

TYOLOGICAL SIMILARITIES OF PAREMIOLOGICAL UNITS ABOUT "LABOUR" (ON THE BASIS OF ENGLISH, RUSSIAN AND KAZAKH LANGUAGES)

Zhulduz Rsaliyeva

Ph.D. Student, Department of Foreign and World Languages, Al-Farabi Kazakh National University, Kazakhstan and
Tutor, Department of Foreign Language, West Kazakhstan Marat Ospanov State Medical University, Kazakhstan.
Email: zhulduz15@gmail.com

Article History: Received on 14th November 2019, Revised on 28th May 2020, Published on 24th June 2020

Abstract

Purpose of the study: The main task of the article is to represent the English, Russian and Kazakh proverbs and sayings' equivalents about the labour. The semantic characteristics of the paremiological units' on the thematic group "labour" in English, Russian and Kazakh languages are examined comparatively for the first time.

Methodology: The semantic components of paremiological units about labour were analyzed, considering their general and specific characteristics by using the qualitative method. Until now three genetically not related paremiological units in English, Russian and Kazakh languages were not fully investigated in linguistics contrastively and comparatively. Component analysis, descriptive analysis, contextual and comparative analysis were used as a tool for investigation of the following work.

Main findings: Paremiological units of three different people and from various group languages can have universal lexemes in their components. The similar paremiological units of several languages are considered as a typological phenomenon, because of having similar life stages and historical correlation. Studying the paremiological units, we have the opportunity to get acquainted with the peoples' culture, the range of interests, worldview, and psychology of the people.

Applications of this study: The results and conclusions of the work can be used in the preparation of language textbooks and seminars, teaching textbooks, and special courses in comparative typology and general linguistics in the future. As well as, the following work can be the beginning of the composing the trilingual dictionary in English, Russian and Kazakh languages.

The novelty of the study: The proverbs and sayings about "labour" of unrelated languages in terms of comparative and contrastive study have so far been little studied, especially in linguistics, and such study of this field will reveal universal and nationally specific features between English, Russian and Kazakh proverbs, which will have practical and theoretical significance.

Keywords: *Paremia, Labour, Semantics, Dictionary, Comparative Linguistics, Trilingual Proverbial Dictionary.*

INTRODUCTION

Every nation's mode of life, mentality, folk, psychology, history, traditions and culture, the native land's nature and phenomena are expressed as words in the language, and these words form part of the vocabulary of that language (Kochemasova & Nazarova, 2016). The vocabulary demonstrates the development of language. Apart from the vocabulary, moral values, aesthetic education and worldview of a person, the centuries-old historical and social experience of our forefathers are more clearly evident in proverbs and sayings. That is why the proverbs and sayings are both a primary expression of the people's mind and the richness of the folk wisdom (Mukhammadieva, 2019).

Soviet folklorist G.L. Permyakov (1988) gives the following comment on proverbs: "First of all proverbs and saying is a language phenomenon, consisting of regular expressions similar to phrases. Secondly, they are logical units representing certain meanings. Thirdly, proverb and saying is an artistic miniature with the most remarkable example of truth data collection". Now, if we look at the Kazakh explanatory dictionary, the proverbs and sayings are determined as follows: "A proverb and saying is a common folk word which is used to preach someone"; "a proverb" is a short, imaginative, concise and rhymed utterance" (Daurenbekov, 2001).

Representatives of different nations perceive the surrounding world in different forms. Consequently, their vocabulary, proverbs, and sayings vary on a wide range. It is possible to meet similar proverbs and sayings, even though, they have their own national specific features. A comparative study of different peoples' proverbs and sayings helps to identify the unique features and languages' own specific characteristics.

Different nations' proverbs and saying depending on various reasons resemble one another both in semantics and structure. Permyakov G.L. (1988) explains several reasons for proverbs and sayings being identical:

- 1) Withdrawal of different peoples from one language group;
- 2) In some cases the country has been a neighbourly country for centuries;

3) Common experiences of the population on the stages of society's dispute.

Thus, proverbs and sayings of various countries, which are at different levels of development may be synonymous to each other because of break out a small community from the common languages such as Slavic, Baltic, German, Celtic, Roman, Iranian, Indian, Turkic languages; because of being a boundary state with which the economic and political interconnected relations have lasted for thousands of years; and because of historical events similarity experienced by representatives of certain nationalities, the paremiological units of the language may be similar in their semantic characteristics ([Martinez, 2006](#)).

