

УДК 811.111  
DOI: 10.26140/bg23-2021-1001-0094

## КОЛИЧЕСТВЕННЫЙ АНАЛИЗ АНГЛИЙСКИХ И РУССКИХ ПАРЕМИЙ ДЛЯ ОБОЗНАЧЕНИЯ ПРОСТРАНСТВА

© Автор(ы) 2021  
SPIN: 2329-6906  
Author ID: 1079437  
ORCID: 0000-0003-1255-7626

**ХУЧБАРОВА Джамиля Махмудбирирова**, кандидат филологических наук,  
старший преподаватель кафедры иностранных и русского языков

*Военная академия ракетных войск стратегического назначения им. Петра Великого  
(143900, Россия, Балашиха, улица Карбышева, д.8, e-mail: khuchbarova2710@mail.ru)*

SPIN: 1931-5614  
Author ID: 901322  
Researcher ID: F-3314-2017  
ORCID: 0000-0001-8425-1883  
ScopusID: 57202822282

**СОКОЛОВА Алла Германовна**, кандидат технических наук, доцент кафедры  
и иностранных языков и профессиональной коммуникации

*Национальный исследовательский Московский государственный строительный университет (НИУ МГСУ)  
(129337, Россия, Москва, Ярославское шоссе, д.26, e-mail: SokolovaAG@mgsu.ru)*

**Аннотация.** В настоящей исследовательской работе авторы провели лингвокультурологическое исследование английских и русских паремий, вербализующих пространственные отношения, и сравнили обе лингвокультуры в рамках национальных ментальных установок. Проанализировав английские паремии с пространственным значением, авторы выделили основные группы паремий с различными значениями, такими как “свой-чужой”, “внутри-снаружи”, “близко-далеко”, “часто-редко”, “слева-справа”, “вверх-вниз”, “Мир”, “Дом”, “Гора”. В данной работе авторы акцентировали внимание на паремиях с топонимическим компонентом. Они собирали выборки в случайном порядке и использовали различные английские и русские словари, разговорники, а также разнообразные электронные ресурсы. Основное внимание авторы акцентируют на моделировании семантики паремий. Выделенные модели позволяют эксплицировать когнитивно-лингвокультурологическое послание, заключенное в паремиях.

**Ключевые слова:** сравнение, лингвистический термин, лингвистический статус, паремия, провербиальный фонд, пространственная компонента, устойчивые выражения, гидроним, ороним, топоним.

## QUANTITATIVE ANALYSIS OF ENGLISH AND RUSSIAN PAROEMIAS WITH SPATIAL MEANING

© The Author(s) 2021

**KHUCHBAROVA Dzhamilya Mahmudbirovna**, Ph.D. in Philology, senior lecturer  
of the Department of foreign and Russian languages

*Academy of Strategic Rocket Troops after Peter the Great,  
(143900, Russia, Balashikha, Karbysheva, 8, e-mail: khuchbarova2710@mail.ru)*

**SOKOLOVA Alla Germanovna**, Ph.D. in Engineering, associate professor of the department  
of “Foreign languages and professional communication”

*Moscow State University of Civil Engineering (National Research University)  
(129337, Russia, Moscow, Yaroslavskoye Shosse, 26, e-mail: SokolovaAG@mgsu.ru)*

**Abstract.** In the present research work, the authors conducted a linguocultural study of English and Russian paroemias, verbalizing spatial relationships and compared both linguocultures in the framework of national mental attitudes. Having analyzed English paroemias with spatial meaning, the authors defined main groups of paroemias with different meanings, such as “its own-foreign”, “inside-outside”, “near-far”, “closely-rarely”, “left-right”, “up-down”, “world”, “house”, “mountain”. The authors focused on paroemias with toponymical component in this research work. They collected samplings in a random order and used different English and Russian dictionaries, phrase-books, as well as varieties of electronic resources. The authors pay special attention to the modelling of paroemias semantics. The revealed models allow explicating the cognitive linguoculturological message, contained in paroemias.

**Keywords:** comparison, linguistic term, linguistic status, paroemia, proverbial fund, spatial component, set expressions, hydronyms, oronyms, placename.

### INTRODUCTION

The authors conducted a linguocultural study of English and Russian paroemias, verbalizing spatial relationships and compared both linguocultures in the framework of national mental attitudes. Studying proverbs of both linguocultures, we adhere to the theoretic principles of paroemiological view of the world, representing an important cultural component of the ethnic group and a view of the world, which reflects national peculiarities.

Comparing both linguocultures and finding out common features and differences, you can see the world through the eyes of native speakers.

Then you can compare the way of thinking of these nations through proverbs and paroemias.

The problem statement lies in the fact that any national language has its own paroemiological fund. A paroemia is a genre of an oral tradition. Thus, paroemias show us folk wisdom from generation to generation. Any paroemiological units are notable for national and cultural identity in every

language. According to Telia V.N., a view of the world of different nations can differ due to differences in a way of life, traditions and a historical fabric of society, representing an ethnic group.

A chosen category for analysis and further research determines the features of geographical position of the place of living of ethnic groups, climatic zones, relations of study subjects in the space and within cultures.

