

COMPARISON OF THE PAREMIOLOGICAL FUND OF ENGLISH AND GERMAN LANGUAGES

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Abstract

The language of folklore has been in the field of view of linguists for a long period of time. In the last few decades, a new direction of cultural and philological research has been formed into linguo-folcloristics. Paremiology as a folklore genre and a complex linguistic sign are extremely valuable and rich material for modern science. They have great heuristic potential for such areas as linguoculturology, ethnolinguistics, linguistic axiology, cognitive linguistics. At the present stage, its anthropocentric paradigm is relevant for linguistic science, the initial thesis of which is the recognition that language is a constitutive property of a person. The focus of linguistics research today is the linguistic picture of the world as a fundamental concept of this paradigm. The central figure in the paremiology is always a person in his various manifestations. Paremiological statements reflecting all spheres of an individual's activity with the complexities of being and its contradictions contain an emotionally expressive assessment of his actions. The ability of paremiology to reproduce the value priorities of society allows them to be used to describe the concept. A concept is a mental formation that includes a value-significant representation for all members of the ethnosocium, including the ideological attitudes of society. The discrepancy between linguistic worldviews, world models, and views of different ethnic groups determines the difference in life situations reflected in the meaning of paremiological units. The incorrect interpretation of the hidden meanings encoded in the paremiology and the culturally specific associations associated with it is an obstacle to achieving full mutual understanding of the communication participants, leading to the so-called "conflict of cultures".

Keywords: paremiological units, the linguistic picture, paremiology, linguoculturology, ethnolinguistics, linguistic axiology, cognitive linguistics

1. INTRODUCTION

The purpose of this work is to reveal the linguistic and cultural specifications at the paremiological level of the English and German languages, to determine its content characteristics, to identify lexical and stylistic resources of the language. The paper clarifies the linguistic status of paremiology, they are distinguished from related linguistic expressions; we determine the linguo-culturological and cognitive statuses of paremiology; we subject English and German paremiology related to the concept of the heart to comparative analysis. The study of paremiology makes it possible to identify, firstly, a culturally conditioned component of linguistic meanings and, secondly, to consider the cognitive mechanisms of the formation of the most important cultural stereotypes. Functioning as a means of storing and transmitting folk experience, being a kind of

crystallization of ethnic worldview, they reveal an organic connection with concepts as culturally specific variants of concepts that make up the cognitive basis of the national linguistic picture of the world. The main difference between a proverb and a saying is that a proverb is always a complete, independent, often rhymed sentence and reflects deep folk wisdom expressed in its moral character. A proverb is a sentence, as a rule, unfinished and is a vivid, figurative expression, often with a symbolic meaning. Proverbs and sayings reflect centuries-old folk wisdom and, as a rule, are easy to remember. Each nation has its own proverbs and sayings, which form an important part of the national cultural heritage.

2. METHODOLOGICAL FRAMEWORK

2.1. The Objectives of the Research

The research aimed at selected paremias about the heart of the English and German languages as a vivid example of the embodiment of conceptually significant information in the language and a means of broadcasting the centuries-old socio-historical experience of the people. The subject of the study is the analysis of the linguo-culturological features of the paremias about the heart in the English, German language pictures of the world in a comparative aspect.

2.2. Theoretical and Empirical Methods

To test the hypothesis we used general scientific theoretical methods of observation, analysis and synthesis. Methods of this research have a complex character. A comparative-contrastive method, method of word definitions, method of full field enumeration from dictionaries and special reference-books, statistical and descriptive methods are used. A performed analysis of communicative proverbs with component silence in comparative lingvo-cultures are based in files of research, made by method of full field and special enumeration, which has 100 Russian, English, German proverbs and sayings. Practical relevance is in possibility of results application in different cognitive-discourse scientific researches, development of special courses in comparative paremiology, pragmalinguistics, lingvo-culture and etc.

