

COMPARISON OF UZBEK AND RUSSIAN PROVERBS AND SAYINGS

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Annotation:

Language is the whole world. It occupies an important place in human activity. Difficulties in the study of the Russian language by Uzbek students are primarily due to the different origins of the Russian and Uzbek languages. In this work, the goal is to compare Russian and Uzbek proverbs and identify both similarities and differences due to national specifics. To achieve the goal, the task was set - a comparative study of Russian and Uzbek proverbs in the semantic aspect.

Keywords: Proverbs, semantic meaning, origin of proverbs, Uzbek folklore, sayings, aphorisms.

Proverbs contain the experience of the people, their national character, worldview. This is the oldest genre of oral folk art, in which the people expressed their attitude to good and evil, death and life, war and peace. Therefore, a comparative study of proverbial expressions is important for studying the culture of different peoples.

The history of the collection and classification of proverbs in Russia dates back to the names of I.M. Snegirev, M.I. Mikhelson, V.I. Dal, the linguistic study of proverbs begins practically with the works of A.A. Potebnya. His works are widely known, in which the scientist for the first time touches upon the origin of proverbs, their semantics, and the difference between proverbs and similar formations. Separate observations on the structural and semantic features of proverbs are contained in the works of Academician V.V. Vinogradov, some articles by B.A. Larin and other scientists are devoted to this problem [4].

The collection and study of Uzbek folklore on a scientific basis began only in the twentieth century. In the first half of the twenties, some work on collecting folklore was carried out by Gazy Alim Yunusov, Gulyam Zafari and Elbek. Publications of those years in certain genres (songs, proverbs, oral drama), the first characteristics of folklore - were then a real event in cultural life, attracted the attention of the general public to the records of folklore.

In the mid-twenties, the collection of folklore material was headed by a person who can rightly be called the founder of scientific Uzbek folklore - Khodi Zarifov. On his initiative, many fairy tales, songs, proverbs were recorded. This work demonstrated not only the possibilities of Uzbek folklore, but also the enormous wealth of Uzbek folklore itself.

The proverb is a specific small genre of oral folk art. It is very difficult to define a proverb, because in its structural and semantic features it is very close to other small folklore genres (sayings, aphorisms, proverbs, etc.).

The proverb is not easy to distinguish from other proverbs, in particular sayings. We accept the point of view of G.L. Permyakov, according to which the most significant difference between proverbs and sayings is that proverbs are complete ("closed") sentences, and sayings are not complete ("not closed"). Therefore, proverbs express a judgment, but sayings cannot express judgments.

The proverb began to be studied as a phenomenon of thought, language and folklore. The structural-semantic approach used in the analysis of proverbs has become widespread. In addition, a relatively young branch of science, text linguistics, contributed to the emergence of close attention to the proverb, since the proverb also represents the text (albeit very short) with all its properties and semantic-structural features. One of the most important tasks in the study of proverbs is their natural introduction into written and oral speech, so that proverbs become an organic and essential part of linguistic communication, conveying the necessary information.

For Uzbeks, the proverb has, as it were, a double value. This is both a wise word spoken at the right moment, and a standard of common sense, compared with a specific life situation, deed, statement. A proverb is a popular folk genre in Uzbekistan. Uzbek proverbs are a kind of figurative formulas, metaphors for certain grains of life experience.

The subject of Uzbek proverbs is different. Many of them are instructive in nature, they contain unwritten laws and rules of human relations, centuries-old experience of the people.

The study of proverbs of a non-native language should take into account, first of all, what is common, which is characteristic of the proverbs of the compared languages, and those differences that are characteristic of them. Let us analyze some Russian and Uzbek proverbs from this point of view.

Слово – не воробей: вылетит – не поймаешь. Айтилган суз отилган ук («сказанное слово – вылетевшая пуля»). Situation: "You can't take back what you said."

Обжегшись на молоке, дуют на воду. Огзи куйган пуфлаб ичади («обжегший рот пьет, лая»). Situation: "one who has suffered from something becomes very careful."

Язык мой – враг мой. Хамма бало тилдан. («все беды на мою голову от языка»). Situation: "saying at the wrong time or in the wrong place hurts."

Два медведя в одной берлоге не живут. Иккта кучкорнинг боши бир козонга сигмайди. («две бараньи головы в один котел не влезают»). Situation: "two people (equal in all respects) cannot be in the same place, position, etc."

Без труда не вынешь рыбку из пруда. Эринмаган шернинг оғзидан хам олади. («тот, кто не ленится, может добычу из пасти льва достать»). Situation: "to achieve a positive result, you have to work hard."

The above proverbs in each case are united by the generality of situations. Proverbs differ most often in realities. Compare: sparrow (Russian) - bullet (Uzb.); two bears (Russian) - two rams (Uzb.); fish from the pond (Russian) - prey from the mouth of a lion (Uzb.).

у воды, текущей перед тобой, нет цены.

Russian analogue: what we have - we do not store, if we lose - we cry. The point is that people begin to appreciate what they have only when they lose it. The Uzbek proverb is more specific - it indicates an object that is available (flows in front of you) and therefore not valued - this is water.

Если и утаишь болезнь – лихорадка выдаст.

Russian analogue: you can't hide an awl in a bag. The meaning of both sayings: it is impossible to hide what reveals itself, betrays itself. Fever - a symptom of the disease will make itself felt, will manifest itself, just like an awl - a sharp needle with a handle will pierce the bag and come out.

Не пяль глаза на чужую вещь.

Russian analogue: do not open your mouth at someone else's loaf. That is, do not claim what does not belong to you. In a Russian proverb, this meaning is figuratively reinterpreted: loaf is wedding bread, according to Russian tradition, during the marriage, the bride and groom bit this bread. The Russian proverb has a continuation: get up early and start your own! That is, do not envy someone else, it is better to do something of your own.

Верблюда видел? – Нет. – Кобылу видел? – Нет.

Russian analogue: my hut is on the edge, I don't know anything. It is a question of a person who emphasizes his disinterest in something, non-participation in something. An Uzbek proverb is a dialogue, a person is asked questions to which he answers in the negative, a Russian proverb is a first-person statement in which a person explains his ignorance by the fact that his house (hut) is located on the edge, that is, separately from others.

Кто повадился, тот никогда не отступит.

Russian analogue: a humpbacked grave will fix it, but a stubborn club. This means that human vices cannot be corrected. In the Russian version, an incorrigible shortcoming of a person - hunchback can be corrected only in the grave, that is, after death, just as stubbornness can be corrected only with the help of a club - a blunt percussion weapon.

Если сосед твой слепой – зажмуривай глаза и ты.

Russian analogue: to live with wolves - howl like a wolf. A person is forced to adapt to others, to accept their way of life (often negative - in Uzbek - close your eyes, that is, pretend to be blind, in Russian howl like a wolf - pretend to be a wolf).

Thus, we can conclude that this or that thought embedded in the proverb is often repeated in the proverbs of other peoples, but the verbal form of the proverb carries unique information, the imprint of the character of this people.

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