

REFLECTION OF NATIONAL AND CULTURAL VALUES OF PAREMIOLOGICAL FUND IN RUSSIAN AND ENGLISH LANGUAGES

Dinara Kochemasova, Kazan Federal University
Maria Nazarova, Kazan Federal University

ABSTRACT

The rationale of the problem in hand is caused by insufficient study of a question of paremiological resources of English and Russian languages. The purpose of the article consists in studying, description and comparison of substantial signs of paremiological units in English and Russian languages. Served as the leading methods to research of this problem: method of phraseological identification; continuous sampling method. As a result of comparison paremiological resources of English and Russian languages it is possible to claim that similarity between them is observed in fundamental values of both a moral and utilitarian order. Distinctions concern the plan of expression, distribution and combination theory of norms, and degree of their relevance for these cultures. Materials of article can be useful during developing linguo-didactic bases of the national focused textbooks, manuals, dictionaries references of the compared languages.

Key words: *national language picture of the world, University Education, linguistic cultural studies, paremiological resources of the language, mentality, students.*

INTRODUCTION

Proverbs are ready iconic units that actualize those or other fragments of reality. This article discusses functioning of paremiological resources which represents dynamic essence in paremiological space. The emergence history the paremiological resources in Russian and foreign (particular in English) printing editions is considered. Units entering into paremiological fund to which proverbs, sayings with the general name of a paroemia, phraseological units, idioms, popular expressions, slogans, etc. concern are defined and analyzed.

The last decades are characterized by rapid development of the new direction in linguistics and sociolinguistics. The national linguistic science in the 20-30th of our century paid much attention to sociological studying of language, which is consideration of language in its interaction with society, in particular in connection with various forms of its existence (a dialect, a semi-dialect, the formal language) in their relation to various social groups of society. The national linguistic science in the 20-30th of our century paid much attention to sociological studying of language, which is consideration of language in its interaction with society, in particular in connection with various forms of its existence (a dialect, a semi-dialect, the formal language) in their relation to various social groups of society.

A problem of social stratification of language occupies one of the leading places in modern sociolinguistics. The mismatch of language in the presence of two or more national carriers led linguistics to recognition of variability of such language that, in turn, revealed need of definition of this system as national language versions. For a long time each nations have used

along with words and set expressions also stable statements are used, one of which versions is made by paroemia. In the present analysis paroemia are understood as secondary language signs – the closed steady phrases (proverbs and sayings) which are markers of situations or the relations between realities. It attracts speakers the semantic capacity and ability to the use in various speech situations and with the different speech purposes. As it is represented, these units form one of the semiotics subsystems providing a full process of communication of native speakers of one language. As sociolinguists specify, having arisen as historical need, language is urged to meet those requirements which are imposed by a society. At the same time it reflects a condition of society and actively promotes its progress.

The complexity of semantics and form, simultaneous inclination to a spectrum of language and speech phenomena throughout long time left a paroemia on the periphery of research attention of linguists. The most frequently to proverbs and sayings addressed as to mini-texts, works of national creativity. In folkloristic tradition it resulted in qualification of paroemia as one of small genres of folklore.

Paroemia as their composite structure and stylistic framework are symbolical unities of a language form and the moral and utilitarian contents expressed in it. The moral and utilitarian standards expressed in the paremiological resources in one and the same culture, as well as in different cultures, can coincide and diametrically differ by the estimates of any nature behavior. Cultural dominants of language have ungradable character and are established when comparing cultures on the basis of amount of the valuable marked judgments. Absence or insignificant number of paroemia by a certain subject testifies about irrelevance of this subject for a valuable picture of the world of these nations.

METHODOLOGICAL FRAMEWORK

The course of research the following problems were solved: to carry out the analysis of paroemias in the linguistic view of the world compared linguocultures; to define the ethno cultural maintenance of the Russian and English paroemias.

As material of research 150 paremiological resources of English and 120 paroemias of Russian served. As auxiliary and additional sources of paremiological material dictionaries of various types, among which etymological, synonymic, periodicals materials served.

Paroemias owing to the composite structure and stylistic registration are symbolical unities of a language form and the moral and utilitarian contents expressed in it. The moral and utilitarian standards expressed in the paremiological resources in the same culture, as well as in different cultures, can coincide and diametrically differ by the estimates of this or that behavior.

Cultural dominants of language have relative character and are established when comparing cultures on the basis of amount of the valuable marked judgments. Absence or insignificant number of paroemias on a certain subject testifies to irrelevance of this subject for a valuable picture of the world of these people.

