

PAROEMIAS IN THE ASPECT OF CORPUS LINGUISTICS.

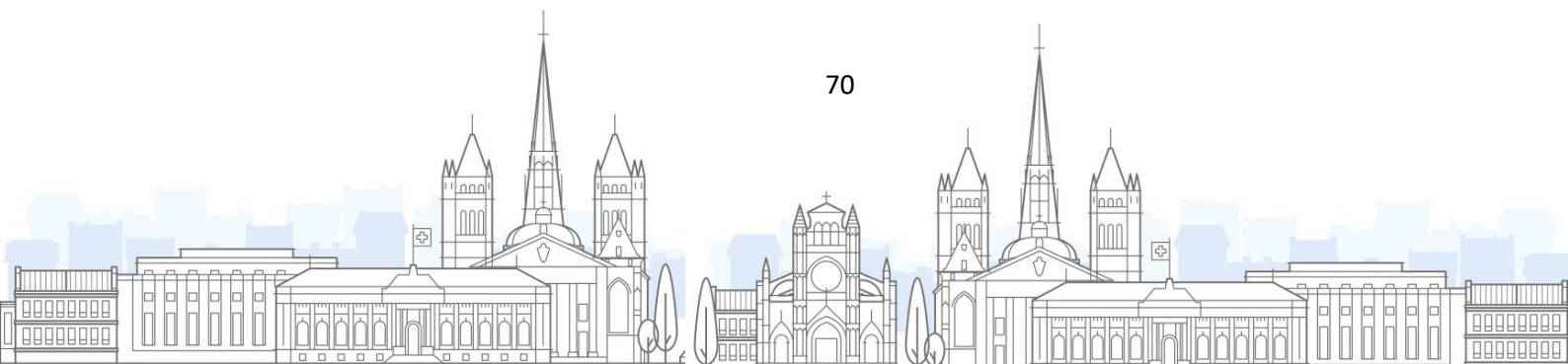
Sharipova Nilufar Khalilovna

(a senior teacher of the Chair of “Foreign languages” of Karshi University of Economics and Pedagogy, Uzbekistan)

Annotation: *The article is devoted to the consideration of the paremic text in the modern linguistic paradigm: the approaches to the study are presented; the text-forming and linguistic-cultural potential of individual units is shown. The method of direct observation was used as the main method in this work, followed by the use of descriptive-analytical, comparative-comparative, contextual and linguocultural methods. The material for the study was examples from lexicographic sources and illustrations from the Internet. The article provides an overview of the main aspects of the study of paremias.*

Keywords: *parody, proverb, functional potential, demotivator, linguistic and cultural potential, toponym*

Paremias are considered as a folklore genre, the thematic and ideographic principle of the classification of paremias is presented, the linguistic, cultural and translation aspects are substantiated, the features of historical and etymological discursive (functional) analysis are shown. Comparative linguistic and cultural analysis is recognized by the authors of the article as an integrative aspect of the description of paremiological material. The text-forming and linguocultural potential of paremiology of different languages is analyzed. As examples of the realization of the text-forming potential of paroemias, the functioning of the proverb Do not dig another pit - you will fall into it yourself (you will fall) as a verbal part of Russian and Lithuanian demotivators is studied. The article provides a linguistic and cultural analysis of paroemias with a component of a pseudonym in different languages. Despite the abundance of different toponyms characteristic of different countries, these proverbs have an international component associated with the universal laws of human thinking, which makes it possible to find their semantic equivalents in a variety of languages. The relevance of this study lies in the fact that paremias are considered in various aspects from the perspective of modern humanitarianism. With the development of social communications in modern society, intercultural communication is strengthening, requiring linguistic and cultural commentary.



Over the past few decades, new opportunities have emerged to describe the phenomena of language thanks to the collection of large electronic databases – language corpora. The corpus is a collection of oral and/or written texts.

Many corpora are collections of electronic texts that are categorized according to criteria such as author, source, topic, text type, and publication date. The analysis and processing of various types of corpora are the subject of most works in the field of computational linguistics (for example, keyword extraction), speech recognition and machine translation, in which corpora are often used to create hidden Markov models for marking parts of speech and other tasks [1].

Corpora and frequency dictionaries can be useful in teaching foreign languages and, of course, in research of a linguistic nature. As part of our dissertation research, it is planned to study the discursive functionality of proper names in the parodies of English, German, Russian and Belarusian languages. In this article, we will consider the use of paroemias with the component "proper name" in the National Corpus of the Russian language [2].

Many modern researchers understand the term "paremia" as aphorisms of folk origin. Aphorisms are commonly called "short, deep in content and complete in meaning judgments." Since the most ancient times, aphorisms have constantly accompanied everyone to the civilizations of the world, they synthetically generalized the wisdom of the people, reflected their interests and aspirations, being peculiar clusters of public opinion [3, p. 3]. The decisive factor in the separation of the concepts of "aphorism" and "paremia" is their genesis: aphorisms are of literary origin and have a specific author, and paremias, which include proverbs and sayings, are a product of folk poetic creativity.

The outstanding Soviet folklorist and paremiologist G. L. Permyakov defined the concept of "paremiology" as follows: "Paremiology is a science that studies proverbs and sayings." The name comes from the Greek word *παροιμία*, which means "saying", "parable" [4, p. 11].

As a source of proverbs and sayings, preference was given to the "Thesaurus Dictionary of Russian Proverbs, sayings and apt expressions" by V. I. Zimin [5]. The dictionary includes more than 22,000 proverbs, sayings, sayings, sentences, sayings, riddles, etc. We have selected 230 proverbs and sayings with the "proper name" component. As a result of working with the corpus of the Russian language, examples of usage were found 89 parodies. 141 units have not found their use in the texts presented in this corpus. The record holders for the number of entries are the following units: in the whole Ivanovskaya (62), if the mountain does not go to Mahomet [...] (59), where Makar did not drive calves (54), meli, Emelya [...] (50), Senka (and) cap (46), not all cats Maslenitsa [...] (45), here's to you, Grandma, and St. George's Day (41).

It is worth noting that the use of any paremias presented in the corpus is only one of the options for using these units in communication. For example, when working with parodies that have many occurrences in the corpus, it can be concluded that they are modern units. If the paremia has additional variants that occur in several contexts, then these are quite common options. If the parody does not occur in any context, this does not mean that it is completely unused, because we can draw conclusions only on the basis of the texts presented in the corpus.

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