

INTERCULTURAL COMMUNICATION

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REFLECTION OF NATIONAL CHARACTER IN RUSSIAN, PERSIAN AND ARABIC PROVERBIAL UNITS WITH MORAL-AND-VALUABLE COMPONENTS

The article gives the analysis of Russian, Persian, Arabic proverbs with moral-and-valuable components (“Good”, “Truth”, “Labor”, etc.) to identify similarities and differences in the three linguistic cultures. A wide factual material depicts traditional values and evaluations which may lead to a conclusion on the peculiarities of national mentality of different peoples. The results obtained may be used in teaching Russian language as a foreign language to Iranian students.

Keywords: proverbs, proverbial parallels, national character, concepts, language and culture, linguistic culture, good, truth, labor, evaluation.

Verbal communication is a mix of general didactic and psychological principles of development and activity approaches in learning, provisions of psycho-linguistic theory of verbal action, ideas of communicative-pragmatic and functional-semantic linguistics, text linguistics, ideas of formation of linguistic personality. In the light of these approaches, language tuition is imperatively linked to the simultaneous study of culture. Modes and means to tie language and culture are diverse. One of those is the subject of this paper.

Language helps perceive the structure of the surrounding world. Through language it is conceptualized in naming objects and phenomena. These in turn build up the system of ideas, constructs the image of the world in the consciousness of individual speakers, peoples and mankind.

Human nature is expressed through language and culture. By coordination, members of society perform collective action. In this regard, it is impossible to separate culture from language. Language is important for culture as “practical logic”, an instrument of consciousness.

Russian scientist of the 19th century I. I. Sreznevsky wrote: “When people act, their actions are ruled by intelligence, while the intelligence and action of people are reflected in their language” [1, p.17].

Language is a factor of cultural heritage which bears a cumulative function. This task makes it a unique thesaurus of culture.

E. M. Vereschagin and V. G. Kostomarov in their linguistic and cross-cultural theory of word named that cumulative function “culture-bearing”. According to them, “language viewed as a shared property of all its speakers by its cumulative function is a true mirror of national culture” [2, p.15].

It’s known that every cultural achievement is reflected and stored in the language. The national-cultural component is present in every language level, being particularly evident in lexis, phraseology, paremiology, and aphoristics [3; 4].

E.A. Demidkina rightly stresses: “Paramias manifest themselves as collective, creative people’s activity reflecting its life, outlook, ideals appeared in ancient times as a source of traditions, an exponent of ancient self-consciousness” [5, p.32].

Linguistics proposes several approaches in solving the problem of language-culture correlation.

The first was reflected in the works of E. I. Kukushkin, E. S. Markaryan and others. It defines language as a reflection of reality. Culture is also an integral part of that reality. Therefore, language is merely a reflection of culture. The followers of this approach recognized the influence of culture on language, but did not study the opposite influence – that of language upon culture.

W. Humboldt, A. A. Potebnya, E. Sapir and B. Whorf represent another approach within which language is defined as “a world, lying between the outer reality and the inner world of man” [6, p. 27]. In their theory language does not exist without speakers and, as an objective reality, is present in ourselves, in our memory and consciousness. Sapir and Whorf conclude that a) language determines the way of thinking of the people and b) the way of perception of the real world is dependent on language.

According to modern linguistic and linguo-culturologic theories, the linkage between language and culture is most noticeable in unique language units which accumulate cultural information and lie in the core of a certain language socket. These units are traditionally called notions. Observing notions helps to adequately portray the national language picture of the world. Comparison of notions belonging to different linguo-cultures helps to identify inter-language and cross-culture universalities and, on the other hand, to identify national-specific cultural fund which makes one ethnos different from another.

From the standpoint of clarifying the possibilities of preserving and reproducing the cultural information in the language units, our attention was attracted to the interpretation of the precedent phenomena suggested by N.A.Golubeva who had used the term phrazema combining the objects closely related to our material: “Phrazema is an entire linguistic sign which is used by a speaker for reproducing the semantic potential in the role of a constant symbol. Such understanding of the phrazema as a precedent expression places in one linguosemiotic order the phraseological units, proverbs, maxims, cliché, and terms. In genetic, informative, structural and stylistic plans they are different means imparting cultural-and-national originality and culturally marked sense [7, p.65].

