



LINGUOCULTUROLOGICAL ASPECT OF COMPARATIVE STUDY OF RUSSIAN AND ENGLISH PROVERBS

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Annotation

Proverbs represent the picture of the world of a particular society in a special way. In this regard, this article introduces a new concept of the "proverbial picture of the world", which reflects the conceptual system of knowledge about the world in a special way, from the point of view of Russian and English mentality.

Keywords: comparative study, linguoculturological aspect, proverb, phraseological foundation, classification, linguistics, cultural analysis, pragmatic factors, cognitive aspects.

I. Introduction

The literature devoted to the study of proverbs is very extensive and multifaceted. The scientific interest of philologists in proverbs is explained primarily by the fact that, constituting the most important element of spiritual culture, they contain semantic richness, demonstrate the semantic capacity of the language and in a concise form fix the worldview of the people speaking this language - Therefore, proverbs remain the subject of close attention of domestic and foreign scientists.

Collecting and studying Russian and English proverbs has a long tradition. The first extant collection of Russian proverbs dates back to the end of the XVII century. In the XVIII century, great attention is paid to proverbs by M.B. Lomonosov, N.G. Kurganov, A.A. Barsov and many others, and the XIX century gathers around itself such lovers of folk wisdom as A.H. Vostokov, I.M. Snegirev, F.I. Buslaev, A.A. Potebnya, V.I. Dal. It was these collectors of proverbial expressions who laid the foundations for the study of proverbs, and with the release of the first works, interest in proverbs increased from the point of view of their cognitive essence.

Nowadays, a number of studies are devoted to the study of proverbs, carried out on the material of various sources. The study of proverbial expressions is conducted in several directions: they are studied within the framework of folklore studies, phraseology, linguistics, linguofolcloristics. The multifaceted study of proverbs is conditioned by the capacity of their semantic characteristics, the concentration of diverse, sometimes contradictory signs in them.





At the present stage, its anthropocentric orientation is relevant for linguistic science, which determines the close attention of researchers to the units reflecting the human factor in language. The change in the basic paradigm of scientific knowledge, the development of linguoculturological methods of studying linguistic units, the development of cognitive approaches to their analysis contributed to the release of a significant number of monographs and dissertations on the problems of linguoculturology and cognitive linguistics. Most of them are focused on the study of lexical and proper phraseological foundations of language. Approaches to the analysis of proverbs from the standpoint of cultural and cognitive linguistics, as a rule, are fragmentary and are only beginning to develop. Many problems related to the semantic potential of proverbs, their cultural and national conditionality, have not received proper coverage to date.

The elements of comparative analysis of the structure and semantics of English proverbs and proverbs of the Russian language used in the course of the study can to a certain extent contribute to the expansion of our ideas about the national and cultural aspects of the phraseological fund of both languages.

The classification of proverbs by frames based on the information objectified by them was not proposed at all, due to which this aspect of the study has a scientific novelty.

II. Analysis

Pragmatic analysis corresponds to the definition of language postulated by linguists as a sign system that implements a wide variety of communicative functions affecting the interests of interlocutors. Thus, from the "serene sphere of the Saussure language" in ourselves and for ourselves, "we move into the confusing sphere of the entire totality of human interactions carried out with the help of speech means" (Frumkina, 1985, 98).

Proverbs deserve special attention from the point of view of a pragmatic approach, since they are linguistic means initially focused on ensuring the implementation of the intention of the author of the speech, thereby having a certain impact on the listener. The study of the pragmatic parameters of speech acts in which proverbs are used allows us to establish important patterns of the use of English proverbs in real communication situations.

It is believed that for the general theory of linguistics, it is very important to consider from the point of view of linguoculturology not only lexical and phraseological units of the language, but also proverbs, since it is linguoculturology that opens up promising opportunities for developing new methods of taxonomic description of proverbial expressions. The appeal to the models of classification of proverbs as





linguistic and cultural units, in the figurative basis of which the worldview of Russian and English linguistic and cultural societies is imprinted, and determines the relevance of this study.

The relevance of the topic stems, therefore, from the expediency of studying proverbs as linguistic units that define the worldview of the people, their mentality. Proverbs not only reflect reality and express the attitude of native speakers of a certain language to certain fragments of the world, but also reproduce from generation to generation cultural and national attitudes and traditions of the native-speaking people. The scientific value of this dissertation essay is determined by the need to systematize proverbial sayings and is determined by the fact that it allows you to clarify some aspects of the actively studied! currently, there are problems of the relationship between language and culture, which naturally expands the existing ideas about proverbs, their place in philology. In addition, it is important to study the connections of pragmatic aspects of the lexicon with nominative and cognitive ones, as well as the influence of various pragmatic factors (speaker's intentions, social status, age, education of communicants, etc.) in a specific communication situation on the pragmatic characteristics of English proverbs, including tender differences.

The theoretical significance of the article lies in the fact that it contributes to the further development of semasiology and phraseology, in particular, the phraseology of the English language. It seems that the work is valuable from the point of view of the study of the systematic phraseological foundation, the place of proverbs in the linguistic picture of the world, contributes to the further study of the problems of phraseological nomination, variability in language and speech. The proposed strategy of multidimensional analysis of proverbs of the English and Russian languages can be applied to the study of pragmatic aspects of lexical units of other types in the language system and in their functioning.

As you know, phraseological units are always culturally marked units. In other words, they not only transmit cultural attitudes from generation to generation, but also "form. cultural self-consciousness of the native-speaking people" (Phraseology in the context of culture, 1999, 9).

Proverbial material allows you to penetrate into the field of mental activity of a certain linguistic and cultural society and opens up wide opportunities for comparative research, because through comparison and comparison you can fully comprehend the world around you and yourself. Comparative linguacultural study of the proverbial system of two typologically dissimilar languages will make it possible to observe the universal and cultural-national in the proverbs of the Russian and English language mentalities and will be a definite contribution to the general theoretical and practical





problems of Russian philology as a whole, to the resolution of the issues of the methodology of linguistic and cultural analysis.

The systematic arrangement of proverbial material by frames testifies to the worldview of a certain phenomenon by the Russian and English peoples, illustrates universal and cultural-national knowledge. The description of the illustrative material was conducted in two directions: conceptual and linguistic, which noticeably distinguishes the proposed method of classifying proverbial material from existing ones and gives it special significance.

The material demonstrated that the perception, division and conceptualization of most of the concepts in proverbs by two linguacultural societies are relatively identical.

Objectively, the national is demonstrated by proverbs, in the figurative basis of which extra linguistic information is objectified. Most often, these units illustrate the result of an identical objective reality, refracted in its own way in two languages. Objectively, the national also finds expression in the different signification and explication of one or another "piece" of reality by means of two typologically different languages: analytical and synthetic.

III. Conclusion

The signification and expression of one or another conceptual "piece" of reality is carried out in ways inherent in synthetic and analytical languages. Proverbs demonstrate all the proverbial intellectual and linguistic diversity and richness of both Russian and English languages. Comparison of the thesaurus of proverbs indicates the absence of radical cultural and psychological differences in the mentality of native speakers of Russian and English, although their originality remains the subject of research by folklorists and linguists.

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