



THE IMAGE OF THE HOUSE IN THE PROVERB AND SAYINGS OF THE RUSSIAN PEOPLE

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Annotation: This article includes the analytical process of proverbs praising family, home, homeland in Russian. Lexical and semantic analysis of proverbs and their parts that change in translations are also studied in the article. The books studied and researched by Russian scientists and the examples shown in them are also cited.

Keywords: Proverb, Russian language, phraseology, linguistics, grammar, lexical analysis, semantic content.

Proverb is a genre of folklore; short and concise, figurative and non-figurative, grammatically and logically complete wise phrase, deep meaning. It has a specific shape. Life experiences, attitude to society, history, mental state, ethical and aesthetic feelings, and positive qualities of ancestors are embodied in proverbs. Over the centuries, it has been polished among the people, and it has become a concise and simple poetic form. Various proverbs were created on topics such as homeland, work, science, friendship, harmony, wisdom, vigilance, language and speech culture, love and affection, as well as negative emotions. Dialectic unity of content and form, rhyming in many cases, sometimes polysemy, rich in figurative meanings are characteristic of a proverb. The phenomenon of antithesis is common in proverbs

V. P. Jukov "Proverbs and proverbs differ from phraseological units structurally and grammatically: they mean a complete sentence. Their inherent semantic content is based on judgments, not concepts. Therefore, proverbs and proverbs cannot be carriers of phraseological meaning inherent in phraseological units; their meaning can be conveyed only by a sentence (often extended), while the meaning of a phraseological unit is conveyed by words or phrases". But we believe that proverbs and proverbs are the same. Since we do not analyze the linguistic form, it is not important for us, it does not matter, but the most important thing is the cultural meaning contained in proverbs and sayings. Proverbs usually exist in the form of stable, complete phrases that allow words to vary in their composition and do not always express a complete sentence. Words can be compared to a bridge, a transition from phraseological units to proverbs. Vladimir Dahl is a well-known person, his explanatory dictionary is a popular and relevant literature to this day, and people often turn to it to identify little-known words. Dal was a true connoisseur of the Russian language and literature, he read not only literary works, but also folk proverbs and proverbs, which the Russian people have always been famous for. Only the Slavs had words for any life situation, and Vladimir Dahl collected them all in the book "Proverbs and proverbs of the Russian people".

Vladimir Dal was a talented person, and his encyclopedia "Proverbs and proverbs of the Russian people" is the most complete collection of words. The book has 178 chapters, each of which contains at least 30 words or proverbs, some of which are known to us, and others are

not heard by modern people. Reading this book will be not only interesting, but also informative, its pages contain many phrases that are always relevant. The uniqueness of this work is that it does not age even after almost 200 years after its publication. Thanks to the book "Proverbs and proverbs of the Russian people", you can learn about the peculiarities of the life of the Slavs, because all the proverbs were invented by ordinary people, they convey the unique flavor of the life of these layers of the population. This guide will be a guide to unusual study of the life and life of peasants, in addition, it will expand the worldview and vocabulary. The book is a must for anyone who seeks self-development and wants to learn something new every day, which will allow you to join the traditional Russian culture.

В гостях хорошо, а дома лучше.

Родина наша-солнца краше

Умереть за Родину великая честь

Russian proverbs strongly emphasize the call to protect and serve the Motherland: To live is to serve the Motherland honestly; A hero who is a mountain for the country. Motherland to a brave mother, to a cowardly stepmother (Relation to the Motherland); Birth side - mother, foreign - stepmother (Homeland and abroad).

Paremiology is "a branch of phraseology, a branch of linguistics focused on the study of pemiologies (proverbs, proverbial phrases, anti-physiologies, sayings, valerisms, slogans, slogans, aphorisms, maxims, riddles, signs and other stable expressions) and attempts to classify them section). function is the vivid verbal formation of traditions and the permanent life experience of society) "The prime ministers of the nations of the world convey ordinary situations, have a similar logical content, meaning, only with images (details, realities) stand out. logical content transfer support. The characteristics of nominal-centered adverbs in each language are determined by the grammatical languages of the system with the help of its connecting possibilities. characterized by the desire to save the ways of expressing grammatical meanings. Inflectional languages, including Russian, are distinguished by different grammatical forms. From this point of view, Russian proverbs are syntactically different than Uzbek and Kazakh proverbs. At the same time, this variety has well-known proverbs of the verbal border work, because folk art and all syntactic constructions (in particular, participial and participial expressions) are not appropriate in it. As for the artistic features of proverbs, in this respect they show more similarities than differences in the languages being compared. Common artistic features characterizing the proverbs of the three compared languages include: obsolete and colloquial forms and words, tautology, antithesis (double antonymy), harmony, rhyme, rhythm. Russian proverbs are distinguished by the presence of various diminutive-affectionate suffixes that are at the disposal of the grammatical structure of the Russian language. In each of the compared languages, the proverb is a unity of three aspects: semantic, grammatical and folk poetry. The proverb presents a capacious content in a compact form, distinguished by its imagery and expressiveness. This is true for Russian, Uzbek and Kazakh stomach ulcers. The proverb genre itself determines its general characteristics. Thus, the proverbs of the compared languages have certain structural differences and are distinguished by a certain unity both in terms of content and expression.