As a result of semantic transformations of the concrete standards behavior containing in universal statements, we can allocate the following standard complexes:

1. Interaction axioms: it is impossible to do the harm, it is necessary to create goodness - they that sow the wind shall reap the whirlwind (rus.: harm with the crafty were found and both in a hole failed - *zloy s lukavyim vodilisi oba v yamu provalilis*); it is impossible to be ungrateful - when you drink from the steam (rus.: don't look at gift horse's mouth – *darenomu konyu v zubyi ne smotryat*), remember the spring; it is

necessary to help each other - two heads are better than one (rus.: two heads are better than one – odna golova horosho, a dve - luchshe); it is necessary to be courageous - a bold heart is half the battle (rus.: courage drinks honey and shackles rubs - otvaga med pet i kandalyi tret);

2. communication axioms: it isn't necessary to speak much - words have wings and cannot be recalled (rus.: the word a sparrow = will take off you turn back - slovo ne vorobey = vyiletit ne vorotish); it is necessary to be able to forgive people - those who live in glass houses should not throw stones (rus.: in others eye we see a knot, and in the and logs we don't notice - v chuzhom glazu suchok vidim, a v svoem I brevna ne zamechaem); it is necessary to be honest - he that will cheat at play, will cheat you anyway; it isn't necessary to be (excessively) curious - he who peeps through a hole, may see what will vex him (rus.: curious Varvara's nose was torn off – lyubopyitnoy Varvare ne bazare nos otorvali);
3. responsibility axioms: to be responsible for the actions - If you leap into the well, the providence is not bound to fetch you out; to observe laws - we live by laws, not by examples; custom rules the law; It is interesting that in the Russian culture similar paroemias contain in the basic the counter thesis (The law that pole: where you turn, there and came out-zakon, chto dyishlo: kuda povernesh, tuda I vyishlo; Judge not according to the law and conscience - sudi ne po zakonu, a po sovesti; The Law that a web = the bumblebee will stick, the fly will slip - zakon, chto pautina = shmel uvyaznet, muha proskochit), the confirming that fact that "The worst laws = in Russia, but this shortcoming is compensated to that nobody carries out them";
4. realism axioms: to proceed from the opportunities and to hope for own forces - you cannot have your cake and eat it (rus.: above the head cannot jump – yishe golovyi ne pryignesh); not to rely on the first impression, to seek to open an essence of things or people - still waters have deep bottoms (rus.: In a silent whirlpool devils are found - v tihom omute cherty vodyatsya); to know about impossibility of correction of the taken roots shortcomings and defects - the fox may grow gray, but never good (rus.: can hound dog wash off – chernogo kobelya ne otmoesh do bela);
5. safety axioms: don't hurry, making the serious decision - Don't count your chickens before they are hatched; don't sell the skin till you have caught the bear (rus.: to count chickens in the fall – tsiiplyat po oseni schitayut); to be provident - don't put all eggs in one basket (rus.: don't risk to all you have - ne riskuy vsem, chto u tebya est);
6. axioms of management: not to break foreign will (If the lad go to the well against his will, either the can will break or the water will spill; rus.: as not to fight with a bull, and all from it not to achieve milk - kak s byikom ne bitsya, a vse moloka ot nego ne dobitya); it isn't necessary to charge one business to a large number of people (Too many cooks spoiled the broth; rus.: seven nurses have a child without an eye - u semi nyanek ditya bez glazu); it isn't necessary to set a bad example of subordinates (to An army of stags led by a lion would be more formidable than one of lions led by a stag; rus.: what is priest, so is the comring - kakov pop, takov I prihod);
7. prudence axioms: excessively not to indulge in cares and alarms: to You can't prevent the birds of sadness from flying over your head, but you can prevent them from nesting in your hair; rus.: twist a grief a string; it is necessary to be content with that you have - zavey gore verevokoy; sleduet dovolstvovatsya tem, chto imeesh; eng.: a bird in the

hand is worth two in the bush; rus.: better a tomtit in your hand than a crane in the sky – Luchshe sinitsa v rukah, chem. zhuravl v nebe.

We are of the opinion that, English proverbs are very various according to their contents and cover all aspects of English people's life. Let's consider English paremiological units in more detail.

Ridicule of confused people: a tool's bolt is soon shot; fools rush in where angels fear to tread; he who is born a fool is never cured. Lazybones, idlers are criticized, work, diligence are praised: idleness is the root of all evil; the devil finds work for idle hands to do; a penny saved is a penny gained; take care of the pence, and the pounds will take care of themselves; he that would eat the fruit must climb the tree; he that will eat the kernel must crack the nut (or he who would eat the nut must first crack the shell). Many proverbs contain a positive assessment: a great ship asks deep waters; brevity is the soul of wit; good health is above wealth; little strokes fell great oaks. In modern English there are a considerable number of proverbs with comparative value: blood is thicker than water; miss is as good as a mile; words cut (or hurt) more than swords. The subject of proverbs - simple affirmative sentences - meets without definition, e.g.: appetite comes with eating; Homer sometimes nods; pride - goes before a fall.

