



Speech Manipulation in Russian and German Prohibitive Paroemia

 **Elena Aleksandrovna
Denisova**

 **Irina Igorevna Abdulganeeva**
 **Anna Dmitrievna Fominykh**

Kazan Federal University

Corresponding Author: Elena
Aleksandrovna Denisova

e-mail: annewolfgang@inbox.ru

Article citation: *Denisova, E. A. & Abdulganeeva, I. I. & Fominykh, A. D. (2020). Speech Manipulation in Russian and German Prohibitive Paroemia, Applied Linguistics Research Journal, 4(8): 89–91.*

Received Date: September 5, 2020

Accepted Date: September 14, 2020

Online Date: December 5, 2020

Publisher: Kare Publishing

© 2020 Applied Linguistics Research
Journal

E-ISSN: 2651-2629



This work is licensed under a Creative
Commons, Attribution-NonCommercial-
NoDerivatives 4.0 International

ABSTRACT

The article is devoted to the study of Russian and German paroemia with prohibitive semantics from the view point of the speech manipulation representation, namely tactics of communicative influence on the addressee. In the present study, the term "prohibitive" is considered as a linguistic phenomenon. The analysis of the card files research, presented in 1,743 proverbs (including 1,243 German and 1,500 Russian paremiological sayings) demonstrates the means of expressing prohibitive-incentive semantics in paroemia. The authors identify 5 main speech impact tactics in the analyzed paremiological corpus. The study reveals the percentage ratio of the frequency of each tactic use in the card files of the study of the compared languages and carries out analysis of the results.

Keywords: linguistics, semantics, speech, paroemia, proverb, Russian, language, pragmatics.

1. Introduction

The current development of cognitive linguistics is expanding the space of paremiological research significantly. If previously the phenomenon of paroemia was studied mainly under the prism of a formal approach, today the interest of researchers mainly focuses on the study of their pragmatic potential.

The communicative-pragmatic potential of the paroemia attracted the attention of many researchers: O.B. Abakumova, I.N. Borisova, L.M. Gritsenko, B.I. Karadzhev, L.B. Savenkova, G.D. Sidorkova, S.I. Khun, V. Meader, A. Taylor and others. The analysis of paremiological units is motivated by the anthropological orientation of modern linguistics where the language is considered in close connection with the consciousness and thinking of a person, their spiritual world, values, and anti-values (Andreyeva et al., 2019).

The proverbs, containing prohibitive constructions, offer a wide field for research in the direction of cognitive science. Our goal in the research was to study axiological connotations in the argumentative part of Russian and German proverbial sayings with prohibitive semantics.

The scientific novelty lies in the fact that the argumentation in these paroemia is studied under the prism of communicative tactics, which for the first time applies to proverbs centered on the proposition "prohibitive." The ability to operate with paremiological statements, using them within the framework of communicative strategies and tactics, reflects the ability of the communicative act participants to understand the full range of pragmatic characteristics of the text, which is of particular importance in intercultural communication and determines the relevance of our research.

Speaking of the prohibitive as a linguistic phenomenon, it is worth noting that the term today is also under the scrutiny of cognitive linguistics (E.V. Astapenko, V.M. Arinstein, E.I. Belyaeva, L.A. Biryulin, V.S. Khrakovsky, D. Wunderlich, A.N. Skripaenko, I.B. Shatunovsky, J. Forrester, and others). Modern researchers do not distinguish the prohibitive in a separate speech act, but refer to some illocutives: directives, declarations, performance exercises or deontic speech acts, during which inducement to action does not occur, but a deontic possibility for no performing any action is generated.

V.S. Khrakovsky and A.P. Volodin (1986) interpreted the term "prohibitive" as an inducement to non-action. By prohibitive constructions, we mean explicit syntactic and grammatical structures that impose an impermissibility on any actions. Negative imperative, infinitive constructions with negative predicative, modal constructions with negation refer to such constructions.

