

The use of Proverbs in Teaching Languages (In the Comparative Object of Russian and Uzbek)

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Abstract: *Consideration of the language in the universal and nationally specific aspects as one of the tasks of modern linguistics. Zoonyms in the paremias of the Russian and Uzbek languages are an original linguistic layer that reveals the specifics of the worldview of culture carriers. Any language, going through the regular stages of its development over hundreds and thousands of years, invariably becomes overgrown with inclusions that came into it from other dialects. Naturally, this happened with the Uzbek language, whose speakers lived at the intersection of many civilizations, contacted and continue to interact with representatives of hundreds of languages and dozens of language groups.*

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The communicative methodology involves teaching grammar on a functional and interactive basis. This means that grammatical phenomena are studied not as "forms" and "structures", but as a means of expressing certain thoughts, relationships, communicative intentions.

Being, on the one hand, a means of expressing thoughts, and on the other, by realizing the studied forms or constructions in speech, proverbs are the best way to contribute to the automation and activation of these grammatical forms and structures. So, the imperative mood performs an incentive function in communication, and with its help you can express a request, advice, proposal, wishes, permissions, prohibitions, warnings, which are contained in proverbs.

It is hardly possible to build the teaching of grammar entirely on the material of proverbs, but it seems advisable to use them to illustrate grammatical phenomena and consolidate them in speech.

The use of proverbs in the practice of a teacher of the Russian language will undoubtedly contribute to a better mastery of this subject, expanding knowledge. On the other hand, their study is an additional source of regional knowledge.

In addition, proverbs are firmly remembered. Their memorization is facilitated by different consonances, rhythms. The experience of teachers shows that one of the effective methods of ensuring students' interest in learning, their activity and efficiency is the use of proverbs in Russian lessons at different stages of learning.

Proverbs can also be used when processing grammatical structures. When studying a certain grammatical topic, you can pick up proverbs with a given grammatical phenomenon and offer to learn them by heart. Thus, the study of grammar becomes more fun, and the grammatical phenomenon in the learned proverb is better remembered.

Working with proverbs helps to develop students' observation skills, linguistic and contextual guess, a sense of language, since often the words used in Uzbek proverbs in Russian translation sound completely different.

An important teaching and motivating factor is the work with proverbs, which can be carried out both in the classroom and used in the form of various tasks in extracurricular work, at competitions, quizzes.

The use of proverbs in Russian language lessons contributes to a better mastery of this subject, expanding knowledge about the language and the peculiarities of its functioning. Introduction to the culture of the country of the target language through elements of folklore gives students a sense of belonging to another people.

Thus, the organization of the study of the Russian language in close connection with the national culture of the people who speak this language, teaching materials, in particular, will contribute to strengthening the communicative and cognitive motivation of students, expanding the general cultural outlook, will diversify the methods and forms of work, appeal to the intellect and the emotional sphere of students, it is most effective to implement the general didactic requirement of combining teaching with education.

For modern linguistics, it is characteristic to consider the language both in the universal human and in the nationally specific aspects. This interdependence determines the emergence of the national-cultural component of the meaning of the word. The very concept of "national-cultural" provides for comparison with the semantic system of another language. In light of the problem of cultural connotation, a comparative analysis of proverbs with a zoonym component in the Russian and Uzbek languages is of interest. On the one hand, the analysis of Russian and Uzbek paremias containing zoonyms is aimed at identifying the cognitive essence and specificity of the national-cultural worldview of Russians and Uzbeks. The zoonym in the composition of a proverb is its semantic center, it contains the main metaphorical meaning. Proverbs with a zoonym component reflect observations of the characteristic features, habits of animals as applied to human behavior. "These features fixed in the figurative-meaningful structure of linguistic units are transformed into the" semantic motivation "(internal form) of zoosemisms, due to which they acquire a special expressive coloring and become an integral part of the expressive fund of the language".

On the other hand, a comparison of zoonyms used in Russian and Uzbek paremiology makes it possible to identify groups that characterize domestic animals, wild animals, birds, reptiles, the most typical images of which in the proverbial fund of both languages are "ram", "calf", "donkey", "sheep", "chicken", "bear", "wolf", "lion", "nightingale", "crow", "snake". The main characteristic of the studied units is the presence of an evaluative state, quality, behavior, habits of a person in relation to which the proverb is used.