In our age of intensive cross-cultural communication, among other possible ways of comparison, distinction of peculiarities of different national characters is of great interest.

V. A. Maslova [9] gives a range of key notions for the Russian language: strength, unity, labour, soul, good, respect. One can expand that range with happiness, will, faith, hope, patience, love, truth, intelligence, knowledge [10]. It is interesting for us to observe how these notions are materialized in proverbial parallels of Russian, Persian and Arabic. Both cultures and peoples, which these languages belong to, share long-lasting trade, cultural and social contacts. Obviously these empirical and worldview coincidences, which appear in proverbs and sayings, lay a solid foundation for mutual understanding of our peoples.

Not only do the mentioned keywords appear in proverbial units of Russian, Persian and Arabic, but they also represent a code of conduct in its own right which can be treated as a system of pedagogical notions. Further below, we present the results of comparative study of paremiological parallels sourced from dictionaries mentioned in the list of references at the end of the paper [see 11, 12, 13, 14].

1. Notion “Good”

Good in Russian paremiological units. *There's no bad without good; He who holds no good holds little truth; God helps to the good; Be prompt for a good deed, the bad will care about itself; Good deed is forever; Regret not your good deed; Recall not your good deeds; Good will overcome bad; The world is not without good people; The good leave good memories; He would not kill a fly; He who leashes his anger is strong.*

The notion of *good*, as the most apparent reflection of the basis of the Russian character, emphasizes the cordiality and emotionality of [15] Russians, combined with strong will: *There's no bad without good*. In Russian proverbs *good* acts as a kernel of worldview: *Good deed is forever*. Good inclination comes along with a Russian person everywhere. It's not accidental that in expressions of politeness in Russian, unlike those in other (in this case oriental) peoples, the notion of *good* is more frequent: *good morning, good afternoon, good evening, good night, (wish you) good health, be good your way*, etc.

Regret not your good deed, advises the Russian proverb. The good, justice, and truth are the qualities of human character on which the entire idea of harmony of Russian life is built. Russian world is anchored on good: *The world is not without good people*, and the belief in humanity stems from the idea that *good will overcome evil*.

Good in Farsi paremiological units. *Harsh is the life with the cruel; To do a good thing there's no need to rely on fortune-telling (by tasbih or Quran); Say a good word and hear it in return; Good will not get lost, but will find the door of those who've done it (close to Cast your bread upon the waters, for after many days you will find it again of the Old Testament).*

The notion of good in the proverbs of the Persian people is more often represented in allegory: *Harsh is the life with the cruel* is a proverb of warning. Those who have felt a certain experience of human relations in this hint must draw conclusions themselves. Persian wisdom is warning against and directing to the thought that good deeds must be a rule of conduct from the very start of life for every sincere and honest man: *There's no need to rely on fortune-telling (by tasbih or Quran)*.

Good in Arabic paremiological units. *Good is like a bird – you never see or notice it; Do a good thing and throw it into the sea; Do good both to the good and the bad, to find the good. Who is not corrected by good, is corrected by evil; There's much good in evil! (Compare to Russian: There's no bad without good).*

The Arabs use the notion of good to define human values and criteria of people's moral image: *Do good both to the good and the bad, to find the good. The good is so natural and common for nomads that The good is like a bird: you don't see it*. As well as in the Russian proverb: *Don't remind the good you have done*, the Arabic proverb contains an advice: *Do the good and throw it into the sea*.

The notion of *good* in Russian proverbs and sayings acts as a characteristic of an ideal human feature. In the Russian national character, national culture and lifestyle to be kind-hearted is definitive. The proverb teaches not to regret the good things you've done, but also not to reproach the one you've helped with your kindness. He is strong, who restraining his anger gives kindness.

Persian and Arabic proverbs and sayings praise the good, too. Their interpretations are in many ways similar. Even the warnings in the proverbs of different peoples are close: *Don't do good and you'll receive no evil (rus.); Came to do good and got to the skewer (he was paid with evil for good) (pers.); Arrange no good and you'll get no evil (arab.)*.

