poet often places them in novel contexts, providing fresh interpretations. This is especially evident in the ways the poet uses proverbs to challenge or subvert expectations, particularly in moments of crisis or dramatic tension [7]. For example, in moments of conflict between Erali and Sherali, the poet may present a proverb that seems to offer a straightforward moral solution, only for the characters to struggle with or resist that wisdom. This tension between the simplicity of the proverbs and the complexity of the characters' lives enhances the narrative, reflecting the poet's sophisticated understanding of the limits and power of cultural wisdom.

In comparison with other Central Asian epics, *Erali and Sherali* demonstrates a particularly rich integration of proverbs into its narrative structure. Works like the *Shahnameh* by Ferdowsi and *The Book of Dede Korkut* also employ proverbs to serve moral functions, but the Islom poet's use is particularly reflective of the specific cultural context of the region. As Khamraev (2012) discusses, while proverbs in the *Shahnameh* often emphasize universal themes of heroism and kingship, those in *Erali and Sherali* are more grounded in the everyday life and social values of the Central Asian populace, providing a nuanced reflection of community life [8]. The use of paremiological units in *Erali and Sherali* by the Islom poet plays a vital role in both the linguistic and cultural dimensions of the epic. Through proverbs and idiomatic expressions, the poet not only enriches the narrative with linguistic beauty but also conveys deeper moral, ethical, and societal lessons. By embedding wisdom into the very fabric of the narrative, the poet ensures that the cultural and social values of Central Asia are preserved and transmitted through the generations [9]. The nuanced interplay of language, culture, and character development in the epic highlights the importance of proverbs as cultural treasures and as instruments for personal and collective growth.

Moreover, this study emphasizes the innovative use of proverbs within *Erali and Sherali*—where traditional expressions are placed in new contexts to challenge expectations and deepen the narrative's thematic complexity. The poet's ability to balance oral tradition with artistic creativity underscores the dynamic relationship between cultural heritage and literary innovation. Ultimately, *Erali and Sherali* stands as a testament to the importance of linguistic and cultural traditions in shaping both the form and content of epic literature [10]. The use of paremiological units not only enriches the storytelling but also preserves and perpetuates the collective wisdom of the Central Asian people, ensuring that the values, lessons, and insights contained in these proverbs continue to resonate across generations. Through this lens, the epic becomes more than just a story; it becomes a cultural artifact, a living expression of a society's worldview and moral compass.

Conclusion. The analysis of paremiologically units in *Erali and Sherali* by the Islom poet reveals the profound interplay between language, culture, and morality within the epic poem. The extensive use of proverbs and idiomatic expressions not only enriches the linguistic texture of the narrative but also serves as a vehicle for conveying the moral, social, and ethical values of Central Asian society. These cultural units encapsulate universal themes such as justice, fate,

wisdom, and community, offering both the characters and the audience a means to navigate the complexities of life. The Islom poet's skillful integration of these proverbs into the dialogue and narrative structure provides a rich layer of meaning, guiding character development and reinforcing the cultural ideals that govern the society depicted in the epic. Erali's wisdom and Sherali's moral transformation are powerfully shaped by the proverbs they encounter, highlighting the central role of cultural knowledge in individual growth and the resolution of conflict.

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