PAREMIOLOGICAL TEXT HERMENEUTICS
(IN RUSSIAN AND GERMAN)

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ABSTRACT

This article deals with the problem of hermeneutical analysis of folk omens in remotely related languages from the perspective of new promising directions, which draw attention to the socio-anthropological factors, allow to digest the systematic links of linguistic phenomena not in forced separation of form and content, but in their synthesis. A study of the semantics, pragmatics and syntax of folk omens through the anthropological and cognitive paradigms of linguistics helps to solve a range of problems associated with the storage of the whole body of knowledge: social and individual, linguistic and extralinguistic. The knowledge and the world view, typical for speakers of national languages, comprise the national language picture. Recreation of language world views is in line with the ethnogermenevtic, as it provides the key to understanding the national character and generates a lingvo-cognitive base of contrasting research, which identify both common, stereotypical, and nationally-specific elements of the world view.

The field of study in this paper is the phenomenon, which received the designation Popular Science – typical of the general public worldviews, in particular folk or naïve meteorology, captured in paremiae of the compared languages. Knowledge about the world of this or that ethnic group, determines the content of its mentality, which study is usually associated with the consideration of environmental factors in the formation and development of this society. Knowledge and everyday ideas of the individual's consciousness about the natural conditions of his existence are fixed, above all, in people's superstitions devoted to predicting the weather, so they have become the object of this research. The subject of the analysis is cognitive-semantic structure of the people's omens, identified with the hermeneutical approach to the study of paremiological texts.

Key words: a paremiological text, folk omens, text hermeneutics

1.INTRODUCTION

The relevance of studying folk superstitions can be explained by modern trends in linguistics happening due to the globalization processes and the active interaction of different national cultures that stimulates research of national language worldviews, different peoples' language consciousness features, national characteristics explication in the process of conceptualization and categorization of human experience of interaction with the surrounding reality. Comparative hermeneutic research of oral folklore is of particular importance. According to V. von Humboldt, "different languages are the nation's original thinking and perception organs" [1]. In this context, the present study, carried out on the material of remotely related languages – Russian and German, is relevant because it demonstrates the versatile and unique features of different ways of categorization and conceptualization of out-of-language reality by the representatives of Russian and German ethno-cultural societies with the example of paremiological texts. It also allows to track the impact of global mental and speech stereotyping on the formation and functioning of language structures at the national level and to compare the obtained results.

According to our ideas, *paremiae*, or *paremiological constructions* are self-contained sustained statements of an uncertain-reference type, which are the products of people's many-centuries long reflection, aimed at modeling the human behavior [2], [3].

The prerequisites of hermeneutical approach to the study of linguistic phenomena are the works by F. Schleiermaher, I.G. Droizen, V. Dil'tei, E. Husserl, G. Späth, W. Wundt, M. Latsarus, T. Vaits, D. Schteintal and other scientists dealing with ethnic psychology issues. The subject of ethnic psychology research is, according to G. Späth, the "second order" of values in the analysis of the "expression" or a specific spiritual life of a man" [4].

According to G. Späth, the "spiritual tradition" of the people is a changing value, but it is always present in any full social experience" [5]. The scientist notes that "an individual's spiritual wealth is the past of the people, which he considers himself a part of, while the individual's spiritual life is the spirit of his people. We define a specific spirit, gathering typical traits of one "imaginary" presenter, and this latter serves as a "norm" to determine each empirical individual's belonging to this collective type [6]. Mr. Gustav Späth's following idea is important for ethno-hermeneutics: there is a close relationship between the spiritual tradition of the people and the behavioral and emotional characteristics both of individuals and the team as a whole: "crucial sources of all meaningful experiences lie in the spiritual tradition, which determines the actions and experiences not only of the individual but of all groups" [7].

N. Chomsky, G. Katz, primarily studied the problems of texts interpretation from the perspective of linguistics. The difference between these scientists' concepts was that N. Chomsky addressed the sentence interpretation through the transformation of syntactic representations into semantic ones (e.g. [8]), and G. Katz in the opposite way gave the syntactic interpretation of semantic objects through creating the rules of generative semantics [9].

