

ЗАГАЛЬНЕ МОВОЗНАВСТВО

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ENGLISH PROVERBS AND SAYINGS AND THEIR SPECIAL FEATURES

The article deals with proverbs and sayings and their special features. It is reported that proverbs and sayings are closely related to the people's comprehensive life and livelihood, way of thinking, labor activity, and history, so their subject matter is very wide. The article highlights that there is no area of life, livelihood, or economy that the people have not created proverbs or sayings about it. The article considers people perceive proverbs and sayings as short sayings and wise words with instructive content related to various issues of life. It reveals that both proverbs and sayings are the product of the people's intelligence.

The article is devoted to the fact that each folk tale is created for a specific purpose, and it also conveys a certain idea. It was found out that just as each example of oral folk literature is a product of the imagination and thinking of the people, proverbs and sayings also emerge as a result of life experience. The article also discloses each of them reflects the life, lifestyle, and way of life of the people. It is found out that reading each of them, a great era comes to life before us: we get acquainted with the livelihood of the people during that period, the attitude of people to each other and to nature, the differences between classes, social contradictions, in a word, the characteristics that characterize the era. The article discloses that some English proverbs and sayings clearly reflect social inequality, contrasts between classes, the issues of rich and poor, hunger and satiety.

The article also investigates new research on the given topic.

The article discloses the relevance of the topic in the fact that it stems primarily from the fact that linguistics pays special attention to the comprehensive study of the text, as well as its formal and content units. The article touches upon the great importance to the study of proverbs and sayings units from a communicative aspect and the determination of their role as a constructive element of the text. The study of phraseological and non-phraseological combinations belonging to such elements requires a special approach, and the article reveals these facts as well.

Key words: proverb, saying, folklore, genre, literature.

The statement of the problem. The authors dealing with the problems of English proverbs and sayings and their special features reveal to comprehensively investigate proverbs and saying and their specific features in the structure of the text.

Analysis of recent research and publications. Among the most famous researchers of this problem are known to be Amosova N.N., Adilov M., Yusifov G., Bayramov H.A., Mammadova G., Mammadova K., L.M. Jafarova and others. They tried to reveal the main features of proverbs and sayings in the structure of texts.

Task statement. The purpose of the article is to analyze the structural and semantic functions of proverbs in modern English.

Outline of the main material of the study.

The research proves that the study of proverbs and sayings and their specific features may be expressed like that the richness of the feature of use in a literary text depends on the structural size of each phraseological or non-phraseological combination and the breadth of its general semantic meaning: as the number of components of such stable syntactic combinations increases, the variations of their use in the text also increase.

Introduction. Proverbs are one of the most powerful and rich genres of folk literature. Although the origin of proverbs, by whom and when they were said is not known specifically, it is clear that each proverb is a product of a certain era and was

created in connection with a certain event. Almost all proverbs are created by life events and over time, or rather, as they move away from their origin, they become abstract, generalized and completely lose their true meaning [1, p. 117].

A.I. Fyodorov writes: *“Proverbs have a complete meaning and are structurally organized as sentences and differ from the sentence system not only in structure but also in meaning. Proverbs are two-fold in meaning; on the one hand, they carry the literal meaning, and on the other hand, they carry a figurative meaning that does not correspond to the meaning of the words”* [5, p. 57]. For example,

As you sow you will mow.

Truth is always bitter.

Proverbs have been called variously by English language researchers. N.N. Amosova called them “phraseological units with a predicative structure” [1, p. 135], A.V. Kunin called them “predicative phraseologisms” [9, p. 29]. However, he combined such constructions under a second term – “communicative phraseological units” [10, p. 240].

V.V. Vinogradov and his followers believed that proverbs and sayings should be studied together with phraseological units, within them. Another group of linguists (J. Casares and N.N. Amosova) believed that proverbs and sayings act as independent units, since they carry a communicative function in a sentence [1, p. 144]. One of the Azerbaijani linguists, H. Bayramov, takes proverbs mainly as an object of research in folklore studies [3, p. 36]. Another Azerbaijani linguist, S. Jafarov, conditionally included proverbs in the list of stable phraseological units [13, p. 115].