In the Uzbek language, about two completely opposite people who do not get along in one place, they usually say: *В одном котле не сварить две бараньи головы - Бир қозонда икки қўчқорнинг боши қайнамас - Do not cook two lamb heads in one pot.. The Russian variants of the paremia are as follows: Two ram heads do not fit into one cauldron; Two bears cannot live in one den.*

A negative characteristic of human actions is presented in proverbs with the zoonym "wolf". Uzbek proverbs: *Волка пожалеешь, он набросится на овец - Бўрини аясанг - қўйга чопади - You will regret the wolf, he will pounce on the sheep; Волчонка и в меховой шапке не удержишь - Бўри йўқ дема - бўрк остида, ёв йўқ дема – жар остида - You can't keep a wolf cub in a fur hat. Corresponding to the Russians, Poor sheep, where the wolf is the governor; No matter how much you feed the wolf, he keeps looking into the forest; I would say a word - but the wolf is not far off.*

There is a proverb in the Uzbek language: *Кто боится медведя, тот в лес не пойдет - Айиқдан қўрққан ўрмонга кирмас - Whoever is afraid of a bear will not go to the forest;* characterizes a timid person who does not have the courage to act desperately. To express the same meaning in Russian, the name of another animal is used: *To be afraid of wolves - do not go to the forest.*

Uzbek proverb: *Одна паршивая овца всё стадо портит – Битта тирриқ бузоқ бутун подани булғатади - One black sheep spoils the whole flock;* and a Russian proverb: *One lousy cow makes the whole herd sick;* characterize a person who has a negative impact on everyone

around him.

When speaking about the limitations of someone's capabilities, Uzbeks use proverbs with the zoonyms "calf" and "chicken": *Теленок может только до кормушки добежать – Бузоқни югургани сомонхонагача - The calf can only run up to the feeder; Курица может долететь только до крыши - Товуқнинг учгани томгача - The chicken can only fly to the roof*; Russian versions of these proverbs are as follows: *Hare jump - three steps; The frog jumps all its life, and does not leave the pond.*

It should be noted that some proverbs with a zoonym component in the Uzbek and Russian languages are ambivalent. Ambivalence is “the duality of sensory experience, expressed in the fact that one and the same object evokes two opposite feelings in a person at the same time ... Ambivalence is rooted in the ambiguity of a person's attitude to the environment, in the inconsistency of the value system”. Among the ambivalent proverbs with zoonyms in the Uzbek and Russian languages can be attributed paremias, including images of a dog, cow, horse. Let's take a look at some of them.

On the one hand, the image of a dog is used in proverbs when describing such a positive quality as mutual assistance: *Собаки аула не дружны, но если забредёт волк - все они заодно - Овул ити ола бўлсада, бўри келганда – бирлашар - The dogs of the aul are not friendly, but if a wolf wanders, they are all at the same time; (A friend in need is a friend indeed).* At the same time, the zoo component is present in the Uzbek proverb, and the equivalent Russian version is devoid of it.

On the other hand, in the proverbs of the Uzbek and Russian languages, the image of a dog personifies aggression: *Молчаливая собака опаснее всего - Итинг индамаси ёмон - The silent dog is the most dangerous thing; (Do not be afraid of a deceitful dog, but be afraid of a silent one).*

The image of a cow is also ambivalent, which in the paremias of both languages can be used both in a positive and in a negative sense. A positive edifying evaluative mark is noted in Uzbek proverbs: *У коровы молоко на языке - Сигурнинг суги тилида - The cow has milk on her tongue.* In a specific speech situation, Russian proverbs correspond to it: *You can't give a cow to drink, you don't need milk; A cow in the yard is like food on the table; If you take care of the cow, you will receive income from the cow.*

