



SOME COMMENTS ON THE HISTORY OF THE DEVELOPMENT OF PROVERBS AND SAYINGS

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ANNOTATION: This article discusses the development history, ethnic origin and use of proverbs and sayings. It contains sufficient information about the comparative analysis of proverbs and sayings in English, French, and Russian languages, their different aspects and forms.

KEY WORDS: analysis, proverbs, mythology, historical events, scientific interest, experience

Proverbs and sayings of different languages and peoples appeared even before the emergence of writing and were composed by the lips of people for many centuries. However, for the sake of completeness and a deeper analysis, one should turn to the history of the development of proverbial expressions in the culture of Russian, English and French.

Russian ethnographer and folklorist E. A. Kostyukhin in the 2018 textbook "Lectures on Russian Folklore" explores Russian folk art, in particular, considering the emergence of proverbs and sayings in Rus'. The author believes that proverbial sayings differ in origin, place and time of appearance, as well as in the social group that created them. Various themes were reflected in them: Christian beliefs ("Everything in the world is created not by our mind, but by God's judgment"), beliefs and prejudices ("Whoever does not baptize during a yawn, his mouth will twist"), descriptions of historical events ("Dobrynya baptize with a sword, Putyata with fire"). The linguist points to the variety of social views and assessments reflected in proverbs and sayings: "The lazy one does not hurt in the ridge", "The envious priest lives for two centuries", "The soldier's answer is now; podiatric - tomorrow. Due to the fact that proverbs and sayings cover the socio-historical experience of the people, then the genre is the same age as its experience, because these proverbs originated with the emergence of language and, consequently, mythology. E. A. Kostyukhin notes that with the growth of socio-historical experience, proverbs and sayings accumulated. Of course, a significant part of them was formed by the voice of the people and was transmitted orally, but along with them there are proverbs and sayings of literary origin: from the Bible and ancient collections of sayings.

Undoubtedly, ancient myths and pagan beliefs have left an indelible mark on the paremiological fund of the Russian language. Here we can single out the following proverbs "If it seems like it, so cross yourself!", "The dream will tell the truth, but not to everyone." Serfdom was also reflected in the formation of proverbs and sayings: "Here you are, grandmother, and St. George's Day!" describes the day of November 26 - the peasant exit from one feudal lord to another. Since there were many aggressive campaigns and struggles with enemies in Rus', stable expressions appeared that vividly describe historical events: "Kutuzov came to beat the French."

In modern times, well-aimed phrases migrated from literary works and received the status of proverbs and sayings. Today they are used by people of different ages and professions, often without remembering the original source of the saying. For example, proverbs from A. S. Griboyedov's comedy "Woe from Wit": ("Happy hours do not watch", "And the smoke of the Fatherland is sweet and pleasant to us.")

In his article "Studying the origin of English and Chinese proverbs", Rongmei Yu compares the proverbs of English and Chinese, but a brief digression into the history of the emergence of English proverbs is of scientific interest. The author believes that proverbs serve as a mirror of historical and cultural ideas about the social community, most concentrated and deeply reflecting the overall picture of its linguistic and cultural characteristics. The study of proverbs is a matter of tolerant and respectful attitude towards different peoples and their cultures. He is sure that a careful study of the development of proverbs will lead to a deeper understanding. In his work, the author identifies four main sources of the origin of proverbs: human experience, literary works, religion and social discrimination.

First, according to Rongmei Yu, proverbs come from human experience. From everyday life, people have extracted enough elements to create proverbial expressions. Most proverbs come from the colloquial speech of ordinary people and hard workers, describing work and craft, friendship and love. These proverbs are concise, easy to use and full of life, so they are widely used in similar situations in everyday life and, finally, become generally recognized.

"You may take a horse to the river, but you cannot make him drink."

"Under water, famine; under snow, bread".

Secondly, literary works gave people a huge number of proverbs and sayings. The author believes that literature seems to be one of the most important sources of proverbs, and especially highlights the contribution of the English playwright William Shakespeare. In his numerous plays there are expressive expressions that are translated into all languages of the world and are used everywhere.

"The course of true love never did run smooth."

"When the cat is away; the mice will play."

