

COGNITIVE SEMANTIC PECULIARITIES OF PAREMIOLOGICAL MEANS IN ENGLISH, KYRGYZ AND RUSSIAN LANGUAGES

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Abstract. The article is devoted to a versatile consideration of such a complex and multifaceted phenomenon as paremi from the point of view of theoretical understanding in modern linguistics. The article touches upon the issues of definition and status of paremi, meta-language of modern paremiology, paremiological picture of the world, values in the peculiarities of national worldview in the semantics of paremiology and linguocultural analysis of paremi of the studied languages.

Keywords: paremi, semantics, linguoculture, linguistics, language, core, proverbs, expressions.

Language, as we know, collects the age-old experience of its originators and, by means of its wealth of instruments, determines the state of society as a whole as well as the state of an individual personality. Paremi are the most vivid units in which the experience of the people, its socio-aesthetic, moral and ethical, artistic and spiritual ideals, peculiarities of the world view and world outlook are recorded.

The problem of defining stable expressions and their various forms, which are called proverbs, idiomatic expressions, phrases, stable word complexes and so on, was developed in linguistics in the 60's and 80's of the last century. Characteristically, many definitions of a phraseological unit contain no clarifications allowing to exclude proverbs from the number of considered stable units. By phraseological units we mean: "linguistically stable and linguistically reproducible compound linguistic signs with an independent meaning, consisting of two or more words, at least one of which has a phraseologically related meaning. For the definition of a phraseological unit and a proverb, a phraseological unit and a proverb are equally suitable [1].

The definitions of a phraseological unit have mostly been aimed at the identification

of a set of categorical features that make it possible to distinguish a phraseological unit from a word and from the word itself. Such features include superordinance, semantic cohesion with accentological and grammatical separation, reproducibility – regular repetition and ability to be recalled from memory in a ready form, stability as a measure of semantic indivisibility of components within a given phraseological unit and constancy of its meaning and lexical composition, imagery, expressiveness.

A clearer and more detailed definition of paremia appeared a little later. It was connected with the development of theoretical issues of paremiology and lexicographic practice. The author and compiler of the Dictionary of Proverbs, V.P. Zhukov [2], considered it necessary to explain how to differentiate between the separate categories of units included in the dictionary. On the basis of semantic and syntactic criteria, he differentiates between phraseologisms – units of open structure, based on such terms as eyes on the forehead (somebody's), a bear kicked somebody's ear (somebody's) – and proverbs and idioms, which have a closed structure, semantic and intonational completeness, syntactic division (if the idiom is used in the literal sense), categories of predicativity and

modality, that is. i.e. the attributes of a sentence.

The interpretation of paremi containing ethnolinguistic features requires linguocultural knowledge. These are components of a proverb that reflect national originality, "cultural memory", and may have no direct analogues in another language because they are ethnospecific. In this way, paremi become a source of ethno-cultural information both for language learners and for the speakers of the language: outdated components, traditions and customs that underlie paremi are often a source of misunderstanding [3].

"The knowledge and ideas about the reality of each people, formed in the process of perceiving the surrounding world and expressed in different forms, embody themselves in the national image of the world. Although the identity of the people is expressed in some units of language, it is reflected more in phraseological units and paremi as "mirrors of national culture, psychology and philosophy". The paremiological fund of language, which includes sayings, portents, riddles, proverbs, represents a set of situations that reflect interpersonal relations, carries information of cultural and pragmatic content, and forms a paremiological picture of the world, containing stereotypical ideas of people about the world and their socio-cultural experience, representing a compact container of experience, a kind of packaging of this experience.

The analysis of paremiographic collections, by identifying the priority themes according to which the units are united, allows us to reveal the system of value orientations of a particular nation. The place of a certain value in the system of value constants of a nation is indicated by the quantitative superiority of paremi presented in one or another rubric. In the paremiographic collection the most numerous are the groups "Happiness - Fortune". At the same time, assigning values, guidelines for living and cultural traditions does not make them specific, belonging only to one people, but can be universal and therefore considered international.

The thematic principle of the description of paremi is not complete: paremi, as a poly-

conceptual unit, can be used in different communicative situations, and its semantic structure is linked not to one key concept, but to several, and the hierarchy and updating of these concepts depends directly on discursive attitudes.

The discursive method of describing paremi allows us to determine "their role in the cognitive and communicative process", "only against the background of discourse (and text as its material expression) can paremi be most fully described" [4].

Speech or text is the realization of communicative intentions by the speaker or listener. The contextual use of paremi not only captures the paremiological concentration of a certain period of time, but also captures metalinguistic information representing different ways of expressing the communicative intention of the speaker.

We distinguish between three types of explanation:

1) the formal way includes graphic marking (e.g., enclosing in quotation marks, highlighting in color, changing the font) and determining "the nature of the statement (proverb, adage, folk wisdom, etc.), which shows the speaker's desire to refer to the pre-existing opinion" contained in the paremia;

2) the value method, which has an intermediate position, where the paremia is evaluated by the speaker/writer on a scale of good - bad; thanks to this, the attitude of the speaker/writer towards this or that communicative situation is determined and the value system is indirectly extrapolated;

3) the conceptual method, in which the paremia is used in a conceptual way: the speaker/writer actualizes the meaning of the unit by semantizing it [5].

