

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 04 Volume: 96

Published: 29.04.2021 <http://T-Science.org>

QR – Issue



QR – Article



Zarrina Nazrullaevna Safarmakhmatova
TerSU
independent researcher

PAREMIOLOGICAL FUNDS OF LANGUAGE

Abstract: Today's relevance of all issues related to language and culture lies in the fact that the social, political and economic changes that have occurred in the world in recent years have led to the migration of peoples, migration from one place to another, confusion of one nation with another. Currently, new opportunities, forms and types of communication are opening up for the development of science. Respect and tolerance for other cultures, mutual understanding remain the main criteria for the effectiveness of cooperation in any area. Before clarifying the views of linguists on the relationship between language and culture, clarifying the concept of culture helps to clarify the problem. Proverbs reflect different aspects of people's lives and life experience. Proverbs are closely related to the existing knowledge of native speakers, practical experience of a person, material and historical traditions of people who speak this language. Every nation expresses its mentality in some sense with proverbs and phrases.

Key words: cultural linguistics, proverb, paremia, linguistics, language and culture, mentality, language instrument.

Language: English

Citation: Safarmakhmatova, Z. N. (2021). Paremiological funds of language. *ISJ Theoretical & Applied Science*, 04 (96), 380-383.

Soi: <http://s-o-i.org/1.1/TAS-04-96-76> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.04.96.76>

Scopus ASCC: 1203.

Introduction

The emergence of a new direction in linguistics - cultural linguistics - was directly related to the study of the influence of the human factor on the language and the language factor on the person, the relationship and interaction of language and culture, in particular «the reflection of folk culture in the language [1]».

Linguistic cultural studies emerged as an independent branch of linguistics at the end of the twentieth century, studying language as a result of the interaction of linguistics and cultural studies. According to V.N. Telia, cultural linguistics is the simultaneous study of language and culture [2].

According to V.A. Maslova, the subject of this section of linguistics is «the study of a language that carries cultural information, culture and its programs and preferences, the influence of language on a person who creates culture».

V.V. Vorobiev argues that cultural linguistics is «a complex scientific subject of a synthesizing nature that uses systematic methods and focuses on the priorities and cultural programs of today (the system of norms and social values), the interaction of culture and language, a science that studies the content of the

structure of reflexive linguistic and non-linguistic (cultural) units in general [3]».

Indeed, cultural linguistics as a science and its object, subject, tasks can be described as follows: cultural linguistics is a science between linguistics and cultural studies, studying the manifestation of the culture of the people, reflected and fixed in the language.

Cognitively, the characteristics of paremia include the ability to reflect the underlying mental relationships that shape the national worldview [4]. Modern interdisciplinary linguistic fields focus on current aspects of paremia, such as the living form of paremia, the meaning of paremia (cultural linguistics), the formation of paremia in various debates and specific speech phenomena (linguopragmatics, discourse).

«Paremia is one of the subsystems of the language at the syntactic level, presented as a complete or incomplete sentence in a concise and rhythmic form. They are characterized by stability in language and repetition in speech, partial or complete rethinking, as well as semantic ambiguity [5]». They are well known, widely used by the people, used for

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

didactic purposes, consciously choose units depending on the speech situation and have many practical meanings. These include proverbs, sayings, and sets of proverbs.

Paremiias are linguistic in nature and are a logical system. Given the universality of paremiological units, it should be noted that they are not always used in a stratified manner with typical sample combinations. M.A. Cherkassky defines paremia as follows: «Paremia is the minimum unit of the extralinguistic semiotic level, which is widespread, aphoristic and has the properties of rapid action [6]». According to G.L. Permyakov, «couples are nothing more than signs of certain situations or certain relationships between things [7]».

Paremiology is the philological science of paremia, attracting the attention of both folklorists and linguists, and, in fact, a branch of philology that combines stylistic, literary and linguistic research methods. «The object of paremiology is paremia [8]».

Language is a means of cognition, storage and transmission of socially significant experience, and as a separate system of signals of real reality, it allows us to work with concepts, distracting them from certain objects and situations. When studying the worldview, data from different disciplines are used. The complex use of developments and theoretical and methodological relationships of different disciplines allows us to highlight the problem itself and the ways to solve it.