A. Orujov, discussing this issue and writes: *“The concept of phraseology is quite broad; it includes not only indivisible lexical combinations, the meaning of which does not depend on the meaning of its components, but also other stable combinations: proverbs, sayings, aphorisms, catchwords, professional expressions, etc”* [16, p. 24].

In general, there should be no sharp boundary between proverbs and idioms. Each idiom can be widely used in the language and used as a proverb, or some proverbs can turn into phraseological units. For example,

Do not cast pearls before swine.

The donkey doesn't know what saffron-pilaf is.

Analysis of the recent research and publications.

S. Jafarov writes that “in parables, unlike proverbs, the idea is expressed relatively more fully” [13, s. 115]. According to N.A. Filippovskaya, “unlike proverbs, proverbs do not express a complete idea, but rather

express elements of an idea, form a figurative expression, and serve as constructive material for a sentence” [6, p. 28]. Thus, as we see, one of the authors shows that proverbs express the idea more fully than proverbs, while the other shows that they do not express the full idea, but only its elements. In our opinion, both of these authors are right. First of all, because the authors are talking about categories belonging to two separate languages, it is quite natural that they come to different conclusions. On the other hand, while S. Jafarov mainly discusses the origin and formation of proverbs, N.A. Filippovskaya considered their development, even to the extent of moving away from the nature of proverbs.

It is known that, like every language unit, over time, in connection with the development of life and society, proverbs and sayings also change, take on different forms, acquire new qualities in content, etc. Therefore, sometimes the definitions given are, on the one hand, correct, and on the other hand, to a certain extent incomplete. It is very difficult to identify and differentiate proverbs and sayings that are constantly changing, developing towards various aspects and are closely related to the national way of life. It is no coincidence that authors who study proverbs and sayings belonging to a number of languages also note this difficulty.

Speaking about the difference between proverbs and sayings, S. Jafarov writes: *“Proverbs pursue a certain goal, they relate to the characteristics of this or that person”* [13, p. 115].

M. Adilov and G. Yusifov write that the author's expression “proverbs and proverbs pursue a certain goal” is of interest here. This idea has not attracted the attention of other researchers. In fact, this is the main criterion that distinguishes proverbs from proverbs. Proverbs express a general judgment and do not pursue any goal [2, p. 48].

Before distinguishing proverbs from idiomatic compounds, let us consider the common features between them. Proverbs are similar to phraseological compounds due to the following structural-semantic features:

1) The lexical composition of both is constant and the order of their components within the compound is largely unchanged;

2) The semantic meaning of most of both proverbs and idioms is figurative;

3) Most of both are semantically unmotivated (non-motivated) units;

4) The components that make up both have lost their lexical meanings and only their elements participate in the formed phraseological meaning;

5) Both are not formed in the process of speech, but are already present in the language [1, p. 143].

As in idioms, many proverbs also have metaphorical features. However, firstly, metaphorization is not attributed to all proverbs, and therefore this feature does not cover all proverbs in general. Secondly, metaphorization in idioms cannot be equated with metaphorization in proverbs. Thus, while individual words used in the composition of an idiom express a figurative meaning, not individual words used in proverbs, but the proverb as a whole is used in a figurative sense. All the words used in this or that proverb, together, move away from their initial lexical meaning and acquire one or another general – ethical-philosophical meaning.

Such metaphoricalization of the meaning of proverbs does not mean metaphoricalization of the meaning of the words in their composition. On the contrary, the characteristic of expressing a metaphorical meaning of this or that proverb causes the words used in its composition to deviate from their lexical meanings. Therefore, the metaphorical meaning of proverbs is not due to the deviation of the words in their composition from their lexical meanings, but rather, the figurative use of words in proverbs is a result of the fact that the proverb itself as a whole has the characteristic of expressing a metaphorical meaning. In other words, the reason why this or that word used in proverbs acquires a metaphorical meaning is that those proverbs themselves as a whole have a metaphorical meaning.