Such semiotics specialists as A. Pierce, Ch.U. Morris, L. Elmslev, A.J. Greimas, J. Courtés mostly studied the interpretation problem. Thus, according to Greimas and Kurte the interpreting activity is the main way of epistemic competence functioning/ its essence is in "the addressee's understanding the modalities required for the adoption of conventional proposals" [10]. The authors note that the interpreting activity takes place in the interpersonal communication between the message sender and the message addressee. It refers to the act of speech, interpretation of which is

associated with the presence of the equivalent content of the meaningful unit "in some other form within this semiotics, or transforming one meaningful unit from one semiotics into the other" [11].

P. Ricoeur gives a clear definition of interpretation, describing it as "revealing the hidden meaning in the apparent one" [12]. The comparison of double meaning (implicit and explicit) in various disciplines, according to the scientist, is the basic task of hermeneutics [13].

F. Rastje distinguishes two types of interpretation: inter-text and out-of-text: "a) The *intertext* interpretation identifies (inherent or afferent) semes actualized in the text. …b) The *out-of-text* interpretation identifies the semes which are non-actualized in the text content. Typically, it involves the inter-text interpretation" [14]. F Rastje explains the need for such a distinction by the fact that "several semes actualization, as well as the identification of their interpretations, depend on other social norms not on the functional language system as well as on pragmatic efforts" [15].

The pragmatic factor plays an important role in the interpretation of texts, i.e. matching them with life situations in which they can be used. According to a German philosopher Hans-Georg. Gadamer, "any interpretation must bring itself into conformity with the hermeneutical situation to which it belongs" [16]. G. Garfinkel, who believes that the significance of texts or their "recognizable meanings" depend on "socially organized cases of their usage" that affect the individuals' ideas [17], apparently, expresses a similar view. Thus, G. Garfinkel points at the possibility of recognizing the message meaning due to its conventional nature, explained by a close connection with the socially organized circumstances this message was used in.

2.METHODS

Of all the above-mentioned approaches to text interpretation, the generative approach presented by the concept of N. Chomsky is the closest to our research. An important complement to the analysis of surface and deep structures of the paremiae is, in our opinion, the consideration of communicative-pragmatic factor of its usage. We see paremiae not only as texts, but also as statements, since "the language of written symbols has the actual language, a language spoken in its base" [18].

In our opinion, interpreting the folk omens is carried out primarily through the alignment of their surface structure with the deep meaning "coded" by the syntactic form and lexical means.

It should be noted that folk superstitions correlate with the works of folk art of a special kind, which present, along with proverbs and sayings, the most vivid examples of the people's "thought concentration" (A.A. Potebnya), in which the elements of ancient culture and national traditions find their specific language implementation.

On the one hand, many omens are ancient folk sayings, based on an archaic person's associative notions, indicating a syncretic way of the world reflection in the human psyche (A.A. Potebnya, N.V. Krushevskij, V.A. Bogoroditskiy, E.F. Budde, A.N. Afanasiev, A.F. Losev, N.B. Mechkovskaya). This way of thinking ("pre-logical" according to N.B. Mechkovskaya, or "incorporated", according to A.F. Losev) explains the originality of folk omens and characterizes them as "time-tested predictions based on a presumption of a concealed connection between the natural phenomena, objects' properties, and human life events" [19]. On the other hand, folk omens are a constantly developing folk genre that demonstrates its functional features in the modern speech as linguistic expressions of bans, permits, warnings, instructions, advise, etc., and can be characterized as the interpretation of some situations used by "the traditions representatives for their behavior management" [20].

Despite the fact that modern researchers treat folk omens differently, scientists share the opinion about the omens' propositional content formed due to the presence of causal effect between phenomena in their semantic structure. This casual effect, according to A.A. Potebnya, presumed the transferring of associative connection between the compared objects and phenomena— on the phenomena themselves [21]. As I.A. Baudouin de Courtenay wrote, "noticing the constant dependence of phenomena, i.e. the permanent presence of one next to another, or one after another...we assume a causal effect between them; considering one to be the cause and the other to be the result" [22].

We are deeply convinced that national signs regardless of their lexical content and formal organization obligatorily include the time characteristic of the described phenomena: "Time attribution of the omens is connected with the expression of the permanence value and its specific variation: extended time, which has no exact localization. Two situations that become conditionally and temporarily connected may have possible specifically-provisional attachment, but 'generalized' is always expresses in 'particular', which means similar situation occurring before and usually having intermittent nature" [23]. At this the time constant in the superstitions is cyclical in nature, reflecting the cosmological consciousness of an archaic human, which suggests that "in the course of the time the same ontologically given text is constantly repeated" [24]. Thus, "a cyclic time model" is reflected in omens [25]. According to Y.M. Lotman, culture, focused on repeating texts, requires a special collective memory structure, in which mnemonic future-oriented symbols are very important [26]. A large number of such mnemonic symbols can be seen in the folk omens.

