

Linguistic verbalization of the relationship between parents and children in Arabic, Russian and English paroemia

By

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Abstract

The relevance of this research is closely bound with the general tendency of interdisciplinary approach in the attempt to reveal the human factor in the language, as the most valuable results of the research are found in comparison of the languages in general and differently structured languages in particular. The purpose of the article is to reveal some basic similarities and differences of the paroemia, which reflect family relations of the nation, in the Arabic, Russian and English languages. Folk sayings, like proverbs and sayings, being a particular genre of linguistics, are an excellent tool for the comparative analysis of differently structured languages to find commonalities among the people of various nations, as well as the differences in the mentality. The material of this paper can be recommended for use in modern practice of higher institutions, as well as in the system of language training to hold seminars and practical classes in the country study.

Keywords: linguistics, language, paroemia, proverb, Arabic, Russian, English.

1. Introduction

Recently, interest in paroemia (proverbs, sayings and aphorisms) has grown significantly. It is hardly possible to point to any other form of verbal and artistic creativity of the people, which could come up with paroemia in terms of fame, eloquence and persuasiveness. The linguistic space of the paroemia is very extensive. Folk sayings are an excellent tool for the comparative analysis of differently structured languages. In this article, we tried to analyze Russian, Arabic and English paroemia, reflecting the relationship between children and parents, and to identify similarities and differences.

2. Methods

While preparing this article for comprehensive analysis, a set of basic methodological principles and ideas has been used. In the course of study of the problem contrastive-comparative, descriptive, historical methods for the investigation of paroemia were used.

The conducted research deals with 146 units of Arabic paroemia, 487 units of Russian and 80 units of English paroemia, which reflect the relationship between parents and children. This difference indicates that the parent-child relationship in the Russian paroemiological fragment, due to the greater number of paroemia, has a wider set of characteristics and is more detailed than in Arabic and English. In English, proverbs reflect the importance of children for parents, positive attitudes towards each other and the need for a decent, socially significant upbringing of children. It should be noted that the Arabic paroemia in the article are presented in Latin transcription (the paroemia in the literary Arabic language are written in capital letters, and in dialects - in lowercase letters).

3. Results and Discussions

In Russian paroemia, the “mat’ - (mother)” component has no attribute; the “matushka (mommy)” component comes with the attribute “dear”, “matka” - with the attribute “one's own”, “alien”. The strength and significance of maternal love is conveyed through hyperbole as well.

Rus.

Materinskaya lyubov' so dna morya vynimaet (A mother's love picks from the bottom of the sea) (<https://www.listofproverbs.com>).

The large significance of the mother rather than of the father is proclaimed in Russian proverbs.

Rus.:

Chto mat' v golovu vob'et, togo i otec ne vyb'et (What the mother stuffs in the head, that can't be hammered out even by the father) (<https://www.homeenglish.ru>)

The component "father" is determined by the adjectives good, dissolute. There are very few proverbs about the father.

Rus.

Kak Bog dlya lyudej, tak otec dlya detej (What God is for people, so is the father for children) (<https://www.listofproverbs.com>).

All these definitions are characterized by a single occurrence, in general, as in the corresponding Arabic paroemia, the concepts of father and mother act as integral entities, without highlighting *additional* characteristics. The adjectives to the components "mother" and "father" were not revealed in the considered Arabic paroemia. In English, the component "mother" ("mom") just as in Russian, is almost not used with attribute, with the exception of the word "every", while the variant "mom" may have the defining adjective "superb":

Superb mom

Mother's darlings are but milksop heroes [3, c.1].

Every mother thinks her own gosling a swan [3, c.1].

A mother never thinks her baby is ugly [1, c.1].

The lexeme "father" ("dad") can be used with the words "good", "miserly", and can also be used without attributes.

Eng.:

Many a good father has but a bad son [4, c.1].

Many a good cow has an evil calf [4, c.1].

A miserly father makes a prodigal son [4, c.1].

One father is more than a hundred schoolmasters [3, c.1].

The child is father of the man [3, c.2].

The above cases of using the lexemes "mother" and "father" are atypical for English language. In *English*, the lexeme "parents" may also appear, or their role in education is implied. Proverbs about parents tell about the importance of parents, their parting words and blessings, the importance of respect and obedience.