2. Methods

A number of research methods are used to study Russian and German paroemia with prohibitive semantics from the viewpoint of the implementation of speech impact tactics on the addressee: the conceptual analysis method, the traditional descriptive method, the component analysis method, the contextual analysis method.

In addition, in solving theoretical and practical problems, the following general scientific methods are used: generalization, specific scientific methods of component and context study analysis, and the method of linguocultural studies interpretation.

Using the method of continuous and specific sampling of popular sayings from authoritative paremiographical sources, a study card file was compiled, consisting of 1,743 Russian and German paremiological sayings.

3. Results and Discussion

In our previous study, based on the analysis of a continuous and specific card files sampling from reputable Russian and German paremiological sources, we found 20 syntactic structures representing the prohibitive semantics in the proverbial corpus of two compared languages (Kul'kova & Denisova, 2017): 'not + imperative 2nd person, singular'; 'not + 3rd person, singular'; 'sin / immoral + infinitive'; 'imperative + not ..., (yes, but) ...'; 'you must not + infinitive'; the negative imperative of the verb 'to be silent'; 'not + imperative 2nd person, plural'; 'does not order / do not order + infinitive'; 'there is nothing + infinitive'; 'not + infinitive'; 'man / es + Modalverb + Negationswort + Infinitiv'; 'Imperativ 2. Person Singular + Negationswort'; 'Substantiv / Pronomen + Modalverb + Negationswort + Infinitiv'; 'Sein + nicht + zu + Infinitiv'; 'Man + Verb 3. Person Singular + Negationswort'; 'Schweigen im Imperativ'; 'verboten sein'; 'Imperativ 2. Person Plural + Negationswort'; 'Sündig sein', 'Kein + Substantiv'.

The existence in the empirical basis of this study of such constructions as 'sin / immoral + infinitive' and 'Sündig sein' is explained by the fact that religion also combines beliefs and actions to help people solve the problem of their existence. It is based on the belief in the existence of God. Moreover, it is considered as a combination of actions by which religious people can demonstrate their attitudes to God and rules of behavior which they must follow (Anisimova et al., 2019).

This research, devoted to the study of communicative tactics of speech influence in prohibitive paroemia, is based on the study of proverbs with the presented constructions.

Paroemia, being units of verbal communication, fully reveal their pragmatic potential and semantic orientation within a certain communicative situation. From the point of view of pragmatic linguistics, the communication process is based on three fundamental components: the addresser, the text, the addressee. The process of successful realization of a paremiological utterance also implies the influence on the recipient as the specificity of this utterance lies precisely in the aspiration of the addresser to express his attitude regarding the specific situation, the impact on the recipient in order to correct his behavior, change his attitude to something (Seregina, 2013).

Communicative tactics of speech influence in proverbs containing prohibitive constructions are a tool for convincing the recipient of the need to not perform one or another action. Perlocutionary effect in this case is achieved by representing the corresponding arguments or patterns of behavior aimed at correcting the addressee's behavior.

Such concepts as strategies, tactics and methods of speech manipulation are currently popular subjects of research in the issues of speech interaction from the point of view of communication and pragmatics, which is reflected in the works of such researchers as O.S. Issers, G.A. Kopnina, A. Fetzer, N.I. Formanovskaya and others.

In this study, it is necessary to differentiate the concepts of communicative strategy and communicative tactics. In a broad sense, a communicative strategy is a "super task", i.e. a full range of speech actions aimed at the implementation of the communicative goal of the addresser, affecting the intellectual, volitional, and emotional sphere of the recipient.

Following G.A. Kopnina, under the tactics of speech influence, we understand the communicative action aimed at subtle introducing into the recipient's consciousness the goals and attitudes that induce him to perform the act desired by the manipulator (Kopnina, 2008). Thus, it was possible to establish that communicative tactics is a narrower

concept, a tactical move, and a practical means of achieving a communicative goal.