Spatial framework develops the formation of cultural attitudes. Proverbs are often used in a colloquial language and belles-letters. The main difficulty is that there are no always equivalents of paroemias in the other language. So, cultural attitudes do not coincide and this fact can lead to the difficulties in intercultural communication.

**The objects of study** are English and Russian proverbs and paroemias with spatial component. A selection criterion for paroemiological units was a semantic meaning of spatial components. It's notable that the lexeme “space”, the concept with this meaning are used neither in English nor

in Russian. The concept "space" is presented descriptively. This concept is revealed through the elements of a landscape (a mountain, a forest, a river, a sea, etc.) and other spatial relations between objects (opposition "its own – foreign", relevance to proximity or distance or to altitude and latitude), not through the term "space".

The main criteria of selection were toponymic principles. We undertook the selection on the basis of the presence of the lexeme, denoting a body of water or a mountain, administrative establishments (countries, cities, regions, villages, etc.)

**The research subject** was mental attitude of a culture, stereotypes, used in the English and Russian proverbs characterised by unique national color.

**The academic novelty** is in studying and revealing of the linguoculturological aspect of the research on the basis of continuous sampling from paremiological fund.

The hypothesis lies in the fact that we can establish thematic clusters through studying and further analyses of English and Russian paroemias with spatial components.

Consequently, mental attitudes of the culture can be revealed, such as a behaviour, feelings, and thoughts of a nation, values and convictions, met and unmet needs.

The article aimed at conducting the study of English and Russian paroemias with spatial components and comparing both linguocultures in terms of mentality of a nation.

The aim addresses such issues as:

- 1) the description of a theoretical part of the research;
- 2) a selection of samplings of English and Russian paroemias with spatial components from different phraseological dictionaries;
- 3) systemizing paroemias taking into account semantics and defining cultural attitudes for each group;
- 4) an introduction of parameters of linguocultural analyses of paroemias;
- 5) a development of methodological and training materials on the research theme and testing it in teaching.

#### METHODOLOGY

Research methods used in the research are a sampling method, using materials from different phraseological dictionaries; descriptive techniques; a method of analyses of a vocabulary; a comparative analysis; a method of a component analysis; a method of linguocultural analysis. A questionnaire, a discussion and a brain storm were used in the methodological part of the research

The Great dictionary of Russian proverbs of Mokienko V.M. [1], the English phraseological dictionaries were used in the research. The main source of samplings was taken from The Penguin Dictionary of Proverbs [2].

**The significance** of the work is in researching an appropriate definition of a paroemia in the terminology dictionary; in the development of the analysis algorithm for a linguoculturological analysis; in the development of quantitative analysis of paroemias with spatial components.

**A practical significance** of the work is in the fact that these research results can be used in the methodological guidance and teaching activities.

#### RESULTS

Comparative analyses of Russian and English proverbs and sayings with spatial meaning (linguocultural aspect).

A spatial component in English paroemias.

The concept "space" is one of the most multilateral conceptual fields. It plays the key role in the construction of the whole conceptual system [3].

We use an anthropocentric model in our research and the concept "space" is of primary interest. At first, the concept "space" with meaning "its own – foreign" is worth examining. You can see that the concept "its own" comes first in English paroemias. It is expressed through a token "self" and its derivatives: "Self comes first". "If you want a thing well-done, do it yourself". The role of the lexeme with meaning "other/another" is also evident. This lexeme does not define a nation, which is in opposition to a hostile force, as a whole but it defines a different person (people): "No barber shaves

so close but another finds work". The notion "foreign" can be seen through other lexemes too. For example: "Borrowed garments never fit well". It emphasises the importance of appreciating its own as you will never be happy having someone else's belongings: "Silly is the bird with which his nest is ungodly". Its own is closer than someone's things, even if it is worse, that's why it's useless to seek happiness elsewhere: Better be an ordinary man in one's land, than a sultan in a foreign land. It emphasizes that own things are thought to be worse in English, but it is wrong: "The grass is always greener on the other side of the fence. The grass is always greener on the other side of the hill". In our opinion, these paroemias are connected and reflected in Russian paroemias: "В чужом глазу пылинку видишь, а в своём и бревна не замечаешь". Here you can see a little difference of meaning in comparison with English paroemias. It tells that rather you notice other people's faults than yours.

A token "own" in the following paroemias has the meaning of a belonging, a property: "The devil is kind to his own. Every bird likes its own nest. Every heart knows his own bitterness. It is a foolish bird that soils its own nest. Every man is the architect of his own fortunes". In the English linguistic view of the world, a notion "world" is multifaceted. It conveys a view of the world as a society, a state, people. The notion is often used for generalisation of the space in which a man lives. Such characteristic of the category "space" as a role of a society in people's life prevails in English paroemias: "Man can't live in this world alone". However, a man is not important for a world: "The cemeteries are filled with people who thought the world couldn't get along without them". A modern world preserves traditional patriarchal attitudes, that is why a paroemia about "man's world" is still relevant: "It's a man world". The perspective emphasizes the role of money in the world: "Money makes the world go round". But a real force is in truth. You do not need money or a weapon for it: "Truth may walk through the world unarmed". In the linguistic view of the world, a man is lonely, especially in need: "Laugh and the world laughs with you, weep and, you weep alone". A world is not an abstract notion. It comprises people, that is why a power over people is a power over a world. A role of upbringing in the formation of the whole society can be seen in the following paroemia: "The hand that rocks the cradle rules the world" [4].