The problem of categorization of the surrounding world in different linguistic cultures from the point of view of the constant interaction of languages of different systems has not been studied enough. Modern methodological approaches developed by representatives of existing

research areas make it possible to consider a person as a native language and culture carrier, and also provide an opportunity to analyze cognitive concepts that structure the linguistic picture of the world. At present, national cultures, including Kalmyk culture, in the conditions of proximity to other languages, are faced with various manifestations of globalization, which are characterized by copying, which is not always appropriate and meaningful, an alien way of life, a Western style of thinking, familiarization with Americanized cultural values, not characteristic of the worldview of the once nomadic Kalmyks. The Kalmyk people are an ethnic group with a rich and difficult history, the ancestors of the Kalmyks withstood many trials, adjoining and communicating with representatives of various nationalities, which, of course, could not but lead to assimilation and borrowing not only linguistic elements, but also elements of traditional culture.

Nevertheless, having overcome repressions and thirteen years of exile, the Kalmyks preserved the heroic epic "Zangar", original folklore, many customs and rituals. For over 400 years, the Russian people, borrowing and introducing foreign elements into their own material and spiritual culture. The loss of one's ethno-cultural identity, national-cultural specificity leads to the depreciation of the significance of information accumulated and preserved by many generations of the people, to the violation of the developed rules of behavior and cultural norms, disregard for the achieved values, loss of acquired spiritual wealth, loss of language. Society more than ever needs research of a psychological, sociological and linguoculturological nature, aimed at identifying and structuring a national picture of the world, taking into account the specific features of the consciousness of representatives of a certain ethnic group. The formation of the human mentality, of course, is influenced by folk mythology, folklore, language, philosophy of the whole people, ideology, traditions and customs, i.e. the system of values that unites people into a single nation.

Such structural elements, categorizing knowledge about the surrounding world, form a national picture of the world that determines the universal vision of reality by all members of a particular ethno-linguistic community. The nature of economic activity, geographical features of the place of residence, natural and climatic conditions, traditional social way of life are projected onto everyday life, being reflected in linguistic units that integrate and layer the experience of many successive generations of people. This article discusses the basic concept of "house" on the material of Russian and Kalmyk proverbs. It seems that building a picture of the world of any nation is impossible without identifying the national-specific features of this concept. The goal is to reveal the phenomenon of the picture of the world and the image of the world in their close relationship with consciousness, as well as to identify the national characteristics of the worldview and worldview of Russians basis of folklore through an analysis of the universal and specific characteristics of the concept "house". The relevance of the topic under consideration is due to the content mobility of this concept, the historical and social basis. In Russian linguistic culture, a house is a closed territory, limited by space, access to which is carried out only with the permission of the owner, let's give examples of Russian proverbs confirming this position: My house is my fortress. The house is not a decree to the house. Do not get involved in other people's affairs and do not build your house on someone else's misfortune. Own house - own palace In a black house The guest is in the house, and God is in the house. Russian folklore confirms the idea that a person is the center of his world, his environment is the background that he forms for himself, including a house, yard,

outbuildings, etc. For example, Every house is kept by the owner. It is not the owner's house that paints, but the owner's house. 3

Space and time, in turn, do not depend on a person and are the categories of the previous and initial ones. A house is just an artificial border between the world and a person, created to differentiate space, let's give an example: For a good person, the whole world is his own home, for an evil person, his own hut is alien. You swim along the river - follow its bends, you enter the house - follow its customs. For a kind person, the whole world is his home. It is necessary to protect your house, protect it from external influence, at the same time, trying "not to take dirty linen out of the hut", for example:

The house of news is not to weave bast shoes

(Дом вести – не ланту плести)

A good wife will save the house, and a bad wife will smash it with her sleeve

(Добрая жена дом сбережет, а плохая – рукавом разнесет)

A ruined house is the home of evil spirits

(Разрушенный дом – жилище злых духов)

Such concepts as "hut", "yard", "corner", "walls" correlate with the lexeme "house", for example: Without corners, a house is not built, without a proverb, speech is not spoken. No stake, no yard. In your home, the walls help. (С лексемой «дом» соотносятся такие понятия, как «изба», «хата», «двор», «угол», «стены», например: Без углов дом не строится, без пословицы речь не молвится. Ни кола, ни двора. В своем доме и стены помогают.)

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