Based on the analysis of 1743 Russian and German paroemia containing prohibitive constructions, we were able to identify the frequency of communicative tactics use in our paremiological card file of each language as a whole, as well as the frequency of implementation of each tactic separately. We have established that 633 out of 1500 Russian proverbial sayings contain speech influence tactics, which is 42%. From the corpus of German-language paroemia in the number of 1,243 paremiological units, 150 paroemia demonstrate speech influence tactics, which in percentage terms are much lower than in Russian - only 12%.

In the case of non-compliance with the prohibition, order, warning, etc in proverbs with the tactic of presenting negative consequences, the given verbal manipulation makes up 5% of the total Russian-language corpus of the study: do not go to court, it will cost one dear; if you run after two hares, you will catch neither (Illyustrov, 1910); haste makes waste (Dal, 2005) etc. In the German-language corpus, the frequency of use of the tactics in question is 1.7%: *Stecke dich nicht zwischen Vettern und Freunde, sonst klemmst du dich* (Simrock, 2003) ('Don't get between godfathers and friends, otherwise you will be crushed'). *In die Gosse wirf keinen Stein, sonst wirst du beschmuzt* ('Do not throw a stone into a ditch — you will spill') (Wander, 1880); *Rede nicht mit dir selbst, sonst mochte man sagen, dein Zuhörer wär` ein Narr* ('Do not conduct conversations with yourself, they can say your listener is a fool') (Simrock, 2003) and others.

The tactics of presenting the positive consequences of actions is also characterized by the obligatory presence of the argumentation part. This tactics is used in 3.6% of Russian paroemia (Do not slash mares and *they will not kick* (Dal, 2005); Do not scold anyone, *you will be so good to everyone* (Mokienko et al., 2010); Do not be afraid to take a widow for yourself: *you will sleep better* (Dal, 2005). Do not tease the dogs, *and they do not bite* (Anikin, 1957). (Anikin, p. 215) etc.) and in 1.6% of German: *Denk nicht daran, so tut`s nicht weh* ('Do not think about it, *it will not hurt*') (Simrock, 2003); *Am Tage schlaf nicht, in der Nacht trink kein Wasser, dann brauchst du keinen Arzt* ('Do not sleep during the day, do not drink water at night, and *you will not need the doctor*') (Wander, 1880); *Gehe nicht ins Wasser, so wirst du nicht ertrinken* ('Do not go in the water – *and you will not drown*') (Wander, 1880), etc.'

It should be noted that a characteristic feature of these tactics, representing negative and positive consequences, is the striving of their argumentation parts to the future.

Communicative tactics of explanation, both in Russian and German proverbs, are characterized by the presence of a neutral argumentative part. In the empirical studies base, paroemia containing this tactics have the following frequency of use: in the Russian corpus - 9%: Do not look for a hare in the forest: *it sits on the edge* (Anikin, 1957); Do not feed the good, do not take care of the thin: *the good man will make money, the thin will live* (Mokienko et al., 2010); Do not grieve for a woman: *God will take a woman for a younger one* (Mokienko et al., 2010). (Mokienko, p. 28); 4% in the German-language paroemia card file: *Alte Freunde soll man nicht verkaufen, denn man weiß nicht, wie die neuen geraten* ('Do not sell old friends, *it's unknown what the new ones will be like*) (Simrock, 2003); *Mach dich nicht zu hoch, die Tür ist nieder* ('Stay out of the door below') (Simrock, 2003); *Man ruft den Esel nicht zu Hofe, denn dass er Säcke trage* ('Don't call the ass to the yard - *he wears bags*') (Simrock, 2003) and others.

The tactics of attracting "patterns of behavior" is implemented by presenting alternative actions, expressed in opposition to the denied action. In the Russian language, the paroemia that implement this communicative tactic make up 23%: -Do not grieve, while they pull all tugs; *if they ask, perform the task* (Dal, 2005); Do not drive a horse with a stick, *but drive it with carrot* (Anikin, 1957); Don't spread your mouth on someone else's loaf, *but get up early and start up your own!* (Anikin, 1957), etc.