Apart from the foregoing reasons, paremiologist Permyakov G.L. proposed contradictory reasons for proverbs and sayings being similar. They are as follows:

- 1) Presence of paremiological similarity among people without common kinship;
- 2) Presence of paremiological similarity among the people who have no relations with each other;
- 3) Proverbs and sayings of countries that stay at different stages of their development are sometimes similar ([Permyakov, 1988](#)).

Therefore, proverbs and sayings of nations that are not genetically similar, proverbs and sayings of nations with no economic, political, or cultural relations, and even proverbs and sayings of countries with different levels of development may be identical ([Martins, 2012](#)).

By typological studying of proverbs and sayings of various nations, helps to identify their common features and differences, bringing together different national cultures, and establishing a mutual understanding among the peoples ([Gasanova, Magomedova & Gasanova, 2016](#)). Understanding the direct and transferred meanings of the proverbs and sayings and applying them in the best possible way is the basis of the process of intercultural communication.

The development of intercultural communication creates a framework for social cohesion and international cooperation. And this is one of the key factors of the globalization process or the formation of a single human society ([Arsenteva, 2014](#)). Therefore, research on paremiological units is essential not only for linguists but also for cultural experts.

METHODOLOGY

The analysis of the content is carried out through the qualitative method. Paremiological identification, definition analysis is carried out by the method of component analysis and the method of contextual analysis. The descriptive method is used to manage collected material, to maintain regularity in describing the material and to obtain detailed information on paremiological units; Comparative analysis is used for comparing the knowledge of the various historical stages of development, components of the English, Russian and Kazakh paremiological units.

RESULTS AND DISCUSSION

Basically, the proverbs and sayings are differentiated on a wide range of topics, whether in the alphabet or thematic, for instance, about a man, labour, science, education, friendship, laziness, wealth, life, and religion. Paremiological units are infinite. The most frequently used theme is proverbs about labour. V.I. Dhal believes that "any culture that represents basic values has its own keywords" ([Dal, 1989](#)), "labour" lexeme is one of the keywords in any culture, along with other common words.

These keywords form the specific mentality of the cultural structures, i.e., the concept of any culture that has the values of perception used in human thinking ([Berikhanova, 2014](#)). A word in order to get a conceptual status and to become a public word and a national word, it must be actively involved in phraseological units, proverbs and sayings. It should be in nominal density ([Vezhbitskaya, 2001](#)).

Among such phraseological and paremiological units, actively used word is "labour" and its antonym is "idleness". People's wisdom is the knowledge and experience of a human being. Proverbs and sayings are the peculiarities of the people's knowledge ([Ayupova et al., 2014](#)). They transfer the peculiarities of human relationships to life and solve the topical problems of society in non-traditional ways ([Zakharova, 1999](#)). Labour is very important in human life. A workman needs to have a skill, a desire to learn, and, that is why all these were found in folk art.

The paremiological units about "Labour" in Kazakh, Russian and English languages have also the same character and logical meaning as the relationship between things in real life. For instance, the following paremiological units can be attributed to the English paremiological basket, who likes accuracy and to do any work in time. They are as follows: 1. He that would eat the fruit must climb the tree. 2. He who would eat the nut must first crack the shell. 3. He who would search for pearls must dive for them 4. After dinner comes the reckoning 5. A cat in gloves catches no mice.

Working on cattle breeding and farming, Kazakhs understood that labour's role is special in human life from old times. They understood that only the working man could earn his own bread. The realities and comprehensions of this life are strongly preserved in the consciousness of the Kazakh people like the following regular expressions: 1. Кім еңбек етсе, сол тоқ (Word for word translation in English: Whoever works, that is full. The meaning is: who works, that eats.) 2.

Еңбек етсең – емерсің (Word for word translation in English: If you work, you will suckle. The meaning is: if you work, you will eat.) 3. Еңбек етсең ерінбей, тояды қарның тілінбей (Word for word translation in English: If you work without idleness, your belly will be full.) 4. Еңбегіне қарай өңбегі (Word for word translation in English: As you work, so is the outcome). 5. Бейнетің қатты болса, татқаның тәтті болар (Word for word translation in English: If you have hard work, you will try savoury food). 6. Истесең, тістерсің. (Word for word translation in English: If work, you will bite (eat). 7. Қол ойнағанның аузы ойнар (Word for word translation in English: Who plays by hands, plays by mouth. The meaning is: If you work, you will eat.) 8. Ексең егін, ішерсің тегін (Word for word translation in English: If you sow, you will eat free).

