

THE ROLE OF PAREMIOLOGICAL UNITS IN MODERN LINGUISTICS: RELEVANCE AND APPLICATION

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Abstract:

In linguistics, the field of phraseology is one of the fields that does not have a long history. It was studied as part of lexicology for many years until it was separated as a separate department. Despite the fact that a lot of research has been done in the field of phraseology, it still has many aspects that have not yet been discovered. One of them is the ability to distinguish phraseological units from other units that are not ready in speech, and one of the controversial problems of phraseology is to understand it in a narrow and broad sense.

Keywords: Paremiology, phraseology, proverbs, lexicology.

Introduction

The word paremiology is derived from the Greek words paranomia - wisdom, and logos - teaching. That is, the mental state, ethical and aesthetic feelings, positive qualities of a certain people, representing the way of life, life, people's attitude towards society, conclusions made based on observations and experiences, and oral from generation to generation. Paremiology is the field of linguistics that studies wise expressions such as proverbs and aphorisms that move in form, are compact and simple, short and meaningful logical summaries. The field of Paremiography deals with the collection of such compounds.

Materials and Methods

An integral part of any language are words of wisdom passed down from generation to generation. The language is closely related to the culture and mentality of the people and reflects its worldview, moral, domestic and religious principles, as well as traditions. They are, without a doubt, especially evident in proverbs and proverbs, which are a storehouse of wisdom, a source of instructive and instructive information.

Paremiology is a branch of philology that studies proverbs and determines their classification.

There is also a separate discipline, the purpose of which is the collection, storage and processing of paremiological material - paremiography. [1]

Proverbs are considered as a genre of folklore, the thematic-ideographic principle of classification of proverbs is shown, aspects of linguistic culture and translation studies are substantiated, features of historical-etymological discursive (functional) analysis are shown. Comparative linguistic and cultural analysis is recognized by the authors of the article as an integrative aspect of paremiological material description. The text creation and linguistic potential of paremiology of different languages is analyzed. As an example of the realization of the potential of proverbs to create a text, the functioning of the proverb "Don't dig a hole for someone, you will fall into it yourself" was studied as a spoken part of the Russian language. Despite the large number of different toponyms characteristic of different countries, these proverbs have a priority international component related to the universal laws of human thought, which makes it possible to find their semantic equivalents in different languages. The relevance of this study lies in the fact that proverbs are considered in various aspects from the perspective of modern humanities. With the development of social communication in modern society, intercultural communication is strengthened and requires linguistic and cultural comments. [2]

1. Traditions and modernity in paremiology and paremiography

Respect for the traditions of paremiologists is one of the organic features of this science. After all, the proverb genre itself implies the preservation of cultural and linguistic traditions, and this fully applies to those who diligently and selflessly preserved the masterpieces of folk wisdom in their paremiological treasures before us. Therefore, one of the most important tasks of modern paremiology is to refer to the experience of predecessors and to constantly use the materials collected by the patriarchs of paremiology in research.

2. Proverb and matal: status, terminology

Compilation of paremiological dictionaries, collections of proverbs and proverbs for a long time caused a very vague problem of distinguishing different types of proverbs and at the same time searching for them. Over time, views on the terms proverbs and proverbs changed.

Until now, in popular speech, among writers and journalists, among native speakers inexperienced in the terminological nuances of paremiology, the terms proverb and matal are used without distinction.

The status of various types of proverbs and their terminological and classification interpretation are constantly discussed. It is clear that here, too, any paremiological theory should be checked by practical algebra, that is, by constructing dictionaries. After all, the broadest definition of a proverb is from a portable lexeme to a ready repeated text. But the lexicographic practice forced and is forcing to reduce the boundaries of the studied paremiological object in one way or another, which should be reflected in the correct terminology.

3. Activity of proverbs in modern literary languages, media and live speech

One of the problems that has come down to us from the paremiology of the 19th century is the function of proverbs and proverbs in speech and language. The speech nature of proverbs, in fact, not only ensures their functioning in the language system, but also creates a whole palette of artistic and aesthetic properties, as a result of which they are required by word artists and creators of various texts. At the same time, their oral, supposedly "oral" character was until recently one of the most important arguments for determining the "non-modern" and folkloristic nature of proverbs. Some paremiologists even predicted the inevitable decline of their activity in modern speech, because they are linguistic

parts of outdated folklore stereotypes that do not correspond to the reality of modern life. Thus, the famous American folklorist J. Spears [3] 36 years ago expressed the opinion that modern urban civilization does not produce folklore, including proverbs, proverbs or folk comparisons. Interestingly, 5 years later, S.I.Vyaltseva's dissertation was defended in Russia [4], where the active speech use of proverbs was shown in English material. Recently, studies of paremiologists have dispelled doubts about the folklore creation of modern urban societies, including Slavic societies. On the contrary, as noted, there is currently a strong increase in the productivity of the use of proverbs in all types of national language systems. [5]