Eng.:

As the old cock crows, so does the young [2, c.1].

In this case, this saying reflects the contribution of parents to the process of raising children.

Eng.:

Children suck the mother when they are young and the father when they are old [3, c.2].

The concept of "son" is used in Arabic paroemia about twice as often as in Russian and English. In our opinion, this is due to the fact, that Arab men have long preferred male children. This phenomenon is still visible now. It is customary for Arabs to spend much more money on their sons than on their daughters in terms of education, clothing, presenting money for expenses, etc. This is confirmed in the inheritance law: the son inherits twice as much as the daughter. It is believed that when a daughter grows up, she leaves the family and lives in another family. And as for the son, he will in any case be the successor of the family and surname. It is noteworthy that this opinion is reflected in both Arabic and Russian, English

paroemia, but based on the frequency of use of the concept "son", we are once again convinced, by the example of folklore, of the priority position of men in the Arab world.

Ar.

ibnik ilak, bintik la [5, c. 61] (A son is to you, but a daughter is not).

In Russian, there are proverbs with the concept of "there should be several sons".

Rus.:

Odin syn – ne syn, dva syna – polysyna, tri syna – syn (One son is not a son, two sons are half a son, three sons are a son) (<https://www.listofproverbs.com>)

The proverbs also highlight the concept of "the son feeds", "the son is a support".

Kormi syna do pory: pridet pora – syn tebya pokormit (Feed your son for the time being: when the time comes, your son will feed you) (<https://www.homeenglish.ru>)

The stable association noted in *paroemia* is "daughter – marriage". On its basis, the concepts of "daughter – marries", "daughter leaves the family", "it is important to marry a daughter", "it is not easy to marry a daughter" are distinguished.

Doch' – otrezannyj lomot' (The daughter is a cut-off slice) (Glebov, 2008)

Doch' – chuzhoe sokrovishche (A daughter is someone else's treasure) (Glebov, 2008)

In English proverbs, it is believed that although the daughter leaves the family, she remains faithful to her parents.

Eng.:

A son is a son till he gets him a wife, but a daughter is a daughter the rest of your life [1, c.2].

A predetermined dysfunctional future in later life awaits if there is a daughter in the family, not a son.

Eng.:

He who has daughters is always a shepherd [1, c.2].

The component "son" is combined in Russian *paroemia* with the attributes of "the first, second, third, kind, smart, stupid, dear"; the component "daughter" - only with the attribute of "the mother". The adjectives to the components "son" and "daughter" were not revealed in the considered Arabic *paroemia*.

Ar.

ukhtub libintik abl an tikhtub liibnik [5, c. 61] (Match your daughter before you match your son).

In the Arab world, it is considered to be acceptable if a man gets divorced, but if a

woman gets divorced, it will be very difficult for her to find a man a second time. Therefore, the first priority for any Arab is to marry his daughter to a decent and good man.

Rus:

Dochku zamuzh vydat' – ne pirog ispech' (To marry off a daughter is not to bake a pie) (Ivanova, 2003)

In English proverbs, emphasis is placed on deliberate decision-making when choosing a companion or a life partner.

Eng:

Marry in haste and repent at leisure [3, c.1].

Choose your wife on Saturday, not on Sunday [1, c.1].

A good wife makes a good husband [3, c.1].

In addition, proverbs and sayings do not praise the loneliness of people, and emphasize the creation of home comfort by women.

Eng.:

His hat covers his family [4, c.1].

Men make houses, women make homes [4, c.1].

It is noteworthy that the position of male priority in Arab paroemia extends even to grandchildren.

Ar.:

ibn il-ibn ibn il-ḥabīb, ibn il-bint ibn il-gharīb [5, c. 61] (A son's son is a beloved son, and a daughter's son is someone else's son).

Eng.:

I don't know who my grandfather was. I am much more concerned to know what his grandson will be [2, c.1].

The fact of the frequent use of the concept of "children" in Russian paroemia compared to Arabic ones can be explained as follows. In Arabic, there is no universal word for "children" applied to sons and daughters at the same time. The concepts of "son" and "daughter" are strictly delimited among themselves, and can be used in the plural. When translating Arabic proverbs into Russian, for a clearer interpretation, we used the word "children" when we were talking about both sons and daughters. Russian proverbs' use of the concept of "children" once again shows the richness and breadth of the Russian language.