A border between your world and a foreign world can prevent entering of destructive forces. A garden is a part of a cultivated countryside, your own space extension: "Good fences make good neighbours". "A hedge between keeps friendship green". "Everything in the garden is rosy". "Gardens are not made by sitting in the shade". You spend the most of your time in your house. The house is not only a building but your native land: "For each man his native land – is paradise". "Love to Motherland infused in family hearth". "Person without Motherland is a nightingale without forest". "For Motherland is not terrible to die". "A man without a homeland is like a bird without a song". "Charity begins at home". "Home is where the heart is".

Love for your land is particularly acute after long absence: "The wider we roam, the welcome home". Individual characteristics of a house prevail in the English culture, they are: the closed nature, conservatism, stability, a desire to have personal space: "An Englishman's home is his castle". "My home is my castle". "East or West – home is best". You should protect your house. It is not only a building, but your personal space: "It is an ill bird that fouls its own nest". "It is a foolish bird that soils its own nest".

You can find traditional patriarchal attitudes in paroemias with a spatial meaning "home". The emphasis is on the role of a woman in a house: "A woman's place is in the home". It is the woman who redecorates a house and makes it neat. It is not only a building, but a place where you feel comfortable, at ease and secure: "Men make houses, women make homes". A man feels more confident at home, that's why he can do anything at home, even what is not allowed outside the home: "Every dog is a lion at home". "Every dog

is a valiant at home". "Houses and walls help".

In our opinion, parts of the world are represented richer in English paroemias than in Russian paroemias. In the English language, the relations of the parts of the world are defined through their remoteness: "Too far East is West". It is possible to draw a conclusion, that Englishmen favour the West, like the East, but are sceptical about the North. It's a fact of prophecy and some historical considerations, as they say: "When the wind is west, the fish bite best". "Do business with men when the wind is in the north-west". "Three ills come from the north, a cold wind, a shrinking cloth, and a dissembling man". "The north for greatness, the east for health; the south for neatness, the west for wealth". We haven't found proverbs about the South in English.

The differences of space characteristics in English and Russian views of the world are mainly conditioned by natural and geographical factors. The most frequent component of spatial characteristics in English proverbs is a "sea": "There's always more fish in the sea". "He will never set the Thames on fire". "Still waters run deep". "Where there is a sea there are pirates". "The country is in ruins, and there are still mountains and rivers". "Destroy a country, but its mountains and rivers remain." "A Buddha made of mud crossing a river cannot protect even himself". "Time is like a river - it flows by and doesn't return". Then comes a component "mountains", which are considered as an obstacle and a fortress at the same time: "Faith will move mountains". "If the mountain won't go to Mohammed, Mohammed must go to the mountain". "Don't make a mountain out of an anthill". "As old as the hills". "In the morning mountains, in the evening fountains". "Dwelling by a mountain, one learns to recognize the language of the birds there upon". A component "hill" is much more common in English proverbs. This is due to the natural area in Great Britain. The component "hill" in terms of space verbalizes overcoming barriers to success and recognising objectives: "Virtue: climbing a hill; vice: running down". "If you never go up a hill, you will never know what a plain is like". Besides, it emphasizes that only a strong man is able to find out the hard way and resist again at the heat: "High winds blow on high hills". "Blue are the hills that are far away". "Step by step climbs the hill".

Rivers and mountains are everlasting. They remain even if cities are destroyed. So, they are above all. It traces the historical understanding of the development of society in the world: "The country is in ruins, and there are still mountains and rivers". "Destroy a country, but its mountains and rivers remain".

In general, characteristics of landscape features are not common for English proverbs. A component "earth" is among them: "Between two stools one falls to the ground". "Person without Motherland is a nightingale without forest".

There are only few proverbs with component "earth". We have examined paroemias, indicating the standards of location of objects with respect to each other. So, there is a number of paroemias, indicating the location of objects on the axis "near-far" (horizontally): "It's a long lane that has no turning". "Long ways, long lies". "The furthest way about is the nearest way home". Paroemias with component "far" indicate the location or characterise a displacement over long distances. You can see two senses in the meanings of these units: a sense denoting space and distance: "The apple never falls far from the tree". A subgroup of paroemias with the meaning "near" is the most popular. It prevails among other subgroups denoting space in the English language. Irrespective of his native language, a man deals primarily with the objects that are situated near. All the paroemias of this group have two meanings: a sense of distance and a sense of proximity [5].

For example: "Keep your friends close and your enemies closer". Close but no cigar". Idioms, denoting an opposition left-right, belong to the same group: "To work with the left hand". We have found only one paroemia with this meaning, as attitudes "left-right" have no real semantic value in the English linguoculture. It is used in the strictest sense.