Time coordinates in the omens (calendar holidays, days of the week, a month, a season, a year) are an integral component of expectations system, represented in omens in the form of the following formula "If A is there, then you should expect B" explicitly or implicitly. According to M.I. Cheremisina and T.A. Kolosova, "this resembles a logical implication if looked from the outside, but the expectation is not a logical relationship. It is always something unseparated, that does not require motivation, justification" [27]. According to the authors, the anticipation is one of the most ancient, pre-logical types of mental reaction, rooted in the "inner world" of animals and is a particular state of consciousness, instigated by some events. M.I. Cheremisina and T.A. Kolosova believe that "only expectations, not logical assessment, connections and dependences make the base for early education of society members", as the expectation of "appears in the mind earlier than the ability to think critically, i.e. "logically" [28].

In the semantic structure of folk omens, the expectations are easily transformed into the semantics of predictions, foretelling, which can be defined as many times realized expectation. It is possible to tell in advance what will happen in the future, only if the two situations are naturally and objectively related, proven by many-centuries-old experience. The semantic feature of folk omens is that they are relatively factual, that is, analyzing the sentence: *Если после первого грома холода, то и лето будет холодным* '*If it gets cold after the first thunder, then the summer will be cold too*', we come to the conclusion that only when the cold summer after the cold weather caused by the first thunder, happened not once or twice, you can talk about the usage.

The external language forms of the sign was fixed during the many-centuries of "grinding" paremiae while their semantic contents was carefully sharpened by many generations, resulting in creation of these "pearls of traditional linguistic knowledge" dealing with the prediction of events. According to T.S. Sadova, the traditional linguistic knowledge, possessed

by the representatives of an ethno-cultural society, is "encoded" since childhood, and this coding is more like an autohypnosis. Echoing the traditional texts, a man gets unwillingly drawn into the circle of language knowledge, and therefore the folklore text fulfills its function of the speaker's involvement into the "authorized collective experience" [29]. Because of this, the omens' interpretation would imply "recognition" of the ancient rules of human behaviour, which were in effect for a long time during their regular use and which characterized the behavior not only of some isolated individuals, but of the collective as a whole.

Let us consider the hermeneutical analysis of paremiae, which semantics aims at promoting human activities.

The text analysis needs to take into account the entire complex of communicative-pragmatic elements, which includes the following components, obligatorily or optionally represented at the linguistic level: the producer of the message; the recipient of the message; the producer's and the recipient's presuppositions. The illocutionary component which is the communicative intention of the producer and which triggers the main "startup mechanism" of the regulatory speech act; the target component which aims at causing the action; the effective component expressed in the doing the causable action. The benefactive component that reflects the state of affairs regarding the benefit/detriment the performer of this activity has and, therefore, indicative of the recipient's level of interest in carrying out the causable action; the perlocutive component, reflecting the impact on the recipient – to persuade to perform the causable action.

3. RESULTS

In the popular superstitions, the semantics of stimulating activities may be explicated through a variety of language tools. Performative sentences of the regulatory-prescriptive type perform the function of the "syntactic framework" for them. Prescriptive paremiae with the meaning of stimulating actions involve the obligatory fulfilment of the prescribed action minding the benefactivity factor, since failure to comply with this life rule may lead to irreversible consequences for the peasants' lives. Thus, in such a Russian superstition as *В свят вечер тугие клубки пряжи мотать, чтоб кочни капусты туги были* '*reel the tight little balls of yarn at the Holy Night to have cabbage heads strong*', the expected result of following the farming rule is explicated by means of a clause of purpose – *чтоб кочни капусты туги были* '*to have cabbage heads strong*'. Failure to observe this rule, on condition that it's truth, has a direct impact on the quality of the expected harvest which does not correspond to the peasants' interests, for whom high yield in the subsistence farming was of the great importance.

 The dominant of the folk omens' expression, which reflect the situation of recommendation, is the category of mandatory or imperative modality and its nuclear component – the imperative mood, or an imperative, representing a direct grammatical means of expressing regulatory illocutive force. According to A.V. Bondarko, "the inducement is shown in the speech by means of different shades. This may be a request, a call, an order, a regulation, some advice, a plea etc. All these shades are determined by the situation of speech, intention and emotional attitude of the speaker" [30].