As for the concept of "children" used in the Russian paroemia of this group, it is in most cases used without attributes. Individual cases were noted: children – small, large, the first, the last; the child – one's own.

As for the concept of "children" used in the English paroemia of this group, both daughters and sons are meant.

Eng.:

A babe in the house is a well-spring of pleasure [3, c.1].

Children are poor men's riches [2, c.1].

1. Identical signs

1) In the paroemia of three languages, there is a tendency of motivation and the need to give birth to children, leaving offsprings as the successors, and continuing own line.

Ar.:

il-bīt illī mā fīshū šighār maqbra (Tunisian folklore) (A house in which there are no small children is a cemetery).

Arabs have long believed that a family without children is not a family.

Rus:

Deti ne v tyagost', a v radost' (Children are not a burden, but a joy) (Russian proverbs and sayings. Moscow: Publishing House of the Academy of Sciences of the USSR, 1961)

Suprugam bez rebyatishek – chto zimoj bez drovishek (Spouses without children are like winter without firewood) (Sobolev, 1983)

Eng:

A babe in the house is a well-spring of pleasure [1, c.1].

Children are the sweetest things of all to own [3, c.1].

2) A lot of Arabic, Russian and English paroemia of this group are devoted to a very topical issue of parenting. Paroemia about the need for proper parenting occupy a central place among all the proverbs of this group. These sayings contain a whole code of moral instructions and practical advice to parents. This fact serves as evidence that the mentality of these peoples vividly presents an attitude of increased responsibility for posterity and for the preservation of their nation with its cultural and ethical characteristics.

Ar.:

WA MAN LAM YUADDIBHU ABŪHU WA UMMUH TUADDIBHU RAW'ĀTU R-RADĀ WA ZALĀZILUH (Īmīl Nāšif, 1999) (If someone was not brought up by his father and mother, then he will be brought up by the vicissitudes and shocks of fate).

Rus:

Detki horoshi – otcu-materi venec, hudy – otcu-materi konec (If children are good – father and mother are in crown, If thin or bad – that's the end for father and mother) (Proverbs of the Russian people: Collection of V. Dahl. In 2 vols). The happiness of parents depends on

what kind of children they have raised.

Ne ostavlyaj synu bogatstva, a vbivaj synu um (Do not leave your son riches, but stuff your son's mind) (Zhigulev, 1986)

There are many proverbs in the English language that parents should not only educate, but also teach children from an early age.

Eng.:

Parents are patterns [4, c.2].

A child that's born must be kept [1, c.1].

A tree must be bents while young [1, c.1].

The best colt needs breeding [4, c.2].

The importance and necessity of learning is evident in English proverbs, where emphasis is placed on the education of parents themselves.

Eng:

It is never too late to learn [3, c.2].

As mother and father, so is daughter and son [2, c. 2].

In many paroemia of the English language, the need for raising children is traced, as the fulfillment of one's parental duty to form moral foundations. At the same time, it is noted that this is not an easy task that requires constant work, effort and attention to implement practical vital instructions.

Eng:

Train up a child in the way he should go [2, c.2].

Better unborn than unbred [4, c.2].

Loving parents discipline their children [4, c. 2].

In Russian and in English proverbs, we are also talking about physical punishment: such things as the rod, the vine, the rod used for beating are mentioned.

Rus.:

Za delo pobit' – umu-razumu učit' (To beat for the cause is to teach the mind) (Glebov, 2008)

In Russian proverbs, as well as in English, there is a situation of educational influence on the child through a situation of physical influence on objects of the surrounding world.

Rus.:

Lomi derevo, poka ono molodo (Bend a tree while it is young) (Glebov, 2008)

Some English paroemia testify to the benefits of canes and corporal punishment as an effective way of influencing children.

Eng:

He who spares the rod hates his son [3, c.3].

Spare the rod and spoil the child [2, c.1].

The rod breaks no bones [4, c.3].

Give a child his will and he'll turn ill [1, c.1].

Folk wisdom forbids spoiling children, because their nature is receptive and malleable (Biktagirova, 2007)

Eng.:

Mother's darlings are but milkshop heroes [3, c.2].

He that cockers his child provides for his enemy [1, c.2].

A child may have too much of his mother's blessing.

As the twig is bent, so will it grow [4, c.1].