2. Notion "Truth"

Truth in Russian paremiological units. *No life but moaning without truth; Right hand for right life; Who lives in truth, will gather much good; You've got a hundred rubles – and the truth is yours; Truth gives more light than the sun; Any lie is sin; Truth is more than gold; Truth is no dear to the eye; Live on bread alone but speak the truth; It's a good thing to openly speak the*

truth; Truth is not afraid of courts; The truth speaks out of the mouths of babies; No way to hide from truth; Who has no truth, has little good.

The notion of *truth* in Russian proverbs acts as a mirror of the Russian character. Openness, straightforwardness, honesty, a clear image of a goal – *Who lives in truth, will gather much good* – and the wish of justice: those are the values which, according to the instructions of proverbs and sayings, a Russian man must develop in himself.

Truth in Persian paremiological units. *In truth there's salvation; Truth comes from strength, lie – from weakness; Be truthful – a cunning man will not reach his goal; You will hear a truthful word either from a child or from a madman; Speak open, straight, unequivocally.*

The notion of truth in Persian proverbs has a symbol of spiritual strength: *Truth comes from strength, lie comes from weakness*. One whose soul is weak cannot face the truth with dignity, but at the same time for the Iranians, like for many other oriental peoples, it's not always common to give an open answer in the face. This makes truthful word and speech even more valuable.

Truth in Arabic paremiological units. *Truth shines and lie stutters; Truth is a sharp sword; Who tells the truth, gets his head torn off; Justifications are always mixed with lies; Take wisdom from the mad and the children; Breaching promise is a trouble for man's dignity.*

The notion of truth in Arabic proverbs is viewed in depth. To find out the truth is always a difficult task. If *justifications are always mixed with lies*, it's the truth that is able to bring the order of things back to normal. That's why, as Arabs say: *Truth is a sharp sword*. Arabic sayings state that grown up people are not always able to speak the truth. More often truth is bitter, unpleasant, insulting, and even shocking. Truth is often opposed to falsehood, indecency.

In all compared cultures one notices a peculiarity: the path of truth, and the man who carries the truth, is not always easy and safe. And that demands firmness and readiness to challenges.

Russian proverbs and sayings about *truth* present a model of understanding of a human moral image with the Russian people. Only the truth can play a decisive role in human destiny. One needs courage to speak truthfully. Not every truth is pleasant. Usually truth “is no dear to the eye”. But lie “holds little truth” and “salvation” is in truth. Some Russian proverbs about truth are ironic: “Have one hundred rubles – and the truth is yours”, which reminds a well-known aphorism “The weak is always guilty before the strong” (I. A. Krylov). Paremiologies with the similar meaning can be found in proverbs of different peoples: *Straight tongue will cut your head* (iran.); *Who speaks the truth gets his head torn off* (arab.). But unlike the oriental communicative behavior, that of the Russians implies an open discussion and voicing complaints forthrightly, and that is reflected in the Russian proverb: *Live on bread alone but speak the truth; There's no way to hide from the truth*, although in many cases people try to hide it. And more often the truth is known from outsiders or third parties. Only clear soul cannot conceal the truth: in this regard the Russian proverb says: *The truth speaks out of the mouths of babies*, and in the Iranian proverb: *You will only hear a truthful word from a baby or a madman*. The same message is conveyed by the Arabic proverb: *Take wisdom from madmen and children*. Truth is highly valued with every people and it is the main determinant of the virtue of a person's soul, and presumably of the whole people.

3. Notion “Labour”

Labour in Russian paremiological units. *Patience and work will make their way; No work, no eat; You won't catch a single fish without work; Start everything means do nothing; Ploughing – weeping, reaping – riding; Spare not your shoulders when cutting wood; Who sleeps much, lives in debt; Wake up early – no time for feast; You won't build a house without taking an axe; You don't carry your craft and your good on your back; A master is known by*

stones laid; A good tailor sews with a margin; One master, a dozen of assistants; It's not gods who roast pots (but people themselves).