Thirdly, religion is another source that has given rise to a variety of proverbs and proverbs in the English language. The author believes that religion arose at a time when society remained backward and could not find a satisfactory explanation for natural phenomena. Then religion, which had a huge impact on people, was reflected in the language, namely in stable proverbs and sayings. Due to the fact that Christianity has been the dominant religion in England since ancient times, various biblical images are reflected in native English proverbs and sayings. That is why the concepts of god and devil, hell and heaven, church are often encountered.

"A tree is known by its fruit (Matthew)".

"Men leap over where the hedge is lowest (Genesis)".

Fourthly, the author dwells on social discrimination, which is rooted in many aspects of the life of the British. As a result, not everyone enjoys human rights equally, and many of us experience inequalities in terms of gender, skin color, education, social origin, and so on. The author supports the opinion that, being an indicator of cultural traits, proverbs clearly reflect social discrimination in society.

"Women have no souls".

"A good servant should have the back of an ass, the tongue of a sheep, and the snout of a swine."

Russian linguists E. E. Ivanov and Yu. A. Petrushevskaya in the article "Etymology of English proverbs" note the dual nature of their origin, highlighting original and borrowed proverbs. They include folklore, Holy Scripture and literary works as original sources. Among the factors that played a key role in the borrowing of proverbial expressions, the researchers identified the active intercultural interaction of Great Britain with other countries and the use of foreign languages when writing works of literature.

As for the etymology of French proverbs and sayings, one should pay attention to the article "Proverbs as an integral part of the axiological phraseology of the French language", in which L.K. Bayramova and D.R. Moskleveva consider the principles of the origin of French paremiology. The authors believe that the peak of their popularity falls on the Middle Ages. This is due to the fact that the didactic-epistemological function of proverbial sayings corresponded to the ways of thinking of a medieval person.

In the article "Proverbs and Modernity, Two Irreconcilable Realities?" Yao Kuadio writes that the word "proverb" first appeared in French texts in the 12th century BC. The author notes that the translator of the Bible from Hebrew and Greek into French, Louis Segon, assigns the official beginning of the use of the term "proverb" between the 10th and 5th centuries BC. The researcher argues that the small genre of folklore inherent in medieval literature revealed some aspects of the relationship between such social classes as the bourgeoisie and the peasantry.

Indeed, these two social classes exhibited misogyny, and this is precisely what a proverb dating from medieval times expresses: "Maison faite, femme à faire." It should also be noted that the proverb expresses the truth of rural and bourgeois social groups who stubbornly oppose the evolution of relations between men and women, and especially the feminine value tempted by the post-feudal aristocracy. In addition, paremia has a close relationship with traditional and conservative societies.

In the work "Phraseology of the Modern French Language", A. G. Nazaryan emphasizes that the origin of proverbs and sayings of the French language is associated with its richness and diversity. Nevertheless, the author agrees that some French proverbs are borrowed units of the language, although their number is inferior to the original ones.

As it was established earlier, literary works gave rise to many proverbs and sayings. Linguists G. I. Galeeva and M. V. Kononenko in the article "Russian and French Proverbs and Sayings - the Creation of the Folk Mind" argue that writers from different eras have left an immeasurable contribution to the formation of the paremiological fund of the French language. They note the works of Moliere ("Il vaut mieux encore être marié qu'être mort" [30]), Antoine de Saint-Exupery ("Les enfants doivent être très indulgents envers les grandes personnes" and Jean de La Fontaine ("Aide-toi, le ciel t'aidera").

Having studied the etymology of Russian, English and French proverbs and sayings, we can conclude that they all appeared with the emergence of the language and, as a result, oral folk art. Without a doubt, biblical stories, mythology and paganism gave rise to a significant number of proverbial proverbs. Linguists, folklorists and paremiologists of different eras note the valuable contribution of prominent literary figures to the formation of an extensive paremiological fund in the cultures of the three countries. It is noteworthy that proverbs and

sayings of different language families correlate with each other, often being completely equivalent. These are the so-called international expressions that were borrowed by different languages and peoples, but, thanks to the fruitful work of domestic and foreign paremiologists, equivalents, analogues or paroemias very similar in content were found in proverbs and sayings of different cultures.

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