2.3 The Stages of the Research

The research was carried out within three stages:

- At the first stage we investigated the problem of paremiologic units and prove that they play a special role in preserving the spiritual and intellectual culture of an ethnic group in language. Paremiologic units especially clearly and figuratively reflect those areas of human existence and consciousness that are connected: 1) with a person's awareness of his own essence, the laws of human existence; 2) with the perception of the laws of society and the understanding of its traditions;
- At the second stage we analyzed the semantics of the words, it is possible to identify the specifics of cognitive (thinking) models that determine the originality of the naive picture of the world. Since man's knowledge of the world is not free from errors and misconceptions, his conceptual picture of the world is constantly changing, "redrawing", while the linguistic picture of the world keeps traces of these errors and misconceptions for a long time.
- The third stage was associated with the analysis of problems arose during the process of implementation of this model, as well as search of possible solutions to the identified problems. The linguistic picture of the world is a set of ideas about the world historically formed in the everyday consciousness of a given language collective and reflected in the language, a certain way of perceiving and arranging the world, conceptualizing reality.

Each language has its own linguistic picture of the world, according to which the native speaker organizes the content of the utterance. This is how the specifically human perception of the world, fixed in language, manifests itself. Language is the most important way of forming a person's knowledge about the world. Reflecting the objective world in the process of activity, a person records the results of cognition in words. The totality of this knowledge, captured in a linguistic form, represents what is commonly called the "linguistic picture of the world". "If the world is a person and the environment in their interaction, then the picture of the world is the result of processing information about the environment and the person". Thus, representatives of cognitive linguistics rightly argue that the conceptual system displayed in the form of a linguistic picture of the world depends on physical and cultural experience and is directly related to it. Phenomena and objects of the external world are represented in the human consciousness in the form of an internal image. According to A. N. Leontiev, there is a special "fifth quasi-dimension" in which the surrounding reality is presented to a

person: this is a "semantic field", a system of meanings. Then the picture of the world is a system of images. Martin Heidegger wrote that when we use the word "picture" we think, first of all, about the representation of something, "a picture of the world, essentially understood, does not mean a picture depicting the world, but the world understood as a picture". There are complex relations between the picture of the world as a reflection of the real world and the linguistic picture of the world as a fixation of this reflection. The picture of the world can be represented using spatial (top - bottom, right - left, east - west, far - near), temporal (day - night, winter - summer), quantitative (many - few), ethical (good - bad) and other parameters. Its formation is influenced by language, traditions, nature and landscape, upbringing, education and other social factors. The linguistic picture of the world is not on a par with special pictures of the world (chemical, physical, etc.), it precedes them and forms them, because a person is able to understand the world and himself thanks to the language in which socio-historical experience is fixed - both universal and national. The latter determines the specific features of the language at all its levels. Due to the specifics of the language, a certain linguistic picture of the world appears in the minds of its speakers, through the prism of which a person sees the world. In turn, concepts are components of the linguistic picture of the world, through the analysis of which it is possible to identify some features of the national worldview. Yu.D. Apresyan emphasizes the pre-scientific nature of the linguistic picture of the world, calling it a naive picture. The linguistic picture of the world, as it were, complements objective knowledge about reality, often distorting them. So, quite often, to denote and convey the state of emotional uplift, the speaker uses the phraseology soar with the soul, not realizing that this means of language is associated with archaic ideas about the presence of a life-giving substance inside a person - a soul that was conceived in the mythological picture of the world in the form of steam and could leave the body, moving to heaven. It is argued that the totality of ideas about the world, contained in the meaning of different words and expressions of a given language, develops into a kind of unified system of views or prescriptions (for example, it is good if other people know what a person feels), and is imposed as mandatory to all native speakers, because the ideas that form the picture of the world include into the meanings of words implicitly. Using words containing implicit meanings, a person, without noticing it, accepts the view of the world contained in them. On the contrary, those semantic components that are included in the meaning of words and expressions in the form of direct statements can be the subject of dispute between different native speakers and thus are not included in the general fund of ideas that forms the linguistic picture of the world. Russian proverb Love is evil, you will love a goat, and it is impossible to draw any conclusions about the place of love in the Russian language picture of the world: we can only say that the "goat" appears in it as an unsympathetic being. According to V. B. Kasevich, the picture of the world encoded by means of linguistic semantics may eventually turn out to be more or less survivable, relict, only traditionally reproducing past oppositions due to the natural inaccessibility of other language tools; with the help of the latter, new meanings are created, for which the old ones serve as a kind of building material.

