



PROVERBS AND SAYINGS ABOUT ZOONYMS IN RUSSIAN LANGUAGE

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Annotation: In the article an attempt is made to analyze proverbs and sayings containing an image of animal in linguocultural aspect, broad layer of literature dedicated to the subject is considered and also perspectives of future comparative analysis of phraseological units of different languages are being targeted.

Keywords: proverb, saying, meaning, phraseological analysis, zoonyms, linguoculture, phraseology, images of animals, phraseological expression.

The problems of teaching foreign languages at the present stage are considered, first of all, within the framework of the problem of ensuring conditions for effective intercultural communication. In this regard, didactically oriented descriptions of the Russian language, which are aimed at the needs of students of a particular nationality, are becoming increasingly important today. The basis of the success of intercultural communication is the mutual representation of the participants in communication about the linguistic and cultural characteristics of each other, expressed by certain linguistic units. One of the central places among such units belongs to phraseology, as many researchers write about. So, T.P. Cherpakova notes: "Everyone who studies the Russian language has probably heard words about his wealth more than once. To native speakers of the Russian language, this idea seems familiar, requiring no proof. Foreigners will be able to understand what the richness of the Russian language is, if they pay attention to what makes the speech of Russian people bright, figurative, expressive. Phraseologisms are one of the brightest ornaments of our speech" [1, p. 4].

Until now, in the scientific literature, the features of Russian phraseological units, including the names of animals, have not been consistently considered in the linguocultural plan. Meanwhile, phraseological units of this type clearly reflect many features of the national culture and mentality, which is of practical value in building the teaching of the Russian language from the standpoint of intercultural communication. According to the figurative and at the same time very accurate definition of the famous Russian literary critic V.G. Belinsky, phraseology is "the folk physiognomy of the language, its original means and native wealth" [2, p. 407]. In modern linguistics, there is no unity in defining the "boundaries" of phraseological units in the language: researchers (A.I. Efremov, S.I. Ozhegov and others) consider it appropriate to distinguish between the concept phraseologism in the narrow and broad sense of the word. In a narrow sense, phraseological units include only stable combinations, the meanings of which are not determined by the meanings of the words included in them. In a broad sense, phraseological units include all set expressions, including proverbs, sayings, catchphrases, etc. In this work, we adhere to a broad understanding of the concept of "phraseological unit" and consider proverbs and sayings as a special type of

phraseological expressions. In the preface to the second edition of V.I. Dal "Proverbs of the Russian people" M.A. Sholokhov noted: "The variety of human relations, which are imprinted in chased folk sayings and aphorisms, is boundless. From the abyss of time, in these clumps of reason and knowledge of life, human joy and suffering, laughter and tears, love and anger, faith and unbelief have come to us. Truth and falsehood, honesty and deceit, industriousness and laziness, the beauty of truths and the ugliness of prejudice" [2, p. 3]. Indeed, proverbs are one of the main "codes" of culture, "the language of an everyday culture that has been formed for centuries", which is passed down from generation to generation and reflects all the categories and attitudes of the life philosophy of the people – the native speaker. Therefore, by studying the proverbs of a particular people, you can learn a lot about the people themselves and their culture; and by studying proverbs and sayings in different languages in a comparative aspect, you can discover a lot of useful things to improve the efficiency of the process of intercultural communication.

A special place in the phraseological fund of languages is occupied by phraseological units containing images of animals, through which the features of the appearance and character of a person are described in an allegorical form; this is natural, since since ancient times man and animal have been living in close interaction with each other. In this article, we consider Russian and Turkish proverbs and sayings, which include zoonyms.

By zoonym we mean a common noun denoting an animal (for example, a dog, a cat). Comparison of images of animals in proverbs and sayings of different languages allows not only to trace a certain system of manifestation of figurative meanings, but also to understand why in a given language this animalistic image is the personification of certain qualities of a person, i.e., to reveal the peculiarities of the culture of the people.

In this work, following Academician N.M. Shansky under the phraseological unit (turnover) we mean "a language unit reproduced in finished form, consisting of two or more stressed components of a verbal character, fixed (i.e., constant) in its meaning, composition and structure" [4, p. 20]; at the same time, the main property of phraseological turnover is precisely its reproducibility, since "phraseologisms are not created in the process of communication, but are reproduced as ready-made integral units". The first classification of phraseological units in terms of their semantic unity in Russian linguistics belongs to V.V. Vinogradov, the scientist proposed to distinguish three types of such turnovers: fusion, unity and combination. On this basis, Academician N.M. Shansky developed a classification that can be called generally accepted in modern linguistics. From the point of view of semantic fusion, according to the scientist, four groups of phraseological phrases can be distinguished:

1. phraseological fusion - "a semantically indivisible phraseological phrase in which its integral meaning is completely inconsistent with the meanings of its components"
2. phraseological unity - "a semantically indivisible and integral phraseological phrase, the meaning of which is motivated by the meanings of its constituent words"
3. phraseological combination - "phraseological phrase, in which there are words both with free meaning and phraseologically connected"
4. phraseological expression - "a phraseological phrase that is stable in its composition and use, which is not only semantically articulated, but also consists entirely of words with a free meaning" [6, p. 79].