The notion of *labour*, which is represented very widely in Russian proverbs, has a good culturological value because the proverbs contain many symbolic words which have no equivalents in other languages and which are connected with the process of work: *You cannot build a woodhouse (Russian **изба**) without taking an axe.* To finish a started work one needs patience and skill: *Patience and work will make their way*, but at the same time: *Start everything means do nothing.* In Russian proverbs about labour it is specified how, when and in which way one needs to work to avoid mistakes: *Measure seven times, cut once.* With the help of Russian proverbs one can learn what professions and crafts existed in medieval Russia. *Spare not your shoulders when cutting wood; Ploughing – weeping, reaping – riding; A good tailor sews with a margin; One master, a dozen of assistants.*

Labour in Persian paremiological units. *To do something well one needs to do that many times; There's no shame in work; Don't put off till tomorrow what you can do today; Extra caution will not spoil the work; Any work needs skill.*

According to views expressed in Persian proverbs about work, they advice to start education in craft at a very early age. Any work is considered honorable among Iranians. No one must be ashamed of his work. From the very start, in order to develop skill a child should learn to be ready to fulfill a given task many times. Besides, the Persian proverb always reminds: *Extra caution will not spoil your work.*

Labour in Arabic paremiological units. *The best actions are those performed permanently; Subjects of moralizing are sons of slumber.*

Life in all its diversity has always been the source of Arabic proverbs and sayings about labour. Hard life conditions of nomadic people and challenging climate have always demanded diligence, patience and discipline: *The best actions are those performed permanently.* These paremiological units appeared in the process of comprehending popular experience which reflects, with exceptional fullness, the thoughts of an Arabic worker and (at the same time) warrior. There are also many proverbs about work with hidden sense, allegory and indirect implication: *Subjects of moralizing are sons of slumber.*

It is considered that moralization is only necessary for absent-minded people, as well as for those who are falling into a doze. Arabs say this about a person who is very careless about the task he was ordered to perform.

The notion of work in the Russian language is often bound with mental work (*Knowledge is light, ignorance is darkness; Learning and work will make their way*). In Russian proverbs negative attitude to work is condemned: *Even a saw is crooked if the master is bad.* Russian paremies show the importance of work and a working man in Russian culture: *Work is afraid of a master. Trade is honored everywhere. Skill is always honored.*

In Persian and Arabic, the notion of work is bound with patience and creativity which is always successful: *If you are patient, you'll make khalva of sour grapes (pers.); Learning from the young age is like stone crafting (arab.).*

4. Notion "Patience"

Patience in Russian paremiological units. *Don't rush head over heels (before your father); One hour of patience, the whole life to live; May we wait but take what's due; Gnats do not bite forever; Time will come to rain as it should; Patience gives skills; Be patient, soldier, and you'll be captain; One would not cut a tree in a minute; No patience, no salvation.*

The notion of *patience* is present in many Russian proverbs and sayings. It holds advice, warning, consolation, appeal for prudence, as well as assurance in success. The message of the proverbs is that the hastily way of action is not the right one, and only patience brings salvation.

Patience in Farsi paremiological units. *To have Job's patience (To be as patient as Job); Patience is bitter but its fruit are sweet; Be patient and you'll make khalva of sour*

grapes (*You'll achieve anything with patience*); *Be patient in the day of trouble*; *Don't be in a hurry, hold on, and you'll not regret thousand times.*

The notion of patience is interpreted by Iranians as a synonym of endurance and diligence. As Iranians think, only patience will lead out of trouble. They believe that only patience can save from regretting about a wrong thing done.

Patience in Arabic paremiological units. *The start of patience is bitter but the end is sweet; Patience is the best gift for a man; Be patient and you'll be rewarded; Paradise is a gift for the patient; Patience destroys mountains; Patience is the key to joy; Patience is the remedy for life.*

According to the Arabic representation the notion of *patience* plays a critical and decisive role in life. Life in harsh climate has made *patience* one of the most important and essential features, necessary for surviving in an extremely unfriendly environment. *Patience* for a nomad is *the best gift, the path to paradise, the key to joy, the remedy for life*, because it *destroys mountains*.

