



SEMANTIC ANALYSIS OF THE CONCEPT "WORK/ТРУД" IN RUSSIAN AND ENGLISH PROVERBS AND SAYINGS

Tursunova Zulifar Iqboljon qizi

Master's degree of the 2nd course
in Linguistics English,
Fergana State University
zilufar.00@gmail.com
+998941631117

Abbasova Nargiza Kabilovna

Senior Lecturer, Ph.D in the linguistic sciences,
the department of the English Language,
Fergana State University
abbasovanargiza@gmail.com

Article history:	Abstract:
Received: 26 th November 2023 Accepted: 24 th December 2023 Published: 28 th January 2024	<i>The article gives a semantic description of proverbs about work, reflecting the features of the mentality of the Russian and English people. Semantic analysis of proverbs and sayings makes it possible to identify three components of the concept "work": the process of activity, the subject of activity, the result of work.</i>
Keywords: <i>semantic analysis, proverbs, work, concept, component.</i>	

Modern cognitive linguistics is intensively developing in a variety of scientific centers around the world, which leads to certain differences in approaches, categorical and terminological apparatus, understanding of the main tasks of cognitive linguistics and the methods used.

In the research and review articles, scientists are increasingly attempting to classify trends in modern cognitive linguistics. Recognizing the relativity of such classifications, we note, however, that they have their own meaning, since different directions primarily use different methodological techniques for studying concepts.

E.Yu. Balashova, characterizing the scientific directions that have developed in domestic cognitive linguistics, identifies two main approaches: linguocognitive and linguocultural. The linguocultural approach involves studying the specifics of the national conceptual sphere from culture to consciousness. E.Yu. Balashova includes Yu.S. among researchers working within the framework of the linguocultural approach. Stepanova, V.I. Karasika, V.V. Krasnykh, V.A., Maslova, N.F. Alefirenko and others. This approach defines the concept as a basic unit of culture, having figurative, conceptual and value components, with the predominance of the latter (V.I. Karasik).

E.Yu. Balashova refers to the linguocognitive approach as researchers who proceed from the fact that knowledge about the world is based on such a unit of mental information as a concept, which provides "access to the conceptual sphere of society." From the

standpoint of the linguocognitive approach to the study of the concept, its field model was developed, presented in terms of the core and periphery. E.Yu. Balashova calls E.S. representatives of this approach. Kubryakov, Z.D. Popov, I.A. Sternina, V.N. Teliyu et al. E.Yu. Balashova, in addition to the two named approaches in cognitive linguistics, also distinguishes psychological, psycholinguistic, neuropsycholinguistic, semantic, logical-conceptual, logical analysis of cultural concepts and an approach within the framework of traditional linguistics, identifying the terms "understanding" and "concept".

N.N. Boldyrev rightly notes that we can talk about two stages of development of cognitivism - "early - logical, or objectivist, and modern - experimental, based on experience" (Boldyrev 2004, p. 20). From our point of view, we can talk about at least the following directions in cognitive linguistics that have emerged today (we name typical representatives of these directions):

culturological – the study of concepts as elements of culture based on data from various sciences (Yu.S. Stepanov). Such studies are usually defected interdisciplinary and are not associated exclusively with linguistics, although they can also be carried out by linguists (which allows us to consider this approach within the framework of cognitive linguistics); language in this case acts only as one of the sources of knowledge about concepts (for example, to describe a concept, data on the etymology of the word that names this concept is used);



linguoculturological – study of concepts called linguistic units as elements of national linguistic culture in their connection with national values and national characteristics of this culture: the direction “from language to culture” (V.I. Karasik, S.G. Vorkachev, G.G. Slyshkin, G.V. Tokarev);

logical – analysis of concepts by logical methods, regardless of direct dependence on their linguistic form (N. D. Arutyunova, R. I. Pavilionis);

semantic-cognitive – study of the lexical and grammatical semantics of language as a means of access to the content of concepts, as a means of modeling them from the semantics of language to the concept sphere (E.S. Kubryakova, N.N. Boldyrev, E.V. Rakhilina, E.V. Lukashevich, A.P. Babushkin, Z.D. Popova, I.A. Sternin, G.V. Bykova);

philosophical-semiotic – the cognitive foundations of signification are explored (A.V. Kravchenko).

Each of these directions can be considered already sufficiently established in modern linguistics, they all have their own methodological principles (they are all united, first of all, by the theoretical idea of the concept as a unit of consciousness) and they all have their supporters among cognitive linguists, they are represented by fairly well-known scientific schools.

Semantic analysis is the main method for studying proverbs. The connection between proverbs and sayings is undoubted; they use a common lexical fund and are folk aphorisms. However, they have a number of significant differences in structure and semantics. Sayings are semantically dependent on the external context, since their functional specificity lies in expressing their relationship to the context. Proverbs do not depend on the external context; they have not only direct but also figurative meaning, expressed in their subtext. In the linguistic picture of the Russian and English people, the concept of “work/труд” is one of the many components of moral categories.

“The only place where success comes before work is in the dictionary.”

“Hard work beats talent when talent doesn’t work hard.”

