

LINGUOCULTUROLOGICAL ANALYSIS OF PROVERBS AND SAYINGS IN THE
RUSSIAN AND UZBEK LANGUAGES

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Abstract – Linguoculturology focuses primarily on the content side of proverbs and sayings, and in this regard, it uses data from other humanities. The article presents a comparative analysis of proverbs expressing the specific characteristics of Russian and Uzbek linguistic cultures. Russian proverbs and sayings containing the names of food products are used as a source of material for the dictionary "Proverbs and Sayings of the Russian people" by V.I. Dahl. The analysis of proverbs and sayings of the Russian language contained in V.I. Dahl's dictionary, as well as their comparison with Uzbek proverbs and sayings, allows us to supplement with new details the worldview that has developed between the two peoples and has been consolidated in the language.

Key words: linguoculturology, ethnographer, phraseological units, ethnic stereotypes, paremias.

I. Introduction

The interest of researchers in studying the problems of the relationship between language and culture has naturally increased. An analysis of key cultural concept based on the material of individual languages is necessary to identify the universal and specific in the perception of reality by the carriers of these languages. The study of concepts in a comparative plan provides an opportunity to identify ethnospecific factors that determine the similarities and differences in the processes of conceptualization among different peoples. An important role is assigned to the most significant concepts, which is determined by the frequency of their use.

II. Literature review

In recent decades, linguistics has dynamically developed new directions and approaches to the study of linguistic material, one of which is the linguoculturological approach, which is pursued by such scientists as V.A. Maslova, Yu.S. Stepanov, A.A. Zalevskaya, I.A. Baudouin de Courtenay, J. Weisgerber, A. Vezhbitskaya, E.M. Vereshchagin, L. Wittgenstein, V. Humboldt, L.V. Shcherba and others.

III. Analysis

Since proverbs and sayings are elements of paremiology, the principles of linguistic and cultural analysis of paremiological units of other types, namely phraseological units, can be extended to the process of their research. Within the framework of this study, focused on the study of paroemias, the opinion of V.A. Maslova is relevant for us, who, arguing about the specifics of linguistic and cultural analysis of phraseological units, states the following:

- "1. In most phraseological units there are "traces" of national culture that must be identified.
2. Cultural information is stored in the internal form of the FE, which, being a figurative representation of the world, gives the phraseology a cultural and national flavor.
3. The main thing in identifying cultural and national specifics is to reveal the cultural and national connotation" [Maslova, 2001, p. 82]. Cultural and national connotation in science means the following:

Cultural connotation is the interpretation of denotative or figuratively motivated aspects of the meaning of a linguistic sign in the categories of culture, involving the identification of the connection of the image underlying the nominative unit of the language (word or phraseology) with stereotypes, symbols, standards, mythologems and other signs of national and universal culture mastered by the native-speaking people. The concept of cultural connotation is the basic one for linguoculturology – the part of linguistics that explores and describes the correspondence of language and culture in their synchronous interaction and mutual influence" [Telia, 2011, p. 145]. The key concept in this discussion is the concept of a stereotype, which in ethnolinguistics and linguoculturology is often referred to by the term "ethnostereotype": "An ethno stereotype is understood as a standard idea that most people who make up one or another ethnic group have about people belonging to another or their own ethnic group.

Ethnic stereotypes reflect the idea of "their own" and "others" and are divided into heterostereotypes, representations, opinions, value judgments about the most characteristic features and qualities of another ethnic community", and autostereotypes, representations, opinions, value judgments about the most characteristic features and qualities of their ethnic community" [Kondakova, 2015, p. 302]. From the fact that the proverbs and sayings embody extremely important, relevant information for people's life, we can say that paroemias are necessary, among other things, to maintain self-awareness. Also, the fact that proverbs and sayings mainly embody ethnostereotypes, once again indicates that the absolute majority of proverbs are connected by their origin with folk speech, although various influences are not excluded for its formation. The question of the origins of a particular proverb or is a key one for linguoculturology, since the cultural components included in them can be clarified almost exclusively by establishing their origin. Meanwhile, according to our observations, the absolute majority of Russian and Uzbek proverbs and sayings are connected by their origin not with other genres or, moreover, foreign language influence, but with the element of living folk speech, the subject of which is the following areas: 1) The sphere of everyday life. In this case, household items, clothing, shoes, residential buildings and their elements are mentioned in the paremia. For example, Russian proverbs:

«Снову и ложка красна, а охлебается, под лавкой (под горой) навалывается»;

«Хоть изба елова, да сердце здорово»;

«Добрая слава до порога, а худая за порог»;

[“Again, the spoon is red, but it chokes, it piles up under the bench (under the mountain)”;

“Though the hut is spruce, but the heart is healthy”;

“Good fame to the threshold, and bad fame beyond the threshold”];

A similar group in Uzbek paremiology is also represented in a much larger volume:

«El og‘zi – elak, gap turmas».