While in Russian proverbs and sayings it is pointed out that there is a certain hierarchy of patience (*Don't rush into a loop before your father; Be patient, soldier, and you'll be a captain*, i. e., first, the father has to take his share of endurance – then it is the son's turn; in order to become a successful leader one must first bear the burden of a subordinate), in Persian and Arabic paremies we can feel the very taste of patience: *The start of patience is bitter, but the end is sweet.*

5. Notion "Intelligence"

Intelligence in Russian paremiological units. *Strength surrenders to intelligence; He is as wise as Solomon; Reason saves soul; There is no wise arrogance; If you argue with a clever one you can become cleverer, but if you keep company with a fool you will become a fool; Fool always rushes to the fore (but you can see a wise man even in the corner); Every tub must stand on its own bottom (You can't make your way in life by someone else's brain); A clever one leads, a fool follows behind; A wolf is put to death not by speed but by trick; There are many subtleties but only one wisdom; The head is the beginning of everything; A good dress is a card of invitation, a good mind is a letter of recommendation.*

In Russian proverbial units the notion of *intelligence* holds a specific place. The meaning of this notion is also conveyed through such synonyms as "reason", "sense", "aptness", "headpiece", "intuitiveness", "wisdom", "cleverness". Intelligence and aptness should be enriched with the help of skills and abilities (in Russian the words "abilities" and "enrich" contain the radical of the word "intelligence": "умения", "приумножаться", "ум"). In upbringing and training of the younger generation much depends on intellectual abilities of children who are expected to "grow wise" and inherit the helm of their fathers. Intelligence, as it turns out, is more important than strength: *Strength surrenders to intelligence*. An intelligent and clever man is good-mannered: *There is no wise arrogance*, and besides: *Fool always rushes to the fore (but you can see a wise man even in the corner)*. Every person should have his own reason. Reason and intelligence should be brought up by oneself, independently, using one's own brain, because: *Every tub must stand on its own bottom*.

Intelligence in Farsi paremiological units. *Intelligence is independent of age; Without reason the soul is in anguish; Intelligence is seen in a person's eyes; If you have intelligence – you have everything, if you have no intelligence – you have nothing; Until you utter a word your flaws and talents are hidden.*

Persian proverbs underline the fact that *intelligence is independent of age*. A person's eyes reflect his reason, wisdom. An unreasonable person makes many mistakes and his soul is always in agony. A person's intelligence is seen in his words and deeds.

Intelligence in Arabic paremiological units. *Fool is the one who doesn't get the hints! If the clever one is mistaken, the whole world is mistaken; Intelligence comes after a failure; An old man's belief is better than a teenager's insight.*

For the Arabs *intelligence* is closely connected with hints, cues. A clever person easily grasps hints and can also easily convey his thoughts and wishes with the help of hints. One person's deeds can change the world. A person becomes cleverer after he has experienced failures and has made mistakes. Younger people consider themselves to be clever but experience of the older people is more precious.

6. Notion "Happiness"

Happiness in Russian paremiological units. *Happiness is like a wolf – it deceives and runs away into the forest; To try one's luck is to lose money; Happiness without wisdom is like a torn bag; One wanted to shoot a sparrow but hit a crane; Happiness will find you everywhere; He catches fish after fish; He killed two birds by one stone; Without luck it's useless to go mushrooming; Luck to a fool, God's will to a clever one; A lucky one arrives in time for dinner; Plow eagerly and you will be happy! If it weren't for bad luck we wouldn't have no luck at all.*

The Russian notion of happiness is diversified. It can be a fraud: if you *try* your luck you can *lose* everything. Happiness should go together with intelligence, although there is a phrase "*to be deliriously happy*" in the Russian language. Happiness can come unexpectedly: *pennies from heaven*. If you are destined to be happy, *happiness will find you everywhere*. However, one has to be hardworking in order to deserve happiness. Sometimes bad luck helps to find real *happiness*.

Happiness in Farsi paremiological units. *On Wednesday one lost but the other one found (1. Everyone has his own lucky day; 2. That, which is benefit for one person, is trouble for the other person); There is no joy without sorrow.*

The notion of *happiness* in Persian proverbs has a meaning of good luck, fortune. *Fortune* comes to everyone but to each person in his own time. Every person is destined for *happiness* but it is different for different people: what is *happiness* for one person can be quite the opposite for the other person. *Happiness* is associated with joy which cannot be total, absolute.

Happiness in Arabic paremiological units. *Happiness is being in motion (Motion is good); A miserable one is blind.*

The notion of happiness in Arabic proverbs is represented mostly with the help of allusions. If a person desires happiness, he can find it anytime: it can be *a heavenly bliss – time, spend together with one's mother*; it can be *a mouthful of pure cool water*; it can be *a morning intercession*; it can be simply *motion*. Happiness for a miserable one is being able to satisfy his wants but whereas everyone has his own needs, he is blind to the other people's needs.