Sample behavior can be traced in 2.7% of the German-language card files paroemia: *Es steht geschrieben: Sechs oder sieben sollen nicht harren auf einen Narren, sondern essen und des Narren vergessen* ('Six or seven should not wait for one fool, but should sit at the table and forget about him ') (Simrock, 2003); *Der Feinde Fehler soll man kennen, aber nicht nennen* ('The mistakes of the enemy must be known, not pronounced aloud ') (Simrock, 2003); *Frage nicht wie, sondern was man redet* (Simrock, 2003) ('Ask not how, but what they say'), etc.

The tactics of inversion is characterized by a shift in the semantic, positive-motivating part in the first place, in order to increase the impact on the recipient. In Russian proverbs, this tactic comprises less than 1% (10 examples): If you want to be healthy, do not get a bellyful and do not let the doctors in (Illyustrov, 1910); *Want to eat small white loaf, so do not sit on the stove!* (Dal, 2005); *If you want to find pearls, dive in, don't be afraid of the depth* (Dal, 2005), etc.

In German proverbs, this number is somewhat higher, namely 2% (25 use cases): *Willst du nicht Unnützes kaufen, musst nicht auf den Jahrmarkt laufen* ('If You don't want to buy unnecessary things, don't go to the fair') (Simrock, 2003); *Willst du treiben Kartenspiel, laß nicht andre kicken viel* ('Do you want to win at cards, do not let others lead') (Simrock, 2003); *Willst du lange Freundschaft halten, thue nicht, was we thut, und rede nicht, was sticht* ('If you want to keep a friendship, do not do anything that hurts, do not say anything that can touch one's pride') (Wander, 1880) and etc.

Having considered the five main communicative tactics in the Russian and German proverbs, reflecting prohibitive semantics, we can conclude that the role of the addresser in a communicative situation of prohibition, order, advice, warning, etc. contributes to the implementation of a number of certain semantic functions. The

preventive function is aimed at averting the not yet accomplished verbal/non-verbal action of the addressee in the group or interpersonal communication (tactics of realizing negative consequences in case of non-compliance with the prohibition). The regulatory function is aimed at controlling nonverbal behavior in the conditions of generally accepted communication (tactics of attracting "patterns of behavior"). The corrective function is aimed at correcting the recipient's verbal/non-verbal action accomplished or being accomplished in a group or interpersonal communication (tactics of presenting the positive consequences of actions, inverse tactics, and explanation tactics).

4. Summary

Based on a comparative analysis of the obtained data, we present the following summary table of research results (Table 1):

Table 1. *Frequency of the use of communicative tactics of speech impact on the addressee*

| The name of the communicative tactics of speech influence | Russian proverbs | German proverbs |
|---|------------------|-----------------|
| Tactics of realizing negative consequences | 5,3% | 1,7 % |
| Tactics of realizing positive consequences | 3,6% | 1,6% |
| Explanation tactics | 9% | 3,9 % |
| Tactics of attracting patterns of behavior | 23, 4% | 2,7 % |
| Inversion tactics | 0,6 % | 2% |

The study revealed that the most common tactic in the Russian proverbial sayings is the tactic of attracting behavior patterns, and in the German-language corpus the most common is the tactic of explanation.

The tactics of inversion in the card file of Russian paroemia and the tactics of realizing positive consequences in German paroemia demonstrate the most reduced frequency of use.

5. Conclusions

In conclusion, it should be noted that the apparent differences in the statistical data of the communicative tactics presented in the analyzed languages are based, in our opinion, on differences in the mentality of the Russian and German peoples in the compared linguistic cultures. German proverbs are characterized by conciseness and delicacy of expressing prohibitive semantics, while Russian proverbial sayings in their structure are often complete or incomplete two-part sentences. The reflection of prohibitive semantics in paremiological sayings is due to their focus on protecting the addressee from the possible negative outcome of his actions. Thus, it can be argued that prohibitive proverbs are prescriptions, since ancient times helping people to coexist together and follow certain rules in a particular society, and today they are an important part of intercultural communication.

