



PROVERBS AND SAYINGS AS A KIND OF PAREMIOLOGICAL CLICHÉ AND AN OBJECT OF LINGUISTIC AND LINGUODIDACTIC RESEARCH

Abbasova Nargiza Kabilovna¹

¹*A Senior Teacher of Department of the English Language, Foreign Languages Faculty, Ferghana State University, Republic of Uzbekistan, Ferghana city*

ABSTRACT

The article under discussion discusses proverbs and sayings as a kind of paremiological cliché and an object of linguistic and linguodidactic research. The author of the article considers that proverbs and sayings as genres of oral folk art are a means of conceptualizing reality, i.e. in a certain sense, by its purpose, it approaches the lexeme and contributes to the performance of such functions of the language as cognitive, imperative, aesthetic. To the least extent, proverbs and sayings contribute to the implementation of the communicative function of the language.

KEY WORDS: *proverbs, sayings, linguistic, linguodidactic, research, function, lexeme, cliché, communicative, implementation, cognitive, discourse, cultural, linguistic problems.*

DISCUSSION

Within the framework of this article, mainly aimed at studying the issues of linguodidactics, the definition proposed by V.V. Krasnykh has been adopted as: "Cultural linguistics is a discipline that studies the manifestation, reflection and fixation of culture in language and discourse. It is directly related to the study of the national picture of the world, linguistic consciousness, features of the mental-lingual complex" [5].

Being at the junction of cultural studies and linguistics, cultural linguistics turns out to be addressed to the subjects of both these disciplines. From this point of view, the subject of cultural linguistics was very succinctly characterized by V.A. Maslova: "If culturology studies the self-consciousness of a person in relation to nature, society, history, art and other spheres of his social and cultural life, and linguistics considers the worldview, which is displayed and fixed in the language in the form of mental models of the linguistic picture of the world, then cultural linguistics has its own subject and language and culture, which are in dialogue, interaction. If the traditional way of comprehending the problem of interaction between language and culture is to try to solve linguistic problems using some ideas about culture, then in our work we study the ways in which

language embodies in its units, stores and transmits culture" [7].

That is why it can be noted that culturology occupies a significant place both in the range of culturological and in the range of linguistic sciences. In addition, cultural studies maintains a genetic link with them, since is in many ways a derivative of them and continues to be at their intersection.

Proverbs and sayings are the subject of research of a special science - paremiology, which studies, along with them, almost all stable expressions in the language - phraseological units, wellerisms, slogans, aphorisms, maxims, riddles, omens, etc. The main difference between proverbs and sayings here is the lack of authorship. This means that their origin cannot be traced back to any literary author's text or statement. In other respects, proverbs and sayings are similar to the rest of the paremias. Note that in the tradition of the Russian linguistics the concept of "cliché" has some negative connotations, since it is often used as a synonym for expressions such as "speech stamp", "clericalism", etc. For example, in the "Dictionary of linguistic terms" O.S. Akhmanova gives the following definition: "Cliché originates from English cliché, stereotyped expression. A hackneyed, stereotyped, stereotypical expression, which is mechanically reproduced either in typical speech and everyday



contexts, or in a given literary direction, dialect, etc.: "Здоров как бык; передавайте привет; в связи со сказанным; вопрос ждет своего решения" [3]. However, in my opinion, there is a need to delimit the term "paremiological cliché" from the concepts of "clericalism" and "speech stamp". So clericalism is a word or a steady turnover from the official business style of speech, inappropriately used outside the situation of official communication - compare: "Articulate a position" instead of "Express an opinion". Note that most clericalisms consist of one lexeme or a combination of an independent word with an official one, for example: "further", "comprehensive", "due to something", "in plan", "at the level", "in the context". Most often, the use of clericalisms in colloquial or publicistic speech is assessed as a speech error, but this does not exclude their conscious use as a special stylistic means. Note that both concepts under consideration - clericalism and speech stamp - are part of practical (functional) stylistics, and it is within this discipline that they are often identified with the concept of "cliché".

Meanwhile, the term "cliché", or more correctly, "paremiological cliché" denotes a generic concept that encompasses a whole class of phenomena, including clericalism and clichés. It is characteristic that in the "Dictionary-reference book of linguistic terms" D.I. Rosenthal has no negative connotation for the term "cliché": "Cliché (French cliché). A speech stereotype, a ready-made phrase, used as a standard that is easily reproduced in certain conditions and contexts. Unlike a cliché, which is a hackneyed expression with a tarnished lexical meaning and worn out expressiveness, a cliché forms a constructive unit that retains its semantics and, in many cases, expressiveness.

As you can see, in quantitative terms, the positive aspects of the use of paremiological clichés in speech generally prevail over the negative ones. This allows us to conclude that the use of paremiological clichés, including proverbs and sayings, is conditioned by the very ontology of human speech. It is no coincidence that these phenomena are universal, since no natural language can do without them.