Modern researchers note that in the composition of phraseological expressions "compound names, verb-nominal combinations, proverbs, sayings are clearly distinguished". We are of the

opinion that proverbs and sayings are a special type of phraseological expressions. As small artistic texts, proverbs and sayings have traditionally been studied by folklore. And only starting from the 1960s and 1970s of the twentieth century, the linguistic nature of proverbs and sayings began to be actively developed within the phraseology subsection - paremiology. It is difficult to list all the artistic definitions that linguists give to a proverb. It is called folk wisdom, practical philosophy, oral school, a set of rules for life, the historical memory of the people, etc. V.P. Anikin described the function of a proverb in language and culture as follows: "A proverb is not just a saying. It expresses the opinion of the people. It contains the people's assessment of life, the observations of the people's mind. Not every saying became a proverb, but only one that was consistent with the way of life and thoughts of many people, such a saying could exist for millennia, passing from century to century". Vereshchagin and V.G. Kostomarov note that "... the proverb and the winged word expressing the general opinion are never disputed, and, therefore, they are the most authoritative" [3, p. 98].

The expression "proverbs and sayings" is usually used as a single term and, as a rule, is not even divided into its component parts. This is natural: between proverbs and sayings there really are many common not only in Russian, but also in other languages. However, in special paremiological literature and in dictionaries of wide use, these concepts are differentiated. A proverb is "a short, stable in speech, as a rule, rhythmically organized saying of an instructive nature, in which the centuries-old experience of the people is recorded; has the form of a complete sentence (simple or complex)". A proverb is "a short, stable expression, mostly figurative, which, unlike a proverb, does not constitute a complete statement". In the above definitions, the main distinguishing feature of proverbs from sayings is the completeness of the statement. At the same time, proverbs and sayings are closely related and actively interact on a common structural and semantic platform. According to O. Y. Mansurova, sayings are "bridges", "transitions" from phraseological units to proverbs. According to V.I. Zimin, the reverse process also takes place: proverbs often turn into sayings, since they have a number of common features. The researchers are unanimous in the fact that the whole multifaceted life of the people, all spheres of human activity with the complexities of being and its contradictions are reflected in proverbs and sayings. Each preface to the national collection of proverbs and sayings says that the sayings collected in it vividly reflect the life, customs, customs and other specific features of the people who created them. In proverbs and sayings, everything that lives and what this or that people has faced over the centuries is reflected.

Why do proverbs and sayings of different peoples of the world coincide in meaning with each other? Paremiologists give different answers to this question. Some of them explain the similarity of proverbs and sayings by the ethnic and linguistic kinship of peoples; others - borrowings due to economic and cultural contacts; still others, by the similarity of historical experience and the "homogeneity of ideology" at the same stages of social development. Indeed, peoples who are closely related have more proverbs that have literal similarities than peoples from different language families; and neighboring peoples, connected by centuries of contacts, have more literally coinciding sayings than peoples who did not have direct communication. And, of course, peoples who have an equally class-differentiated society will have more similar proverbs than some backward tribe that does not know property inequality. However, among peoples who are not related, who do not have and have not had communication with each other and are at different stages of social development, there are

also proverbs that are the same in meaning. This is largely due to the fact that "proverbs and sayings are a generalization of the centuries-old life experience of the people, contain an emotionally expressive assessment of human actions, events, phenomena. Therefore, they are not composed, and their appearance is, as it were, forced by the force of circumstances, like a cry or an exclamation that involuntarily broke from the soul; these are whole sayings, knocked into one lump, into one interjection".

The main issue of modern paremiology, without the solution of which this science cannot develop, is the question of the classification of proverbs and sayings. Currently, there are several types of classifications of proverbial sayings, among them the following can be distinguished.

1. Alphabetical classification: requires the placement of proverbs in alphabetical order, depending on the initial letters of the first words.
2. Classification by key words (lexical or encyclopedic): implies the distribution of proverbs according to those "key" words of which these sayings consist.
3. Monographic classification: based on the grouping of proverbs according to the place or time of their collection and according to the personality of the collector.
4. Genetic classification: divides the material by origin, i.e., according to the languages in which proverbs and sayings arose.
5. Thematic classification: involves the distribution of material according to the topics of the statement. It is conditionally possible to distinguish ten thematic groups of proverbs and sayings:

As I.E. Timoshenko, in the presence of a certain and inevitable difference in the phraseology of different nations, there is much in common: "The similarity and identity of thoughts or concepts is not surprising, since the basic concepts of morality, the ideas of good and evil, the prescriptions of common sense and the conclusions of empirical observations of the nature and skills of animals are more or less the same for all peoples". Images of animals are widely represented in the phraseological units of many languages, as evidenced by a large number of studies on this topic. Among this variety of works, two trends can be distinguished:

1. research of animalistic phraseological units in one language;
2. works on phraseological zoonyms in a comparative aspect. The presence of such a variety of works is quite natural, because animals have always played a significant role in people's lives. Man has never done without animals, so their images occupy a strong place in the construction of phraseological units of each developed language.

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