The individuals' communicative behavior is determined by their belonging to a certain socio-cultural and linguistic community (Alekseeva & Singatullova, 2018).

Paroemia, as a mine of popular wisdom, reflect the popular mentality, primarily based on two components: language and culture, which in the opinion of Kalegina, T.E., Takhtarova, S.S., Zaglyadkina, T.Y. (2015) must be preserved.

In addition, it also seems appropriate to draw attention to the fact that the actualization of the considered proverbs in the language is determined by linguistic and extra-linguistic factors. So, the determinants are: - the determinant of national-specific nature, it is determined by the peculiarities and uniqueness of the culture of a particular nation, mentality, traditions, etc, which are reflected in the language or through language, i.e., as a German thinks; - the determinant of individual personality or subjective character in the center of which the personality with individual psychological characteristics, the personality as a bearer of a certain linguistic culture, the character of intensification of situations, events, objects, items, etc.; - the determinant of functional character is determined by the function style of speech (discourse) (literary, journalistic, colloquial) (Abdulganeeva, 2016).

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

References

- Andreyeva, Y. A., Korneva, I. G., & Sakhibullina, K. A. (2019). Values and anti-values in figurative phraseological units in the Russian and German languages. *Humanities & Social Sciences Reviews*, 7(4), 427-432.
- Khrakovsky, V. S., & Volodin, A. P. (1986). Semantics and Typology of Imperative. Russian Imperative. *L.: Nauka*, 272.
- Kul'kova, M.A., & Denisova, E.A. (2017). Structural and semantic characteristic of Russian and German proverbs containing prohibitive constructions. *Filologicheskie nauki. Voprosy teorii i praktiki*, 12-3(78), 131–133.
- Anisimova, M., Lisenko, A., & Savina, V. (2019). Communication Problems in Modern German Drama. *Research in Applied Linguistics*, 10(Proceedings of the 6th International Conference on Applied Linguistics Issues (ALI 2019) July 19-20, 2019, Saint Petersburg, Russia), 1017-1024.
- Seregina, M. A. (2013). Pragmalinguistic model of the implementation of German proverbs in speech communication. *Vestnik chelyabinskogo gosudarstvennogo universiteta*, 35(326), 114–121.
- Kopnina, G.A. (2008). *Speech manipulation*. Flinta.
- Illyustrov, I.I. (1910). *The life of the Russian people in its proverbs and sayings: Collection of Russian proverbs and sayings*. Sankt-Peterburgskaya Gubernskaya tipografiya.
- Dal, V. I. (2005). Proverbs of the Russian people. *M.: Russian Book*.
- Simrock, K. (2003). *The German proverbs*. Albatros Verlag, 630 p.
- Wander, K.F.W. (1880). *German Proverb Encyclopedia: A treasure trove for the German people*. Brockhaus.
- Mokienko, V. G., Nikitina, T. G., & Nikolaeva, E. K. (2010). Bol'shoi slovar'russkikh poslovits [Large dictionary of the Russian proverbs and sayings]. 1024 p. Moscow, Olma Media Grupp.
- Anikin, V.P. (1957). *Russian proverbs, sayings, riddles and children's folklore*. Uchpedgiz., 1957.
- Alekseeva, E. M., & Singatullova, A. A. (2018). The Estimated Aspect of Speech Associative Representation of Mental States. *HELIX*, 8(1), 2802-2807.
- Kalegina, T., Takhtarova, S., & Zaglyadkina, T. (2015). Denglish and Franglais in the framework of the modern European linguistic landscape. *SCOPUS20780303-2015-6-3-SID84959051476*.
- Abdulganeeva, I. I. (2016). The subcategory of intensification in multistructured languages: linguistic and extralinguistic factors. *Journal of Language and Literature*, 7(4), 38-41, 2016.