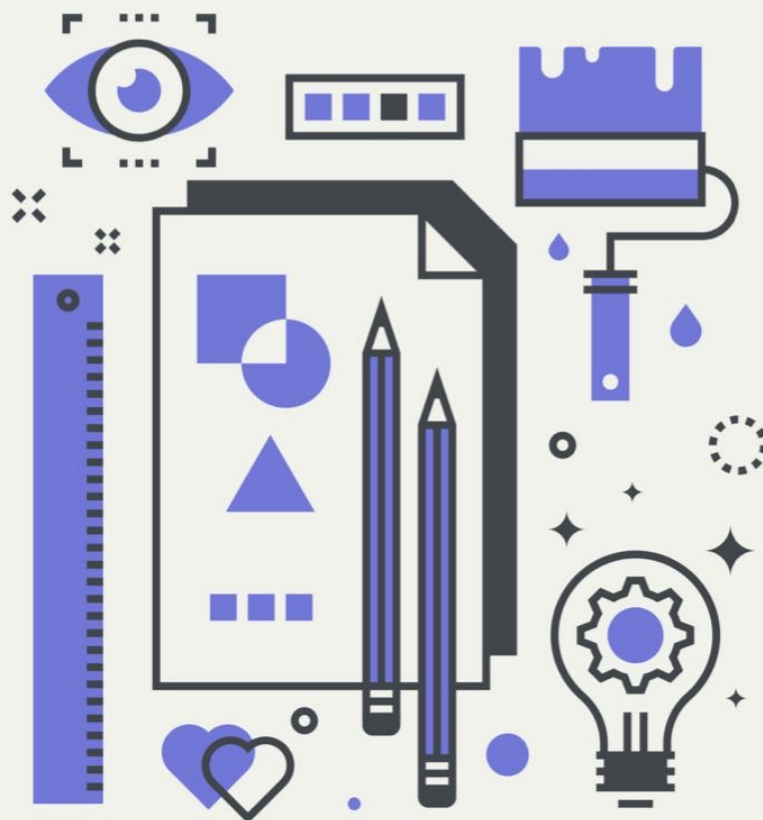


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Proverbs and Sayings in Modern Linguistic and Cultural Studies

Gadoeva Mavlyuda Ibragimovna¹, Kuchkarova Nargiza²

Abstract: This article is devoted to analysis of proverbs and sayings in modern linguistic and cultural studies. All the analysis of proverbs and sayings in modern linguistic and cultural studies are conducted according to reliable resources of linguistics.

Key words: proverbs, sayings, folklore, folk art, Paremiology, linguoculturology, interdisciplinary, language, culture.

Introduction. Initially, as is known, folklorists were engaged in the study of proverbs and sayings, considering these units as small forms of oral folk art. This approach did not involve addressing the linguistic nature of such turns, therefore, many important aspects of the study of paremiology remained outside the attention of scientists. The formation of linguoculturology as an interdisciplinary field of humanitarian knowledge, based, in turn, on the achievements of cognitive linguistics within the framework of an anthropocentric approach to the description of language, allowed us to look at phraseology from the standpoint of the relationship between language and culture. At the center of many modern studies is the approach to proverbs and sayings as precedent texts, "possessing cultural authority and capable of performing various functions, as implicit texts hiding implicit information at different language levels" [1,56].

From these positions, proverbs and sayings remain relevant material for linguistic research, which is due to several reasons. Researchers of these units note the middle position of proverbs and sayings between text (speech) and language, because they: "showing a minimal degree of communicative autonomy, they can already act as texts (utterances), but their reproducible nature and disuse in isolation from the context (due to lack of information) bring them closer to the units of language"[2,45]. Scientists studying these phraseological units from a pragmatic angle claim that their "standardized form" is due to the combination of pragmatic and semantic aspects in them: "Their reproducible character is primarily due to the fact that they are specialized forms of expression of certain pragmatic attitudes and behavioral regulatives (such as warnings, encouragement, reassurance, etc.) In this capacity, they act as a classical form of the mnemonic model of linguistic existence (along with aphorisms, quotations, fairy tales, etc.)" [3, 11].

In the phraseological fund of many languages, phraseological units with images of animals occupy an important place, through which a person, his appearance and character are described in an allegorical form, which characterizes the peculiarities of the national mentality. For example: A wolf's legs are fed. The crow will not be a falcon. A good dog near carrion, a good man near work. The camel is big, let the donkey lead it). This determines the relevance of the study of Russian animalistic phraseological units against the background of other languages and their lexicography for educational purposes. Phraseological units that include zoomorphisms in their composition have attracted the attention of many researchers for many years. A special surge of interest in this problem is associated with the expansion of the application of the anthropocentric approach to the description of linguistic material and the tasks of linguoculturology.