3) Despite sometimes harsh measures of upbringing, the Russians, the English and the Arabs treat their offspring with care and love. Seventeen units of Arabic, twenty-seven units of Russian and twenty units of English paroemia speak about the love of parents for children. It is noteworthy that twenty-three units of Russian paroemia out of twenty-seven glorify maternal love, and only four units paternal. Twelve units of English proverbs reflect maternal love and eight paternal. As for the Arabic paroemia, four out of seventeen sing of maternal love, and the rest of the paternal. In our opinion, this difference is explained by the great manifestation of emotions towards children among these peoples. As for Arab men, it was not customary for them to show their love for children in public. In ancient times, in the Arab world, it was considered a disgrace if a man publicly hugs and kisses his child. Therefore, Arabic proverbs about paternal love seem to prove that fathers love their children very much.

Ar.:

MĀ FĪ L-ASĀ MIN TAFATTUTI L-KABID MITHLU ASĀ WĀLIDIN 'ALĀ WALAD [10, c. 17] (The suffering that tears the liver is comparable to the suffering of a father for his son).

Rus.:

Bol'she odna mat' zabolitsya o semeryh detyah, chem sem' detej ob odnoj materi (One mother takes care of seven children more than seven children take care of one mother) (Russian proverbs and sayings. Moscow: Publishing House of the Academy of Sciences of the USSR, 1961).

Ditya plachet, a u materi serdce bolit (The child cries, but the mother's heart hurts) (Russian proverbs and sayings. Moscow: Publishing House of the Academy of Sciences of the USSR, 1961).

Eng.:

He that has no children knows not what love is [2, c.1].

The best smell is bread, the best savor salt, the best love that of children [3, c.3].

English proverbs tell about positive parental guardianship of children, about their selfless, devoted love. While "a number of proverbs speak about the subjective attitude of parents to the child" (Biktagirova, 2007).

Eng.:

There's only one pretty child in the world and every mother has it [2, c. 3].

Parents are partial to their children [2, c.2].

Every mother's duck is a swan [2, c.1].

He whose father is judge, goes saves to his trial [2, c.1].

4) Approximately the same number of considered paroemia in three languages (seventeen items in Arabic, nineteen items in Russian, fifteen items in English) sing love for parents and encourage parents to be treated with respect. In Russian, English, and Arabic paroemia, the idea that parents should be happy with their children is traced.

Ar.:

Ghḏab il-abb min ghḏab ir-rabb [5, c. 59] (The wrath of the father is from the wrath of Allah).

This proverb calls for respect for the father. Among Muslims, Allah is considered the highest authority of anger. Thus, it is implied that if a person is not satisfied with his father, then Allah is also dissatisfied with him.

Rus.:

Docher'mi krasuyutsya, synov'yami v pochete zhivut (They flaunt their daughters, they live in honor with their sons) (Proverbs of the Russian people: Collection of V. Dahl. In 2 vols)

Kto roditelej pochitaet, tomu Bog pomogaet (God helps those whoever honors his parents) (Dick & Markova, 2009).

It is also possible to trace this theme in English proverbs, but some of them indicate that it is not always possible to hope for care from children.

Eng.:

A mother can take care of ten children, but sometimes ten children can't take care of one mother [4, c.1].

Another trend should be noted in the English paroemia like "the growing up of children is evaluated negatively: for parents, this period is associated with great worries, experiences" (Dick, A.P. Markova, 2007).

Eng.:

Little children, little sorrow, big children, big sorrow [2, c.1].

Children are curtains cares, but uncurtains comforts [4, c.1].

A characteristic feature of the Russian paremiological fragment is the simultaneous mention in proverbs of the significance of father and mother, and in some cases these two components are written through a dash and clearly acquire a form characteristic of folklore (Mokienko, 1986), in fact corresponding to the concept of "parents".

Rus.:

Kto otca-mat' ne lyubit, tot nikogo ne polyubit (Whoever does not love his father-mother will not love anyone) (Zhigulev, 1986)

Na svete vse najdesh', krome otca-materi (One will find everything in the world, except for the father-mother) (Proverbs of the Russian people: Collection of V. Dahl. In 2 vols)

Russian and English paroemia clearly express the idea of the similarity of children and parents, the commonality of their characters, actions, views on life (twelve items of Arabic, twelve items of Russian, eleven items of English paroemia).