The attitude towards proverbs divided linguists into two branches in the field of phraseology in the 1960s: supporters of a limited attitude and supporters of a broad attitude. The first group of them did not accept the linguistic status of proverbs, while the second group accepted that they were phraseological units [4, p. 138]. This attitude is still evident today. Researchers who discuss phraseology take mutually exclusive positions on whether proverbs should be included in the discussion of phraseological units. Thus, a number of linguists do not consider proverbs to be an integral part of phraseology, others approach this issue with hesitation, and finally, scientists from the third group, such as I.V. Arnold, A.V. Kunin, N.M. Shansky, A. Gurbanov, M. Adilov and G. Yusifov, consider the constancy of the lexical composition and structure of such units and attribute them to phraseology. However, the composition and structure of aphorisms and whole quotations copied from book to book are not changed, while such large-scale constructions cannot be linguistic units

in the full sense of the word – it is impossible to remember them in their original form in oral speech and use them whenever necessary; they need to be presented only in writing.

A.V. Kunin calls proverbs and other sentence-type expressions with idiomatic meaning “communicative phraseological units” [11, p. 48]. V.D. Ushakov considers the paremiological units of the Arabic language (specifically, proverbs, sayings, expressions, idioms and verb phraseological combinations) “the object of study of phraseology” [14, p. 116]. According to another opinion, “phraseologisms include proverbs and sayings whose lexical composition is constant, expresses a complete meaning, has a nominative character, and acts as a complex member in the composition of sentences” [8, p. 216]. However, these words do not justify themselves to the end: the lexical composition of proverbs is already stable, they express a complete meaning and act as a complex member in the sentence in which they are used. On the other hand, isolating and separating proverbs of nominative character from the corresponding verb combinations (communicative proverbs) here is nothing more than approaching the same functional unit with a double standard, which only hinders the disclosure of what is common.

Sometimes proverbs and sayings are identified or taken as essentially the same combinations, and sometimes contradictory opinions are expressed about their structural features. For example, G. Mammadova and K. Mammadova first show that proverbs “are predicative in their meaning and structure, they are not distinguished from the structural features of the sentence”, but here they add: “Not all proverbs and sayings are the same in structure and function. In this respect, they can be divided into two groups: 1) proverbs and sayings with a nominative function; 2) proverbs and sayings with a communicative function...”

Proverbs and sayings with a communicative function meet all the requirements of a sentence. They are pure syntactic units. Proverbs and sayings with a nominative function are close to phraseologisms by their nature” [15, p. 47].

As can be seen, the authors put forward a mixed and contradictory idea here. First of all, the point is that it is not justified to make a general opinion about proverbs and sayings in terms of structure. Thus, while proverbs can be word combinations and sentences by their structure, all proverbs manifest themselves only in sentences. Proverbs

of the type /Folk power is like a flood/, whose predicativity at first glance is overlooked, are actually in the form of a sentence structure: in such constructions, predicativity is implicit. Therefore, in general, there cannot be “proverbs with a nominative function”, and therefore the thesis of the above authors is baseless. It cannot be considered to be right; it is wrong.

V.A. Gordlevsky, speaking about the role and importance of proverbs in the language in general, figuratively shows that these expressions, which are symbols of folk wisdom [7, p. 267].

These words of the scientist very correctly show how important a role proverbs play in the language and their importance in the eyes of the people. Here, an explanation of the term “proverb” is also given: precisely because it is a sacred legacy, an inheritance passed down from ancestors, they are cherished and protected with such a name.

The vast majority of proverbs are recorded in the oldest and most elegant written monuments of each nation. At the same time, it should be noted that although the written heritage of not all nations is distinguished by its antiquity, quite a few proverbs have been created in the languages of nations whose ancient written sources are unknown and have survived to the modern era. Perhaps this indicates that even such nations with rich proverbs once had ancient books, and although these sources were destroyed and lost in subsequent historical circumstances, the wise expressions spread from their texts continued to live in the oral language. Of course, such proverbs can also be called *folklore aphorisms*.

Observations show that not all wise sentences that have taken their place in ancient written sources were collected as proverbs, and finally, certain historical lexical-morphological changes also occurred in a group of phraseologisms registered as proverbs. However, such changes in proverbs do not occur in a single piece of time, but in a long historical process. As a rule, at a historical stage lived by entire generations, such units are used unchanged in terms of structure and components, and only as the stages replace each other do people make some changes in them, and they themselves do not feel this at the time they live in. Today, it is possible to determine this or that transformation that has occurred only by comparing proverbs in modern languages with their forms fixed in writing centuries ago.