Idioms, denoting the location of objects on the axis "up-down" (vertically):

"He that never climbed never fell". "It's the top of the iceberg". "Good health is above wealth". "Between the upper and nether millstone". The meaning "up-down" verbalizes success ("up") and failure ("down"). All the valuables are overhead, above all. Spatial attitudes are inextricably linked with a movement in space, that is why it is appropriate to examine a group with the meaning "fast-slow". The concept "slow" prevails in the English paroemias and it may be of positive or negative meaning: "Slow and steady wins the race". "Be slow in choosing a friend, but slower in changing him". "Confidence is a plant of slow growth". "Real friendship is a slow grower". "The swift are overtaken by the slow". "If you are going a long way, go slowly". "Slow but sure". "Slow but sure wins the race". Paroemias with meaning "nothing" should constitute a separate sub-group of spatial attitudes. They say, that a man is valuable only in the society, among other people. Wealth will not make you happy when you are alone: "Nothing hurts more than truth". "Nothing venture, nothing has". Having analysed English paroemias with spatial meaning, we defined the main groups, where paroemias with meaning "house", "its own-foreign", "world", "sea" prevail.

A spatial component in Russian paroemias.

In Russian and English paroemias, a category of space is represented mostly through some oppositional meanings.

Elements of the binary opposition "its own-foreign" include the contrast of the individual and the group of people as a whole with other things, which are not in their living space. Identification of the object as "foreign" results from a lack of connection with the definite community.

The concept "nation, people" is categorized on the principle "its own-foreign" in the research of these lexemes: "Всяк кулик в своём болоте велик". "Свой уголок - свой простор, своя хатка - родная матка". "Всякому мила своя сторона". "Всякому своё дитё милее". "Хвали заморье, а сиди дома". "И собака свою сторону знает". This opposition proves that Homeland is an outlet and a destiny for Russian people. You can see an antonymic meaning "its own-foreign" in the analysed paroemias, which differentiates the things belonging to the nation and someone else's things, having no relation to "its own". We have revealed some points through the contrast "its own-foreign". These are people's aspirations to sermonizing and their respect to religious canons of foreigners: "В чужой монастырь со своим уставом не ходят". Besides, a prejudiced attitude to other people and a misperception are expressed through the component "its own-foreign". We mean that it is easier to point out other people's weaknesses, rather than yours. You can see it in the following paroemias: "В чужом глазу сучок видим, а в своём и бревна не замечаем". "Не указывай на чужой двор пальцем, а то укажут на твой вилами". Inadmissibility to take someone else's things and the value of own things are represented in the following examples: "На чужой каравай рот не разевай". "Не в свои сани не садись". In this case, a "loaf" and "sledges" are the subjects included in "your" space. Russian people are sure that you cannot seek their fortune in another place: "Где родился, там и пригодился". "Где сосна выросла, там она и красна". "Ищи добра на стороне, а дом любви по старине". The importance of a citizen in Homeland is primary for Russian people. These paroemias show a spiritual link with Homeland and emphasizes the importance of being in the Home. Russian paroemias, like English ones, show the attitude to own things. It is better to have your own things, even if they are worse than other people's things: "В родном краю сокол, в чужом - ворона". "В своём болоте и лягушка поет, а на чужбине и соловей молчит" [4].

People are in the focus in Russian paroemias. A substantivization of an opposition "its own-foreign" through the concept "people" takes place. The opposition is represented with two spaces. Thus, a space of "its own" is hierarchical. Every member of this "space" must obey the law, meet cer-

tain demands and rituals, accepted in the society. In this case, a token "its own" has a meaning of possession.

A token "foreign" characterizes the object that does not belong to someone's space. It belongs to other people, who are not included in someone's sphere of life. At the same time, it is not important whom it belongs to. The focus is on the fact, that a "foreign" thing is excluded from a certain sphere: "За морем веселье, да чужое, а у нас и горе, да своё." In Russian linguoculture the notion "world" overlaps the notion "planet". A world is considered to be an integrity of human society.

In general, Russian paroemias with component "world" are more positive than English paroemias. An immensity and integrity of the world are in the focus in Russian paroemias. A creative function of spatial characteristic of the concept "world" is evident here: "Мир строит, а война рушит". "Мир не без добрых людей". "Всего света нехватишь". "По свету ходить — добра не нажить". "Выулупил на белый свет, а счастья нет". "Подумаешь, как чудно создан свет". The subjects of the "world" are kind and sympathetic persons in Russian paroemias.

In Russian linguoculture, a house, representing an interior space, is the most secure and the most comfortable place. You can hide there from external factors and feel a sense of peace. It is highlighted that a welfare depends on the master of the house.