Paremiias become the subject of cultural studies and reveal the main features of national psychology due to the anthropocentricity and specificity of the language [9].

Thus, paremiias appear as a kind of representation of folk thinking: they are typified in the subject, action, time and space (they embody the main features of the worldview of an ethnos and its understanding of the world). In addition, each type of paremiological unit has a wide range of distinguishing features that allow a clear distinction between them. Proverbs, sayings, aphorisms, free expressions and their transformations are considered paremiological units, since these units are recorded in the appropriate dictionaries and have stability, semantic integrity, reproducibility in a wide and narrow circle of representatives of a certain linguistic culture.

Paremiias are closed stable expressions that are signs of a secondary language, a sign of a connection between situations or realities. Paremia is defined as persistent short proverbs (proverbs, sayings, aphorisms, allegories) that relate to the field of language and speech and are the product of centuries-old folk ideas; these are special wisdom that preserve ethical norms of an ethnic group, passed on from generation to generation, and its repetition, its values and mentality, as well as the influence of oral speech (advice, encouragement, persuasion, criticism) in certain situations reflected in speech [10].

Accordingly, it is necessary to study in detail their definitions and determine their integral and differential signs. Despite the variety of paremiological units, the most common are paremia (proverbs, sayings, aphorisms, phrases) and their converters - new paremiias.

A proverb is a figurative and logically complete phrase, the compositional structure of which is often enhanced by weight, rhyme, assonance and alliteration [11]. These paremes are didactic in nature and represent a simple or complex sentence, consisting of two parts.

The main task of proverbs is to show people's assessment of objective events of reality and thereby reflect the worldview of people. Proverbs express the peculiar way of thinking of people, peculiarities of views; they reflect everyday life, character, customs, beliefs and superstitions.

Proverbs vividly express the way of life, geographical location, history, traditions of society, united by a single culture. Their ethnicity is especially evident when comparing different languages. It is known that Uzbeks and British live in different social and natural conditions and have different history, religion, verbs, moral principles, psychology.

Mentality by its very nature is a simple and holistic view of the world based on values, and it is believed that it has existed for a long time, regardless of specific economic and political conditions, based on ethnic tendencies and historical traditions; mentality is manifested in the feelings, reason and will of each individual member of society through the common language and upbringing and is part of the spiritual culture of the people, this spiritual culture forms its ethno-mental objects in the region where the people live.

Proverbs originated in ancient times, their roots go back centuries. Many of them appeared before they were written. Consequently, proverbs are of folk origin, and it would be correct to recognize that their primary source is in the collective consciousness of people.

It is well known that proverbs are divided into proverbs that have their own meaning and figurative meaning. A proverb of the following type usually serves to influence social relations between people, indicating their character and the idea being put forward. At the same time, Uzbek speakers use national lexemes in their articles. For example, the Uzbek proverb “Bukurni go’r tuzatadi” is based on a metaphor that means that a bad person will remain bad for the rest of his life. From the content of the proverb it is clear that the word bukur personifies the negative character of a person, and the word grave means the ultimate destiny of a person - death. This article expresses the concept of evil, and the word «grave» was the main component.

Great proverbs express not only the main content, but also the emotional relationships of the

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

speaker, such as amazement, grief, gratitude, fear, regret, reproach, disgust, joy, anger, fear: if you come close to the cauldron, black is tall. The poor fellow covers the dog on a camel.

In Uzbek linguistics, there are also proverbs related to the holy book of Islam - the Koran. Examples of the following proverbs associated with Islam: tayammum in water oil; When Solomon died, the giants were saved; Don't ask for the gold, pray, is not that gold for prayer.

Many proverbs in English have appeared in everyday work. There is no pleasure without pain; Many hands make work easier; Make hay while the sun is shining; Whoever looks for pearls must dive lower, and whoever does not work must not eat.

Many of the proverbs that exist in English linguistic culture are taken from the Bible, the holy book of Christianity. The Bible played an important role in people's lives and influenced all areas of his life. Therefore, the phrases and teachings contained in it entered the life of people as proverbs and reflect the religion and religious views of this people: Each person must carry his own cross; Let your left hand not know what your right hand is doing.

