



## Linguo-Culturological Analysis of Paremies Verbalizing the Concept "Work – Idleness" in Proverbs of Different System Languages

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**Abstract:** *The article provides a linguoculturological analysis of proverbs that reveal the concept of "labor" and "idleness" in the proverbs of the Russian and Uzbek people. It is noted that the wisdom and spirit of the people are manifested in their proverbs and sayings, and their knowledge contributes not only to a deeper knowledge of the language, but also to understanding the way of thinking and character of the people. Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better mutual understanding and rapprochement. Proverbs and sayings reflect the rich historical experience of the people, ideas related to work, life and culture of people. The correct and appropriate use of proverbs and sayings gives speech a unique originality and special expressiveness.*

**Keywords:** *value, social values, axiology, proverbs and sayings, work, idleness.*

**Introduction.** The first attempts to find the relationship between language and culture were made by W. von Humboldt, who singled out the following main points: material and spiritual cultures are realized in the language; each culture is national, its national character is revealed in the language through a special worldview; language is an internal form specific to each people, which is an expression of the "folk spirit", culture. According to Humboldt, language appears as an intermediary between a person and the world around him [6, p. 92]. These ideas of Humboldt are developed in the works of A.A. Potebnya, E. Sepir, Yu.D. Apresyan, N.D. Arutyunova, S.G. Vorkachev, A. Vezhbitskaya, V.A. Maslova and others.

Currently, this scientific problem is covered from a new perspective and is considered in the situation of polylingualism, subject to both close contact of languages and interaction of unrelated languages with each other. Each specific cultural community is characterized by national characteristics, manifested in the mentality of the people and in their language. Each natural language reflects in a certain way the perception of the world, which corresponds to the language picture of the world. The linguistic picture of the world, according to the definition of V.A. Maslova, consists of concepts. A concept is a combination, a complete system of all the qualities and features inherent in a certain object or concept in the understanding of a particular people [13, p. 4]. There are a number of key concepts that make up the value system of any ethnic group [3, p. 3]. Along with such concepts as "истина", "правда" (truth), "долг" (duty), "бог" (god), "судьба" (fate), "жизнь" (life), "смерть" (death), "свобода" (freedom) and others, there is undoubtedly the concept of "труд" (labor). The attitude to work is the most important characteristic of a person's life and therefore finds multiple and variable embodiment in language and culture.

The concept of "labor" was studied by such researchers as L.V. Basova, T.V. Gonnova, K.A. Zhukov, R.Kh. Karimova, E.V. Kormakova, T.A. Ostrovskaya, V.G. Tokarev, O.E. Chernov,



however, in the comparative aspect of linguistics, such studies have not been carried out. This is the relevance of the study [4].

To the key words of the concept "labor" G.V. Tokarev refers labor, work, business. He notes that "the paradigmatic, paradigmatic and syntagmatic significance of these keywords reflect the processes of conceptualization of labor activity and are culturally determined" [18, p. 27].

**Methods.** The proverb is the most interesting genre of folklore studied by linguists, but in many respects, it remains incomprehensible and mysterious. A proverb is a popular saying, which expresses not the opinion of individuals, but the people's assessment, the people's mind. It reflects the spiritual image of the people, aspirations and ideals, judgments about various aspects of life. Everything that is not accepted by the majority of people, their thoughts and feelings, does not take root and is eliminated. The proverb lives in speech, only in it does it acquire its specific meaning. This is an expression of thoughts that people have come to through centuries of experience. A proverb is always instructive, but not always instructive. However, from each follows a conclusion that is useful to take into account.

The figurative reflection of reality in the proverb is associated with an aesthetic assessment of various phenomena of life. The emotional charge forms an attitude to action, causing the expansion of meaning. That is why among the proverbs there are funny, sad, amusing, bitter ones. Here is how V.I. Dal: a proverb is "a set of folk wisdom and superstition, these are groans and sighs, weeping and sobbing, joy and fun, grief and consolation in faces; it is the color of the people's mind, the original article; this is worldly, folk truth, a kind of lawsuit, judged by no one" [7, p. 110].

