



## NATIONAL SPECIFICITY OF RUSSIAN AND UZBEK PROVERBS AND SAYINGS

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### ABSTRACT

The article discusses the comparative analysis and description of the vocabulary of proverbs and sayings in the Russian and Uzbek languages, as well as the issues of determining the area of speech interference.

### KEYWORDS

Grammar; cross-linguistic intervention; proverb, language, transposition.

### INTRODUCTION

The comparative study of languages is attracting the attention of linguists more and more, because the comparison of the same linguistic phenomenon in different languages makes it possible to more clearly and reveal the essence of the studied phenomenon, to determine its uniqueness. Linguistic, structural plan, and functional in speech.

The genetically close Uzbek and Russian languages, first, need consistent comparative and typological studies, as this allows for a comprehensive observation of commonalities and

differences in the current state of the languages. Until now, in Uzbek linguistics, such work has been carried out mainly from a grammatical point of view. As for the field of vocabulary, we deal only with individual works, while the vast translation literature and various bilingual dictionaries are the most important sources for comparative research. From this point of view, the comparison of lexical-semantic features of proverbs and matalas can be especially attractive, because they most realistically reflect the national flavor and



semantic monoliths of the languages being compared.

Cross-linguistic interference is "instances of deviations in the speech of bilingual people from the norms of any language that occur as a result of their knowledge of more than one language." Teachers need to understand this phenomenon to implement one of the leading methodological principles of teaching Russian as a foreign language "to determine an adequate strategy for teaching the target language".

"Interference" (derived from the Latin words *inter* (mutual, mutual) and *ferio* (I affect, strike, interfere)) was adopted by linguists in the field of exact sciences. It was first used by members of the Prague Linguistic Circle (1926. -1953), but the most important impetus for the development of the study of this phenomenon was the invaluable scientific work of the American scientist Uriel Weinreich entitled "Language communication", which, according to him, defines this concept that language communication is often an intervention, that is, "some deviations from the norms of a language occur.

In the speech of bilinguals, it appears as a result of their knowledge of more than one language.

We believe that interference is a negative phenomenon that hinders second language acquisition. Interference occurs based on differences and inconsistencies between native and non-native language systems. The similarities between the two languages make it easier to learn some elements of the non-native language. In this regard, the principle of relying on the mother tongue should be followed.

There is interlingual and intralingual interference. Yes

Interlinguistic interference occurs when linguistic units and rules for working with them are interchanged in one (in this case, the studied) language.

Transposition is a positive effect of the knowledge, skills and abilities of students from their mother tongue on the process of learning a language other than their mother tongue.

Transposition is a very complex and diverse phenomenon, and its manifestation depends on such factors as the level of knowledge, skills and qualifications in the native language; from the presence of the same or similar elements between the native and Russian languages; the technique of using transposition in each specific case; about the nature of motivation when students perform educational activities. The effectiveness of using transposition depends on the implementation of all these factors. If students do not have a deep knowledge of their mother tongue and have not developed enough skills and abilities to work with the facts of their mother tongue, the possibility of a positive transition cannot be seriously talked about. It can be seen that in the practice of Russian language teaching in national schools and higher educational institutions, the use of transposition only in rare cases is explained by the very low level of knowledge, skills and qualifications of students in the native language. It is known that common features can be characteristic of all languages and a particular language family or group. The universality of various features of languages can be manifested at the level of formal means of



expressing grammatical categories (for example, paradigms of grammatical forms, and ways of forming words) or cover the semantics of words and phrases.

The use of proverbs and phraseological units in speech makes the speech natural, bright and rich, helps to understand the artistic text comprehensively, helps to establish an emotional connection between the interlocutors.

As proverbs and proverbs are a priceless treasure of the spiritual wealth of peoples, the problem of their study is international in nature.

Proverbs and proverbs are small, natural works in their genre and represent a multifaceted research object.

"Proverbs and sayings are historically formed, expressive, appropriate, extremely short, lexically and grammatically relatively stable, widespread language" itself, "They express generalizations, observations in vivid images, are repeated in the act of speech. In a ready-made form from memory has a certain meaning, changes in certain historical and geographical conditions according to the general laws of folk art," explains the reason why both linguists and literary scholars turn to them.

It should be noted that proverbs and proverbs are used by writers for a certain artistic purpose and they can perform different tasks: they enrich the artistic work, make it popular, give it a national color. It is the national wealth, originality, and philosophy expressed by the proverb in the artistic work that is the basis for considering that it is very necessary and urgent to solve the issue of preserving the national taste in translation. In addition, it is necessary to preserve the national

characteristics that characterize the individual style of the author of the artistic work during the translation process.

Let's analyze some Russian and Uzbek proverbs from this point of view.

Word – не воробей: вылетит – don't understand. Айтилган сўз отилган ўқ («сказанное слово – вылетевшая пуля»).

Situation: «сказанное обратно не вернешь».

Обжегшись на молоке, дуют на воду.

Оғзи куйган пуфлаб ичади («обжегший рот пьет, лая»).

Situation: «тот, кто пострадал от чего-то, становится очень осторожным».

Язык мой – враг мой.

Хамма бало тилдан. («все беды на мою голову от языка»).

Situation: «сказанное не во время или не к месту вредит».

Два медведя в одной берлоге не живут.

Иккита қўчқорнинг боши бир қозонга сиғмайди. («две бараньи головы в один котел не влезают»).

Situation: «два человека (равных во всех отношениях) не могут находиться на одном месте, должности и т.п.».

Без труда не вынешь рыбку из пруда.

Erinmagan sherning ozidan ham oladi (“dangasa bo‘lmagan sherning og‘zidan o‘lja oladi”).

Situation: "Ijobiy natijaga erishish uchun siz ishlashingiz kerak."

The above proverbs are united by the generality of situations in each specific case. Proverbs often differ in reality. Wednesday: sparrow (Russian) - arrow (Uzbek); two bears (Russian) - two rams



(Uzbek); fish from the pond (Russian) - prey from the lion's mouth (Uzbek).

Each nation uses its reality when creating proverbs. “In terms of these facts, that is. The difference between the words of different peoples, all their ethnic, geographical, historical and linguistic (in the sense of "linguistic model of the world,") uniqueness lies in the figurative structure of proverbs and sayings.

There are many examples of proverbs in comparable languages that correspond to each other according to their thematic-figurative or logical structure.

When studying proverbs that do not belong to the mother tongue, first, it is necessary to take into account the commonalities and differences inherent in the proverbs of the compared languages.

Many languages have similar expressions that correspond in form and content. Every wisdom based on worldly wisdom originates from national mentality, character, and behavioral characteristics. Comparing the folk proverbs, which are the intellectual heritage of the Uzbek people, with alternative Russian proverbs, it is possible to see the closeness of the outlook of the two peoples.

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