



## "INNOVATIVE ACHIEVEMENTS IN SCIENCE 2021"

### PAREMIAS IN ENGLISH LANGUAGE AND ITS LINGUOCULTURAL ASPECTS.

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**ABSTRACT:** This article is devoted to the study of paremias as a particle of the linguistic picture of the world. Paremias as carries of culturally important data, also attract the attention of foreign language methodologists, who consider them as one of the means of developing the communicative competence.

**Key words:** linguoculturology, paremias, proverb

**ANNOTATSIYA:** Ushbu maqola paremiyani dunyoning lingvistik parchasi sifatida o'rganishga bag'ishlangan. Paremiyalar madaniy ahamiyatga ega bo'lgan ma'lumotlarning tashuvchisi sifatida chet tili metodistlarining e'tiborini tortadi, ularni kommunikativ kompetensiyasini rivojlantirish vositalaridan biri deb hisoblaydi.

**Kalit so'zlar:** Lingvomadaniyat, paremiyalar, maqollar.

**Introduction:** Phraseological turns of various languages attracted attention researchers and were defined under various names in special collections and explanatory dictionaries, starting from the end of the 18th century.

Proverbs as special phraseological units gradually became isolated. The study of proverbs constituted a separate direction, which was called "paremiology" (from other Greek paroim "paremia" - 'saying, parable'. In addition, proverbs became the object of study of sections such sciences as semiotics, logic, folklore. Paremic sayings are also considered in phraseology by researchers who adhere to broad understanding of the scope of phraseology. After the appearance of paremiology as a separate direction, steel issue special editions on certain aspects paremiological research. These include, released in 1978 d. "Paremiological collection" and "Paremiological studies" (1984), published on the initiative and under the direction of G.L. Permyakova.

Besides this, there is a whole series of publications devoted to research folk art. This is a two-volume series "Studies in Folklore and mythology of the East. This series was founded in 1969 by the publication of the work V.V. Propp "Morphology of a fairy tale" and continued with such famous works of G.L. Permyakova, as "From a proverb to a fairy tale" (1970/79), "Typological Studies in Folklore" (1975), developing in the former Soviet Union in the most important publications on structural folklore. This tradition was continued by the already named collection "Paremiological research" (1984). The collection in its structure has the same structure, as the collection of 1978 ("Paremiological



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collection"): reports, extracts from the works of Soviet and Western origin, abstracts and reviews. The named series marked the beginning of the development of scientific exchange in the studied area and led to the emergence of foreign studies on the semantics and folklore (1985).

**Literature review.** V.M. Mokienko notes that: "the status of paremias of various types and their terminological and classificational interpretation are constantly discussed and will be discussed...", "theoretically, the broadest view of the definition of paremia is possible – form a figurative lexeme to a complete reproducible text".

[Mokienko 2010: 11]

According to N.F. Alefirenko and N.N.Semenenko, most modern linguists and culturologists tend to understand various kinds of aphorisms of folk origin as paremia, primarilyly proverbs and sayings [Alifirenko, Semenenko, 2009, p. 241].

Furthermore, according to the dictionary of linguistic terms, paremia is an anonymous generalizing saying that is stable in speech, not devoid of transference of meaning and suitable for use didactic purposes [Akhmanova, 1969].

Paremiological units have the property of accumulating all the folk wisdom of certain ethnic group, as well as reliably fixing the traditional picture of the world of this ethnic group. [Alyoshin, 2010, p. 510] and thus carryout intergenerational transmission of culture ( assessments, values, traditions, prohibitions, preferences, etc) which underlies the content of the entire process of socialisation. [Telia, 1996; Krasnykh, 2011].

**Research methodology.** From the standpoint of semiotic culturology: paremia is perceived simultaneously as an artistic microtext (discourse0 and a linguistic sign of and iconic type. This hypothesis is based on the concept of "secondary iconization of literary text", developed by representatives of the Moscow – Tartu school and meaning "one big word with a common single meaning, that is marked rhetorically" [Lotman, 1999, p.63].

Guided by above, it can be argued that paremia is a linguistic secondary sign of iconic type, used to denote typical situations or relationships between phenomena and objects of the semiotic space, in terms of its object and essential characteristics it is understood as equal to culture and is a necessary prerequisite for implementation of language communication. [c.m . Mikhailova, 2011, p. 693-694].

Therefore, the purpose of our article is to identify the linguocultural potential of paremias about personal relationship that involves solving the following research problems:

- to determine the place of the paremiological picture of the world in the general linguistic picture of the English people;
- to outline the role of relationship paremias in the English language;
- to consider the semantic and functional characteristics of the lexeme "relationship" in the paremias of English language.

**Analysis and results.** Linguocognitive interpretation is necessary when grammatical and semantic structure occurs when the articles are not transparent and the translation has the wrong result. Understanding paremias requires knowledge of the cultural and



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historical context and an understanding of the ontological situation of paremia. Students will be able to formulate didactic meaning correctly and perceive pragmatism. The aim of proverbs is to understand correctly and decode the values of the English ethnos image.

**Conclusion.** Paremia is the basic concept of phraseology as a branch of linguistic science. In the terms of structure and grammar paremias are sentence with a complete judgment. Paremias are signs of different life situations. Paremias are two-aspect units, addressed, on the one hand to language, on the other hand to folklore texts, to speech [Fedoryuk: 2006; Savchenko: 2010; Gerasimenko: 2014; Iyushenko: 2017].

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