LANGUAGE MEANS OF EXPRESSION OF COMMUNICATIVE-PRAGMATIC FRAME «ADVICE» IN THE PROVERBS WITH GENDER COMPONENT (ON THE MATERIAL OF THE ENGLISH AND RUSSIAN LANGUAGES)

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ABSTRACT

The article deals with the ways of expressing situations of advice in the texts of the English and Russian proverbs with gender component. Multilevel analysis is carried out by means of communicative-pragmatic approach. In the course of analysis to be conducted in the article the universe and unique ways of objectification of communicative situation of advice in gender-marked paroemia for analyzed languages are identified. The analysis of empirical material in the English and Russian languages allows to refer the imperative form of the verb to universal ways of objectification of the frame «advice» in the compared languages. Besides, in both languages it has been revealed the constructions containing proverb comparison, and also analogous thematic groups. But the gender-marked paroemia of the considered languages are also distinguished by their own unique means of representation of the speech act of advice. The communicative situations of advice are defined by anthropocentric orientation and have benefactive character..

The English and Russian proverbs with gender component are the research material. It is observed insufficient number of works on this problematics in contrastive aspect. Thus the study seems to be topical and timely.

The results of this research can be used in comparative linguistics, in investigation of gender relations of the representatives of the considered languages.

Key words: communicative-pragmatic frame, gender-marked proverbs, speech act, paroemia.

1. INTRODUCTION

At the present time in foreign linguistics it is observed the emergence of research works considering different aspects of linguistic study of paremia: diachronic and synchronistic study of some proverbs and their functioning in speech (A. Dundes, W. Mieder, J. Pomerantz), linquo-culturological aspect of functioning the proverbs (M. Barbour, W. Daniel), typological comparison of proverb funds of several languages (Henry G. Bohn), psychological aspect of functioning the proverbs (K. Higbee, D. Karlheinz,), using proverb fund for didactic and methodological purpose (E. Hirsch, W. Mieder).

Similarity of paremia of different peoples in their meaning and form has research appeal to paroemiologists. The problem of contrastive analysis of paremia is touched upon in the works of foreign scholars of early XX century (E. Kokare, Ya. Lautenbach, P. Shmidt).

In this article the comparative analysis of the English and Russian proverbs based on frame approach to studying paremia is presented.

The notion of frame is defined by V.Z. Dem'yankov as «complex knowledge designated in the form of stereotype meaningful situations» [1]. According to J. Lakoff, frame is «network structures with marked branches able to code propositional inference» [2].

M. Minsky notes that information in the systems of frames may be presented by different ways. This fact plays an important role in developing mechanisms of understanding: «a man, trying to cognize a situation new for himself or take a fresh look at the things already usual, retrieves from his memory a certain structure of data (image), which we call frame, for doing it applicable for understanding broader class of phenomena and processes by means of relating separate details in it» [3].

Frame theory has been studied by many researchers of applied linguistics (W. L. Chafe [4], R. Schenk and R. Abelson [5], Ch. Fillmore [6], J. Lakoff [2] and others).

According to M.A. Kulkova, «frames are a kind of intermediary between texts and their understanding in man's consciousness» [7].

In A.A. Krikmann's judgment, «in everyday use, as a rule, proverbs are used for some practical, pragmatic purposes: they are used to substantiate the propositions, to give forecasts, to express doubts, to reproach, to justify oneself or make excuses, to console somebody, to jeer at or gloat over somebody, to give orders and forbid and etc.»[8].

2. RESEARCH

This work analyses the linguistic means of representation of the communicative-pragmatic frame «advice» in the English and Russian proverbs with gender component.

In paroemia semantics of impulse to act in the scope of the communicative-pragmatic frame «advice» may be expressed via explication of necessity to act. According to A.I. Izotov, «advice» - «is a subtype of impulse, marked on the basis of «indication of usefulness for an agent of caused action» [9]. As the scholar thinks, «in illocutions of this type the notion of benefactiveness (use, usefulness) of causing action is brought into the foreground» [9]. According to M.G. Bezyaeva, «advice – an expression of speaker's wish that the listener to know corollaries… of a benefactive <for him>

variant of situation development… and owing to this knowledge to do action … which is to do in order the situation to successfully develop that is dependent on wish and possibility of the listener to do causing action [10].