As the above-mentioned paremiological units, the Russian people are proud of their proverbs and sayings, where they could describe the mind and the human moral, the mastery of speech. For instance: 1. Хочешь есть калачи, так не сиди на печи! (Word for word translation in English: If you would like to eat kolach (small white loaf), then do not just sit on a stove!) 2. Без труда не вынешь и рыбку из пруда (Word for word translation in English: You cannot take out your fish from a pond without work). 3. Любишь кататься, люби и саночки возить (Word for word translation in English: Like to skate, like to carry a sledge). 4. Без труда нет плода (Word for word translation in English: No benefit without labour). 5. Кто хочет съесть орешек, тот должен сломать скорлупу (Word for word translation and English equivalent: He who would eat the nut must first crack the shell). 6. Кто хочет рыбку съесть, тот должен в воду лезть (Word for word translation and English equivalent: Who wants to eat the fish that has to enter to the water). 7. Не замочив рук, не умоешься (Word for word translation in English: You cannot wash without making hands wet) ([Yusupova & Kuzmina, 2015](#)).

We can see from the above mentioned paremiological units of English, Kazakh and Russian languages that the proverbs and sayings of different nations are interrelated to each other, as well as, it is possible to find the similar meaning of paremiological units within one language. In general, a comparative study of the paremiological units of the English, Russian and Kazakh languages helps to identify the laws that occur within those proverbs and sayings ([Meider, 1997](#)).

Therefore, according to the research being done, we will try to look at the direct and transferred meanings of the paremiological units of the English language on the topic "Labour". For instance: He would eat the fruit must climb the tree. For the first time, the proverb appeared in James Kelly's collection "Scottish proverbs and sayings" in 1721 ([Manser, 2002](#)). A similar proverb was used at the end of the XVI century in G. Grange's work "The Golden Aphrodite", «Who will the fruit that harvests yields, must take the pain» ([The Oxford Dictionary of Phrase and Fable, 2006](#)).

The transferred meaning of the paremiological unit in the English language "He that would eat the fruit must climb the tree" interprets as "needs to work, in order to be the best master of any trade" or "needs to work strenuously (climb the tree), in order to earn a better life (fruit)". That is, in order to achieve a good result in sports, singing, drawing, authorship, and in general, to meet targets in any trade, you need to grind. The proverb: He who would eat the nut must first crack the shell is similar to the above mentioned English proverb, but a word "a fruit" is inverted by a word "a nut", and a word combination "to climb the tree" is inverted by a word combination "to crack the shell". The direct meaning of the proverb means that if you want to eat nuts, you need to crack the shell, whilst the transferred meaning of the proverb means that you have to make every effort to achieve your goal.

We will try to analyze the paremiological units of the Russian language, which is semantically similar to the above mentioned English proverbs. For instance: 1. Хочешь есть калачи, так не сиди на печи! (Word for word translation in English: If you would like to eat kalach (small white loaf), then do not just sit on a stove). Ancient Slavs used "Russian stoves" for bread and bakery in the living room. The "Russian stoves" were used to heat the house, to dry clothes and footwear over the stoves, even; to dry small fish, mushrooms, and berries. Even sometimes, the farmers were heated over the oven's steam and heated their bodies. Especially during the winter months, the elderly loved to sleep and to read fairy tales to their children on the oven. For sure, it does not always mean in a transferred meaning that you do not sit on the stove if you want to eat bread. It means: If you want to achieve a certain result, create something, conduct activities, work with passion and never give up ([Tukhvatullina & Kapustina, 2018](#)).

Безтруданевынешь и рыбку из пруда (Word for word translation in English: You cannot take out your fish from a pond without work). The direct meaning of the proverb signifies that you cannot get a fish out of the pond, without effort, while the transferred meaning of the proverb signifies that any good results require fulfilling a job, strength, and ambition. If you dream about something and do nothing in order to reach that object. If you show your laziness, and lying on a bed the whole day, it does not bring you any good results ([Niezmeiyova & Nurmatova, 2016](#)). Therefore, the proverb repeats the semantics of English and Russian paremiological units, like the following: in order to achieve your dream, you need to work hard. For instance, if you want to learn English, you have to read and listen more to the target language. Always speak on that language, if there is an opportunity ([Abdullaeva, 2018](#)). In this case, the word "a fish" means "English", the words "reading", "listening" and "speaking" means "a labour". Usually, a person who complains about a heavy job uses this proverb in their speech.

