



The Study of the Category of Modality in the Paremiological Units of English, Tatar and Spanish Languages

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Article Citation: Sadykova, A. G. & Tuktarova, G. M. & Vildanova, E. M. & Gafiatullina, N. R. & Kajumova, D. F. & Akhmetzyanova, G. R. & Khripkova, D. I. (2021). The Study of the Category of Modality in the Paremiological Units of English, Tatar and Spanish Languages, *Applied Linguistics Research Journal*, 5 (4): 237–240.

Received Date: February 1, 2021

Accepted date: March 2, 2021

Online Date: April 5, 2021

Publisher: Kare Publishing

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E-ISSN: 2651-2629



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ABSTRACT

The article is devoted to a comparative analysis of the modality of English, Spanish and Tatar proverbs. The article studies paremiological units (PUs) with a modality component of the meaning of life, happiness, luck, fate; friendship, mutual respect; love for home and loved ones in English, Tatar and Spanish. PUs with a modality component of the meaning of life, happiness, luck, fate; friendship, mutual respect; love for home and loved ones are one of the most common thematic groups. The relevance of the research is determined by the fact that modality is one of the most complex and contradictory concepts in linguistics. The topic of this research is relevant for modern linguistics to identify the features and structure of modality in the proverbs of the English, Spanish and Tatar languages. The article examines the points of view of Soviet and modern linguists on the origin and features of the category of modality, its relevance in the scientific world of linguistics. The article deals with the structural - grammatical and structural - lexical features of the expression of modality in the paremiological units of the compared languages. The general and particular types using the modality of proverbs are highlighted, as well as their classification. The research results presented in the article are of interest to scientists studying the modality of proverbs in English, Spanish and Tatar languages. The results can be used both in the study and analysis of cultural and research problems and language learning processes.

Keywords: modality, component, category of modality, paremiological units, linguistics.

Introduction

With the study of paremiological units, there was a special interest in the study of the category of modality. In linguistics, the category of modality is little studied, especially in English, Spanish and Tatar, which is the topic of this work.

The category of modality is one of the most complex linguistic categories because there are different ways of expression in a language (Zaitseva et al., 2017). Modality refers to linguistic universals and occupies an important place in the system of such universal categories as predictivity, type, voice, time, and therefore is of considerable interest to linguists (Kolshansky, 1961).

The category of modality, its content, and scope is interpreted in linguistic literature in different ways: from the purely logical concept of modality as an expression of truth (false utterance) (Zolotova, 1978) to the inclusion in the category of the modality of the expression of any, including the emotional, attitude of the speaker to the content of the utterance (Petrov, 1982).

The Greek word *paremia* is equivalent to the term "proverb", but researchers also include proverbs in this concept. Following L.B. Savenkova (1984), we understand paremiological units as secondary language signs - closed stable phrases (proverbs and sayings) that are markers of situations or relations between realities.

V.A. Voropaeva (2007) considers proverbs, sayings, and sayings from the Holy Scripture that have signs of common knowledge to be among the *paremia*. G.L. Permyakov (2001) distinguished the paremiological level of the language, speaking about proverbs. The author noted that proverbs and sayings form the main fund of paremic expressions.

The complex formal-semantic nature of PUs allows us to consider it as a unit of language since this phenomenon has well-known features of a language unit (Yartseva, 1969): PUs are the object of linguistics study; they are material, variable, and their complex structure is aimed at expressing a certain meaning (meaning).

One of the most notable theoretical works on the differentiation of the concepts of proverbs is the typological classification of G.L. Permyakov (2001). It states that "a proverb is a grammatically complete (having the form of a sentence) utterance with a figurative motivation of general meaning, i.e. requiring an extended interpretation". Despite the presence of theoretical works on paremiology, there are few special studies in Spanish studies devoted to proverbial sayings. Among them, the work of X stands out. J. Sevilla Munoz and J. Cantera Ortiz de Urbina (2002), "Vida e interculturalidad del refrán. Pocas palabras bastan".

Many modern linguists, such as N.F. Alefirenko and N.N. Semenenko (2009), V.P. Anikin (1996), G.L. Permyakov (2001), L.B. Savenkova (1984) and O.N. Seliverstova (1990), are engaged in the study of paremiology. Russian paremiological studies the regularities of the formation of PUs, their objective characteristics, syntactic structure, functional properties, as well as the features of existence in language and speech. The research is mostly devoted to the national picture of the world. Problems of PUs are also developed by English and American paremiologists.

The active study of idioms on the material of the Tatar language can be traced in the collection "Phraseological units, proverbs and sayings of the Tatar language", compiled by the authors L.Z. Zalyai, N.B. Burganova and L.T. Makhmutova (1957). It includes about six thousand PUs, idioms, proverbs and sayings. A special contribution to the preservation of the phraseological potential of the Tatar people was made by N.S. Isanbat (1989, 1990), his works were published and are reprinted to this day: "Phraseological Dictionary of the Tatar language" in 2 volumes.

There are various sources of the origin of PUs with a modality component in modern English, Tatar, and Spanish. *Paremia* by origin can be divided into 2 classes: native and borrowed PUs. The authors of the original English, Tatar, and Spanish paremiological units are unknown. They are created by the people and therefore widely distributed. The study considers PUs of non-thermological origin. The sources of the studied paremiological units were historical events, fiction, and folk art.