3. RESULTS

In other words, there are discrepancies between the archaic and semantic system of the language and the actual mental model that is valid for this language collective and manifests itself in the texts generated by it, as well as in the patterns of its behavior. The linguistic picture of the world forms the type of a person's attitude to the world (nature, animals, himself as an element of the world). It sets the norms of human behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perceiving and organizing ("conceptualizing") the world. The meanings expressed in it form a kind of unified system of views, a kind of collective philosophy, which is imposed as mandatory on all native speakers.

4. DISCUSSIONS

Thus, the role of language is not only in the transmission of a message, but primarily in the internal organization of what is to be communicated. There is a kind of "space of meanings" (in the terminology of A.N. Leontiev), i.e. knowledge about the world fixed in the language, where the national and cultural experience of a particular linguistic community is necessarily intertwined. The world of speakers of a given language is being formed, i.e. the linguistic picture of the world as a set of knowledge about the world captured in vocabulary, paremiology, grammar. Interest in the linguistic picture of the world is found in the works of V. Humboldt, who wrote that "different languages are organs of their original thinking and perception for the nation". Many authors pay close attention to the development of paremiological units in the language. One of the pioneering researches in this field was a joint work of the group of authors led by G.A. Brutyan, S.A. Vasiliev, G.V. Kolshansky, N.I. Sukalenko, M. Black, D. Himes, the collective monograph "The human factor in language. Language and the picture of the world", etc. Humboldt's idea of a "linguistic worldview" was developed in modern neo-Humboldtianism. Indeed, each nation dissects the diversity of the

world in its own way, calls these fragments of the world in its own way. The peculiarity of the "constructed" picture of the world is determined by the fact that individual, group and national (ethnic) verbal and nonverbal experiences are objectified in it. The national identity of the linguistic picture of the world is considered by the Neo-Humboldtians not as a result of a long historical development, but as an originally given property of languages. In their opinion, people use language to create their own special world, different from the one that surrounds them. The picture of the speaker's world, indeed, differs significantly from the objective description of properties, objects, phenomena, from scientific ideas about them, because it is a "subjective image of the objective world." However, it is not the language itself that creates this subjective picture of the world. The picture of the world, which can be called knowledge about the world, is the basis of individual and social consciousness. Language fulfills the requirements of the cognitive process. Conceptual pictures of the world may be different for different people, for example, representatives of different eras, different social, age groups, different fields of scientific knowledge, etc. People who speak different languages may, under certain conditions, have similar conceptual pictures of the world, and people who speak the same language are different. Consequently, the universal, national and personal interact in the conceptual picture of the world. Proverbs and sayings are always instructive, they give reasonable advice and instructions for a variety of occasions. The judgment, the sentence, the teaching expressed by the paroemias represent the universal opinion, which directly follows from public practice, the socio-historical experience of the masses. It is in this that the power of proverbs and sayings, their invulnerability, manifests itself.

5. CONCLUSIONS

The key findings include: in conclusion, by systematizing the selected and analyzed material, we were able to reveal the paremiographic panorama of the English and German languages in a diachronic aspect. It was found that the history of the paremiography of the compared languages begins quite early and does not end with a certain period. Thus, after the transition of paroemias from the category of everyday sayings to the category of figurative and artistic utterances, there was an expansion of the spheres of their use. The presence of an increasing number of paremiological collections, since the XVIII century, proves that over time, interest in paremia has only increased. There are different points of view on the question of what is a concept, but we will try to generalize them. So, the concept is understood as mental education, which is a complex of our knowledge about the world, ideas, and experiences. The concept is close to terms such as concept and meaning. However, they should be distinguished: the concept is a unit of the conceptual sphere, whereas the concept is a term of logic, and the meaning is a unit of the semantic system that conveys part of the meanings of the concept content.

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