The question of defining proverbs and sayings has its own history (V.I. Dahl, S.I. Ozhegov, M. Meshcheryakova and others). For example, A.N. Afanasiev wrote that "proverbs, by their very form, are not subject to distortion and therefore are a monument to long-established views. Proverbs are the main source of the wisdom of ancestors, keepers of memory and a tool for the transfer of human experience" [3, p. 15]. S.I. Ozhegov wrote: "A proverb is a short folk saying with instructive content, a folk aphorism" [15, p. 568].

As S.G. Lazutin: "A proverb is a short, often rhythmic saying, which is a complete sentence and expresses a certain conclusion" [9, p. 57].

"A proverb is a widespread figurative expression that aptly defines any life phenomenon. Unlike proverbs, to which they are close in form, sayings are devoid of a direct instructive meaning and are limited to a figurative, often allegorical definition of a phenomenon" [4, p. 57].

According to V.N. Telia, proverbs contain a large amount of information about the traditions, foundations, originality of the mentality and worldview of the language community. They "arise in national languages on the basis of such a figurative representation of reality that reflects the everyday-empirical, historical and spiritual experience of the language community, which is certainly connected with its cultural traditions, because the subject of nomination and speech activity is always the subject of national culture" [17, p. 13].

By a proverb we mean a stable verbal complex that has a clear syntactic structure – a closed sentence that has aphorism, metaphor, direct or figurative expression; this "complex denotes a situation that contains a moralizing conclusion or a philosophical generalization" [10, p. 127].

The dictionary of linguistic terms gives the following definition: "A proverb is a short, apt, instructive folk saying. It is characterized by artistic design, as well as syntactic independence. The proverb is the core of the fund of folk aphorisms, containing the centuries-old experience of the people and folk didactics" [16, p. 327-328].



The saying is given the following definition: "A saying is a short and apt folk expression. Differs in figurativeness, reflects people's observation, sharpness of sight" [11, p. 317]. The proverb is close to the proverb, but differs from it in two ways: it does not always have a direct moralizing meaning; does not always have a clear syntactic completeness, that is, does not correlate with the whole sentence.

Numerous studies prove that the origins of proverbs are folklore, mythology, the Bible, fiction and the so-called winged words and aphorisms. The vocabulary of a modern Slav of any nationality includes a large number of proverbs and sayings. This "paremia layer includes both common Slavic folk aphorisms and proverbs that are international in etymology" [9, p. 65].

One of the founders of structural paremiology, G.L. Permyakov interprets the concept of paremia in a rather broad sense, he offers a detailed classification of proverbs, distinguishing, first of all, paremias that have the form of open sentences (sayings, wishes, etc.) and paremias that have the form of closed sentences (proverbs, signs, etc.).

V. Dal, in the preface to his collection, says that "A proverb is a short parable. This is a judgment, a verdict, a teaching, expressed in a blunt way and put into circulation, under the coinage of the people. a proverb is a blunt, with an application to the case, understood and accepted by everyone. Like any parable, a complete proverb consists of two parts: a bluff, a picture, a general judgment, and an application, interpretation, and teaching. With such a concept of a proverb, we must agree that it is not composed, but forced by the force of circumstances, like a cry or an exclamation that involuntarily broke from the soul; these are whole sayings, knocked down in one lump, in one interjection" [8, p. eleven].

"Folk sayings recreate the spiritual standards of the life of society, desires, judgments about the most diverse facets of everyday life and social life. Created many centuries ago, passed down from generation to generation, the awards kept the traditions of national life, strengthened the moral image of the people. It is as if the spiritual code of the people, which regulated the existence of each person. These linguistic units express the ideas that the people came to in the course of their social practice" [2, p. 10].

T.G. Orlyanskaya calls phraseological units and folk aphorisms, which include proverbs with sayings, "a mirror and keeper of national culture" [10, p. 28]. Any language in the form of proverbs extremely accurately and clearly "transmits the most significant, relevant and exclusively national content inherent in any individual people" [10, p. 48].

So, linguistic aphorisms (in particular, proverbs and sayings) first of all fix the collective experience of people: "A proverb is not a simple saying. It expresses the opinion of the people. It contains the people's assessment of life, the observations of the people's mind. Not every saying became a proverb, but only one that was consistent with the way of life and thoughts of many people" [3, p. 3].