In the English and Russian proverbs with gender component imperative sentences of the illocutive orientation are presented by a group of proverbs of regulative type and account for 21,5% and 9% according to total number of gender-marked paremia. The main conventional way of expressing speech act is an imperative form of the verb. The gender-marked proverbs expressing speech act of advice by means of the verbs of imperative mood amount to 15 % of (English) and 9% (Russian) of total number of all proverbs with gender-based component of the considered illocutive orientation.

Compare the slots: *береги, корми, выбирай, choose, remember, trust:*

«Ох, бабушки, *берегите* папушки» [11], «*Береги*, внучек, здоровье паче знания» [11], «*Корми* деда на печи: и сам будешь там» [12], «Где бабка ни бери, а внука *корми*» [12]; «*Выбирай* корову по рогам, а девку по родам» [12], «*Выбирай* жену не в хороводе, а в огороде» [13]; "*Choose* a wife on a Saturday rather than on a Sunday" [13], "*Choose* a wife rather by your earth any our eye" [13], "*Remember* man and keep in mind, a faithful friend is hard to find" [13], "*Trust* the man that trusts you, and *hang* onto your trust" [13].

The imperative forms of the imperfective verbs mentioned in these examples explicate the actions oriented to success choice of husband or wife, purchase of home, and also to settlement of proper behaviour of the members of a family of different sexes.

Let us give examples of using gender-marked proverbs in fiction literature in the function of advice:

«Отец Логашкина, Михайло, отставной казак, расстраивал казаков к «не найму». Сына не уговаривал, отзываясь: - Я – отставной казак, а он – служащий: а это дело служащих, а не отставных. Зачем мне навязываться с советами, как с ковшом на брагу. *Всяк Еремей про себя разумей*» (Железнов. Уральцы).

"He used to say to me, "***remember***, my friend, *the boy* who has paid his sixpence *at the back of the gallery* is entitled to hear as well as anyone in the stalls" (Grossmith, Weedon. From Studio to Stage)

In the given examples the communicative situation of advice is represented in the form of slots *разумей, remember*. Thus, the discourse in the literary text confirms the fact that the imperative form of the imperfective verb is the main conventional way of expressing advice in the English and Russian proverbs with gender component.

The main means of persuasion in performing speech act of advice are appealing to the interests of recipient, empathy, mild recommendations. This semantics is achieved by using the subjunctive mood in the meaning of the imperative, i.e. optativeness. Compare the realization of communicative situation of advice with the use of the verb of subjunctive mood in the literary discourse:

« - И зачем нас нелегкая несет воевать с Бонапартом? – сказал Шиншин… - Знаете пословицу: «*Ерема, Ерема, сидел бы ты дома, точил бы свои веретена*», - сказал Шиншин, морщась и улыбаясь. – Это к нам идет удивительно. Уж на что Суворова – и того расколотили вдребезги, а где у нас Суворовы теперь?» (L. Tolstoy. War and Peace).

In the given fragment of L. N. Tolstoy's novel «War and Peace» the communicative situation of advice is objectified by means of the verbs of subjunctive mood *сидел бы, точил бы.* The representatives of the Russian army intending «to be at war with Bonaparte» and being interested in advice from the speaker being an initiator of illocution are as benefitiative of the proverb. Denotation of the utterance is a wish to persuade recipients of a message in necessity to perform the recommended action – to stop the battle with the French troops; an argument here is an irretrievable result in failure to do causing action: «Уж на что Суворова – и того расколотили вдребезги, а где у нас Суворовы теперь?»

The script of communicative situation of advice suggested by M. A. Kulkova is suitable to analyze the given fragment:

«1. A is convinced, that a certain action C is desirable for B.

2. A advises B to perform C.

3. A informs B to perform C.

4. B thinks of the message of A.

5. B performs C.» [14].

It should be noted that the Russian paroemia with the construction «не + imperative form of the imperfective verb», in which, according to M.A. Kulkova, «laying of intentional picture of the speech act of caution on intentional plan of the speech act of advice » occurs [7]. These paremia can be called polyintentional:

«*Не красней*, девка, коров доючи, *красней*, девка, с парнем стоючи» [12], «*Не имей* двух коров, *имей* одну дочь» [12], «*Не бери* жену богатую, *бери* непочатую» [12], «*Не хвали* жену телом, а *хвали* делом» [12], «*Не желай* за женою богатства, а *желай* постоянства» [11].