For example: "В гостях хорошо, а дома лучше". "В своём доме и стены помогают". "Дома и солома съедома". "Всякий дом хозяином держится". "Дом красится хозяином". "Домой и кони веселей бегут". "Горе тому, кто непорядком живет в дому". "Все дороги ведут к дому". A house is a family affection, idyll. The "space" is not only the building but the members of the family, being the subjects of the space. The notion "house" include not only relations in the family, but with neighbours too: "Дом крепок не укладом, а ладом". "Каков хозяин — таков и дом". "Коли в доме все вверх дном, значит, худ хозяин в нём". "Где хозяев в доме много, там и толку никакого". You can see the atmosphere in the space here. A family affection and cosiness are positive elements of the space and family problems are negative. So, a house is an artificial border between a world and a man, created to divide a space: "Хорошо тому, кто в своем дому".

A picture of space was developed several centuries ago. Due to proverbs and paroemias we can learn mental attitudes of culture of the nation, created long ago and inherited by generations. It is evident that a "house" is not only a symbol, giving information about your wealth, welfare, family relations, but also a concept, showing important values. A Russian man can't live without a house, which provides stability and security, a place of his own, confirming his success: "Дом — полная чаша". "Домой придешь — хлеб-соль найдешь". "Дома на печи всяк в почете и в чести". "На своей печи — сам себе голова". Russian proverbs reflect people's generosity of Russian people, hospitality, friendship: "Не красна изба углами, а красна пирогами". A Russian view of the world is richer in respect of a landscape than an English one. A component "forest" comes to the fore in proverbs, described by various means: "Кто в лес, кто по дрова". "Лес по дереву не плачет". "Лес рубят — щепки летят". "Не все сосны в лесу корабельные". "Работа не волк, в лес не убежит (не уйдёт)". "Работа — не волк, в лес не убежит, потому ее, окаянную, делать и надо". "У леса как у беса всего много". "Чем дальше в лес — тем больше дров". Some features can be identified in these proverbs, such as a "dark forest", "a bear lives in the forest", "to chop wood in the forest": "В лес уходят авось, правда и счастье". A forest is considered to be a remote and an unknown place, opposed to a familiar place, a surrounding area.

In Russian linguistic culture, there is a number of proverbs with a component "earth". According to our calculations and the samplings, paroemias with this component pre-

vail over others. A land is a breadwinner in Russian people's mind. Thanks to the "earth", a man can survive in difficult situations. But if you want to get Earth's wealth, you must work hard. A historical fact that Russia had been an agricultural country for many centuries is highlighted in proverbs. We can see that agriculture is popular nowadays too: "Земля — кормилица, а и та есть просит". "Нет плохой земли, есть плохие хозяева". "Добра мать до своих детей, а земля — до всех людей". "Труженику земля — мать родная". "Держись за землю, трава обманет". "Без хозяина земля — круглая сирота". "Земля заботу любит". "Как без пахаря-хозяина и добрая земля горькая сирота — так и он без земли — что без живой души в своём богатырском теле". "Крестьянин без земли, что дерево без корня". An intrinsic link between these two sources resulted in worshipping of heaven along with religious worship of earth: "Добрая земля — полная мощна; худая земля — пустая мощна". "Какова земля — таков и хлеб. Кто землю лелеет, того земля жалеет". "Не поклоняйся до земли, и гриба не подымешь". "Рыбам вода, птицам воздух, а человеку вся земля". "Земля кормит людей, как мать детей". "Поклонись матушке-землице, наградит тебя сторицей". It is emphasized that the Earth is one for everyone in Russian paroemias. It is a motherland for each son of Earth, whatever his faults: "Рыбам — вода, птицам — воздух, а человеку — вся земля". "Всякому человеку — и доброму, и худому — земля даст приют". The proximity and remoteness of different regions of space towards one another or towards a speaker or a character in proverbs reflect a subjective perception of space, in other words, human-centred vision.

Such concepts as "a sea" and "a river", verbalised in paroemias, are also numerous: "За морем веселье, да чужое, а у нас и горе, да своё". "На то и щука в море, чтобы карась не дремал". "Наделала синица шуму, а море не зажгла". "Пьяному и море по колено". There is an associative link between concepts "a sea" and "a sorrow": "Ближе к морю — больше горя". "Горе, когда шумит море". A sea is represented as something immeasurable in paroemias: "Море плывав не переплывёшь". "В море дорог много". "В море раз побудешь, век не забудешь". "Дальше в море — больше горя". Sailing is correlated with life complications: "Каждое море штормит по-своему". "Не море топит корабли, а ветры". "Которой рекой плыви, ту и воду пий". "Страшать храбреца смертью, что страшать утку рекой". "Ты от горя за реку, а оно на берегу". "Лягушек бояться — в реке не купаться".

Concept "water" is represented as something sacred in the linguistic view of the world of Russian people as it can conceal secrets and swallow all sorrows up: "Завяжу в узелок свое горе да в реке утоплю". The following is a concept "a field", associated with the battlefield in consciousness of Russian people: "Один в поле не воин". "Один и дома горюет, а двое и в поле воюют". "Худую (дурную) траву из поля вон". "Если по-русски скроен, и один в поле не воин". "Вольному — воля, спасённому — рай, бешеному — поле, чёрту — болото". "Один в поле не воин, а путник". A concept "a mountain" is represented as everlasting and inaccessible: "Если гора не идёт к Магомету, то Магомет идёт к горе". "Бывает порою — идёт и вода горою". A mountain is huge, enormous: "Дай вору золотую гору, всё равно воровать не перестанет".