7. Notion "Soul"

Soul in Russian paremiological units. *Family is where the soul is; Sin eats one's soul; A stranger's soul/heart is a deep well; A soul speaks to a soul; The heart is the soothsayer and the soul is the measure; We live as one soul.*

The notion of *soul* in Russian proverbs is represented by a large "array" of paremiological units, in which all the diversity and richness of the Russian soul is reflected. For Russian people their families and family values constitute the basis of soul. If a person attaches value to physical and material needs rather than to spiritual needs, he is said to have a *sinful body which has "eaten" his soul*. It's very hard to get to know a person well because a *stranger's heart is a deep well*. When a person feels affinity of another person's soul it is said that *a soul speaks to a soul*.

Soul in Farsi paremiological units. *Every person is the master of his soul; Man and woman – two souls in one body (about a harmonious family).*

The notion of soul in Persian proverbs is also represented very diversely. A person's soul belongs to himself and therefore it depends only on this person what his soul will be like at the

end of his life journey. An ideal family for Iranians is an alliance of a man and a woman who are *like two souls in one body*.

Soul in Arabic paremiological units. *The one who points at a good deed is like the one who performs the deed.*

The notion of *soul* in Arabic proverbial units is usually revealed through solemn and rotund rhetorical expressions. A person should always keep his soul pure because he is just a “temporary guest” in this world, visible but unreal. The afterworld is the “real world” in which the *soul* rests and the person should strive for deserving the grace of God.

8. Notion “Will”

Will in Russian paremiological units. *God’s will; God’s will, tzar’s law; God’s will is most high; Good is the will if you have intelligence and money; Captivity is stronger than will; A bird learns songs in captivity; There’s no will but destiny; Eat a carrot if you have no apple; Where there’s a will, there’s a way; Freedom is for the free; Put the lid on one’s own desires/plans; Willy-nilly a rooster sings if it cannot speak; Burning desire is worse than fire; No flying from fate.*

The notion of *will*, widely represented in Russian proverbs, has a multivalent semantic structure. In each paremiological unit this notion has a specific meaning depending on the context. The *will from above* determines one’s fate but law is created on the Earth. A weak-willed person says: “*God has willed it so*”. On the other hand, *will* is freedom of action but it’s usually limited with shortage of money: *Good is the will if you have intelligence and money*. Besides, *will* means personal liberty and *will is the dream* for all the Russian people. In such proverbs as *Put the lid on one’s own desires/plans; Burning desire is worse than fire* we can find irony and allusion. In Russian proverbs *will* is often opposed to *destiny*.

Will in Farsi paremiological units. *A bride’s whims are proportionate to the size of her dowry (A person is free to act in accordance with the circumstances); He who pays, orders the music (He who pays the piper calls the tune).*

The notion of *will* for the Iranians is more concrete than for the Russians and it means that a person can act if there’s is a possibility to act so.

Will in Arabic paremiological units. *If evil is trying to lug you away, sit quietly and don’t move (Don’t lose countenance); Humbleness appeals to trouble.*

The Arabs associate *will* with the inner features of character and soul. A strong-willed person can avoid making fatal mistakes and save himself from temptations and sins.

9. Notion “Faith”

Faith in Russian paremiological units. *The Russian God is great and merciful. Everyone praises God; Both we and they have one God; God is one but prayers are different; No matter how you pray, God hears everything; As the faith so is the God; Faith is dead without good deeds.*

The notion of *faith* in Russian paremiological units is connected with glorifying the name of God. God should be praised and God is the same for all the peoples. *No matter how you pray, God hears everything*. As the Russians see it, only *strong faith* and *good deeds in the name of God* are able to keep the *faith* alive.

Faith in Farsi paremiological units. *It’s warm in the mosque and a beggar feels calm here; Isa has his own faith, Musa has his own faith; Be with Allah and you’ll be a shah.*

The notion of *faith* is present in nearly all Persian proverbs. A person who believes in God will find peace in his soul. But everyone has his own attitude towards faith. In order to become successful in actions one should have strong, firm faith.