Polyintentional prescriptive constructions are «complex speech act consisting of several messages – the main message-prescription and secondary message, enriching the main utterance with additional meaning shades» [15]. In the texts of proverbs the main directive content is in the second part, and their first part is formed via preparatory speech act bringing the recipient into the context of a proverb [16]. In the English proverbs, where the communicative situation of advice is expressed by means of the verb in imperative mood, the preparative speech act is a message of conditional character "If someone wishes (wants), …imperative mood of the verb":

"If a man wishes to improve himself, let him improve his work" [13], "If you want things done, call a busy man – the man of leisure has no time" [13], "If you want to honour a man, honour him while he is alive" [13], "If you wish a good advice, consult an old man" [17].

The combination of the modal verb *should* with infinitive is not less than common in explicating the speech act of advice in the system of the English gender-marked paroemia. Compare the slots *should eat, should know, should be, should wear:*

"You *should eat* a bushel of salt with a man before you trust him" [13], "You *should know* a man seven years before you stir his fire" [18], "He who drives fat oxen *should be* fat" [17], "Women *should be* kept barefoot and pregnant" [17], "A girl who gets kissed on the forehead *should wear* higher hills" [13].

Let us consider the examples of using the construction "should+ Infinitive" in the proverbs with gender component expressing the communicative situation of advice in the literary work:

"It is a well-meant saying, that you should know a man seven years before you stir his fire; or, in other words, before you venture at too much familiarity" (C. Dibdin. Professional Life).

Thus, we see, that the imperative category has a set of morphological features and suggests multiformity of expressing.

In the system of gender-marked proverbs the frame «advice» is objectified by means of positive comparatives *лучше, спокойнее, милее,better, greater*:

«*Лучше* раздразнить собаку, нежели бабу» [12], «Жены богатой *лучше* не брать, чем ей мужем владать» [12], «Жена честнее – мужу *милее*» [12], «Не опасайся вдову за себя взять: будешь *спокойнее* спать» [12]; "The smoke of a man's own house is *better* than the fire of another's" [13], "A friend hereby is *better* than a brother far off" [17], "He who rules his own spirit is *greater* than he who takes tenacity" [17].

A high frequency of using aksiologeme *«лучше»* points to nuclear position of this slot in expressing communicative situation of advice. Let us give an example of using this construction in the literary discourse:

«- Чи пар, чи другое що, я уж за то не знаю, - нетерпеливо отмахнулся от него Александр. – А только я одно скажу, что всякая шкода, всякая швара через них робится. Через кого господь прогнал Адама из раю? Через бабу… Вот уж правду сказано: *лучше железо варить, чем с злою женою жить*» (A. Kuprin. The Backwoods).

In some cases aksiologeme *better* may be used in correlation with the names-nominalizations:

«Жену добрую обрести *лучше камня* драгоценного» [11], «Плохо стужа да нужа, а все *лучше* худого *мужа*» [12].

Besides, as indirect speech acts of advice may be evaluation expressions containing evaluation of target or the results of action described in paroemia:

«*Хорошо* тому жить, у кого бабушка ворожит» [19], «С милым в любви жить *хорошо*» [12], «Тогда девка *годится*, когда ей замуж *годится*» [12], «*Доброй* жене домоседство не мука» [12], «У *умного* мужа жена выхолена, у глупого по будням затаскана» [12], «Жена при муже *хороша*» [12], «У *милостивого* мужа всегда жена *досужа*» [12]; "It is a *wise* child that knows its own father" [18], "He who is *content* in his poverty, is wonderfully rich" [13], "An *obedient* wife commands her husband" [13], "One volunteer is *worth* two pressed men" [17].

In the proverb «*Хорошо* тому жить, у кого бабушка ворожит» [19], the slot *хорошо/ it is good* is considered by Z.K. Tarlanov, as the adjective to be homonymous with the units of the category of state [20]. According to the scholar, *хорошо* «is semantically deformed insufficiently and remains in the sphere of adjectives though performs the role of the main member of impersonal construction» [20].

In the system of the Russian proverbs the frame «advice» is implicitly objectified via the construction «to perform the action A means to perform the action B», where the verbs denoting the performance of actions are expressed by the infinitive of perfective and imperfective aspect:

«Добрую жену *взять* – ни скуки, ни горя не *знать*» [11], «*Бить* шубу – будет тепла, а *учить* жену – будет мила» [11], «Дочку *сватать* – за матушкой *волочиться*» [12], «Вдову *взять* – спокойнее *спать*» [12].

These models are called by Z.K. Tarlanov as sentences of identity expressing modal meaning of necessity where «the subject is semantically identified with the predicate» [20].