“Dreams don’t work unless you do.”

“Success is no accident. It is hard work, perseverance, learning, studying, sacrifice, and most of all love of what you are doing.”

“The harder you work for something, the greater you’ll feel when you achieve it.”

The Russian village at all stages of the historical development of society cannot be imagined without difficulty. For the Russian peasant, the meaning of life, its only possible form, was work. “Tear the peasant away from the land, make him forget the “peasantry” - and this people, there is no national worldview,” notes

G.I. Uspensky. Russian proverbs and sayings reflect the rich historical experience of the people, ideas related to the work, life and culture of Russian people. Attitude to work actualizes people’s value orientations most clearly compared to other concepts, because work is an integral part of human life. Linguists characterize the concept of “work” from the point of view of the presence of three components: the process of activity, the subject of work and the result of work. The “work process” component is associated with the concepts of the quality of work performed and the intensity of work; it is opposed to idleness and an irresponsible attitude towards work. Work for the Russian linguistic and cultural community became the basis of its worldview. The Russian language has a large number of proverbs and sayings that express a positive or negative attitude towards work. Groups with different semantic meanings can be distinguished. For example, the role of work in the life of a Russian person:

«Без труда не вытащишь и рыбку из пруда»; «Труд человека кормит, а лень портит»; «Не работа сушит, а забота»; «Волка нож кормит, а человека – труд»; «Скучен день до вечера, коли делать нечего»; «Леность наводит на бедность»;

«От труда здоровеют, а от лени болеют». Proverbs with a negative attitude towards work, expressing a negative attitude towards inactivity, condemning laziness at work are also very numerous: Всех дел не переделаешь»; «Работа не волк, в лес не убежит»; «У бога дней впереди много: наработаемся»; «Бегают от работы, как собака от мух»; «Здоров в еде, да хил в труде»; «Складно бает, да дела не знает». The component “result of work” is developed in proverbs indicating the dependence of the results of work on the quality of the efforts put in by a person: «Без труда не вытащишь и рыбку из труда»; «Самым дорогим кажется то, во что вложен твой труд». The meaning of a high result of work is realized in the proverbs: «Воля и труд дивные всходы дают»; «За подвиг трудовой награждают золотой звездой». The “result of work” component is directly related to the “subject of work” component. In the proverbs of this group, there are proverbs that express the idea of true workers, those who love work and enjoy work: «На охочего рабочего дело найдется»; «Кто первый в труде, тому слава везде»; «Зеркало человека – труд»; «За труд не бьют, а награды дают»; «Заботливый всегда себе дело найдет». Idlers are condemned: «Белоручка чужие труды любит»; Без дела сидит в пустой угол глядит»; «Ленивому всегда праздник». With open sarcasm, the Russian people express their attitude towards those who do not like to work: «Бегают от работы, как собака от мух»; «Один



с сошкой, а семеро с ложкой». Proverbs and sayings with the meaning of "idle" can be divided into several semantic models: do absolutely nothing; stand in a position that does not allow you to do anything; chatter, idle talk; engage in useless and fruitless activities. To a greater extent, Russian proverbs are characterized by the expression of the meaning of the dependence of the result of work on the ingenuity and professionalism of the master: «Каков мастер, такова и работа», «Работник оценивается по работе»; «По работе и мастера знать». According to Yu.S. Stepanov's definition, a concept is a clot of culture in a person's mind, something through which an ordinary person enters into culture and even influences it. The figurative and evaluative components of the concept "work" are always culturally loaded; it is the nature of the imagery that allows us to highlight the cultural elements of the semantics of a linguistic sign.

The distribution of proverbs about work into semantic groups and their analysis makes it clear that work for a Russian person is the basis of physical, mental, conscious, purposeful activity. It is a complex complex consisting of the subject of work, the characteristics of work, the attitude towards work, the object of work, the tools of work, the work process and the result of work. In this complex, the subject of work, the attitude towards work, the specifics of work and the result of work are in the center, creating the main elements of the concept "work", which is basic in Russian linguistic culture. The semantic characteristics of proverbs and sayings about work reflect the features of the mentality of the Russian people. The peculiarities of proverbial units are the breadth of topics and the ability to give culturally determined characteristics of different aspects of human life.

REFERENCES

1. V. I. Zimin, A.S. Spirin Poslovisi i pogovorki russkogo naroda. Ob'yasniteliny slovari. – M.: Syuita, 1996. – 85 p.
2. E. O. Krilova Semanticheskoe osmislenie poslovis i pogovorok o trude v rusском i angliyskom yazikax/ Mejdunarodniy jurnal eksperimentalinogo obrazovaniya. – 2014. – №6 – P. 146-147.
3. V. P. Anikina. Russkie poslovisi i pogovorki: Sb- k/ Pod red.– M.: Xudojestvennaya literatura, 1988. – 431p.
4. Yu. S. Stepanov Konstanti: Slovori russkoy kulturi: 3-e izd. – M.: Akademicheskij proekt, 2004. –42-67p.
5. G. I. Uspenskiy Vlasti zemli. Sobranie sochineniy v 9 t. – M.: GIXL, 1956. – 207p.