According to the empirical material, peremptory constructions show a high frequency of use, both in Russian and in German folk superstitions. This fact is due to the ease of imperative constructions' use and operation that meet the requirements of interactive communication (see postulates of P. Grice [31]). A statement containing an imperative construction is as informative as it is needed to reach the illocutive goal – to convince the recipient to complete the prescribed action (Postulate of the Amount). The prescriber is sure of the truth of his prescribing intentions (Postulate of Quality); the prescriber speaks only of something having the direct relevance to the projected situation (Postulate of Relevance), expressing himself very clearly in order to avoid ambiguous interpretation of his intentions (Postulate of Property).

Thus, imperative constructions are the most economical, concise way of expressing the regulatory intent, which would be understandable to the addressee, and the prescribed activity will be performed, i.e. all the conditions of the activity success, as described in the recommendation, will be implemented. Due to the described properties, the imperative constructions are very frequently used.

In the texts of folk omens, the imperative mood is presented entirely by the imperative forms of verbs in the 2-nd person, singular, which explicit the meaning of categorical inducement (*Сей морковь и свеклу на Козьму* '*Plant carrots and beets on Koz'ma day*'; *С Митрофания сей лен и гречу* '*Starting with Mitrophan's day plant flax and buckwheat*'; *Ирины рассадницы: сей капусту на рассадниках (срубах)* '*Irina the planter: plant cabbage on the seed beds (blockhouses)*'; *An St. Kilian säe Wicken und Rüben an,* '*On the day of St. Kilian plant vika and beet*'; *St. Urban säe Flachs und Hanf* '*In St. Urbana to flax and hemp*'; *Zu Gertrud sä' das Kraut* '*On St. Gertrude's day plant cabbages*', etc.). To these verbs some non-imperative forms are added, also expressing the profound importance of persuading modality, the so-called independent and dependent infinitive (*На молодой луне лучше не сажать (и не подрезать) деревьев и кустов* '*When the Moon is young it is best not to plant (or prune) trees and shrubs*'; *Горох надо сеять на старом месяце вечером, тогда будет хороший стручок* '*Peas should be spread at the old month night, then it will have a good pod*'; *Zweige schneiden an Sankt Barbara, dann sind die Blüten bis Weihnacht da* '*Trim tree branches on the day of St. Barbara, then the trees will bloom until Christmas*'; *Hat St. Peter das Wetter schön, soll man Kohl und Erbsen sä'n* '*If the weather is good on St.Peter's Day, one should plant cabbage and peas*' etc).

When the "direction" communicative situation is being realized in the texts of Russian and German folk omens some cases of explication of the phase activity semantics can take place, which is reflected in the substantive, substantively-predicate and adverbially-predicate peremptory constructions, which however, have a significantly lower frequency of use in comparison to the predicate imperative constructions.

In particular, the initial phase of prescriptive action in addition to the verb "start" there some such noun-signals as "the beginning", "time" and a Russian one word adverb meaning "It's time to", all of which are actively valence connected with deverbatives, or with predicates from the agricultural sector in the form of infinitives in Russian paremiae: *На Казанскую – начало уборки ржи* '*On Kazan Day – it's the beginning of the rye harvesting*'; *Закраснела земляника – время сеять гречу* '*As soon as strawberry has got red it's time to sow the buckwheat*'; *Лопаются сережки у березки – время сеять хлеб* '*When birches have ripe aments – it's time to sow the bread*'; *Когда появятся комары, пора сеять рожь* '*When the mosquitoes appear, it is time to sow rye*'; *В цвету трава – косить пора* '*The grass is in bloom – the mowing season starts*'; *Запылил орешник – пора пахать* '*Hazel tree is filling the air with dust – it's time to plow*' etc.

In the German omens, such word combinations are used as "höchste Zeit" 'best time', "Zeit" 'It's time to' and deverbatives with prepositions: *Sind die Krähen nicht mehr weit, ist's zum Säen höchste Zeit* '*If the Ravens arrived, it's the*

the best time for sowing'; *Wenn die Birke Kätzchen hat, ist es Zeit zur Gerstensaat* 'If on a birch tree has got catkins, it's time to plant barley'.