There are also Kazakh proverbs, which are similar in meaning to the above mentioned English and Russian paremiological units. Two versed fragments of the poem "Octava" written by great Kazakh poet [Abai Kunanbayev \(1957\)](#): Еңбек етсең ерінбей, тояды қарның тілінбей (Word for word translation in English: If you work without

idleness, your belly will be full) was remembered in the memory of the people without modification as aphorisms and these days it is widely used as a proverb by Kazakh people. Abai's "Octava" was written centuries ago, later it was spread from generation to generation in written form. Thanks to the preservation of the record data, these verses can refer to a proverb that still was not segregated from the poem "Octava". Contemporary research gives a cognitive-semantic characteristic to the notion "labour": "Labour explains as a mythological strength of a productive way of feeding" (Karymbaeva, 2010). The direct meaning of the paremiological unit explains if you work incessantly, you will be full, if you do not work, you will starve, while the transferred meaning of the paremiological unit has other meaning because of a metaphor. Most of the paremiological units are metaphorical. The metaphor in paremiological units plays an important role as a stylistic phenomenon in developing a person's idea. In the proverb: Еңбек етсең ерінбей, тояды қарның тілінбей (Word for word translation in English: If you work without idleness, your belly will be full) the part of the paremiological unit: тояды қарның тілінбей (your belly will be full) is compared with labour. Explaining the proverb as: only worked person is always full, the metaphor is based not only on the meaning of these words but also on another additional meaning that expresses other individual qualities and additional properties. In this case, the word combination тояды қарның тілінбей (your belly will be full) has another meaning except its first meaning. Thus, the use of metaphor in the paremiological units gives a different meaning to the proverb apart from its main meaning. The metaphor has a word meaning used to replace the second-word meaning and contains hidden subtitles that are used to determine the second-word meaning (Arnold, 2002). Essentially, metaphor is used to express extra and figurative expression of the paremiological units.

The proverbs: Кім жұмыс етсе, сол тоқ (Word for word translation in English: Whoever works, that is full. The meaning is: who works, that eats); Еңбек етсең – емерсің (Word for word translation in English: If you work, you will suckle. The meaning is: if you work, you will eat); Істесең, тістепсің (Word for word translation in English: If work, you will bite (eat)); Қол ойнағанның аузы ойнар (Word for word translation in English: Who plays by hands, plays by mouth). The meaning is: If you work, you will eat) are synonymous with the following Kazakh proverb: Еңбек етсең ерінбей, тояды қарның тілінбей (Word for word translation in English: If you work without idleness, your belly will be full).

Herein, the proverb does not always mean its direct meaning: if you work, you will be sated, if you work, you will bite. This is an imaginative utterance of the paremiological unit. The Kazakh people's worldview, the results of different objects, phenomena and situations are presented descriptively in the words and word combinations as емерсің (suckle, eat), тістепсің (bite), аузы ойнайды (play by mouth), and тоқ жұру (to be full). The proverbs convey the basic idea through the above-mentioned words and word combinations, referring to that; it is possible to achieve certain results, only through action. The use of such words and word combinations in the paremiological units makes the proverbs certainly effective, impressive and clarified. Thus, the above-mentioned thematic group about "Labour" in English, Russian and Kazakh languages does not fit each other in semantics within one language, but also they may be synonymous within other languages too. Although the nations are at different stages of development, even if they do not have the same group of languages, it is possible to notice that the proverbs' meanings are close to each other. The proverbs may vary in various forms in different languages. Kazakh people would say Кім жұмыс етсе, сол тоқ (Word for word translation in English: Whoever works, that is full. The meaning is: who works, that eats.), the Russians would say: Хочешь есть калачи, так не сиди на печи! (Word for word translation in English: If you would like to eat kolatch (small white loaf), then do not just sit on a stove!), while Englishmen would say: He that would eat the fruit must climb the tree (Shaimardanova et al., 2016).

Analysing the above-mentioned semantics of the synonymous paremiological units of the thematic group "Labour" in English, Russian and Kazakh languages, the following map of paremiological units has been presented (Wierzbinski, 2015). Certainly, paremiological units with similar semantics may be found in other proverbial dictionaries, but we use only the available materials and select similar meaningful proverbs in three languages in the following table (Ivanov & Petrushevskaya, 2015).

Table 1: Similar semantic characteristics of paremiological units in English, Russian and Kazakh languages (based on the materials of the thematic group "Labour")

English paremiological units	Russian paremiological units	Kazakh paremiological units
1. He that would eat the fruit must climb the tree.	1. Хочешь есть калачи, так не сиди на печи! (Word for word translation in English: If you would like to eat kolatch (small white loaf), then do not just sit on a stove!)	1. Кім жұмыс етсе, сол тоқ. (Word for word translation in English: Whoever works, that is full. The meaning is: who works, that eats.)
2. He who would eat the nut must first crack the shell.	2. Без труда не вынешь и рыбку из пруда (Word for word translation in English: You cannot take out your fish from a	2. Еңбек етсең – емерсің. (Word for word translation in English: If you work, you will suckle. The meaning is: if you work, you will eat.)