Each language's paremiological base contains a semantic core that unites it with other language bases, but with specific logothnic features. Paremiography, which deals with the creation of appropriate dictionaries, correlates with this philological field. Paremiography allows us to position the pragmatic status of the anthropomorphic component in two main directions thanks to the systematization of information resources.

1. lexical-semantic vector – regarding the manifestation of the anthropomorphism principle:

a) structural inclusion – when the lexical structure of the paremia contains an anthropomorphic component (*Living is serving God*);

b) semantic inclusion – when an anthropomorphic attribute appears indirect (*Prayer seeks no place*);

c) structural-semantic inclusion – in case of combined realization of the phenomenon studied (*It is not the righteous who are in need, but the righteous who are in need*);

2. The semantic or conceptual vector – according to associative parallels (*Money didn't make us money, we made the money*) [6].

In the context of the discussion on the ethno-cultural conditionality of linguistic consciousness, one of the basic theoretical postulates of which is the methodological approach based on the understanding of the synergetic interaction between language and culture as a trichotomy "language – cognition – culture", the linguocognitive status of value as an object of semantic analysis of paremi is determined.

In this approach, the subject of cognitive and discursive linguistics are the linguistic mechanisms of knowledge internalization, opinions and ways of representing objective reality, developed by man within the framework of this or that ethnic culture, and their verbalization in the form of components (semes) of the semantic structure of nominative language units. And in this respect such systems appear as the creation of the human mind, the product of the value-sensuous (cultural, cognitive-synergetic) interpretation of the perceivable reality, which constitutes the meaningful essence of the mentality of this or that nation.

Reflection in the Russian language, including proverbs. Special and comparative studies have been carried out on the reflection of main values and anti-values in the Russian language, including proverbs.

Among the main values and value systems of Russians, conscience, truth, faith, patience, family, love, friendship, good neighborliness, team, courage, decisiveness, ideals of

community, sobornost, collectivism, compassionate understanding, careful attitude to words, based on the consciousness of the idea of the "self" in an inseparable bond with society, people, the state; the supremacy of moral consciousness over legal consciousness and mistrust of the legal system.

Speaking about the gap between the ideologized public consciousness and personal self-consciousness of Russian speakers, at the same time it is quite right to note the long-term Orthodox dominance of the meaning-life values of Russians, which, on the one hand, harmonized existence, and on the other hand – set again its existential tension [7].

The preference for spiritual orientation and a certain dissociation from the material side of life and everything regulating it, as well as from the natural physical needs of humans, is rather presented from a domestic point of view, and such items as food, health, clothing, money, or power, justice, are not emphasized in this encyclopedia as independent topics, but are only touched upon in passing.

Despite its amorphousness and fluidity, it is characterized by a down-to-earth practical realism, an overwhelming reliance on intuition rather than logical reasoning, a recognition of individuals' right to natural behavior... a seeming aversion to ostentation, a strong rejection of external control, and a desire to occupy a particular social space. The English are realists to the core. They love the absurd in the form of nonsense.

Home, freedom, privacy, common sense, sense of humor, gentlemanliness, fair play, restraint, heritage, tradition are the most important concepts of the English cultural world. Sense of humor, gentlemanliness, fair play, restraint, heritage, tradition, the dominants of the English national character are, in addition to those mentioned above, law-abiding, politeness, sportsmanship, sense of English superiority, patriotism and national pride, lack of interest in other peoples and countries, calm in critical situations, tolerance, respect for property, non-interference in other people's affairs, liberalism in the education of children, love of gardening, liberalism in the education of children, love of gardening, etc.

Rationalism, independence, equality, individualism, pragmatism, competitiveness, tolerance, emotional self-control, a positive view of the world, and others are among the main values of native English speakers. In particular, politeness, personal autonomy, restraint, and positivity are among the most important communicative values (values that

have a direct impact on the communicative behavior of native English speakers).

Therefore, since such instructive sayings as proverbs and sayings are very important in the national culture, they have a great influence on forming the linguistic worldview of a given nation.

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КОГНИТИВНО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ПАРЕМИОЛОГИЧЕСКИХ СРЕДСТВ В АНГЛИЙСКОМ, КЫРГЫЗСКОМ И РУССКОМ ЯЗЫКАХ

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***Аннотация.** Статья посвящена разностороннему рассмотрению такого сложного и многогранного явления, как паремии, с точки зрения теоретического осмысления в современной лингвистике. В статье затрагиваются вопросы определения и статуса паремий, метаязыка современной паремиологии, паремиологической картины мира, ценностных особенностей национального мировосприятия в семантике паремий и лингвокультурологического анализа паремий исследуемых языков.*

***Ключевые слова:** паремии, семантика, лингвокультурология, лингвистика, язык, ядро, пословицы, выражения.*