The problem of the means of expressing modality, which is one of the most difficult problems in linguistics, continues to be the subject of controversy and disagreement among linguists. The study of modality as a category of broader content began with the works of academician V.V. Vinogradov (1950). He noted in his works that the category of modality is determined by the constructive feature of any sentence, which conveys the relatedness (relation) of the content of speech to reality.

Research Methodology

After the publication of the works of V.V. Vinogradov (1950), the problem of modality component began to be intensively considered from the standpoint of objectivity-subjectivity. In the linguistic literature, the indicative mood began to be characterized as "modal", which conveys "zero relation to modality" (Akhmanova, 1966). The terms "modality of reality", "modality of certainty (Akhmanova, 1966), on the one hand, and "subjective modality", "modality of hypothetical and unreality" (Akhmanova, 1966), "doubtful-presumptive modality", "potentially-unreal modality" (Akhmanova, 1966), on the other hand.

J. Lyons (1978) distinguishes two classes of sentences by the nature of modality: imperative (express order or instruction) and interrogative (express additional modal signs, on certain expectations of the speaker). J. Lyons (1978) also finds in different languages various ways of grammatical expression of the speaker's attitude to the content of the utterance.

D.G. Tumasheva (1986), studying the issues of the morphology of the Tatar language, notes the correctness of the allocation of modal words into a separate linguistic group and recognizes them as independent parts of speech. It asserts the objectivity and subjectivity of modal words and divides them according to this parameter into two large groups: modal words used as part of a predicate and expressing the objective relation of the statement to reality (*bar*, *yuk*, *tiesh*, *kirak*, *momkin*, *yary*, *ihtimal*, *imesh*, *ikan*), and modal words used as an introductory word in a sentence and expressing the subjective attitude of the speaker (*ahry*, *imesh*, *bugay*, *balki*, *shay'at*, *ichmasam*, *alb'att*).

Results and Discussion

F.A. Agaeva (1990) believes that paremiological units "From the grammatical side are a system of categorical forms that together make up the category of mood. From the lexical side, these are words with the meaning of the speaker's relationship to the content of the statement and the relationship of the content of the real statement".

The paper examines the grammatical and lexical expressions of modality in PUs with such concepts as the meaning of life, happiness, luck, fate; friendship, mutual respect; love for home and loved ones. These are some of the most common paremiological units among the languages compared, since every nation is familiar with these concepts, and, therefore, they are the most frequent topics in people's everyday life.

In English, the theme of the meaning of life, happiness, and good luck is very common. Here are some examples:

"To live is to go forward"- according to semantic signs, this positive PUs, gives people hope and faith in a good future, despite all life's obstacles, disappointments, and upsets.

Here is an example in the Tatar language:

Гомер итү – кырны узу гына түгел - "To live a life is not a field to cross". In semantic terms, this idea is understood in such a way that life is not something simple or easy, it is a whole story, even if it is one person. He lives his life, and it may be filled with both good things and not so much.

Consider the paremiological units related to the topic of luck and happiness. Here are some examples in English:

"It is better to be born lucky than rich". In this article, we found a comparative turnover of "better...than".

"Failure teaches success»;

Here are some examples in Spanish:

A quen madruga, Dios le ayuda – "He who rises early, God gives him".

In the Tatar language:

Бэхет алтын байлыгында тугел, акыл балагында – "Happiness is not in gold, but in intelligence and knowledge»;

Studying the Tatar proverbs, it was revealed that most in the Tatar people happiness is considered not in money, not in prosperity, but in knowledge. This is luck and happiness for a person. They are filled with opposites.

Consider PUs with the modality component, expressing love for home and loved ones. This is probably one of the most frequently used topics in the paremiological units of English, Tatar, and Spanish.

Let's look at examples in the languages under study:

"Love begets love»;

"Love conquers all»;

Amor con amor se paga – "Love pays with love".

However, when examining the variety of paremiological units with a modality component related to the topic of love, it was found that among them there are such PUs that contains negative character and experience. In English, Spanish and Tatar languages, the theme of love is quite frank and not easy, and affects both positive and negative emotions, because each of us is familiar with such a feeling as indifference, sadness, longing, loneliness from love.

Here are some examples:

In English:

"Love and hate are close relatives", "From love to hate – one step". This PU presents opposition.

"Love can be a blessing or a curse". PU contains the modal verb can.

"Love is a game in which both players always cheat".

In Spanish:

Ojos que no ven, Corazon que no siente - "Out of sight out of mind".

Afortunado en el juego, desgraciado en amores – "if you are not lucky in love, you will be lucky in the game".

In Tatar language:

Йөрәктән аккан - "out of sight out of mind".

Conclusion

The comparative study of three languages with the category of modality is of theoretical and practical importance. The study allowed us to identify similar and distinctive features, to better understand the nature of the origin of the category of modality in the studied languages.

Thus, we can conclude that these paremiological units of the category "meaning of life, happiness, luck, fate; friendship, mutual respect; love for home and for loved ones" are filled with meaning. Life in the above proverbs is a series of successes and failures, love has both a positive character and is contrasted with hatred and something bad, and luck is compared not with wealth, but with knowledge. In Spanish PUs have a large number of particles, reflexive particles, pronouns, and verbs of the present tense are found. In Tatar and English, pronouns and oppositions are used.

Acknowledgment

This paper has been supported by the Kazan Federal University Strategic Academic Leadership Program.

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