In the Dictionary of Russian Proverbs and Sayings, proverbs mean "short folk sayings that have both a literal and figurative plan and make up grammatically complete sentences", and sayings mean "short folk sayings that have only a literal plan and grammatically represent complete sentences" [6, p. eleven]. As the main distinguishing feature between proverbs and sayings by V.P. Zhukov identifies different degrees of motivation.

E.V. Ivanova identifies several areas in the study of proverbs:



- 1) traditional – the definition of genetic and typological similarities of proverbs, a description of proverbial equivalents;
- 2) sociolinguistic – the establishment of similarities and differences reflected in proverbs in the social conditions of peoples' life;
- 3) linguoculturological – a description of similar and different characteristics of culture, presented in proverbs of cultural concepts and symbols, cultural universals;
- 4) cognitive – revealing the patterns of comprehension of the world and reflecting the results of this comprehension in proverbs, in order to establish differences in the vision of the world characteristic of peoples [12, p. 5].

Each nation has its own vision of the world. This may be due to different faiths, different mentalities, different traditions and customs, different cultures. The carriers of such ethno-cultural information are proverbs. According to A.V. Kargin, highlighting the national-cultural component of the meaning of a proverb makes it possible to study them in terms of reflecting the cultural characteristics of the national character of the people in them, to show that the semantics of the proverb, due to its multicomponent nature, to a much greater extent than the semantics of a single word, conveys the specifics of the most diverse value orientations of a certain society [18, p. 78-79].

Proverbs and sayings characterize the most important aspects of life for a person, and they do not characterize impartially, but emotionally express many shades of attitude towards basic values [1, p. 244].

When analyzing the mentality based on the data of the language system, in particular on the basis of the proverbial fund, its most general features are reconstructed, since the analyzed units have existed for more than one century, are characterized by different usage in the modern language and reflect some of the aggregate, "final" features of the mentality [2, p. 76].

In the language mentality there is a basic, invariant part that remains unchanged for a long time of the existence of the language. First of all, these are the so-called key meanings. It is the national language, according to T.B. Radbil, embodies the transfer of experience from generation to generation without tangible information loss, and on the other hand, adaptation to constantly changing environmental conditions [4, p. 13].

In each century, the ways of constructing art forms reflect the vision of reality that exists in their contemporary culture. This statement is applicable not only to literary works, but also to proverbs.

**Results and Discussion.** The undeniable fact is that the linguistic mentality is both unchanged and changeable. The picture of the world of modern man differs from the archaic picture of the world. Proverbs are in constant motion; new ones are added to them and obsolete ones are eliminated. The modern reading of the proverb may differ from the original.

"Since the bulk of phraseological units with the semantic component "labor / work" developed at a time when work was primarily associated with hard physical labor in agriculture, a person who was forced to constantly exert physical effort to perform a labor task was compared with draft animals. Hence a huge number of phraseological units containing a structural element – a zoonym. Most often in Russian phraseological units, the image of a horse is used to denote the intensity, exhausting of labor" [12]. Let's illustrate this situation with our own research material: *Om работы кони дохнут*.

"Among proverbs about a person's attitude to work, about industriousness, there are units that reflect a negative attitude towards work as a difficult, unprofitable, unhealthy occupation. For



example: *Работа – не медведь, в лес не уйдет / Работа – не волк, в лес не убежит; Работа дураков любит; Кто тянет, того и погоняют»* [11].

"In the culture of all peoples, work is most often perceived as a way of subsistence: *Хлеб сам не родится; Горька работа, да хлеб сладок; Лежа хлеба не добудешь*. From time immemorial, Russian people have been engaged in arable farming, growing rye and wheat. Since bread was available to everyone and, therefore, was the main food product, in Russian culture this particular product in the meaning of "food" was reflected in the language units of the phraseological layer used to nominate a person in relation to his work" [12].

N.G. Golembovskaya in her doctoral dissertation "Linguistic and cultural antinomies in Russian and Lithuanian proverbs" analyzed the binomial "labor – idleness". The researcher came to the following main conclusions.

Labor is an indisputable value of Russian (as, indeed, any other), as well as Uzbek folk philosophy, therefore paroemias about labor are most widely represented in languages [4, p. 60]. In the Russian language picture of the world, the seriousness of work is emphasized by its opposition to an empty pastime. The mental-discursive nature of Russian proverbs is determined by the clash of certain stereotypes of thinking and behavior, this is emphasized by similar models of the concept's "work" and "idleness" [4].