The zoonym "cow" with negative marking is used in Uzbek proverbs: *Бодливой корове Бог рог не даёт - Сузагон сигурга тангри мўғиз бермас - God does not give a horn to a thirsty cow; Корова не понимает ласки, а осёл - заботы - Сийлаганни сигур билмас, сийпаганни эшак сезмас - The cow does not understand affection, and the donkey does not understand cares*; In Russian, the first proverb is completely equivalent to Uzbek, when they talk about a person who wants something, strives for something, but does not get the opportunity to realize what he wants. The second paremia, having a similar semantic marking (ungrateful person), is used in Russian with the zoonym pig: *Put the pig at the table - she and her feet on the table.*

Russian proverb with the zoonym "cow": *Sits like a saddle on a cow*; which characterizes a person in awkward, ridiculous clothes, has correspondences in the Uzbek language: *Как на корове потник сидит - Сигурга тўқим ургандай - Like a saddle-cloth sits on a cow; На осле седло не смотрится - Эшакка эгар ярашмайди - The saddle does not look on the donkey.* The ironic-figurative basis of these proverbs in both Russian and Uzbek languages lies in the use of harness elements (saddle, saddle cloth) not in their direct application. These parts of the harness are used for riding and the cow is not needed.

In Uzbek and Russian, proverbs with the lexical unit "horse" can be associated with both positive and negative connotations. In the Uzbek proverb: *Пока есть у тебя лошадь, познавай землю; пока у тебя есть отец, познавай народ - Отинг борида, эл тани; отанг борида, эр тани - While you have a horse, know the earth; while you have a father, get to know the people*; a positive assessment was given to a person who is in a hurry to do good deeds, while there is an

opportunity, and he is accompanied by favorable conditions. A variant of the Russian proverb: *Strike while the iron is hot*; has a positive ethical assessment, but it lacks a zoonymic component.

In the proverbs of the Uzbek and Russian languages with the zoonym "horse" there is a negative evaluative activity of a person who has lost his former heights: *Хотя он слез (упал) с лошади, но с седла не сошёл - Отдан тушса ҳам, эгардан (ўзангидан) тушмайди - Although he dismounted (fell) from the horse, he did not get off the saddle*. At the same time, the Russian versions, *the Mare dies, and the grass is enough; The pike died, but the teeth remained*; have a more imaginative emotional characteristic.

The following Uzbek proverbs with the zoonym "horse" are also accompanied by an instructive connotation: *Не проходи мимо лошади, которую не испытал - Синалмаган отнинг сиртидан ўтма - Do not pass by a horse that you have not experienced; Не думай, что лошадь не лягается, а собака - не кусается - Отни тепмайди дема, итни қопмайди дема - Do not think that the horse does not kick and the dog does not bite*. The proverbs of the Russian language are identical: *Do not pass by an untested horse; Approach the dog from behind, and approach the horse from the front*, which warn that you should not trust a stranger.

It should also be noted that for the figurative characterization of a person in the Uzbek and Russian languages, proverbs with a zoonymic component are used, expressing a negative emotional attitude towards the object of assessment. So, about a weak-willed person who is not able to stand up for himself, they say: *Like a wet chicken*. The Uzbek version corresponds to the Russian proverb: *Как упавшая в воду кошка - Сувга тушган мушукдек - Like a cat falling into the water*.

Uzbeks are a hospitable nation, but when the hosts are cramped, and the guest leads his acquaintances, proverbs with the zoonyms "mouse", "camel" are relevant: *Мышка в нору и так не влезала, а ещё решето к хвосту привязала - Сичқон, сизмас унига, галвир боглар думига - The mouse did not fit into the hole anyway, and also tied a sieve to its tail*; They say that, *верблюд и так не вмещался в ворота базара, а ещё захотел войти в паре с другим верблюдом - Ўзи бозорга сизмаган тую қўшани билан кирибди - the camel did not fit into the gates of the bazaar anyway, and also wanted to enter in a pair with another camel*. A similar Russian proverb: *God let a woman go to heaven, and she leads a cow to sip milk there*; less expressive and used with another zoo component.

Comparative consideration of the proverbs of the Russian and Uzbek languages with the zoonym component allows us to distinguish groups that characterize animals, typical representatives of which are "bear", "calf", "sheep", "wolf", "horse", "cow", "dog".

In the proverbs of the Russian and Uzbek languages, colorful images and comparisons are used, they are rich in irony and subtle observations.

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