In Arabic and English paroemia, the emphasis is on the fact that the son is like the father, and the daughter is like the mother.

Eng.:

Like father like son [2, c.2].

Like mother like daughter [2, c.2].

As for the Russian and English paroemia, the conceptual parent-child relationship dominates in these languages (that is, children are similar to parents) without specification, as in Arabic proverbs. In our opinion, this difference is explained by an attempt to highlight the priority position of the male son in Arabic proverbs.

In proverbs about parents and children, a zoosemic metaphor is realized. It should be noted that the deep metaphorical scheme of proverbs in all three languages is the same: the similarity of children and parents is seen through the obligatory similarity of animals and their cubs.

Ar.:

IBNU L-WAZZI 'AWWĀMUN [16, c. 82] (The son of a goose is a swimmer).

It is known that geese are famous for skillful swimming. This proverb is used when they want to show that the son inherited some skills from his father.

Rus.:

I vorona voronyat hvalit (And the raven praises the raven) (Martynova & Mitrofanova, 1986)

Eng.:

As the old cock crosse the young one learns [1, c.1].

As the old cock crows, so does the young [1, c.1].

The young pig grants like the old sow [3, c.3].

Like cow, like calf [4, c.2].

It is noteworthy that several Russian and English proverbs are based on a single deep metaphorical scheme: the obligatory similarity of children and parents is seen through the dependence of the quality and other characteristics of the fruit on the tree on which it grows.

Rus.:

Kakovo derevo, takov i plod (What is the tree, so is the fruit) (Ivanova, 2003)

Eng.:

As the tree, so the fruit [4, c.1].

The apple never falls from the tree [2, c.2].

Like parents, like children [1, c.1].

6) We have identified two Arabic, two Russian and two English paroemia that encourage having more than one child. It is known that both Arab and Russian families used to have many children.

Ar.:

umm 'ashra mdabbira, wa umm wāhīd mĥayyara [5, c. 60] (The mother of ten children is economic, and the mother of one child is confused).

This paroemia indicates that everything is learned with experience.

Rus.:

Oдно ditya – ne ditya (One child is not a child) (Zimin, 2008)

Odin syn – ne syn, dva syna – polysyna, a tri syna – syn (One son is not a son, two sons are half a son, and three sons are a son) (Proverbs of the Russian people: Collection of V. Dahl. In 2 vols)

Eng.:

Having many children in the family is fire as well as silver [2, c.1].

7) Arabic, Russian and English paremia (three Arabic, two Russian, three English) encourage children to achieve everything by themselves and not to rely on their parents.

Ar.:

ibnū 'a kitfū w bidawwir 'alih [5, c. 185] (The son is on his shoulders, and he is looking for (his son)).

This proverb implies that the son lives at the expense of the father, and the father does not understand why the son did not realize himself in life.

Rus.:

Bogatstvo roditelej – porcha detyam (The wealth of parents is spoiling children) (Īmīl Nāšif. Min arwa' mā qālā ash-shu'arāø al-'arab al-ĥukamāø. Dār al-jīl. – Bayrūt 1999). A warning to parents who spend more money than they need and refuse nothing; wealth alone cannot be a condition for proper upbringing.

Eng.:

Fair in the cradle and foul in the saddle [10, c. 121].

The meaning of the proverb is the following: if you spoil a child from the cradle, it means spoiling his future life. An analogue of this English proverb about children:

Eng.:

Give a child his will and he'll turn ill [1, c.1].

8) In Arabic and Russian paroemia (three items revealed), the idea that the son is important to the father and the daughter to the mother is traced. It should be noted that sons were considered and are considered socially significant for the Arab family, while the daughter is considered as a "perishable commodity" that needs to be disposed of.

Ar.:

il-bint liummahā wa š-šabiyy liabūh [5, c. 61] (The daughter is for the mother, and the son is for the father).

This proverb implies that the son should help the father, and the daughter should help the mother. That is, everyone should do their own things from a young age: men do men's things, and women do women's things.

Rus.:

Mal'chik – utekha otcu, a devochka – radost' materi (The boy is the joy of the father, and the girl is the joy of the mother) (Podobin & Zimina, 1956)

2. Differences

1) In the proverbs of all three languages there are metaphorical images of father, mother, son and daughter, but they are very different. In proverbs about parents and children, as well as proverbs about a man and a woman, there is a metaphor-comparison, hyperbole, rarely a

metaphor.