"In the fund of proverbs, oppositions are also recorded according to various qualitative indicators, in the Russian language – the names of adjectives and adverbs: *Горька работа, да хлеб сладок*" [4, p. 56].

The far periphery of "work – idleness" is represented by contrasting combinations of words or sentences: *Есть – так губа титькой, а работать – так нос окован; Работа молчит, а плеча кряхтят* [2].

"Russian proverbs illustrating the "staying in idleness" component have different semantic nuances – idlers prefer sleep and food to work, idlers live off other people's labors: *За дело не мы, за работу не мы, а поесть, поплясать против нас не сыскать*" [8].

The "effort" component specifies such work characteristics as effort, diligence, perseverance, skill, endurance, etc., or their absence: *От работы кони дохнут; Дело не медведь, в лес не уйдет*. The "forced activity" component represents the characteristics of forced, strenuous, endless and physically hard work [10]. A significant part of proverbs is connected with the realities of the 19th century, in particular, with forced peasant labor: *Будет досуг, когда вон понесут; Господской (Барской) работы не переработаешь* [10].

As a result of a continuous selection of material from the "Big Dictionary of Russian Proverbs" (Mokienko V.M., Nikitina T.G., Nikolaeva E.K.), we identified 115 proverbs expressing a positive attitude towards work, and 32 verbalizing a negative attitude. Units positively evaluating the work were divided into 13 groups, and negative ones – into 7 groups.

#### I. Positive evaluation of the work.

##### 1. Attitude towards work (39).

###### 1.1. Serious, well-done work requires great effort (5):

*С полплеча работа тяжела; оба поставишь – легче справишь.*

###### 1.2. Hardworking people achieve success (4):

*На чужую работу глядя, сыт не будешь.*

###### 1.3. A person is judged by how he works (4):



- По работе можно знать мастера.*
- 1.4. About unwillingness to work (judgmental) (4):  
*Работы много, а делать нечего.*
- 1.5. Work must be done on time (3):  
*Не откладывай работу на субботу, а женитьбу – на старость.*
- 1.6. Successful work depends on the mood of a person (3):  
*Когда живется весело, то работа спорится.*
- 1.7. Those who are busy with work have no time to talk; who is lazy – chatting (2): *Работа с зубами, а ленность с языком.*
- 1.8. The image is only for the appearance that the person wants to work, but in fact does nothing. Condemnation of ostentatious attitude to work (2):  
*На работу – огонь, а работу хоть в огонь.*
- 1.9. You don't have to ask for a job yourself, but if you're already working, then work (2): *На работу не называйся, а от дела не отказывайся.*
- 1.10. About a man who is reluctant to go to work, but willingly returns from work (2): *На работу – стягом, а с работы – бегом.*
- 1.11. "Job Recommendations". Monday is considered a hard day, as the first day of the week (1):  
*Не вчинай работы в понедельник.*
- 1.12. Work brings pleasure when it is not forced, when it suits the leadership, the political system (1):  
*И работа всласть, когда своя родная власть.*
- 1.13. When the work is done, you can rest (1):  
*Работу с плеч, да на печь.*
- 1.14. Can't be distracted from work (1):  
*Слушать слушай, а работы не бросай.*
- 1.15. About a man who does not shirk from work, but does not work properly (1): *Иль работу пытается (пытать), иль от работы лытает (лытаеть).*
- 1.16. The work must have a concrete result (1):  
*Не кончай работу языком, кончай делом.*
- 1.17. Haste in work is condemned (1): *Скорую работу не хвалят.*
- 1.18. What is the nature of a person, such is the attitude to work (1):  
*К работе охотного (охотнаго) человека принуждати не надлежит.*
2. Compared (opposed) in Russian proverbs *работа и еда, работа на себя и на другого, работа и забота, работа и алкоголь, работа и потеха, работа и воровство* (32):
- 2.1. Work and food are opposed. It is condemned when a person eats well, but works poorly (11): *В работе заяц, а в еде жидовин.*
- II. Negative evaluation of the work.