In the system of the English proverbs with gender component this model is compatible with polyintentional construction with prepositive preparatory speech act of condition "He that/who Vs, …Vs (will + V)", or its variant with postpositive preparatory speech act "He is… that/who Vs", where Vs – is the verb in the 3d person singular Present Simple Tense:

"He is a good friend that speaks well of us behind our backs" [13], "He is rich enough that wants nothing" [13], "He knows best what good is that has endured evil" [13], "He lives long who lives well" [18], "He that goes softly goes safely" [18].

One more implicit means of expression of advice in the system of the Russian proverbs may be the constructions *«муж А, жена В», «жена А, муж В», «баба А, мужик В», «невеста А, жених В»*:

«*Муж* – за гуж, *жена* – за другой» [12], «*Муж* – голова, *жена* – душа» [12], «*Мужа* чтут за разум, *жену* по уму» [12], «*Жена* мужу пластырь, *муж* жене пастырь» [12], «*Жена* родит – *муж* песок боронит (от обычая)» [12], «*Жена* с сердцем, *муж* с перцем – натирай ей нос» [11], «*Муж* – голова, *жена* – шея, куда захочет, туда и повернет» [12].

In the Russian gender-marked proverbs the widely used construction «что… то» may be also implicit means of expressing advice. Expression of this type is distinguished by high degree of recognition of «intentional» pattern of advice:

«*Что* поставят, *то* и кушай, а хозяина дома слушай» [11], «*Что* хозяин припасет, *то* хозяйка принесет» [11], «*Что* честнее (почетнее) отец да мать, *то* свадьба счастливее!» [12], «*Что* гусь без воды, *то* мужик без жены» [12], «*Чего* девушка не знает, *то* ее и красит» [12], «*Что* миру, *то* и бабину сыну» [19].

For the purpose of explication of the speech act of advice contrasts are often used. The proverb contrasts are based on polar opposition presented mainly by antonyms, conversions or context antonyms:

«На *чужих* жен не заглядывайся, а за *своею* пригляди» [12], «*Худой* жених сватается – *доброму* путь кажет» [12], «*Любо* – так к венцу, *не любо* – к отцу» [12], «*Продай*, муж лошадь да корову, *купи* жене обнову [12]»; "A man of *gladness*, seldom fall into *madness"* [13], "One man's *loss* is another man's *gain"* [18], "He that's ows good *seed*, shall reap good *corn"* [13].

Basing on a semantic feature, paroemia expressing intention of advice may be distributed to the following thematic subgroups:

- *appearance 4% (English), 1% (Russian):*

«Не хвали жену телом, а хвали делом» [12];«Women and linen look best by candlelight» [17];

- *behaviour 17% (English), 46% (Russian):*

«Хлеб-соль кушай, а хозяина слушай» [12], «Покрасуйся, девушка, до святой воли батюшкиной» [12]; «A woman, a dog, and a walnut tree, the more you beat them the better they be» [18], «He who laughs last, laughs best» [18];

- *inner world 42 % (English), 24% (Russian):*

«У доброй свахи женихи с невестами все на перечете» [12], «Что честнее (почетнее) отец да мать, то свадьба счастливее» [12]; «He is wise that is rich» [17], «He is wise who says nothing when he has nothing to say» [17];

- *established rules 21% (English), 25% (Russian):*

«Гуляй, покуда голова не покрыта. Своя волюшка девке у батюшки» [12], «Хоть гайтан порви, а жену корми» [12]; «What was good enough for our fathers is good enough for us» [17], «He that would eat the fruit must climb the tree» [18];

- *material well-being 1% (English), 2% (Russian):*

«Богатую невесту беручи, да думай о том, как семью кормить» [12], «Не желай за женою богатства, а желай постоянства» [11]; «Money makes a man»» [18], «A pound in the bank is man's best friend» [17].

3. CONCLUSION

Thus the analysis of empirical material in the English and Russian languages allows to refer the Imperative form of the verb to universal ways of objectification of the frame «advice» in the compared languages. Besides, in both languages there were identified the constructions containing proverb contrasts, and also analogous thematic groups. But the gender-marked paroemia of the considered languages are distinguished by their own unique means of representation of the speech act of advice.

As the analysis of practical material has shown, the communicative situations of advice are characterized by anthropocentric orientation and have benefactive character. Means of expression of the analyzed regulative situations cover all levels of language, being performed in both lexical and grammatical ways of expression of advisive semantics, being perceived at a certain angle of «pragmatic vision» of one or another situation by prescriptor.

THE CONFLICT OF INTERESTS

The author confirms that the present data do not contain the conflict of interests.

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