In the analyzed Arabic, Russian and English proverbs, the following double metaphors are observed, reflecting the connections between the above concepts.

Father - son (Ar.): lion - lion cub, dog - tail, duck - swimming, dog - barking, goose - swimmer, scientist - vicious man, vicious man - scientist.

Ar.:

yakhliṬa min žahr il-'ālim fāsīd wa min žahr il-fāsīd 'ālim (Egyptian folklore) (A scientist can give birth to a vicious man, and a vicious man can give birth to a scientist).

This proverb implies that a bad child can grow up with good parents and vice versa. It is noteworthy that here the word "scientist" is given as a synonym for the word "good" and an antonym for the word "vicious". This indicates that scientists have been greatly revered and respected in the Arab world since ancient times. It turns out that a learned person cannot be vicious, since he serves people as an example in absolutely everything, even in moral criteria.

Father - son (Rus.): tree - wedge.

Rus.:

Kakovo derevo, takov i klin; kakov bat'ka, takov i syn (Like a tree, like a wedge; like a father, like a son) [20, 102-285]. That's what they say if children repeat their parents in some way.

Father - son (Eng): a rooster is a young cockerel.

Father - son (Eng): tree - fruit.

Eng.:

As the tree, so the fruit [4, c.1].

The children will be the same as their parents.

Father - daughter (Ar.): Rider - horse.

Ar.:

il-faras min warā l-fāris [5, c. 117] (A horse depends on its rider).

The Arabs believe that the father and brother are responsible for the upbringing of a girl, and the women are for the husband. If a girl or woman behaves badly and unworthily, then the above men are to be blamed.

Father - daughter (Rus.): shepherd - sheep, trunk - twigs.

Rus.:

I pastuh ovcu b'et, chto ne tuda idet (And the shepherd beats the sheep that goes in the wrong direction) (Zimin, 2008)

Mother - son (Ar.): duck - swimmer, mouse - digger, dog - tail.

Ar.:

wild il-bat 'awwām wa wild il-fār ḥaffār (Tunisian folklore) (The son of a duck is a swimmer, and the son of a mouse is a digger).

Mother - son (Rus.): fisherman - nets, crow - crows, bird - chick, queen - swarm, chicken - ducklings.

Rus.:

I ptica, vysidev da vykormiv ptenca, ego letat' učit (And the bird, having sat and fed the chick, teaches it to fly) (Martynova & Mitrofanova, 1986)

Mother - daughter (Ar.): dog - tail, rose - monkey, monkey - rose, mouse - mouse, snake - snake.

Ar.:

il-warda bitkhalif qirda, wa l-qirda bitkhalif warda [5, c. 156] (A rose gives birth to a monkey, and a monkey gives birth to a rose).

Mother - daughter (Rus.): queen - bees, apple - apple trees, Christmas tree - cone, chicken - eggs.

Rus.:

Yabloko (yablochko) ot yabloni (ot yablon'ki) nedaleko padaet (Apple falls not far from the apple tree) (Russian proverbs and sayings. Moscow: Publishing House of the Academy of Sciences of the USSR, 1961)

Mother - children (Eng): owl - chicks, crow - chicks, bird - egg, dog - puppy, eagle - pigeons, cow - calf, pig - piglet.

Eng.:

The owl thinks her own young fairest [3, c. 3].

The crow thinks her own birds whitest [3, c. 3].

In addition, the concepts under consideration are reflected in the following metaphors.

Father (Ar.): garlic, wolf, liver, peacock, eagle, fox.

Father (Rus.): Hedgehog, beaver, bear.

Father (Eng.): tree, rooster, apple tree

Mother (Ar.): chicken, bustard, school, life, beetle, meadow, goat, onion.

Mother (Rus.): crow, owl, head.

Mother (Eng.): garden, cow, duck, chicken

It should be noted that in some Russian paroemia, unlike in Arabic, the image of the mother is presented in the form (noun - adjective) as: an unquenchable candle, a stone fence. That is, in some cases, in Russian proverbs, through the prism of metaphor-comparison, a concept with some explicitly expressed characteristic is seen. For example, "*Mamen'ka rodimaya – svecha neugasimaya*" (Dear Mother is an unquenchable candle (Zhigulev, 1986)

Son (Ar.): beetle, calf, kolokvint, anbar, birds of prey, liver.