A mountain is reinterpreted as a difficulty to be overcome: "Муравей не велик, а горы копает". You must do your best to meet challenges. Your belief will move a mountain. A space "behind mountains" is opposed to anthropocentric system, close to a human being: "Ты на гору, чёрт за ногу". "Даже самая высокая гора — и та не заслонит солнце". "Счастье не за горами".

We cannot fail to note a concept "swamp" in works of folk art, such as jokes, fairy-tales, parables. It is also found in proverbs and paroemias too: "Всяк кулик в своём болоте велик". "Всяк кулик своё болото хвалит". "В своём-то болоте и лягушка поёт". "Пошёл на охоту, да засосало

в болоте". "Лягушка и та хочет, чтобы её болото самым большим было". This stagnation is ruinous for a person: "Силён медведь, да в болоте лежит". In consciousness of Russian people, a swamp is a place where devils and unnatural things live: "Было бы болото, а черти найдутся". "В тихом омуте (болоте), черти водятся". "Вольному – воля, спاسённому – рай, бешеному – поле, чёрту – болото".

Such a division is not accidental in Russian proverbs. According to data of linguistics and archaeology, ancestral homeland of the Slavs is deciduous forests of Central and Eastern Europe with rivers, swamps and floodplain. The space "near-far" is represented through emotional bond: "Рыбак рыбака видит издалека". "Рыбак рыбака видит издалека, потому стороной и обходит". The lexemes "near", "far" used to the best effect to show that her (his) very own things are closer: "Ближняя копейка дороже дальнего рубля". Stereotypes about the way you choose, near or remote, are emphasized in Russian paroemias: "По плохой дороге далеко не уедешь". "Напрямик – ближе, кругом – скорее". "Самая длинная окольная дорога – ближайший путь домой". "Ближе к морю – больше горя". "Дальше в море – больше горя".

Different space parameters are more specified and more detailed in Russian folklore than in English one. This is due to the fact that there are numerous proverbs and parameters in the Russian language. However, spatial organisation of the Russian world view is similar to the English one. This reveals the similarity of the English and Russian linguistic conceptualization of spatial categories in proverbs and paroemias. Such spatial parameters as "up" and "down" are connected with the realisation of spiritual and material growth and a failure: "Сверху густо, снизу пусто". "Старого тянет вниз, а молодого – вывись". "Кабала вверх ведёт, а неволя вниз". "Вниз вода снесёт, а вверх беда". "Все беды, что бесы, в воду – и пузыри". "Охотник вверх смотрит, а белка – вниз". A cyclical nature of life and successive ups and downs are highlighted in Russian proverbs: "Что больше под гору, то выше в гору". "Высоко летишь где-то сядешь". The summit is associated with the development of a person, difficulties of life in the consciousness: "Коза на горе выше коровы в поле". "Корень ученья горек, а плод сладок". "Расти большой, да не будь лапшой, тянись верстой, да не будь простой".

Opposition "slow" and "fast" reflects the meaning of speed both in the English and Russian languages. These concepts characterise movement and describe the direction of movement: "Медленно, но верно". "Тише едешь, дальше будешь". "Кто едет скоро, тому в дороге не споро". "Дорогу осилит идущий". "По верному пути хорошо идти". In contrast to English paroemias, Russian paroemias emphasize the consequences and detriments of haste and urge to do a job slowly and in a rational way. Spatial relations "closely-rarely", "much-little" reflect, for the most part, the idea that trifles are sometimes more important than other affairs: "Мал золотник, да дорог". The emphasis is on the role of trifles in person's life. This could involve a word, business or help: "Малое слово большую обиду творит". "С миру по нитке – голому рубаха". In the following example, a token "overcrowding" reflects a life of Russian people, the time when several families lived in one house. Despite the fact, that it was necessity than preference, a proverb reflects an idea of importance of living with relatives, even if people find themselves in overcrowded living conditions: "В тесноте, да не в обиде".

In Russian paroemias, there is a message, that too much talk prevents productive work. A man has worth if he works hard: "Меньше говори, больше делай". "Много слов, да мало дела".

As in English, there are only few proverbs with spatial meaning "nothing". A token "nothing" in Russian paroemias is a philosophical category, reflecting transience of time and everything that is going on: "Ничто не вечно". Unlike English, Russian proverbs denoting directions refer to natu-

ral and climatic conditions. We found only a few proverbs with this meaning in Russian: "Юг веет – старого греет". "На Севере – зябко, на Юге – зыбко". "Кто на юге бывал, тот и солнце узнал". Warmth and solar energy, that is so lacking in central Russia, are associated with fun and happiness: "На юг поедешь – веселей приедешь". "Кто на юге бывал, тот и солнце узнал".