Faith in Arabic paremiological units. *Faith moves mountains; Faith is miraculous; There is no greater sin than miscreance; One hour for yourself, one hour for God; Fear of God and morality make a profitable business; Fear the one who doesn’t fear God; I do the good in order*

to see the good in my grave; Modesty comes with faith; Religion is the real light; Take advice from those who fear God; Wisdom is a believer's discovery.

The notion of *faith* lies in the centre of Arabic proverbs. It is rightly the main idea governing the whole lifestyle of the Arabs and it is the source of spiritual values. *Faith* for the Arabs is a *miracle, profitable business, salvation, wisdom, discovery, modesty and light*. One should fear *the person who doesn't fear Allah* and accept advice and help from those *who fear God*. And if one devotes one *hour to himself*, he should *devote another hour to God*.

10. Notion "Hope"

Hope in Russian paremiological units. *A sick one awaits recovery till the very death; Hope springs eternal in the human breast; It will work out all right; We'll have a celebration on our street too (Even a blind hen sometimes finds a grain of corn); Not every bullet hits flesh; Tomorrow is a new day; If you haven't caught a carp you'll catch a pike; Fool shoots, God carries the bullets; You get what God gives you.*

The notion of *hope* in Russian proverbs represents one of the three key values: *faith-hope-love*. For the Russians *faith* is the basis of *love* and *hope*. Firm *faith* gives birth to *hope* and then comes *love*. To *hope* means to wait for the miracle *till death* comes. *Hope* is *happiness* which comes with *God's mercy*. *Hope* gives confidence in actions and the feeling of being right. Russian proverbs teach one to be patient and *hope* for the best. They help realize how wise experience is: one shouldn't give up in despair – one can always find a solution for his problem. Relief, peace of mind, optimism – all these ideas are conveyed by Russian paremiological units about *hope*.

Hope in Farsi paremiological units. *Whenever you get fish out of water, it is always fresh (1. One can perform a good deed anytime; 2. One can benefit from that anytime); You never know who will live to see that time (compare with the Russian sayings: You have to live to see that day; What's the use of planning ahead); Nobody knows about tomorrow; Everyone speeds his own donkey; Man is alive with his hope.*

The notion of *hope* in Persian proverbs has two meanings. On the one hand, one should be the creator of his own life and success. On the other hand, it is unknown who is going to *live to see* the day when the desired goal is achieved.

Hope in Arabic paremiological units. *Slumber and reverie are like a brother and a sister; Dreams are assets of bankrupt people.*

It is hard to distinguish between the notions of *hope* and *dream* represented in Arabic proverbs. However, despite this commonness of meanings, analysis helps to realize that the notion of *hope* (dream) is connected with laziness, passivity, impracticability. As we see from the given examples, in contrast with Russian and Persian paremiological units, the notions of *hope* and *dream* in Arabic proverbs carry a tinge of negativity.

11. Notion "Love"

Love in Russian paremiological units. *Where there is love, there is God; Any fear drives love away; Truth lightens the mind, love warms the heart; Equal habits – strong love; One thought, one heart; Just anything for my dear – even the ear-ring from my ear; Love, fire and cough cannot be hidden; When he is with her he forgets himself and us; One has a friend – one has a protector; Heart knows no law; Love cannot be forced; One heart suffers – the other one is unaware.*

The notion of *love* takes the central place in Russian paremiological units. The most important is *love* to God. Cordial relations between people, between kinsfolk, between parents and children are the main aspects which demonstrate the ability of a Russian person to love fellow creatures. Strong feelings induce one to sympathize, empathize, perform honourable deeds, and that is the most important feature of the Russian character – the core of a human being. With openness and sincerity common to the Russians, in their proverbs they reveal the

essence of close relationship between a man and a woman. Love is strong and long-lasting if the people who love each other also have *equal habits*. The loving ones live the same life and share the same interests. The person *who loves* becomes remarkably generous. Such generosity is accompanied by care and thoughtfulness. It is *impossible to hide* real love from people. A loving person *forgets* everything because at this time he is working on the perfection of his soul. Love gentles everyone and keeps people from being *malicious*. But on the other hand, love cannot be *forced* and, therefore, there exists a notion of *undivided* love.