Proverbs are divided into the following groups according to their origin:

a) original, purely national proverbs.

Such proverbs differ from phraseologisms from the other two groups both because they encompass national realities and reflect national language-thought relationships. The researcher of paremiological units writes that in such examples, “the lexical indicators with a national sign are more clearly the proper nouns that attract attention; here, anthroponyms, toponyms, hydronyms and ethnonyms constitute the semantic and emotional-expressive center of proverbs and sayings. Here, appellative lexicon, such as realisms, exoticisms, historicisms, archaisms, occasionalisms, which are organically connected with the life, culture and history of the people, also plays a leading role. In general, the fact that paremials with a national sign have a traditional and folklore character also plays a key role here [17, p. 9].

b) borrowed proverbs.

Such proverbs sometimes contain some lexical unit indicating their foreign origin.

c) proverbs of international nature.

Conclusions. Speakers may use proverbs to impart knowledge, give advice, teach or reinforce morals, argue, relieve interpersonal tension, aid in understanding, or comfort or inspire others.

The increasing demand for English in modern times has created a great demand for new language teaching materials, effective methods and techniques. Nowadays, every English teacher has his/her own teaching goal. In my opinion, this is the realization of the learner’s language skills, in other words, to teach students successful ways of communication and develop communicative competence in the target language.

Teaching English in context is one of the main issues in modern English teaching methodology.

Modern English language teaching standards require teachers to be attentive to the needs of students. Modern language learners aim to communicate in real life. One of the best ways to prepare students for real communication is to successfully use authentic materials in the target language resources in language teaching. Since teaching in context is considered to be an important issue in communicative language teaching, proverbs and sayings are considered a rich source of ready-made mini-contexts that can be used without any changes and various tasks in multi-focus teaching. Proverbs and sayings are not only a good source of authentic materials, but they can also be used in any English language lesson for learners of any level with different language focuses.

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Хашимова Н. П. АНГЛІЙСЬКІ ПРИСЛІВ'Я ТА ПРИКАЗКИ ТА ЇХ ОСОБЛИВОСТІ

У статті розглядаються прислів'я та приказки та їхні особливості. Зазначається, що прислів'я та приказки тісно пов'язані з життям та побутом народу, способом мислення, трудовою діяльністю та історією, тому їхня тематика є дуже широкою. У статті підкреслюється, що немає жодної сфери життя, побуту чи господарства, про яку народ не створив би прислів'їв чи приказок. У статті розглядається сприйняття людьми прислів'їв та приказок як коротких вислівів та мудрих слів з повчальним змістом, пов'язаних з різними питаннями життя. Розкривається, що як прислів'я, так і приказки є продуктом народного інтелекту.

Стаття присвячена тому, що кожна народна казка створюється з певною метою, а також передає певну ідею. З'ясовано, що так само, як кожен зразок усної народної словесності є продуктом уяви та мислення народу, прислів'я та приказки також виникають як результат життєвого досвіду. У статті також розкривається, що кожне з них відображає життя, спосіб життя та побут народу. З'ясовується, що читаючи кожне з них, перед нами оживає велика епоха: ми знайомимося з побутом народу того періоду, ставленням людей один до одного та до природи, відмінностями між класами, соціальними суперечностями, одним словом, характеристиками, що характеризують епоху. У статті розкривається, що деякі англійські прислів'я та приказки яскраво відображають соціальну нерівність, контрасти між класами, проблеми багатих і бідних, голоду та ситості.

У статті також досліджуються нові дослідження з даної теми.

У статті розкривається актуальність теми, яка впливає, перш за все, з того, що лінгвістика приділяє особливу увагу всебічному вивченню тексту, а також його формальних та змістовних одиниць. У статті йдеться про велике значення вивчення одиниць прислів'їв та приказок з комунікативного аспекту та визначення їхньої ролі як конструктивного елемента тексту. Вивчення фразеологічних та нефразеологічних сполучень, що належать до таких елементів, вимагає спеціального підходу, і в статті також розкриваються ці факти.

Ключові слова: прислів'я, приказка, фольклор, жанр, література.