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Paremia about the Earth in the Russian Language: Linguocultural Research

Paremia sobre la tierra en la lengua rusa: investigación linguocultural

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RESUMEN

El artículo está dedicado al estudio de las paremias como fragmentos de la imagen lingüística del mundo. Los géneros de paremias más utilizados en ruso se consideran en detalle: proverbios y dichos que representan información sobre la historia del pueblo ruso, su forma de vida, costumbres, tradiciones, sistema de valores y pautas morales establecidos y generalmente aceptados. Se realiza un análisis lexicográfico detallado del lexema "tierra". Se analiza la estructura de los proverbios y dichos sobre la tierra. Se concluye que los proverbios y dichos se basan en el principio del paralelismo sintáctico.

Palabras clave: Dichos, linguoculturología, paremia, proverbio, tierra.

ABSTRACT

The article is devoted to the study of paremias as fragments of the linguistic picture of the world. The most widely used genres of paremias in russian are considered in detail - proverbs and sayings representing information about the history of the russian people, their way of life, customs, traditions, established and generally accepted system of values and moral guidelines. A detailed lexicographic analysis of the lexeme "earth" is carried out. The structure of proverbs and sayings about the land is analyzed. It is concluded that proverbs and sayings are built on the principle of syntactic parallelism.

Keywords: Earth, linguoculturology, paremia, proverb, saying.

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INTRODUCTION

The modern anthropological approach in linguistics involves the study of language as a phenomenon of human consciousness and thinking, as well as a product of the human activity, which is studied directly in close connection with other areas of human life. One of the sciences that arose with such a scientific approach at the end of the 20th century was linguoculturology. Active elaboration of terminological apparatus, methodologies, and also subject and obsolescence in the framework of linguistic-cultural-morphological occupation occupied by N.F. Alefirenko, V.I. Karasik, V.A. Maslova, V.N. Telia, G.V. Tokarev and others (Telia: 1996; Maslova: 2007; Erofeeva & Safonova: 2016; Faizullina & Fattahova: 2016; Rakhimova et al.: 2017).

Taking into account the “shades” in the interpretation of the concept, it is fair to say that almost all researchers agree that the subject of linguocultural studies is the interaction of language and culture, as well as language units and discourses that have culturally significant content, in other words, it is worth paying attention to all the realities that make up the so-called linguistic picture of the world that distinguishes one nation from another.

A holistic linguistic picture of the world is made up of different fragments that reflect the cultural characteristics of all spheres of society. Of particular interest in this regard is the paremiological fragment, which was formed in the preliterate era and accumulated in itself all the “special” ethnocultural knowledge of our ancestors.

Paremia is the basic concept of paremiology as a branch of linguistic science.

In the structural-grammatical terms, paremias are sentences with a complete thought, judgment. Paremias are signs of various life situations or relations between things, and not separate concepts, at the same time, they also model a variety of typical situations. Paremias – two-aspect units, turned, on the one hand, to the language; on the other hand, to folklore texts, i.e. to speech (Fedoryuk: 2006; Savchenko: 2010; Gerasymenko: 2014; Ilyushchenko: 2017).

In our work, proverbs and sayings about the earth are examined as components of the paremiological picture of the world of the Russian people. They perfectly reflect the stereotypical scenarios of the behaviour of a Russian person even in the era of the existence of folklore, since it is precisely in these constructions that the behaviour is uniform in the general ideas of the people about reality, in stereotypical situations, in statements and judgments about reality.

Despite the large number of works devoted to the study of paremiological units (Lau et al.: 2004; Alefirenko: 2009; Radbil: 2010; Ayupova: 2014; Kulkova et al.: 2015; Galiullina et al.: 2016), a number of issues need to be resolved and clarified.

Currently, linguoculturology conducts research in two main directions: one of them develops concepts of a particular language. First of all, this includes the keywords inherent in the stereotypical thinking of the language community. These words may not have equivalents in other linguistic cultures, for example, the Russian “maybe”, often heard even from the screens of public television in the meaning “hope for a happy chance, to avoid the threat”. At the same time, universal categories can be studied that function in all languages with different names (for example, a colour-coding system or perceptual vocabulary) (Apresyan: 1995; Savenkov: 2002; Bolgarova et al.: 2014; Larionova: 2014; Zykova: 2016).

The second direction includes studies that attempt to reconstruct a whole, unscientific worldview, reflected in all languages and cultures; in other words, a collective philosophy. Our study is conducted according to the first of the described approaches since it is devoted to the analysis of only one of the paremiological fragments of the Russian language picture of the world, organized around the lexeme “earth”.