«Suprasida uni yo‘q, tom boshida qo‘sh tandir».

2) The sphere of family relations. In this case, proverbs and sayings mention the terms of kinship, the names of the social roles of a man and a woman, concepts related to the relationship of husband and wife, parents and children. According to our observations, Russian and English proverbs and sayings are addressed to the topic of family relations to approximately the same extent: Examples of Russian proverbs:

«Кошка да баба в избе, мужик да собака на дворе»;

«Не та счастлива, которая у отца, а та счастлива, которая у мужа»;

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["A cat and a woman in a hut, a man and a dog in the yard";

"Not the happy one that the father has, but the happy one that the husband has";]

Examples of Uzbek proverbs: «*Ayol yerdan chiqqan emas – erkak bolasi, erkak ko'kdan tushgan emas – ayol bolasi*».

3) The sphere of social relations. In this case, in proverbs and sayings names of social statuses, relationships, titles and posts. Examples of Russian proverbs:

«*Виноватого бог простит, а правого царь пожалует*»;

«*Князья в платье, и бояре в платье: будет платье и на нашей братье*»;

["God will forgive the guilty one, but the king will grant the right one";

"Princes in dress, and boyars in dress: there will be a dress on our brother";]

Uzbek proverbs and sayings addressed to the sphere of social relations, are found as often as Russians:

«*O'lim - shohu gadoga barobar*».

«*Qizli uyni shoh ham so'ratadi, gado ham*».

4) The sphere of agriculture. In this case, agricultural implements, land plots, names of agricultural crops and stages of agricultural cycles are mentioned in proverbs. For example,

Russian proverbs and sayings:

«*Кто ленив с сохой, тому весь год плохой*»;

«*Рогатой скотины – вилы да грабли; хорошей одежды – мешок да рядно*»;

["Who is lazy with a plow, the whole year is bad";

"Horned cattle - pitchforks and rakes; good clothes - a bag and in a row "]

In Uzbek proverbs and sayings, the words of these lexical-thematic groups are represented much more often:

«*Ekin yerida ko'karar, er — elida*».

«*Yer — ona, suv — ota, mehnat — boylik*».

5) The sphere of animal husbandry. In this case, the proverb mentions the names of poultry and animals (including cats and dogs), their food, as well as the inventory and buildings intended for them. For example, Russian proverbs:

«*Быкай не быкай, а быка не будет*»;

«*Долог у коровы язык, да не велят (не дают) говорить*».

«*Добрую лошадь одной рукой бей, другою слезы утирай*»;

["Do not bull, but there will be no bull";

"The cow's tongue is long, but they do not order (do not allow) to speak."

"Beat a good horse with one hand, wipe away tears with the other"]

Uzbek proverbs and sayings are extremely often addressed to names of domestic animals such as cattle (cattle, small cattle) dog, horse:

«*Mol — boqqanniki, yer — ekkanniki*».

«*Mol boqqanning bartmog'idan moy tomar*».

«*Ot oyog'idan topar, odam — qo'lidan*».

6) The sphere of wildlife. In this case, the paroemia mentions the names of wild animals, birds and wild plants (trees, herbs). For example:

«*Таскал волк – потащили и волка*»;

«*Не дал бог медведю волчьей смелости, а волку медвежьей силы*».

«*Рано попала лиса в яму, а знать ночевать*».

[“The wolf dragged - they dragged the wolf”];

"God did not give the bear wolf courage, and the wolf bear strength."

“The fox got into the pit early, and the nobility to spend the night.”]

«*Ayiqni yo'qlasang, tayoq ol*».

«*Baliqing kuni ko'l bilan, botirning kuni el bilan*».

7) The sphere of inanimate nature. In such proverbs and sayings, the names of objects of physical geography (forests, rivers, seas, mountains, swamps, etc.) and natural phenomena (rain, thunder, snow, etc.) are used. For example:

«*Болезнь не по лесу ходит, а по людям*».

«*Кабы не кабы, так было б море, не пруды*».

["The disease does not go through the forest, but through people."

"If not if only, so it would be the sea, not the ponds."]

Taking into account the fact that there are many deserts, mountains, rivers in Uzbekistan, their names are more common in Uzbek proverbs and sayings:

«*Daryo suvini bahor toshirar, odam qadrini mehnat oshirar*».