Opposition of concepts "North-South", "West-East" refers an attitude to neighbouring countries in the course of history: "Лучше иметь одного друга на Севере, чем десять друзей на Юге". "На Восток тянет куда больше, чем на Запад". Spatial relations of direction "left-right" are not represented in Russian proverbs. This opposition expresses the right or wrong decision. The word "right" is single-root with the word "true": "Говорит направо, а глядит налево". It was considered that the right side of a person is godsend and the left side is from Devil, that's why people prefer the right direction in their life: "Никогда не плюй на правый бок, на правую сторону, потому что ангел хранитель при правом боке, а дьявол при левом, на него и плюй, говори: аминь, и растирай ногой". "Кто на правом боку спит, заспит своего ангела-хранителя". A woman was considered sinful from the viewpoint of Christians, that's why the right side was associated with a man and the left side – with a woman: "И жених и невеста в первый день свадьбы кладут в обувь деньги: как правило, жених – под обе пятки, невеста только под левую пятку". Such expressions as "the right hand" and "the right eye" demonstrate that the right side of a person is the main: "Толковый сын – правый глаз отца". "Ты, голубка, не сдавайся, правым крылышком отбивайся". Anthropocentric perception of space is characteristic for persons in English and Russian paroemias. In addition to parameters "far-close", there are parameters "in the front", "behind", "at the back", "straight", "nearby" and others [5].

So, we defined the following mental attitudes in Russian linguoculture:

- 1) a house is a place of defence and security, where you can get away from misfortunates, in Russian linguoculture.
- 2) Russian people draw a line between "its own" and "foreign" space.
- 3) According to landscape characteristics, Russian people value Russian nature.

Freedom and openness of Russian people refer to the vastness of Russian fields. Mountains are correlated with difficulties and obstacles on their life path. The component "Earth" emphasizes historical legacy of Russian people, that's why love for the land is reflected in proverbs.

Quantitative analyses of English and Russian paroemias with spatial component.

Samplings creation of English and Russian paroemias was an important and necessary condition for the practical part of the research. These samplings have served as cornerstones for the independent study and valuable work. A range of tasks were carried out, the priority area of which was the analysis of paroemiological funds of these two languages (in the framework of spatial meaning). Sampling creation of paroemias were useful for comparison of two linguocultures, identifying differences and common features and for carrying out comparative study and quantitative analysis. An additional point is that we have managed to group out all the proverbs, according to the name of the space component.

Proceeding from the definition of spatial relation we have singled out the following groups, distinguishing this complex category of spaces: space, described in the opposition "its own-foreign", "inside-outside", "near-far", "closely-rarely". The notion "space" was defined by means of spatial references i.e. parts of the world: North –South, West-East.

Landscaping features by no means should be ignored: a mountain, a ravine, a hill, a field, a land, a forest, a river, a sea, a swamp.

In our opinion, landscape characteristics in proverbial fund allows to determine specific nature of geographical location of nations and draw some conclusions of specific features inherent to a particular ethnic group. Toponymical proverbs have played a prominent role in the research, giving information about the history and household of different ethnic groups, their attitude to natural resources and their socio-political situation to some extent. We have grouped all the samplings of paroemias and have represented them in applications. Here you will find notable examples of proverbs with hydronyms (names of water objects), oronyms (names of mountain objects) and placenames.

We have collected samplings in a random order and have used different English and Russian dictionaries, phrase-books, as well as varieties of electronic resources, which helped us in our research. We took 232 Russian proverbs and 226 English proverbs for the study, using the method of samplings [6-11].

Table 1. Quantitative analysis of the predominant components

A spatial component	Number of English paroemias	Number of Russian paroemias
"its own-foreign"	19	29
"inside-outside"	7	9
"near-far"	10	8
"closely-rarely"	17	7
"left-right"	1	2
"up-down"	8	21
"world"	11	9
"house"	40	32
"mountain"	7	12
"hill"	10	-
"ravine"	3	-
"field"	8	-
"ground"	3	17
"forest"	13	-
"swamp"	10	-
"river"	10	6
"sea"	6	16
"parts of the world"	13	9
"toponym"	59	21

We can see the following from the quantitative analysis: the predominant components in English paroemias are toponyms and their variants hydronyms, oronyms, placenames. They are less in the Russian proverbial fund. And from this we can conclude that Englishmen tend to give names to locations and areas. Besides, all the objects have cultural and historical remarks. In Russian proverbs hydronym Volga is popular, which also emphasizes historical importance of this object. Hills are also popular in the English proverbial fund. They are associated with the difficulties, ups and downs. But you cannot find the characteristics of parts of the world in this proverbial fund [12-14].

However, you can find the following features here: historically, Englishmen took a dislike to the North: "three ills come from the north, a cold wind, a shrinking cloth, and a dissembling man". Taking into account the climatological features of the country, Russian people like the southern direction, as it is cold in the northern part of the country. Notions "left-right" are isolated incidents in paroemias, that means, that there are no mental attitudes of culture. After analyzing data of the table above, you can conclude, that the English and the Russian linguoculture are extensive with the proverbial fund with spatial meaning. The most prominent paroemias, describing a landscape [15, 16].

National characteristics, traditional attitudes and stereotypes of these nations are overlapping to a large extent, but there are some distinctive features too.