Many proverbs are hortatory sentences, i.e. express motivation to action.

Simple Sentences

1. Without denial: cut your coat according to your cloth; let sleeping dogs lie.
2. With denial: don't teach your grandmother to suck eggs; don't (or never) look a gift horse in the mouth.

Complex Sentences

1. Without denial: do in Rome as the Romans do; make hay while the sun shines.
2. With denial: don't count your chickens before they are hatched; don't halloo till you are out of the wood.

In English proverbs there are various types of alliteration. A repetition of one sound. This type of alliteration is the most widespread. In the composite relation it is possible to allocate the following subtypes:

1. Repetition of consonant in the first and last words: barking dogs seldom bite; let sleeping dogs lie; look before you leap;
2. Repetition of consonant in the second and last words: a cat may look at a king; every bullet has its billet; every dog has his day; one swallow doesn't make a summer;
3. Repetition of two or three consonants in various lexemes: creaking door hangs long in its hinges; dumb dogs are dangerous.

Inquisitiveness of British allowed them to get acquainted with the best from this, than other people and nevertheless they remained possess are faithful to the traditions, e.g.: every bird likes its own nest; every bullet has its billet; every country has its customs.

There are no people in Europe at which the custom would be built in such inviolable law. Time custom exists, as if it was strange, ridiculous or original, any well well-mannered Englishman won't dare to break it. Though the Englishman is politically free, he strictly submits to public discipline and the taken roots customs. After all differently its faultless reputation will be spoiled, e.g.: Good name is better than riches; Good name is sooner lost than won; Good name keeps its luster in the dark.

RESULTS

As a result of comparison paremiological resources of English and Russian languages it is possible to claim that similarity between them is observed in fundamental values of both a moral and utilitarian order. Distinctions concern the plan of expression, distribution and combination theory of norms, and degree of their relevance for these cultures. So, for example, contrast between personal and others' in English culture is sharper, than in the Russian. Characteristic norms of English society is non-interference to others life, tolerance in relation to another owing to what in societies are non-interference to others life, there are more than paroemia blaming curiosity, imposing of the will by another. The concept of private space is less actual for the Russian culture that is expressed in insignificant quantity of the paroemia fixing the corresponding axioms, or existence of contrary statements. Values, actual for English culture, receive broad expression in the deontic code of language and are concretized by the right. The understanding of the law as guarantor of freedom in English culture and a limit in the Russian defines the attitude towards him that is expressed in English paremiological units in positive connotations, in Russian - in negative.

DISCUSSIONS

Having reviewed the main stages of phraseology's development as a linguistic discipline, its essence, approaches to studying of a subject, it is important to note: American and West European linguistics doesn't separate phraseology as the separate section of linguistics. In distinction from Russia where phraseology as the independent linguistic discipline arose in the 40th of the XX century.

Thus its studying was caused and was stimulated with lexicographic practice, on the one hand, and with another – theoretical researches and first of all V.V. Vinogradov's works, in which questions of the basic concepts of phraseology, its functions and tasks were raised. However, and in the presence of a uniform subject of researches, despite numerous detailed development of many problems of phraseology, there are different points of view that such the phraseological units what volume of phraseology of this language can be so far. Relevance of our research is defined by prospects of comparative studying phraseological units. It is reasoned by also insufficient study of questions of a paramiology identification of aspects of their realization in language and absence in linguistics of enough the works devoted to this problem.

CONCLUSION

In proverbs as in a mirror, the culture, outlook of the people is reflected. Comparison of proverbs and sayings of the different nations shows how much in common they have, that, in turn, promotes their best mutual understanding and rapprochement. The rich historical experience of the people, representations connected with work, life and culture of people is

reflected in proverbs and sayings. The correct and pertinent use of proverbs and sayings gives to the speech a unique originality and special expressiveness. Proverbs are compound part of ethnically caused functioning of a language. Proverbs owing to the composite structure and stylistic framework are symbolical unities of a language form and the moral and utilitarian contents expressed in it. The classification of axioms of behavior given by us above, shows that as a result of comparison paremiological units in English and Russian languages it is possible to claim that similarity between them is observed in fundamental values of both a moral, and utilitarian order. Distinctions concern the plan of expression, distribution and combination theory of norms, and degree of their relevance for these cultures.

RECOMMENDATIONS

This research is among other researches on language of oral national culture in which the issue of an ethnic originality of the folklore word is resolved. The national and cultural maintenance of a paremiology is in many respects specific to each language and there is only one way of its development - whenever possible broader acquaintance with culture of these people. This research makes an essential contribution to development of a comparative cognitive science, a cultural linguistics.

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