«*Tog' tog' bilan qovushmas, odam odam bilan qovushar*».

8) Sphere of trades and crafts. In Russian and Uzbek proverbs and sayings approximately equally reflect the names of the realities of crafts (hunting, fishing), crafts and their inventory. For example, Russian proverbs:

«*Убитого зверя не держи в поле (худо будет)*»;

«*Отец рыбак, и дети в воду смотрят*»;

["Do not keep the killed beast in the field (it will be bad)";

"The father is a fisherman, and the children look into the water"]

Examples of Uzbek proverbs and sayings:

«*Begona bilan quyon ovlama, ovlasang ham, yoningga boylama*».

«*Hunar bilgan och qolmas, yo'l tanigan kech qolmas*».

On the territory of Uzbekistan, people were mainly engaged in agriculture. In many proverbs and sayings, this was reflected in the concepts of land and the names of inventory:

«*Yo yering serob bo'lsin, yo otang mirob bo'lsin*».

«*Kelinning so'zi ketmonday botar, bolaning so'zi botmonday botar*».

9) The sphere of religion and spirituality. A large group of Russian proverbs and sayings deserves special attention, which are thematically connected by their origin with the popular interpretation of the Christian religion and with the remnants of East Slavic paganism. In such proverbs, the concepts of “God”, “church”, “priest”, “cross”, “demon”, “devil”, “goblin”, “water”, “brownie”, and also “stump” are widely used - in the sense "pagan idol" Compare Russian proverbs:

«*Как ни живи, только Бога не гневи!*»

«*Колокол в церковь людей зовет, а сам никогда не бывает*»;

["No matter how you live, just don't anger God!"

"The bell calls people to the church, but it never comes"]

Uzbek proverbs in this regard demonstrate the Muslim religion:

«*Ota rozi — xudo rozi*». «*Nafsi buzuq hayitda o'lar, dini buzuq — masjidida*».

«*Sinalmagan farishtadan, sinalgan shayton yaxshi*».

Also in Russian proverbs and sayings, not the names of characters of lower mythology related to proper names (goblin, water, devil, demon):

«Аминем беса не отшибешь (или: беса не отбудешь)».

«Храбер, силен, а все с лешим не справиться».

["Amenem you won't get rid of the demon (or: you won't get rid of the demon)." "Brave, strong, but you can't cope with the goblin."]

IV. Discussion

The proposed classification of the folk origins of proverbs is debatable and is not thought by us as an exhaustive problem of the poetics of proverbs and sayings, since poetics is, first, the linguistic structure of a work of art. Consequently, the poetics of proverbs and sayings is largely determined by the linguoculturological properties of their language.

In this regard, it is necessary to point out another specific linguoculturological feature of the language of proverbs, which is associated with the nature of the use of proper names.

Proper names in proverbs are presented quite widely. However, at the same time, these proper names cannot be defined as "a single or collective person or object in its integrity and uniqueness, individualizing it, unambiguous for it, regardless of the context" [Great Soviet Encyclopedia]. Significant shifts take place in the semantics of the proper name in the structure of proverbs. Consider specific examples of Russian proverbs:

«С именем Иван, без имени – болван».

«Ерема в воду, Фома ко дну: оба упрямы, со дна не бывали».

["With the name Ivan, without a name - a blockhead."

"Yerema into the water, Thomas to the bottom: both are stubborn, they have not been from the bottom."]

Examples of Uzbek proverbs:

«Aql o'rgatguncha, naql o'rgat, Aql — Hasan, odob — Husan».

«Hasan aka quysin, Qo'chqor aka ichsin».

In these examples, proper nouns are not nouns, specific individuals. Obviously, in such cases, either names are used, widely used, or names associated with other folklore works.

Our comparison of the origins of Russian and Uzbek proverbs and some of their constitutive features allowed us to make the following observation. The vast majority of Russian proverbs and sayings undoubtedly belong to the peasant language culture, gravitating towards life, nature, work, family (clan), faith.

In the Uzbek proverbs, obviously, a deep connection with a working person, who is clearly aware of and emphasizes his connection with nature, relatives and God, has been preserved. In Uzbek proverbs, the names of labor tools, most of the terms of kinship, and religious concepts are practically preserved.

V. Conclusion

Finally, it is obvious that there is a similarity between the Russian and Uzbek traditions in relation to proverbs. For the Russian and Uzbek concept sphere, proverbs and sayings are a "storehouse" of the wisdom of ancestors, the quintessence of their life experience, used as a standard that is easily reproduced in certain conditions and contexts.

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