



# COMPARATIVE ASPECTS OF ENGLISH AND RUSSIAN PROVERBS

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## ANNOTATION

*The article discusses thematic groups of proverbs in English and Russian. The main groups of proverbs of English and Russian languages with the semantics of life, variability, diversity, chance, activity, time, hard work, courage are analyzed.*

**KEY WORDS:** *semantics, aspect, variability, courage, industriousness, activity, phraseological foundation.*

## DISCUSSION

Proverbs are pearls of worldly wisdom, spiritual wealth and cultural heritage of the people, tested on centuries of experience. According to the famous writer, linguist, ethnographer of the nineteenth century, the author of the most extensive collection of Russian proverbs and sayings V. I. Dal, "a proverb ... is not composed, but born itself" (Dal, 2000).

Proverbs as a peculiar expression of folk wisdom, as a phenomenon common in all languages of the world, have long attracted and attract the attention of linguists.

There are a large number of dictionaries of proverbs of different languages, a number of works that consider these sayings as part of folklore. However, their linguistic study from the point of view of modern science has just begun.

In recent decades, ambiguous, and sometimes even polar points of view have been expressed regarding the proverb. So, one of the founders of modern paremiology, G.L. Permyakov, believes that the imagery and external design of the proverb, the ethnographic and ethnogenetic realities reflected by it, do not seem to be the main thing that characterizes it. In

his opinion, the main thing is that the main content of the proverb is determined by logical constructions, and **proverbs and sayings themselves are signs of situations or certain relations between things** (emphasized by the author. - P. B.) [4].

A significant part of the phraseological foundation of modern English is made up of proverbs.

In modern linguistic literature there are a number of works devoted to the study of proverbs on the material of various languages (V.I. Dal, 1957; G.L. Permyakov, 1970; L.F. Ershova-Belitskaya, 1971; L.A. Morozova, 1972; L.F. Bondarenko, 1976; V.P. Felitsina, 1979; V.V. Gvozdev, 1983; T.K. Karsanova, 1984; F. Vitkovska, 1986; I.E. Savenkova, 1989; W. Mieder; 1990 Yu.L. Solodub, 1994; V.M. Glukhikh, 1996; O.A. Dmitrieva, 1997, etc.).

Proverbs of the English language are the object of research in the works of Russian and foreign linguists (I.M. Onitskanskaya, 1961; A. Taylor, 1962; S.I. Vyaltseva, 1977; A. Dandis, 1978; Hasan-Rokem Galit, 1980; A. A. Krikmann, 1984; NR Norrick, 1985; E.A. Akhundova, 1986; N.M. Prokhorova, 1986; A.V. Kunin, 1996 and others) [3].



Given the features of the deep level, all the proverbs of the English language are divided into three thematic groups:

1. Man and life circumstances;
2. Man and society;
3. Man as a person.

The analysis of examples of verbal implementation of proverbs showed a close relationship between proverbs and context. In general, three types of interaction between proverbs and contexts are distinguished.

1. Proverb-conclusion. In this case, with the help of a proverb, the speaker confirms the correctness of the expressed thought or idea.
2. The proverb is the basis for subsequent reasoning.
3. Proverb-conclusion-basis.

Most often, the speaker uses a proverb as a conclusion or basis for subsequent reasoning.

The analysis of proverbs in a real situation of communication confirmed the idea expressed earlier that all of them have a pragmatic orientation, which receives its final embodiment only in context. Features of the interaction of context and proverbs depend on the situation of communication. And this is predetermined, first of all, by the intention of the speaker. The act of speech is usually intentional. Of course, cases of spontaneous communication (for example, at the airport or in the queue at the store) between strangers or unfamiliar people should also be taken into account. In such situations, the choice of language units, as well as their possible modification, is more a consequence of the communication situation that has arisen than the intention of the speaker.

Based on the analysis of frames activated in a particular group, the concepts that were most often verbalized in the proverbs of the English language were identified: life, variability, diversity, randomness, activity, time, industriousness, courage, etc. for the first group; cooperation, management, equality / inequality, verbal communication, mutual understanding, impact, integrity, loyalty, etc. for the second group; unprofessionalism, mediocrity, stupidity, talkativeness, bad manners / dishonesty, greed, secrecy, etc. for the third group [3].

V.P. Zhukov and Yu.N. Solodub distinguish between proverbs and sayings based on semantic criteria. According to the concept of Yu.N. Soloduba, a proverb expresses a certain regularity, which is perceived as a recommendation for everyone and everyone, and the saying contains a generalization at the level of a specific typed situation, which, as a rule, is included in the semantization of this saying ( Cp.

*Большому кораблю — большое плавание и Овчинка выделки не стоит, Вор у вора дубинку украл*) [5].

The widest understanding of the proverb as a communicative phraseological unit of a non-logical character is presented in the works of A.V. Kunin, who includes various structural-semantic types of figurative stable combinations of words in this category: sentences with a closed structure, open predicative structures like "one's heart warms towards somebody", stereotypes or clichés like "What's up? What 'the good word?" [6]. The author also notes that in English and American linguistic literature there is no clear distinction between proverb and saying. The fact that this problem is absent in Western linguistics is also indicated by V. Chernelev. In the preface to his dictionary, he writes: Firstly, any definition ... does not cover all sides of the defined subject, especially such complex formations as a proverb and saying ... Secondly, Western folklore does not know such a problem, or ignores it. It follows from this: the phenomenon of sayings is a purely "Russian (wider pan-Slavic) question" in paremiology ... "[7]. Considering the category of English sayings with a constant-variable dependence of the components, A.V. Kunin notes that the proverbs are also not characterized by the presence of the so-called alternatives somebody, something, one, one's, i.e. pronouns are variable components that are replaced by suitable personal / possessive pronouns in the form of a particular speech realization of a proverb [6]. According to this remark, the following persistent phrases with the heart component are classified as one: *one has one's heart is in the right place; one's heart is breaking; one's heart leaped into one's mouth; one's heart sank into one's boots; one's heart warms towards somebody.*

As already mentioned, some researchers, based on a semantic approach to distinguishing between proverbs and sayings, distinguish them on the basis of contrasting figurativeness / ugliness, while others consider it generally unreasonable to talk about proverbs with direct unreasonable meaning as an object of phraseology (V.V. Vinogradov, A. V. Kunin, V.M. Mokienco). Adhering to the opinion of A.D. Reichstein and E.V. Ivanova, nevertheless, it seems advisable to include units with a literal, direct meaning in the object of this comparative study. First, according to the observation of E.V. Ivanova, these proverbs are traditionally part of the dictionaries of proverbs, occupying a very significant place in them, and at the same time belong to important social spheres and directly reflect the views of linguistic society on the world.



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