1. Most of the proverbs are connected with the realities of the 19th century, in particular, with forced peasant labor and corvée. Corvée – gratuitous forced labor of a dependent peasant, whose duty is to work and work (4): *Барской работы не переработаеть.*
2. Women's housework does not end, they do not notice it. Only on Saturday, when the family rests, gets together, they praise the delicious food, the tidy house. Woman's work is the everyday, hard work of a woman in the house. It reflects a social phenomenon – a heavy female lot. Women work tirelessly, cook, wash, clean, but this household work is not noticeable (3): *Бабыю работу делай – не переделаешь. Бабыю работу не видно.*
3. Work is something that never ends (3):  
*Всех работ не переработаеть.*
4. You always have to work harder to get enough (1):  
*Одна работа не кормит.*
5. Comic. It is good for a person when there are no thoughts about work (4):  
*Лишь бы пилось да елось, а работа на ум не шла.*
6. Stupid people work hard, smart people know how to avoid work (1):  
*Работа дураков любит.*
7. Work is a hard, unprofitable, unhealthy occupation (5):  
*От (С) работы не будешь богат, а будешь горбат.*

As can be seen from the examples, labor is the basis of the life of both peoples. He does not tolerate an easy attitude towards himself, but requires responsibility. You need to work with desire and willingness, and then the work will not seem difficult. At the same time, proverbs and sayings put forward the idea that life consists not only of work and labor, there is a place in life for rest. But idleness should not occupy all the time of a person, only with the right alternation of work and rest can one live a good life, benefit people.

When analyzing proverbs and sayings, it must be remembered that, as a genre, they are called upon to perform an educational function, hence their didactic orientation, as a rule, explicitly formulated in the language. "Proverbs bring up patriotism, courage and fortitude in defending the Motherland, hard work, collectivism, self-control, nobility, truthfulness, courage, determination, honesty. They condemn such vices as parasitism, bribery, cheating, idleness, arrogance, rudeness, duplicity, hypocrisy, cowardice, cowardice, selfishness, idleness, selfishness" [12, p. 17].

The opposition work-idleness, as shown by the analysis, does not clearly line up in the Russian paremiological space. Business and idleness, work and idleness are contrasted. But one can judge the opposition between work and idleness, if we take into account not only proverbs with the idleness component, but also the description of situations in which "doing nothing" is manifested, condemnation of such behavior. For example:

1. Idleness has a bad effect on a person's condition, gives rise to boredom:  
*Скучен день до вечера, коли делать нечего.*
2. Idleness is an idle and empty pastime:  
*Моты мотать – дни коротать (т.е. от безделья).*
3. Idleness leads to a lack of what is necessary for human existence, to poverty, to hunger:  
*Хочешь есть калачи, не сиди на печи.*



In the "Big Dictionary of Russian Proverbs" only 10 proverbs with the idleness component are recorded. These units can be classified as follows:

1. Idleness has a bad effect on the emotional state of a person:

*Безделье рождает скуку.*

2. It is necessary to teach a person to work from childhood:

*Не учи безделью, а учи рукоделью.*

3. Idleness always leads to a negative result:

*От безделья и лопата (железо) ржавеет.*

4. From idleness, a person begins to engage in unnecessary, useless things, empty deeds: *От безделья и пес на ветер влаивает.*

5. Contrasting work and idleness. From hard work you can lose weight, and from doing nothing you can become a beggar:

*От работы похудеешь, от безделья обеднеешь.*

**Conclusions.** The analysis of the concept "labor" on the material of the lexicographic sources of the Russian and Uzbek languages made it possible to identify the features of the expression of the concept in the scientific picture of the world of these languages. The result is both a product of creative (work), mental activity (written labor), and a product of industrial labor. In Russian, the concept of "labor" is associated with strength, energy, which is quite understandable, since a person spends a lot of strength and energy to perform a certain type of labor activity.

Another common meaning of the concept is the craft, the presence of which is welcomed by the Russian and Uzbek ethnic groups. Labor is also understood as a service, service, the meaning of which is specified: it must be for a monetary reward.

Thus, the analysis of proverbs and sayings showed that labor is not only a complex activity, after which comes material reward and moral satisfaction, but also an activity that has its own structure. An approving attitude to work, to the desire and readiness of a person to work a lot, productively, with high quality appears in proverbs and sayings as a pattern, since the creative benefits of labor are well known.

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