Paroemiological fund of two languages with the spatial components being compared shows that mental attitudes of Russian and English culture are overlapping. Taking into account the number of these components, we can say that there are more Russian paroemias with spatial meaning than English paroemias [17, 18].

We can define the following mental attitudes in two linguocultures: attitude of people to Homeland, a household, a land, an uncooperative terrain, historic cultural heritage, attitude to labour and overcoming the obstacles, attitude to local authorities and associations.

## CONCLUSIONS

In conclusion, we can state some final arguments: paroemiological fund should be considered as a part of the national linguistic world view. Paroemiological fund is a complex organised system of proverbs and sayings. In this research work we studied a paroemia as a full, complete sentence, instructive in meaning, having the same characteristics as a proverb. Thematic clusters were established after the research and further analysis of English and Russian paroemias with spatial meaning by which mental attitudes of culture were explored [19,20].

They are: behavior, thoughts, feelings of a nation, values and beliefs, met and unmet needs of people. It is therefore prudent to consider that the conjecture has been proven. Having analyzed proverbs and paroemias of the Russian and English languages, we can conclude that mental attitudes of both linguocultures coincide to a considerable extent. In quantitative terms, a number of Russian paroemias with spatial component prevails the English ones.

## REFERENCES:

1. Mokienko, V.M., Ermolaeva, Y.A. (2007). *A dictionary of Russian proverbs*. M.: Astrel: ACT, 381.
2. Fergusson, R. (2000). *The Penguin dictionary of proverbs*. London.
3. Efremova, N.I. (2005). *Lexical groups of paroemias and their difference. Slavic phraseology in historical and ethnocultural aspects: International Conference*. Homel: 1518.
4. Mokienko, V.M. (2001). *Proverbs in modern Russian speech and in jargon*. Experim: Greifswald.
5. Gehtlyar, S.Y. (2010). *About the peculiarities of spatial and time components in Russian*. PHYLLOGOS. Elets: Elets State University after I.A. Bunin, 68-78.
6. Gordienko, A.Y. (2017). *A content of "space" in a cognitive science. Modern conceptions of science development*. M.: OOO «Omega Science», 11-16.
7. Dal', V. I. (2003). *Explanatory Dictionary of the Live Great Russian Language*. M.: Rus. yaz.; Media, 3, 555.
8. Golubkova, T. N. (2005). *Realisation of communication needs of specialists, studying paroemias and attending English courses // Optimization of teaching foreign languages in specialist trainings*. M.: Yyp., 431, 23-30.
9. *Great encyclopedia of Kirill and Mefodiy (electronic source)* (2014). M. DVD-ROM.
10. Ivanova, E.V. (2006). *A world in English and Russian proverbs*. – St. Petersburg: SPGU.
11. Kunin, A. V. (1996). *Course of Phraseology of modern English language 2-edition.*, M.: Izd-vo MGU, 232.
12. *Macmillan Dictionary and Thesaurus: Free English Dictionary Online [Electronic source]*. (2014). URL: <http://www.macmillandictionary.com>.
13. Maslova, V.A. (2001). *Cultural linguistics*. M.: Academy, 6.
14. Martynova, A.N. *Proverbs. (1985). Sayings. Riddles*. M.: Sovremennik.
15. Mokienko, V.M. (1975). *Stories about the origin of proverbial expressions and figural expressions*. M.: Prosveshenie.
16. Postovalova, S. M. (1999). *Mechanisms of creation of phraseological figurativeness*. M.: Art', 218.
17. Serebrennikov, B.A. (1988). *The role of human factor in the language: A language and mentality*. M.: Science. 70-85
18. Seregina, M.A. (2008). *Frame-based structure of paroemias in the concept. Pragmalinguistics and conversation practice: Intern. Academic conference*. – Rostov on Don: YFU.
19. Shanskii, N. M. (1985). *Lexicology of modern Russian language*. M.: Izd-vo MGU, 322.
20. Zhukov, V.P. (2000). *A dictionary of Russian proverbs and sayings*.
21. Honeck, R. P. (1997). *A Proverb in Mind. The Cognitive Science of Proverbial Wit and Wisdom*. Mahwah, New Jersey: Lawrence Earlbaum Associates, 308.
22. Stubbe, M. (2003). *Multiple discourse analyses of a workplace interaction. Discourse Studies*. Victoria University of Wellington. – London, Thousand Oaks, CA and New Delhi: SAGE Publications, 5 (3).
23. Winick, S.D. (2003). *Intertextuality and Innovation in a Definition of the Proverb Genre*. S.D. Winick. *Cognition, Comprehension, and Communication: A Decade of North American Proverb Studies (1990-2000)*. – Baltmannsweiler, Germany: Schneider Verlag Hohengehren, 571-

601.

24. Holmes, J. (2009). *Discourse in the Workplace: Literature Review* [Electronic resource]. *Language in the Workplace*. Victoria University of Wellington. - Occasional Papers, 12 URL. <http://www.victoria.ac.nz/lwpnew/language-in-the-workplace/docs/ops>.

*Статья поступила в редакцию 12.10.2020*

*Статья принята к публикации 27.02.2021*