Love in Farsi paremiological units. *Love and musk cannot be hidden; Love awakes with age and brings shame.*

In Persian proverbs love is represented as a strong and open feeling which cannot be hidden from people. As Iranians see it, *love which comes with age* can do harm and cause other people's disrespect. Old people shouldn't experience such feelings because *love in old age* destroys an old person's authority and reputation.

Love in Arabic paremiological units. *Nobody can give advice about love; There is no good in love; More patient than undivided love; Love the good measure; Those of you who love your family are the best people.*

The notion of love in Arabic paremiological units is represented in different meanings. Firstly, it is no use to look for *advisers* when you are in love. Secondly, love can bring *no good*. Thirdly, *love* is more often undivided. One should love the good measure in everything. The most important attribute of real and true love is the atmosphere in the family.

12. Notion "Respect"

Respect and honour in Russian paremiological units. *The one who gets the first stoup gets the first rod; Seat a man on the doorstep – he'll creep under the ikons; As the rank so is the honour; The one who is respected is also dignified; Honour to where honour is due; The more honour – the more fuss; The wolf is old and grey but receives no honour; Not everyone may sit under ikons; Let God give honour to those who are able to bear it.*

The meaning of the notion "respect" in Russian proverbs has a tint of edification, warning and assertion. The person who always sticks out his neck is going to get not only *the first "stoup"* – success – but also *the first "rod"* – punishment. One should *respect* those who deserve *respect* (guests); but if you do the honour to a person not worthy of particular attention, this person will sooner or later put a slight (on the host). If a person is respected he is also glorified. *Respect and honour* are for the people who have special social merits. However, the person who is subject to courtesy and gets high esteem may not only feel bliss (because he is *honoured*) but also *discomfort and uneasiness* (because he is responsible for the people who honour him). Well deserved honour may influence the whole life. Even if one loses former potency and talents, he still retains people's *respect*. As the expression goes: *for the first half of life a person works for his name while for the second half of life the name works for the person*. Not everyone feels himself "a chosen one" and not everyone is lucky to possess power. It's not easy to retain people's *respect* and honour without puffing up. There is a proverb conveying a requirement-wish: *Let God give honour to those who are able to bear it*.

Respect and honour in Farsi paremiological units. *If one didn't know his father, one would make a claim for the whole kingdom; Some charm is better than wealth.*

The notion of *respect* in Persian paremiological units is represented ironically: one can keep himself from being arrogant and unjustifiably ambitious only by respecting his roots. And besides, people's *respect* costs much.

Respect and honour in Arabic paremiological units. *Truth is respect, lie is humiliation; Even small birds become eagles in our land (about the people who became strong and gained respect after experiencing humiliation).*

The notion of respect is represented in Arabic paremiological units as follows: sometimes it denotes what *honour* is and what it is not, and sometimes it represents a result of an experience with the help of allusions and cryptic hints.

The traditional representation and evaluation of notions including *good, truth, intelligence, labour, soul, respect, happiness, will, faith, hope, patience, love* in all the above-mentioned paremiological units of the Russian, Farsi and Arabic languages is a peculiar combination of different attributes which are associated with the given notions in the people's minds. As it turns out, despite the fact that the notions are expressed differently, and that the basis of proverbial units is constituted by nationally specific patterns and symbols, there is much more similarity than incongruity in the system of values, revealed in paremiological units. The richness of linguistic means, the truthfulness of patterns and images, the conceptual determinacy, make proverbs and sayings not only a unique representation of national culture but also a very attractive didactic means – school education and upbringing of teenagers within the framework of native culture – and also a very effective means of teaching Russian (including teaching Russian to foreigners).

As the above-mentioned paremiological units demonstrate, a bearer of the Russian language and culture appears before foreign learners as a *hard-working, patient, kind, generous, hospitable, faithful and responsible person* – and that is also characteristic of bearers of the Persian and Arabic language and culture.

Comparative study of paremiological units demonstrates that, along with similar interpretation of proverbs belonging to different cultures, there is also extreme dissimilarity of people's worldview in specific cases: it is caused by peculiarities that exist in the world model of bearers of different languages and by differences in the Russian, Iranian and Arabic national character. The fact that the scope of research and publications on the topic is growing clearly shows that the linguoculturological role of paremiological units in reconstruction of national worldview is of great interest [e.g. see 10, 11, 12].

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