

The Study of Parmeological World Picture

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Abstract: The study of the proverb and sayings through linguocultural approach is efficient today. The linguocultural approach to the parmeological units helps reveal the peculiar features of the definite culture. Being the product of the folk, the parmeological units as proverbs and saying illustrate the life, traditions, history of the nation, the mind and the world outlook of people, thus, giving the impetus to forming the parmeological world picture.

In the process of intercultural communication, misunderstandings may arise between different nationalities. In the dialogue between two nations, the national identity of these nations can cause difficulties in understanding each other. There are general and special signs in the language of any nation. Common signs cannot be an obstacle to understand them in the communication of representatives of different nationalities. But special signs lead to various problems in understanding the essence of conversation in the process of intercultural communication. Special features include traditions, customs, way of life, non-verbal actions, national view of the world, and distinguishing aspects of nations that reflect national culture. Euphemisms express the uniqueness of the nation and are included among the private signs.

According to O. G. Prokhvachyova, the language is the national character, the national features of the people [2]. Language is directly related to the definition of the nation. Any language reflects the perception and conceptualization of the world. Conceptualization of existence in the language is in some cases universal, that is, it is distinguished by its generality, or it is distinguished by its national specificity. Representatives of different languages describe the world differently, representatives of each language communicate through their own special world. Language and national culture are closely related. Language is the weapon of the nation, the basis of culture. Language and intercultural relations can be expressed in the form of whole and part relations. Language is defined as a component of culture, at the same time, language is a weapon of the nation. Language is part of culture, but culture is also part of language. Therefore, culture and language cannot be interpreted separately. Language and culture are interpreted in terms of different semiotic systems in linguoculturalology, a modern direction of linguistics. Culture refers to a person's worldview. According to K. Sinha, language is the entrance to any culture [7]. The concept of "culture" has been interpreted by various scientists and researchers. But if I.Yu.Markovina, E.V.Taylor interpret culture as a complex system that includes customs, traditions, national laws, and spiritual aspects, modern linguists reject this interpretation[5;8]. In the middle of the 20th century, Kryober and Kluckhon analyzed 164 interpretations of the concept of "culture". The comments collected by these researchers on the concept of "culture" go back to one general statement: "Culture consists of external and internal aspects and is expressed through symbols. The symbolic system represented by the concept of culture is manifested in individual national groups through human action. This, without a doubt, is an expression of the fact that culture is connected with cognitions and human consciousness and thinking, and the formation of national identity in human consciousness and thinking[4].

According to R.A.Khajokova and E.A.Khajokova, communication ensures communication between people[3]. Color of communication, hidden meaning, softening of thought is manifested

through parameological units. Proverbs and sayings contain the national characteristics of the people as units of parameology. The meaning of proverbs and sayings is directly related to the processes of categorization and conceptualization in our perception of the surrounding world.

Based on Ya.A.Pavlishcheva's researches, the parameological foundation of the language represents the national-cultural stereotypes of a certain people and the view of the world, and the view of the world, in turn, shows the uniqueness of the people's mentality[2]. According to M.A. Bradys, the world view of the language ensures the creation of the parameological world view[1].

Of course, in modern linguistics, the concept of the world view is divided into several types, and it shows the characteristics of the language system, the definition of national consciousness, and other aspects of the language. Scientists who have conducted scientific research on this concept divide the landscape into such types as linguistic landscape, conceptual landscape, and national landscape. Based on the opinion of M.A. Bradys, we can also recommend to study one more type of world view, that is, parameological world view. Parameological world view is directly related to linguistic world view, national world view, and conceptual world view. Parameology is an integral part of the language system. Semantic, structural, grammatical features of parameological units are being thoroughly studied. As a parameological system is formed in any language, it is directly connected with human perception, consciousness, and thinking, and we can emphasize that it is inextricably linked with the conceptual image of an apple. Parameological units, i.e. proverbs and sayings, are considered to be the creation of the people and express the connection of the nation with the world view. So, the parameological worldview is closely related to other types of worldviews, and we can say that they are connected to each other like a chain. The landscape of the Parameological world can show the thinking, way of thinking, spirituality, culture, traditions, customs, and holidays of the people of each nation. In the diachronic approach research of parameological units, the history of the people and the stages of historical development are highlighted. Since proverbs and sayings are examples of folk creativity, they arise in different situations. The diachronic approach reveals precisely these features. Today, innovations are being created in the research of the parameological system of the language through different approaches, methods and different directions of linguistics. While researching proverbs and sayings, we paid attention to aspects such as softening rough things, events, situations and transferring them figuratively. In this way, we tried to find answers to the questions of how euphemisms in proverbs and sayings are expressed, the figurative meaning they give, unpleasant things, how to soften situations.

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