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Literature review. Existing works consider Russian phraseological units against the background of a variety of languages, including Turkic: A.M. Shcherbak, K.I. Grigas, G.D. Grigorieva, E.R. Malafeeva, K.L. Salpagarova, D.M. Mardanova, Yu.G. Zavalishina, Song Gu Pak, T.V. Fedorova, Zheng Inkui, A.B. Nedosugova, P.G. Musayeva, D.F. Sanlier, Huaiming Hao, L.A. Kramer, R.A. Maitieva, P.A. Abdulkarimova, S.A. Abdyusheva, E.M. Maklakova, Al-Bder Adnan Habib Lafta, N.S. Shirshova, M.V. Sokolova, as well as from the standpoint of the practice of teaching Russian as a foreign language: S.O. Kochnova, V.V. Dronov, E.N. Demesheva, O.V. Lavrov, etc.

Proverbs and sayings as artistic mini-texts have traditionally been studied by folklore studies. In the 1960s – 1970s of the twentieth century, proverbs and sayings began to be considered within a special subsection of phraseology – Paremiology [4, 33]. The study of Turkish phraseology began in the middle of the twentieth century and is associated with the names of such scientists as E.V. Mamulin, R.A. Aganin, S.S. Maisel.

The researchers studied the specifics of the Turkish language and phraseology, in particular, in the translation aspect. The first comparative works on the phraseology of the Turkish language with the languages of the Turkic group, as well as other genetically unrelated languages appeared in the late 80s of the twentieth century. V.V. Pavlov examines the relationship of the paremiological fund of two Turkic languages and establishes structural and semantic links between them. The proverbs of both languages have a similar structure: "Some of them are built according to the schemes of sentences with one predicative center, others – according to the schemes of sentences with two predicative centers. Based on this, proverbs-simple sentences and proverbs-complex sentences are distinguished"[5, 157].

"There are similarities and differences between the linguistic pictures of the world under consideration, common values associated with key concepts for linguocultures. Dominant in the compared languages is the phraseosemantic field "state", which contains eleven microfields and prevails over the phraseosemantic fields "activity" (10 microfields), "characteristic" (2 microfields) and "attitude" (2 microfields), which is associated with the expression of the spiritual, emotional state of a person immersed in himself and analyzing the state his soul"[6,143].

Methods. Russian and Turkish proverbs have structural differences and similarities identified by L.V. Bazarova: productive models ("in Turkish – the 3rd person of the units of verbs in the imperative mood, the form of the conditional mood in the form of the 3rd person of the units and service parts of speech, in Russian – turns containing modal particles, "sush.+ch.+ (sush./places.)", characteristic types of sentences for both Turkish and Russian – with a subordinate pronominal-determinative. Close to our work on the topic and methodology is the study of N.D. Pimenova, devoted to the analysis of English and Turkish phraseological units, including an ornithonym. This work is devoted to the comparison of proverbs and sayings with the image of birds in unrelated languages.

Results. The result of such a comparison is not only linguistic conclusions, but also country studies: "The origin of many phraseological equivalents is connected with the peculiarities of the appearance and behavior of domestic and wild birds, equally noticed by multilingual peoples. Common or close historical realities, religious and superstitious ideas give rise to FU, similar in semantic and conceptual terms. In such identical or similar logical-figurative and logical-phraseological ideas, the internationalism of English and Turkish FU with an ornithonym component is manifested" [7, 34].

Studying the folklore tradition of Turkey, the author of the work came to the conclusion that oral traditions continue to play a significant role in the Turkish language. This fact is interesting both for translation studies and for the methodology of teaching Russian as a foreign language. For us, an important aspect of this study was the identification of semantic classes of proverbs and their core, in which the group with the names of animals occupies a leading place: "The semantic classes "Anatomy and physiology of man and animals", "Animals, birds, insects" are widely represented in Turkish

paroemias". The traditional question of classification is solved ambiguously for proverbs and sayings, which is explained by the multidimensional nature of the language units themselves and the different approaches of researchers to this issue. The classifications can be based on various signs of proverbs and sayings, which in a generalized form allows us to distinguish the following bases of classifications: 1) alphabetical, 2) by keywords, 3) monographic, 4) genetic, 5) thematic. The thematic principle of classification is one of the most common.

This principle was applied in his collection "Proverbs of the Russian People" by V.I. Dahl, identifying thematic groups and arranging them in such a sequence that creates larger thematic associations that comprehensively characterize the sphere of people's life indicated in the name of the group. Thus, the thematic classification can have different degrees of detail, which also leads to a variety of classifications. As thematic groups of a high level of generalization in the collections of V.I. Dahl and V.N. Dobrovolsky, the following are highlighted: Man; Relations between people; Family, relatives; Home, life, leisure; Nature; Agriculture; Customs, beliefs, superstitions; Religion; Domestic animals; Human relations with the state, etc. An example of a modern approach to the problem can be the classification given by O.Y. Mansurova. This classification is based on a person's attitude to the world around him, including: 1) to nature, 2) to food, 3) to your pastime, 4) to everyday life, 5) to life values, 6) to the animal world, etc.