An unconditional feature of the paremiological picture of the world is its evaluative nature, that is, people not only record behavioural stereotypes in proverbs and sayings, for example, they also give expressions positive or negative connotations (Mal zolotnik, da dorog). Most of the qualities or actions of a person are transformed into a kind of ideal model that corresponds to the accepted scale of values.

METHODS

In the formation of the Russian language personality, it is necessary to pay special attention to linguistic and cultural units, in the core of the meaning of which is the information of national, cultural and historical content. In order to find out what meaning the word earth has in the modern consciousness of native speakers of the Russian language and compare it with what is fixed in the proverbs and sayings of the Russian people, a lexicographic analysis of the word in question was initially carried out. Then, using a continuous sampling method, a corpus of 200 Russian proverbs and sayings about the earth was compiled, which were systematized and classified depending on the implementation of the meaning of a given seme.

Therefore, the purpose of our article – the identification of the linguocultural potential of proverbs and sayings about the earth - involves solving the following research problems: to determine the place of the paremiological picture of the world in the general linguistic picture of the world of the Russian people; to outline the role of land paremias in the Russian language picture of the world; to consider the semantic and functional characteristics of the lexeme "earth" in the paremias of the Russian language; classify collected language material.

To implement these goals and objectives, we used different methods and techniques of linguistic research, in particular, descriptive, statistical and interpretative methods; continuous sampling method, content analysis, classification and generalization method.

RESULTS

At the initial stage of the study, based on lexicographic analysis, we found that the lexeme "earth" in most dictionary sources has six meanings, 4 of which are leading: planet, land, soil, substance. Very often, these semes are overgrown with background values, for example, when the same "land" is realized in the meaning "Motherland".

Earth in Russian paremias is considered, first of all, as a breadwinner. It is the source of human life, the highest material value, which provides food, life, prosperity. To earth-mother are treated with great respect, it pins hopes on life, carefree and happy existence. Therefore, very often in Russian proverbs and sayings, her image is associated with the image of the mother. Earth as a spatial phenomenon has a number of primary (basic) characteristics:

a) Russian land is bright, large, voluminous, great: *Velika svyatorusskaya Zemlya, a vezde solnyshko. Mezha ne Stena, a perelezt' nel'zya;*

b) The land provides food: *Na dobroj zemle chertopoloh pshenicej stanet, na durnoj – pshenica chertopolohom vzojdet. Zemlya – kormilica. Kto o zemle radeet, togo i zemlya i pitaet.* Moreover, we note that feeds the earth only those people who respect labor and treat it gently and carefully: *Zemlya zabotu lyubit it needs a good, careful owner: Bez hozyaina zemlya – kruglaya Sirota. Net plohoj zemli, est' plohie hozyaeva;*

c) The earth loves a good attitude: *Dobraya zemlya – polnaya moshna. Hudaya zemlya – pustaya moshna. Kto o zemle bespokoitsya, togo i zemlya kormit.*

Spatial paremias have national cultural meanings. The most interesting of them, in our opinion, are the paremias verbalizing the following semes: earth - plate, earth - moshna, earth - sun, earth - kindness, earth - mother, earth - bread, etc.

DISCUSSION

We found that the most relevant area is related to human agricultural activities. Proverbs and sayings in this area describe human activities on earth, harvesting, tips on care, sowing, etc. The main purpose of these proverbs and sayings - teach the man to work and care for the earth.

Proverbs and sayings with this meaning are instructive. Lexeme earth correlates:

- 1) With the harvest: Kakova zemlya – takov i hleb. Kto zemle daet, tomu zemlya vtrojne otdaet. Dorogoj tovar iz zemli rastet. Zemel' ka chernaya, a bely' j khleb rodit;
- 2) With diligence: Ne poklonyayas` do zemli, i gribka ne pody` mesh`. Krikom zemlya ne pashetsya;
- 3) With work on the earth: Udobrich` zemliczu – snimesh` psheniczu. Bol`she zemlyu udobryaj – vy`she budet urozhaj. Dobraya zemlya nazem raz putem primet, da devyat` let pomnit;
- 4) With crop care tips: Zemlyu sogrelo, ne opozdaj s posevom. Zemlyu udobryaj, tak i poluchish` urozhaj. Na khoroshej zemle sej yarovoe ran`she, na khudoj pozzhe;
- 5) With predictions: Bol`shoj inej, bugry` snega, gluboko promerzlaya zemlya – k khleborodiyu.

Peculiarities of proverbs and sayings of this sphere are comparisons of the earth with mother, stepmother. Earth seems to be a living creature, so we can often find the use of avatars: feeds asks, gives birth, remembers. Also, in the speech of proverbs and sayings, evaluative adjectives are often found: thin, bad, good, kind.