Son (Rus.): sore thumb, chick, chicken, falcon.

Son (Eng.): cockerel, duckling, lamb.

Daughter (Ar.): cat, gazelle, monkey, rose, birds of prey, liver.

Daughter (Rus.): a good sheep, a cut slice, a snake, a swan, a tree, grace, flowers, joy, grief, a rabid sheep, an icon, a shovel, a thief at the heart, birds (of a garden), a weight (of the clock), a roof (of the house).

Daughter (Eng.): chicken, duck, calf.

As can be seen from the above analysis, the metaphorical images of father, mother, son and daughter in the proverbs of the languages under consideration differ. As for the quantitative relationship of metaphors, it is obvious that the predominance of metaphorical images of the son and father-son relations in Arabic proverbs and the predominance of metaphorical images of the daughter in Russian. This once again indicates the preference of the Arabs for male children.

2) Arabic paroemia reflect the following curious linguistic phenomenon of the Arabic language associated with the concepts of "father" and "mother". In the Arab world, people are often proud of their children, traditionally call themselves their fathers or mothers, for example, (Abu Mohammed) "Father of Muhammad", or (Umm Fatima) "Mother of Fatima".

Ar.:

ASRA 'U MI NIKĀĤ UMM KHĀRIJA [21, c. 83] (Faster than Hariji's mother's wedding).

This proverb presents a specific historical character, a woman who called herself the mother of Hariji in honor of her daughter Hariji. In fact, this woman's name was Amra bin Said bin Tabulat Al-Ansari, and she was distinguished by the fact that she married and divorced very often and quickly.

3) There have been identified Arabic paroemia in which the concepts of "mother", "daughter" and "son" are themselves metaphors, and the concepts of "daughter" and "son" are part of an inconsistent definition.

Ar.:

ILĀ UMMIHI YALHAFU L-LAHFĀNU [21, c. 111] (The grieving one (goes) to his mother to grieve).

In this proverb, the word "mother" personifies family, friends, relatives, close people, those to whom a person turns for help and in whom he is sure. So to emphasize that a person cannot be alone and always needs close people.

We have identified ten paroemia in which the concept of "daughter" is a metaphor and is used in the following constructions. The daughter of fate is death, the daughters of night are horrors, the daughter of blood is a certain plant, because of its color, very similar to the color of blood, the daughter of the lip is a word, the daughter of thought is an opinion, the daughter of the sultan is a rich woman, the daughters of Eve are herbs and flowers.

Ar.:

BINTU SH-SHAFATI [21, 128] (Daughter of the lip). They say, "He didn't tell me the daughter of the lips," which means "he didn't say a word to me."

We have identified eight Arabic proverbs in which the concept of "son" is a metaphor and is used in the following constructions. The sons of war are soldiers, the son of what is permitted is a decent man, the son of misfortune is a conflicted man, the son of people is a respected man, the son of a wolf is a man who cannot be brought up, the son of eagles is a rich man, the son of foxes is a poor man, the son of a coward is an omniscient man, the son of dirt is a man with a bad line.

Ar.:

ibn il-ḥalāl 'ind *dhikrū bībān* [5, c. 60] (When you remember a decent person, he appears).

In this proverb, the phrase "decent man" is literally represented by the construction "ibn il-alalāl, literally" (son of the permitted). This construction is used in two meanings: a) born in a legal marriage; b) a decent person. It should be noted that in Arabic there is also a completely semantic antonymic construction "ibn il-ararām", which translates as "son of the forbidden".

4) We have revealed two Arabic and one Russian proverb, saying that a stepfather will never replace his own father. As it was noted above, when a man dies in the Arab world, his wife, as a rule, marries relatives, in most cases, one of the cousins.

Ar: *illī byākhud immī bšammīhi 'ammī* [5, c. 62] (The one who married my mom, I call my father's brother). Here it is shown that it is impossible to love a stepfather as a father.

Rus: *Vse kupish', a otca-materi ne kupish'* (One can buy everything, but you will not buy a father-mother) [11, 338].

