

THE PROVERB AS AN OBJECT OF LANGUAGE THEORY AND
COMPARATIVE LINGUISTICS.

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Abstract: *This article uses the materials of the doctoral dissertation research (PhD) in philological sciences, Safronov Elbek Olegovich. The theoretical feature of proverbs as an object of the theory of language and comparative linguistics is given. This research has no analogues in the world, therefore, it is relevant not only for the scientific field, but also for the whole of humanity. The materials of the doctoral dissertation research (PhD) on philological sciences, linguistic and statistical characteristics of paremiological constructions with the basic concept of the world are used.*

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"The apt and imaginative Russian language
is especially rich in proverbs. There are thousands, tens of thousands of them!
As on wings, they fly from century to century,
from one generation to another, and the boundless distance is not visible,
Where this winged wisdom directs its flight..."
Vladimir Dahl.

Before the advent of writing, proverbs formulated key rules of etiquette, which were one of the main sources of information about the life of past generations. Sh. Arora calls proverbs "the voice of ancient culture, broadcasting the absolute truth", and the person pronouncing the proverb is "just a tool with which the proverb appeals to the audience" [Sh.Arora, 1994, p. 24]. Proverbs as linguistic phenomena have long been of interest to researchers. The first collections appeared in Ancient Russia, they characterized proverbs from a moralistic standpoint. Many modern researchers tend to believe that proverbs are valuable material, they allow us to penetrate into the depth of linguistic symbolism and are able to generate rules of human behavior in the new realities of the world around us. M.V. Bukovskaya emphasizes the need for mandatory study of proverbs at school as examples of social norms of behavior [Bukovskaya, 1990, p.4]. Definitions of proverbs, given by representatives of the folkloristic approach, it is possible to identify such basic features as nationality, imagery, brevity, edification.

The proverb is considered as a result of collective experience, a synthesis of collective thinking, a mythopoetic element, an archetype. Taking into account the fact that the proverb is an obligatory element of folk art, the following requirements for its formation can be distinguished: the expression of the general by the example of the concrete, euphony, brevity and monosyllabic combinations, concretization and personification of abstract concepts.

Culture and linguistics are closely intertwined. It is this connection that linguoculturological studies [Alefirenko N.F. Linguoculturological. The value-linguistic space of language. M.: Flint: Nauka, 2014. p. 155] Value is the fundamental principle of culture, and the uniqueness of value systems determines the difference between cultures. I.A. Sternin believes that values are social, socio-psychological ideas and views shared by people and explored by each new generation. Values are what an ethnic group a priori evaluates as something "good" and "right", intended for imitation and education. [Sternin I.A. Communicative behavior in the structure of national culture // Ethnocultural specificity of linguistic consciousness. Collection of articles/ edited by N.V.Ufimtseva. M., 1996. p. 108].

In the phraseological system of the language, proverbs occupy one of the honorable and special places, since it is in them that national traditions and customs are recorded, passed down from generation to generation.

V.P. Anikin writes: «A proverb is a popular saying, it does not express the opinion of individuals, but a mass popular assessment, popular consciousness. Thousands and tens of thousands of people agree with the proverb. Everything that does not correspond to the structure of the thoughts and feelings of the masses is eliminated from the proverbs in the process of existence. The proverb has become popular because there is something in it that allows many to recognize it as their own ». Due to the compression of social experience, the national and cultural specificity of the language, its connection with the national and spiritual life of the people, its history are most clearly manifested in proverbs.

In the linguistic research of the last decade, new approaches have been identified, focused on the study of the phraseology of a new language within the framework of the generally accepted problems of "man and language" and "language and culture". This is the reason for the considerable interest of scientists in identifying the national and cultural specifics of phraseological units. Therefore, the study of the national and cultural specifics of international proverbs and sayings, reflected in their thematic stratification, seems relevant and theoretically significant.

The result of the classification of categories of contrastivity (contrasts) in general and at individual levels of the language system should be the development of optimal recommendations for overcoming discrepancies between the native and the studied languages, i.e. for practical mastery of the studied language.

To this day, the messages of our ancestors reach us in the form of songs, fairy tales, and rituals. But the most concise, informative, and perhaps the most used message is proverbs and sayings. They, in addition to their semantic load, make our speech vivid and expressive. The proverbs of the peoples of the world have a lot in common, but along with this there are also specific features that characterize the flavor of the original culture of a certain people, its centuries-old history. The proverbs contain a deep meaning, folk wisdom, rooted in the

distant past, which is one of the factors in the formation of universal and national-cultural properties of the individual and society.

The theory of clichés, which is in the process of formation, having designated the subject of its research, has not yet established convincing criteria that make it possible to distinguish a proverb among such similar formations as sayings, sayings, aphorisms, etc. As a result, the definition of the linguistic essence of proverbs in this aspect remains quite difficult. Sufficient attention is paid to the functioning of proverbs in speech in the literature, especially proverbs with graded semantics. However, if we consider proverbs as micro texts that function in a peculiar way throughout the utterance, we can get additional coverage of the problems of text linguistics, which are increasingly being discussed in modern science. The influence of a particular language system on the plan of expression of proverbs with graded semantics also applies to the issues being developed. The study of the lexical and grammatical design of proverbial constructions with graded semantics can contribute to the normative characterization of the modern Russian language.

Some areas of the functioning of proverbs in modern Russian seemed quite interesting, for example, the fact of using proverbs as an additional and very effective way to influence the client in trade, especially as a tool to overcome the objections of buyers when selling goods. This is based on the enormous authority of proverbs among the people. And there is a logical explanation for this: folk wisdom has crystallized in proverbs and sayings. They reflect both the typical mistakes of many generations, and indicate the shortest ways to avoid these mistakes and save energy. Proverbs are axioms that do not require proof, they are solid truths that have proven their viability over the centuries and relevance, beyond the flow of time and applicable to many life situations. Proverbs are a storehouse of wisdom, and wisdom is very concentrated, concise, expressed in just a few phrases.

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