The second most relevant semantic topic is associated with the concept of "homeland." It is revealed in several aspects: "the person's internal relationship with the place of birth", "positive characteristic of the homeland" and "preference of the homeland for the alien side". The relationship of a person with a place of birth is characterized by a special attitude to the place where a person was born and raised. The image of the homeland is displayed in a positive tone, and this influence affects the language of proverbs and sayings.

In paremias with a positive characteristic of the homeland, the land is compared with the cradle and the image of the mother, it is preferred, this confirms the comparative degree of adjectives of the type: more beautiful, better.

In addition, we analyzed the structure of proverbs and sayings about the earth. It can be noted that the development of ideas and metaphorical thinking of human thinking has complicated the syntactic side of paremias, so the sentences have a diverse structure, from simple single-compound sentences to complex and unjoined ones with relations of contrasting, enumerating and juxtaposing.

Proverbs and sayings with the structure of a two-part sentence.

Subject + predicate + minor sentence members: Bez khozayina zemlya kruglaya Sirota. Zemlya lasku lyubit. Svoya zemlya i v goresti mila.

Very often, in the structure of a simple sentence, proverbs and sayings occur both compound nominal and verbal predicates. Most often, we can meet proverbs and sayings, common definitions and additions. It can be assumed that initially proverbs and sayings had a simple structure, as well-aimed and wise expressions existed only in oral form, which made it easy to catch the meaning of the expression by ear.

Proverbs and sayings with the structure of a one-part sentence.

Proverbs and sayings with the structure of a one-part sentence are represented mainly by sentences without a subject, where the predicate is mostly used in the form of the second person singular in the imperative mood.

Generalized personal: Zemlyu ne obizhaj – oves sazhaj. Zemlyu potom polivaj, zemlyu grud`yu zashhishhaj. Zemlyu sogrelo, ne opozdaj s posevom. Zemlyu uvazhaj, ona daet urozhaj. Zemlyu udobryaj, tak i poluchish` urozhaj.

Proverbs and sayings with compound sentence structure.

Complicated sentences: Bog ne rodit, i zemlya ne dast. Daleko s zemli do neba, a kak stuknet v nebe grom – i u nas sly'shno. Dobra mat' do svoikh detej, a zemlya – do vsex lyudej.

asyndetic sentence: Rodnaya zemlya – matushka, chuzhaya storona – machekha. Nebo – riza gospodnya, nebesa – prestol ego, zemlya – podnozhie. Ne po nebu bogach stupaet, ne pod zemlyoj zhivoyot i bednyak. asyndetic sentence, expressing folk wisdom attract attention precisely at the level of speech, in which the folk paramia were given birth and their initial distribution.

Based on this study, we can conclude that proverbs and sayings are built on the principle of syntactic parallelism. It is manifested in the lexical and grammatical and syntactical identity of words and their order in the part of the predicate parts of a complex sentence. Due to the peculiarities of conversational syntax, these sentences give the impression of harmony, clarity; paremia sound expressively and concisely.

CONCLUSION

So, the lexicographic analysis of the lexeme “earth” made it possible to identify the main semes that reflect and verbalize the most significant linguoculturological categories of the Russian people. Having considered the indicated word in the etymological, encyclopedic, phraseological, grammatical and several explanatory dictionaries, we came to the conclusion that four to eight sem verbalized in the lexeme indicate objects of land, property, a cosmic body, soil, and a substance with a number of characteristics. Among the additional values reflected in the dictionary D.N. Ushakova, it is worth referring to the professional name of the paint and the mythological significance of the object of reality, opposed to the unreal world.

Using a continuous sampling method, we compiled a corpus of 200 Russian proverbs and sayings about the earth, which we systematized and classified depending on the implementation of the meaning of one or another seme. In addition, we analyzed not only the lexical and semantic features but also the structural and semantic characteristics of the Russian folk paramias about the earth. Among other constructions, simple and all types of complex sentences were identified, as well as the marked preferential arrangements of the sentence in a simple sentence. The main semantic-syntactic relations of contrasts, comparisons and enumerations, which are found in proverbs and sayings more often than others, were revealed, for example, clarifying the meaning.

The study of proverbs and sayings, which are the most common genres of paremias in the Russian language, provides a unique opportunity to learn about the history of the Russian people, their way of life, customs, traditions, established and generally accepted system of values and moral guidelines. In addition, we can confidently say that proverbs and sayings of the Russian people have unlimited didactic potential, as they contain exemplary and time-tested behavioural stereotypes inherent in Russian national thinking.

Moreover, our study showed that one of the most common images in proverbs and sayings is the image of the earth, which can be represented in different guises: mother earth, protector, support and support of a person in the implementation of his life, divine creation, as well as value and a model for evaluating objects, phenomena or behaviours. At the same time, the earth can have both spiritual and material value for a person.

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