	pond without labour).	
3. He who would search for pearls must dive for them.	3. Любишь кататься, люби и саночки возить. (Word for word translation in English: Like to skate, like to carry a sledge).	3. Еңбек етсең ерінбей, тояды қарның тілінбей. (Word for word translation in English: If you work without idleness, your belly will be full).
4. After dinner comes to the reckoning.	4. Без труда нет плода. (Word for word translation in English: No benefit without labour).	4. Еңбегіне қарай өңбегі. (Word for word translation in English: As you work, so is the outcome).
5. A cat in gloves catches no mice.	5. Кто хочет съест орешек, тот должен сломать скорлупу. (Word for word translation and English equivalent: He who would eat the nut must first crack the shell).	5. Бейнетің қатты болса, татқаның тәтті болар. (Word for word translation in English: If you have a hard work, you will try savoury food).
	6. Кто хочет рыбку съест, тот должен в воду лезть. (Word for word translation and English equivalent: Who wants to eat the fish that has to enter to the water).	6. Істесең, тістерсін. (Word for word translation in English: If work, you will bite (eat)).
	7. Не замочив рук, не умоешься. (Word for word translation in English: You cannot wash without making hands wet).	7. Қол ойнағанның аузы ойнар. (Word for word translation in English: Who plays by hands, plays by mouth. The meaning is: If you work, you will eat.)
		8. Ексең егін, Ішерсің тегін. (Word for word translation in English: If you sow, you will eat for free).

The similarities of paremiological units of different nations do not depend on the whether or not they are at the same stage of development, whether or not they are neighboring countries, whether or not they are from the same language family and whether or not they have the economic, cultural and political relationships, but it depends on nation's personality and perceptions which are unique to themselves, and on the creation of the visual representation in the minds of the people. Ethnic, geographical, cultural and world-view features of the people constitute a vivid picture of the nation itself (Gasanova & Taibova, 2016). The above-mentioned proverb delivers the meaning as if you want to be fed, you should work. Consequently, the vocabulary, which is unique to each nation and its permanent place of residence, consists of the peculiarities of the people and its visual representation. If Kazakh people say: тоқ болу (to be full), емерсің (to suckle), тояды қарның тілінбей (your belly will be full), ауыздың ойнауы (playing by mouth), тістей (to bite), өңбек (outcome), ішерсің тегін (to eat for free), the Russians use only their own visual representations, such as, a kind of general Slavic bread, that is called "kolach", a sledge used in the burial customs of the Russian Empire and ancient Egypt. All these Russian images are used in the paremiological units as the following word combinations: to eat kolach (small white loaf), to take out your fish from a pond, to carry a sledge, to eat the nut, to eat fish. While English people use the following word combinations, such as: to eat the fruit, to eat the nut, to search for pearls and their imagery row varies gradually. The logical form of these statements is absolutely incompatible with each other. It is possible to conclude that all the expressions state only one thing in their understanding. "...the languages have evolved in different ways, and they have a tendency towards similar forms ... and these similarities are observed in the far corners of the world", - Sapir's opinion proves the final statement (Sapir, 1934). Men's visual logic can create comparable analogues. The ability to have the same human thinking is related to the development of human culture, the universal awareness of the surrounding world. As well as, the lexical row used in the paremiological units defines the secret of the culture, worldview, spiritual life of the nation, and the history of the people's development.

CONCLUSION

In conclusion, the main feature of the paremiological lexis is that it is an equally common usage of them. Except for archaisms, proverbs have no narrow meaning or special vocabulary words. There are universal generalities in the lexis of the paremiological units, as the meanings of the words in different nations' proverbs are repeated. The similarity of paremiological units of non-relative languages is considered as not genetic but typological (Haas, 2008).

LIMITATION AND STUDY FORWARD

This study has the following limitation as the paremiological units in English, Russian and Kazakh languages that were composed of literature and dictionaries were collected only from the materials that are on hand. Probably, there are other paremiological units with similar meanings but only found ones were analysed in the following work.

Paremiological units will be still comprehensively studied in the future. They will pass in an unchanged form from generation to generation. Analysing the inner semantic peculiarities of various people's paremiological units allows understanding peoples' worldview, viewpoint, reality, nature, and comparing them between each other. Finding the equivalents of the paremiological units in all three languages, allows the researches to compose a trilingual proverbial dictionary or a database of paremiological units with similar meanings. The following work will be a great asset to the development of linguistics, philology and paremiology. As well as, it can be a study forward of comparative linguistics and corpus linguistics fields for future researchers.

ACKNOWLEDGEMENT

There is no financial support for this research.

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