Results and Discussion

"Recognition of the single, common nature, essence of all phraseological devices helps to study phraseological units at different levels more consistently." [6] Interest in the paremiological fund of languages in general and proverbs as the most widely used class of proverbs has increased in recent years due to a number of factors:

- wide use and proliferation of various genres and stylistic directions in the texts
- Internet language, review of proverbs in new aspects (lingucultural, linguoxiological, linguocognitive, linguocultural, etc.) [7,8,9,10]
- a more detailed study of various genres of proverbs: signs, riddles, etc. [11]

Proverbs become the subject of multifaceted analysis, which is reflected in both monographic and lexicographic works. [12-15]

In a number of modern studies, the term proverb is used as a general name to designate various classes of folk aphorisms, primarily proverbs, sayings, riddles and symbols, as well as proverbs, jokes, etc. Of the whole class of proverbs, the most widely used and most studied of the various types of speech is the proverb. [15,16]

1. The main aspects of the organization of proverbs: an overview

Proverbs as a folklore genre

Initially, all small paremiological genres (proverbs, riddles, hints, etc.) were considered as works of folk art (V.P. Anikin, F.I. Buslaev, A.A. Potebnya). F.I. Buslaev studied how Slavic mythology is reflected in proverbs. The scientist was interested in the range of topics covered in Russian proverbs, as well as questions about the origin of proverbs and their relationship with other genres he considered it a whole fairy tale: "Some proverbs are nothing more than crude expressions preserved in the memory of the people." Explaining the essence of proverbs, A.A. Potebnya found their connection with fairy tales: "Proverbs and other poetic works explain to us a certain situation, reduce many different features in it to a small number. A proverb does the same thing, only to a greater degree, that is, with more brevity." [18]

V.P. Anikin defines a proverb as "a short, rhythmically arranged, stable in speech, a figurative word of the people" that "has the ability to be used in many senses based on the principle of comparison." "The subject of the statement is considered in terms of the generally accepted truth expressed in the proverb. The compositional division of the sentence in the proverb, which is often supported by rhythm, pronouns, assonance and alliteration, corresponds to the syntactic division». [19]

Thematic-ideographic principle

The themes of the proverbs are very diverse, but the repertoire focuses on man as the center of the universe, on the values associated with the human world. The thematic-ideographic aspect is based on the combination of proverbs according to the principle of semantic community. According to the thematic principle, the paremiological material is arranged in a number of dictionaries.

Translation aspect

Because proverbs are units of national symbols, they often cause difficulties in translation. The aspect of translation helps to solve various problems that arise in artistic practice and translation theory. This aspect is related to the method of confrontation, but a number of factors are important and specific: the translator's skills, knowledge of the paramyological fund of languages, understanding the intention of the writer - the author of the artistic work. In addition, the translation of proverbs "requires the translator to be well aware of language culture and national identity, functional dominants, emotional-expressive background, preservation of stylistic features." The aspect of translation allows to study the techniques and methods of transferring proverbs from one language to another. [20]

Discourse (functional) analysis

Discourse analysis is a review of the specific features of the work of proverbs in order to determine "their place in the process of knowledge and in the process of communication" in the texts of a certain discourse. [21] Analysis of the activity of paremies in the context is the formation of the terminological apparatus of paremiology, as well as records metalinguistic information that allows the description of paremiological concentration. [22]

The pragmatic factor affects the occurrence of modified adverbs against adverbs. (W. Mieder). Proverb variations are created according to the models (formulas) characteristic of traditional proverbs, and the prototype is immediately recognized by native speakers. The recognition effect and the possibility of comparison with the traditional proverb are the main conditions for the popularity of the anti-proverb. [23]

Conclusion

In modern linguistics, the study of proverbs is based on relatively new principles, along with those that have become classic. Comparative and comparative linguocultural analysis has an integrative nature, combining the features of contrastive and linguocultural methods, and allows obtaining important information about the interaction of language and culture.

Demotivators are an effective Internet genre for exploring the textual potential of proverbs. The presented material showed that the interpretation of the slogan in the proverb does not differ from one another in different languages. To prove the existence of semantic condensation, it is necessary to consider the functioning of the same proverbs in the verbal part of demotivators in different languages.

The comparative and comparative linguistic and cultural analysis of proverbs with a toponymic component showed that the semantics specific to some proverbs are reflected in proverbs of other languages. The paremiological material proved the idea of the existence of semantic equivalents in different, even unrelated languages, despite the existence of toponyms as ethno-linguistic markers of culture specific to each country.

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