Thus, with a thematic approach to the classification of proverbs, there is always a group that characterizes the relationship between humans and animals. The phraseological foundation of any language has a close connection with the culture of native speakers of this language. Paremiology in modern science is considered as one of the fields of linguoculturology. The study of proverbs and sayings by folklore reveals their genre potential. For linguoculturology, it is important that proverbs and sayings reflect the stereotype of popular consciousness. These units are the point of the closest interpenetration of culture and language. Their consideration from these positions in linguistic science is just beginning. A look at proverbs and sayings from the point of view of pragmatics confirms that they represent a rich material for research: the same expression can carry different meanings. The knowledge of the culture of the nation brings us closer to the interpretation of proverbial expressions. V.I. Dahl in the preface to the "Proverbs of the Russian people" noted: "One should go to the people for proverbs and sayings, no one will argue about that." This is also evidenced by the numerous dictionaries of proverbs and sayings that exist in all languages of the world and contain the richest material. Proverbs and sayings are the result of collective consciousness, bearing archetypal features. They often appear as a product of collective folk art, therefore they have special features that characterize them in linguistic and cultural terms:

1. Proverbs and sayings should have a phonetic form acceptable to any native speaker ("God gave, God took", "The whole family together – and the soul is in place").
2. Concretization and personification of abstract concepts: the collective experience of comprehending good and evil, good and bad finds expression through concrete everyday images or through the endowment of animals and natural objects with consciousness ("Two bears do not live in the same den").
3. Brevity and monosyllabic expressions: proverbs and sayings summarize all the wisdom and centuries-old experience of the people in a form accessible for quick understanding and do not tolerate an increase in verbal volume ("The work of the master is afraid", "Forbidden fruit is sweet").
4. The expression of the general by the example of the particular: a proverbial saying should have philosophical depth, but at the same time be close to every person ("What Aksinya is, so is Botvinya", "Kuzkin's mother"). The identification of these features confirms the opinions of researchers that in linguocultural terms, proverbs and sayings have "culturally marked lexical units" in their composition,

which by their nature should cause a certain meaning, vision of the situation or representation in the consciousness of the people. This factor determines the logic of human behavior in the future and determines the boundaries of the context of this expression, its connection with life situations. Thanks to this, the cultural and historical background of the use of proverbs and sayings is connected.

Thus, the cultural and linguistic features of these phraseological units reflect the picture of the perception of the world, therefore, their study in interlanguage comparison is an effective way to identify the national and cultural specifics of comparable units of different languages. At the same time, as G.L. Permyakov notes, it is interesting that proverbs and sayings of different peoples have much in common with the national and cultural identity. If you open any collection, you will inevitably encounter a familiar expression [8, 9]. As I.E. Timoshenko wrote back in the century before last. Timoshenko, with certain and inevitable differences in the phraseology of different peoples, "the similarity and identity of thoughts or concepts is not surprising, since the basic concepts of morality, ideas of good and evil, prescriptions of common sense and conclusions of empirical observations of nature and animal skills are more or less the same in all peoples" [9, 17]. A similar idea is formulated by the modern Chinese researcher Zheng Guangjie on the material of comparing such distant languages as Russian and Chinese: "The national specificity of phraseology is able to reflect the history, customs and traditions of the people who created it. On the other hand, we cannot exaggerate the role of phraseological units in culture and intercultural communication, since in the phraseological system of any nation, the bulk of units are universal and contain well-known knowledge about the world around us. The differences in these systems are due not only and not so much to cultural diversity as to the discrepancy in the technique of adequate perception of reality" [10, 20-30].

Conclusion. These conclusions seem to confirm to an even greater extent the importance of studying the ways of linguistic expression of those meanings that are contained in the collated phraseological turns. Conclusions In the first, theoretical, chapter of this study, we have considered the main issues necessary for an objective analysis of proverbs and sayings with a component-zoomorphism in Russian and Turkish. The defining feature of the research is that it is built within the framework of the problem field "language and culture", the consistent description of the relationship of which is now engaged in the distinguished direction of linguistics at the end of the twentieth century, called linguoculturology. The problems of describing the linguistic and cultural potential of linguistic units are considered, in turn, from the standpoint of the needs of intercultural communication as a form of interaction between representatives of different languages and cultures. In our research, we proceed from the fact that, firstly, a necessary condition for the implementation of adequate intercultural communication is an equivalent (at least within certain limits) knowledge of the communication participants of national and cultural characteristics, the mentality of the communicative partner, and that, secondly, the acquisition of this knowledge is carried out in the process of language learning, since it is the language first of all, it is the keeper and translator of the culture of the people.

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