In English linguistic culture, love for the country is expressed more through the concept of «home». This is due to the individualism of the English linguistic culture. The British love their thought and interpret it as the equivalent of Homeland.

Thought is compared to a castle, kingdom, paradise, world: the house of an Englishman is his castle; Home is where you hang your hat.

In Uzbek culture, it would be wrong to say that the word «vatan» refers only to a specific region, place, place, nature. The word is semantically combined with the spirit of ancestors, monuments of spiritual heritage, values, national unity, mentality. The more the nightingale is laid out in the bag, the freer a person feels at home. If your homeland survives, your color will not be straw.

Thus, the proverbs and sayings included in folk culture have always been and will remain relevant. At any time, proverbs and sayings are accepted as a characteristic feature of this people, serving as the object of significant research. The proverb is one of the deepest genres of folklore, it reflects the centuries-old life observations and worldview of the people. The thematic coverage of proverbs is so wide that this scale cannot be limited to the framework of a small life reality. The use of proverbs and parables increases the vocabulary of each writer, makes his speech sharp and impressive, and gives it artistic design. Proverbs will be a laconic and concise expression of various social relations. Proverbs are a necessary tool for our speech for a short and clear, as well as figurative expression of an idea.

References:

1. Maslova, V.A. (2001). *Lingvokul'turologija: ucheb.posobie.* (p.183). Moskva: Akademija.
2. Telija, V.N. (1996). *Russkaja frazeologija: semanticheskij, pragmaticheskij i lingvokul'turologicheskie aspekty.* (p.288). Moskva: Jazyki russkoj kul'tury.
3. Vorob'jov, V.V. (2008). *Lingvokul'turologija: teorija i metody.* (p.125). Moskva: Izd-vo RUDN.
4. Zhukov, K.A. (2004). *Jazykovoje voploshhenie koncepta «Trud» v poslovichnoj kartine mira:* dis. ... kand. filol. nauk. (p.167). Moskva.
5. Jysupova, Z.A. (2012). Kognitivnyj aspekt issledovanija protivopostavlennija v paremii (na materiale francuzskih, anglijskih i russkih poslovic i pogovorok). *Kognicija, kommunikacija, diskurs*, № 5, pp. 37-51.
6. Seregina, M.A. (2014). Sintagmaticheskie svjazi nemeckih paremij s kontekstom. *Vestnik Severo-Osetinskogo gosudarstvennogo universiteta*, № 1, p.157, 153–158.
7. Cherkasskij, M.A. (1978). *Opyt postroenija funkcional'noj modeli odnoj chastnoj semioticheskoj sistemy (poslovicy i aforizmy).* Paremiologicheskij sbornik: Poslovica. Zagadka. (Struktura, smysl, tekst). [AN SSSR, In-t vostokovedenija], (p.36, 35-52). Moscow: Nauka.
8. Permjakov, G.L. (1968). *Izbrannye poslovicy i pogovorki narodov Vostoka.* (p.26, 376). Moscow: Nauka.
9. Shajhulin, T.A. (2012). *Russkie i arabskie paremii s komponentom-naimenovanijem rodstvennyh otnoshenij: konceptual'no-semanticheskij i jetnokul'turnyj aspekty.* Dis. ... dra filol. nauk, (p.26, 378). Kazan`.
10. Il'in, I. A. (1993). *O russkoj idee: sobr. soch. v 10 t.* T. 3. Kn. 1. Moscow.
11. Kohan, I.N. (2020). *Mezhkul'turnaja pragmatika jetnicheskikh paremij v kitajskih SMI na anglijskom jazyke.:* diss. ... k. filol. n, Vladivostok.

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	PIHII (Russia) = 0.126	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 9.035	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

12. Abakumova, O. B. (2013). *Poslovichnye koncepty v paremicheskome diskurse: avto-ref. diss. ... k. filol. n. (p.46)*. Orel. *v sovremennoj anglo-amerikanskoj presse: diss. ... k. filol. n. (p.206)*. Tula.
13. Konstantinova, A. A. (2007). *Kommunikativno-pragmaticheskij potencial poslovic i pogovorok*
14. Savenkova, L. B. (2002). *Russkie paremii kak funkcioniruushhaja sistema: diss. ... d. filol. n. (p.484)*. Rostov-na-Donu.