5) During the study there were revealed eleven Russian, three English and one Arabic paroemia, saying that a stepmother will never replace her own mother. It should be noted that when a woman dies in the Arab world, her husband, as a rule, marries relatives, in most cases one of the cousins.

Ar: *martī l-ab mā bitanḥab wa law kānit ḥūriyya min 'inda r-rab* [5, c. 65] (The father's wife is always unloved, even if she is a houri from the Almighty).

It should be noted that in Arabic, "hourī" is a heavenly girl, with whom even the most beautiful girl on earth cannot be compared in beauty.

Rus.:

Iz doma gonit machekha, a iz lesu – medved' (Stepmother drives out of the house, and the bear drives out of the forest) (Zhigulev, 1986)

Kakoe bez solnyshka teplo, takoe bez machekhi dobro (How warm it is without the sun, so kind it is without a stepmother) (Russian proverbs and sayings. Moscow: Publishing House of the Academy of Sciences of the USSR, 1961)

In a number of proverbs in English, the stepmother is mentioned:
There are as many good stepmothers as white ravens [2, c. 3].

We can observe a sharply negative attitude towards the stepmother in English and Russian proverbs:

What the bear is in the woods, the stepmother is at home, which has a Russian correspondence “*V lesu medved', doma machekha*” (There is a bear in the forest and there is a stepmother at home), both proverbs refer to indicators of the general mentality.

It is noteworthy that there are no words "stepfather" and "stepmother" in Arabic. They say: mother's husband and father's wife. This certainly indicates the richness of the Russian and English languages.

4. Summary

Thus, it is seen from the analysis that the Russian and Arab paroemia emphasize the value of the relationship between parents and children. The mentality of the three nations vividly presents an attitude of increased responsibility for posterity and for the preservation of their nation with its cultural and ethical characteristics. The frequent use of the concept of "son" in Arabic paroemia indicates that Arab men have long preferred male children. In Russian and English paroemia, unlike Arabic, the concept of "children" is often used. The idea of the similarity of children and parents, the commonality of their characters, actions, and views on life is clearly expressed in the paroemia of three languages. In the paroemia about parents and children, a zoosemic metaphor is realized. It should be noted that the deep metaphorical scheme of the paroemia of these languages is the same: the similarity of children and parents is seen through the obligatory similarity of animals and their cubs.

As for the quantitative relationship of metaphors, it is obvious that the predominance of metaphorical images of the son and father-son relations in Arabic proverbs and the predominance of metaphorical images of the daughter in Russian, which once again indicates the preference of male children by Arabs. Arabic paroemia reflect the following curious linguistic phenomenon of the Arabic language associated with the concepts of "father" and "mother". In the Arab world, people are often proud of their children, traditionally call themselves their fathers or mothers, for example, “Abu Mohammed” (Father of Muhammad), or “Umm Fatima” (Mother of Fatima). We have identified Arabic paroemia, in which the concepts of "mother", "daughter" and "son" are themselves metaphors, as well as part of an inconsistent definition.

The concepts of "children", "stepfather" and "stepmother", lacunary for the Arabic language, are used in the studied Russian paroemia. This, of course, indicates to the richness and breadth of the lexical composition of the Russian language. There are much more Russian paroemia than Arab ones, expressing the notion that a child can grow up to be an unworthy person. This indicates that the Russian people are more pragmatic, and people express what can happen through the folklore, trying to prevent it. In English proverbs there is a laconic syllable, they are not so bright in the reproduction of images, but they contain specific, only inherent features, and have great spiritual value.

There are many diminutive words in Russian proverbs, they have more sincerity, credulity and a call to action. Russian proverbs about the family call for good nature, patience, hospitality, willingness to help each other, diligence, conscientiousness.

English proverbs - as a reflection of English restraint - are more rational, hardworking, freedom-loving, independent, restrained.

5. Conclusion

Proverbs about the family, about the relationship between children and parents are characteristic of the peculiarities of the national character. The behavior and lifestyle of the British in the family is much more rationalized, ordered, organized by the progressive development of civilization. In Russian families, there is always a place for the irrational, more based on feelings, very often depending on external circumstances.

Proverbs about family and children are very vivid and meaningful, they are always beyond the time frame and beyond class and social differences. They will always be relevant, despite the development of society and technological progress, because the proverbs about the family and about children contain the meaning of existence and the continuation of the human race.

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