I would like to note that "the compositional structure of a judgment in a proverb is usually two-term, often supported by rhythm, rhyme, assonances, alliterations" [6]. Let us consider this circumstance in detail.

So, most proverbial sentences consist of two syntagmas. In my opinion, this is due to the fact that they reflect the most varied relationships between the most diverse phenomena of reality. So, for example, they reflect:

A) spatial relationships:

Russian proverb «Где дым, там и огонь».

English proverb "Love will creep where it may not go". Translation: «Там, где нет прямого пути, любовь ползком проберется».

B) temporary relationship:

Russian proverb «Когда деньги говорят, тогда правда молчит».

English proverb "A liar is not believed when he speaks the truth." Translation: «Лжецу не верят, даже когда он правду говорит».

C) causal relationship:

Russian proverb «Где солнце пригреет, там и вода примелеет».

English proverb "If the blind lead the blind, both shall fall into the ditch." Translation: «Если слепой ведет слепца, оба свалятся в канаву».

Also in the proverbs, a dialectical relationship is given:

A) form and content:

Russian proverb «Молодец красив, да на душу крив».

English proverb "Handsome is that handsome does". Translation: «Красив тот, кто красиво поступает».

B) beginning and end:

Russian proverb «Где не было начала, не будет и конца».

English proverb "In every beginning think of the end". Translation: «Начиная что-либо, всегда думай о конце».

B) old and new (young):

Russian proverb «Старое стареется, а молодое растет».

English proverb "As the old cock crows, so does the young." Translation: «Как старый петух кукарекает, так и молодой ему вторит».

The two-term structure of a proverb is realized in the fact that most proverbs are complex sentences of one type or another, namely:

1. Complex Subordinate Sentence (CSS): Russian proverb «И честь не в честь, коли нечего есть»; also CSS with homogeneous subordination:

Russian proverb «Не то худо, на что кривым глазом взглянул, а то, что худо и есть».

English proverb "A bad corn promise is better than a good lawsuit." Translation: «Плохой компромисс лучше, чем хорошая тяжба»; "A fool may ask more questions in an hour than a wise man can answer in seven years." Translation:



«Умный семь лет не ответит на вопросы, которые дурак задаст за один час».

2. Compound Sentence (CS): Russian proverb «Бог до людей, а отец до детей»; English proverb «*He is not poor that has little, but he that desires much*». Translation: «Беден не тот, у кого мало что есть, а тот, кто многого хочет»; English proverb «*He who pleased everybody died before he was born*». Translation: «Тот, кто всем угождал, умер раньше, чем появился на свет».

At the same time many proverbs are constructed as a simple sentence, complex by homogeneous terms, but at the same time they are also two-term, i.e. intonationally divided into two speech bars, compare: Russian proverbs:

«Бес качает горами, // не только нами».
«Носи, да наблюдай // да в коробейку запирай!»

Likewise, English proverbs:

"*Better die standing // than live kneeling*".
Translation: «Лучше умереть стоя, чем жить на коленях».

"*Velvet paws // hide sharp claws*".
Translation: «В бархатных лапках скрываются острые когти».

Thus, it can be noted that the majority of Russian proverbs are so-called phrazoviks: "Phrazovik is one of the varieties of Russian dimetric vers libre (free verse). The structure of the phrazoviks is based on the free division of poetic speech into lines of verse, where the border of the intonation wave, marked by the final constructive pause, is the defining sign of division. This pause does not always coincide with the logical division of the phrase." [4]. A proverb is actually a couplet, devoid of poetic size in the proper sense (accent, or tonic, verse), which, however, is often supplied with accurate or imprecise rhyme:

Exact rhyme: Russian proverb «**В руках было, да по пальцам сплыло**»; «**На чужой сторонешке рад своей воронушке**».

Inaccurate rhyme: Russian proverb «**Кашляй помалу, чтоб на год (или: надолго) стало**».

This circumstance makes the proverb a part of folk poetry, and not folk prose, which is important to emphasize, in view of the controversial nature of this issue. The presence of the movement of tone and rhyme (or consonant and assonant accords) proves the poetic nature of the proverb as a genre.

In my opinion, all these cases can be defined as the lexical conditionality of the formal variation of proverbs and sayings.

CONCLUSION

The fact of the existence of such invariant values, common to the set of paremias, allows us to make the following assumption. Proverbs and sayings as genres of oral folk art are a means of conceptualizing reality, i.e. in a certain sense, by its purpose, it approaches the lexeme and contributes to the performance of such functions of the language as cognitive, imperative, aesthetic. To the least extent, proverbs and sayings contribute to the implementation of the communicative function of the language.

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