

THE PICTURE OF THE WORLD IN THE MIRROR OF RUSSIAN AND ENGLISH PARODIES

Sharipova Nilufar Khalilovna

*(a senior teacher of the Chair of "Foreign languages" of Karshi University of
Economics and Pedagogy, Uzbekistan)*

Annotation: *The article is devoted to the search and identification of specific features of the Russian and English worldviews through the prism of paremiological units. The subject of the study is the paroemias in Russian and English, reflecting the mentality of the two cultures compared. The purpose of the work is to reveal the functional capabilities of the paroemias for understanding the way of thinking of native speakers of Russian and English languages.*

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In the process of analyzing paroemias, the following methods of linguistic research were used: comparative historical, comparative, method of oppositions, distributive analysis, as well as psycholinguistic research methods. It is advisable to consider the result of the work as the establishment of the fact that the picture of the world expressed in language, in this case, through the functioning of separate paremic structures, allows us to reveal in more detail the main national features of different peoples. Under the scope of application of the results, first of all, pedagogical activity should be considered, when in the process of analysis, study, and practical application of paroemias in speech, students realize the connection between language and thinking, which subsequently affects their perception of the world.

Second, comprehending the meaning of parodies in Russian and English helps to build linguistic and cultural links between various national groups, demonstrating the application of intercultural communication. The study's scientific novelty stems from the first-ever attempt to track how native speakers of Russian and English cultures perceive paroemias. This tracking begins with their primary analysis at the level of familiarization with the material under study (reading, translation, and meaning understanding), and ends with their awareness of the influence of paroemias on thinking, or how they reflect a particular nation's worldview. The work's results suggest that the presence of specific difficulties pertaining to cultural values expressed in the contrasted languages serves as a driving force behind the search for similarities and contrasts between parodies in Russian



and English. Any language may be learned with a methodical approach to material acquisition. It has a connection to both practical and theoretical language bases, including the examination of lexical and grammatical components. As a result, someone who is having trouble learning a foreign language has to comprehend not just the general rules governing how it should be used in speech but also the unique ways that a particular ethnic group—which has its own unique historical, geographical, and cultural characteristics—uses the language. As a result, studying any language content requires taking into account both its linguistic and cultural dimensions.

The topic of the article is relevant because, in general, learning Russian proverbs and sayings by native speakers makes the language more dynamic and mobile, and studying them by international students' aids in the development of the communicative function to a great extent. English parodies, on the other hand, differ in their brevity of form and colorfulness of content; this complicates their transfer to Russian, but also adds interest to the process of comparing these linguistic cultures. English parodies have a clear semantic and stylistically functional orientation.

As a result, proverbs and sayings, which date back to ancient times, are statements of people's ideas. The authority of the generations who originated each paremiological unit is hidden behind it. Proverbs and sayings acquired a lasting and essential quality in daily life and conversation due to certain characteristic attributes [2, p. 98]. Studying the paremiological foundations of any language helps one enhance not only their linguistic skills but also their spiritual component by teaching them about the culture of the people they speak.

Parodies are best understood as aphorisms, proverbs, and sayings. Proverbs and sayings are linguistic aphorisms that have their roots in folklore [5, 11]. Language aphorisms are also known as sayings, according to E. M. Vereshchagin and V. G. Kostomarov. Sayings are often very brief and have a literal plan. Proverbs are composed of steady, whole sentences; sayings, on the other hand, might vary in form and do not necessarily convey a whole assessment. Proverbs and phraseological components are connected by sayings, which serve as a bridge [1, p. 163]. Proverbs and stable expressions are two distinct language occurrences; when we use a stable expression, we may incorporate it into any phrase or utterance and pair it with neutral vocabulary, but when we use proverbs in speech, our options are more restricted.

It is therefore seen to be feasible to claim that paroemias in each unique language originated long before writing, given their accuracy and brevity characteristics and their primary usage in oral communication. They represented the way of life of the people they belonged to as they were characteristics of folk culture. Russian and English are only two of the numerous languages in which this type of oral folk art is practiced. When

examining the question of how paroemias affect how one perceives the world, it is helpful to focus on the instance in which paroemias are translated from one language to another. Paremiology is a subfield of phraseology that focuses on the semantic and structural characteristics of these components. Russian sayings and proverbs were either preserved in their original form or contained an English-style proverb that was translated into Russian. In this sense, the precise translation of paremiological units was frequently problematic [3, p. 128].

Proverbs have their own specific tasks: 1) Caution: When children are not and quiet, they have done some harm. — If the children are quiet, it means that they have done something (my italics are A. B.); 2) summarize the experience of the people: As the old cock crows, so does the young. — The apple does not fall far from the apple tree (my italics are A. B.); 3) ridicule: Too many cooks spoil the broth. — Seven nannies have a child without an eye (my italics are A. B.); 4) evaluate the appearance: A good wife makes a good husband. — A good wife and a bad husband will do well (my italics are A. B.); 5) they instruct: Don't trouble trouble till trouble troubles you. — Do not wake up famously while it is quiet (my italics are A. B.); 6) they teach wisdom: Who chatters to you, will chatter of you. — Whoever gossips with you will gossip and gossip about you (my italics are A. B.); 7) encourage reasoning: Liars should have good memories. — Liars need a good memory (my italics are A. B.).

However, there is also a collection of English proverbs that, in contrast, have nothing in common with their Russian counterparts, even though occasionally one may discern the meaning behind a specific parody. Thus, paroemias can be classified into the following groups based on the quirks of translation: 1. paroemias that are entirely translated into another language, meaning that the proverb's English translation here fully translates into Russian; 2. paroemias that are only partially translated into another language, meaning that the proverb's English translation differs slightly from Russian; 3. parodies that translate entirely differently from one language to another; in this instance, the Russian version and the English version do not match. For instance, little children, little sorrow, big children, big sorrow. Маленькие детки — маленькие бедки, дети большие — беды большие. Like father, like son. Какой отец — такой и сын. Man is the head of the family; woman is the neck that turns the head. Мужчина — голова, а женщина — шея. A saint abroad and a devil at home. В людях — ангел, нежена; дома с мужем — сатана.

The essence of the above boils down to the fact that a comparative analysis of English and Russian proverbs indicates the existing commonality between their meanings, and, accordingly, between the perception of the phenomenon of kinship by speakers of Russian and English languages in particular, and the understanding of the way of

thinking in general, which, in turn, promotes better mutual understanding and rapprochement between representatives of Russian and English linguistic cultures. However, there are also distinctions: proverbs, while they serve to warn and inform, also serve to generalize people's experiences. When one compares the English and Russian nations' perspectives of the world, one finds that the English are more pragmatic than the Russians, which occasionally complicates the interpretation of proverbs and turns them into more symbolic and expressive ones. Proverbs, then, let us comprehend the mindset and uncover the cultural side of a particular country by expressing it in the language of its people.

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