The seme 'the final stage of action' in the Russian folk superstitions is explicated through such constructions as *«конец + N₂ (N₂)»* 'end + N2 (N2)', *«полно + Inf»* 'enough of + Inf': *На Еремея конец всякого сева* 'On Jeremy's day all sowing has to be finished'; *На Федота – конец посадки огурцов* 'On Fedot's day planting cucumbers should be finished'; *Лист на дереве полон, и сеять полно* 'Leaf on the tree is full, and the sowing is enough'.

The final action semantics can also be marked with the adjectives *«последний»,*'last', *«запоздалый»*'delayed', *«поздний»*'late'*,* which are the main or additional means of expressing the meaning of "the completion of the activity/process: *На Покров сбор последних плодов* 'Pokrov Day is the Day of latest collection of fruits'; *Запоздалый капустник: последний посев огурцам и посадка рассады* 'Belated cabbage season: last planting of cucumbers and seedlings'.

In the German omens, the final action semantics in often expressed through the emphasis shift from the "zone of action" to "the action result" that can be achieved through the use of the Perfect grammatical form in paremiological texts: *Kommt Martini heran, hat der Bauer das getan Dreschen* 'If St. Martyn's day is approaching, a farmer has to complete the threshing work'.

As it can be seen from the above examples, the imperative mood is inextricably linked to the designation of modality, intersecting with a vast area of modal meanings and shades. Thus, in the communicative space of folk omens the categorical meaning of motivation may be covered with different shades of the modal meaning of obligation implicated in the synthetic form of the verb in the 2-nd person singular: *Овес толки, пока киселем не запахнет* ('должен толочь') '*Beat the oats until it smells kissel'* ('One must beat'); *Строевой лес руби в новолуние, вырубленный лес на ущербе сгнивает* ('должен рубить') '*Chop the timber forest in new moon, the chopped wood rots in the waning moon'* ('One must chop'). The modal meanings can also be explicated with the emergence of modal components *«нужно»*'should', *«надо»* 'need' in analytical constructs "a modal verb + Infinitive": *Сеять нужно, когда земля сделается посевна, когда она будет издавать посевной запах* 'One needs to sow when the soil becomes ready, when it will smell the seeds', *Надо веять, пока ветер дует* 'One should winnow while the wind blows'; *Косить сено надо, поколе трава не семенится* 'Hay should be mown before the grass gives out seeds'.

In German paremiae the explicated categorical meaning of inducement often appears in the form of modal structures, represented by combinations of modal verbs "müssen", "sollen" and the infinitive forms of state verbs passive (Zustandspassiv), reinforcing the modal value of obligation of the action and promoting the completeness of the process by a specific point in time: *Am St.-Lukas-Tag soll das Stoppeln in den Winterkorn gesät sein* 'On St. Luke's Day winter crops should be planted'; *Tritt Matthaus ein, muss die Saat beendet sein* 'If the day of St. Matthew comes, seeding works must be completed*'.

4. DISCUSSION

Analysis of paremiological material on denotation-referential level let us mark the presence of the nuclear component of the semantic configuration of prescriptions—a performative predicate – only in the implicated form, implying the presence of performative verb "admonish" beyond the semantic propositions in a speech. The main contents of the semantic propositions in regulatory-prescriptive paremiological texts refers to the designation of the prescription purpose, making emphasis on the purpose component to the forefront of the expression meaningful patterns. Thus, an expanded form of the prescription-expression can be represented as the following formula:

$$\text{"}S = Sub_{Pres} + V_{perf} + Ob_{Pres} + P1 + P2\text{"},$$

, where S is a common sense of the statement; Sub_{Pres} is the speaker (Prescriptor); V_{perf} is a performative verb (illocutive RA indicator); Ob_{Pres} is the prescription addressee; P1 is the semantic content of the main proposition (the symbol of the purpose of the prescriptive paremiological text — nomination of the prescribed activity); P2 is the semantic content of the additional proposition (the definition of the prescribed action result).

The prescriptive statements' architectonics, represented in folk omens as locative acts, shows allomorphism in relation to the structure of prescriptive propositional acts. Given the four-components nature of the analyzed discourse (prescriber, prescription addressee, prescription purpose, prescribed action result), it should be noted that the two components of the prescriptive statement in the explicated form – the prescriber and the prescription addressee – are absent in the folk omens' text. This is a regular phenomenon in the paremiological statements, which has firmly entrenched in commonly used sentences of the generalized-personal type, both in Russian and in German. The central and obligatory component of the prescribed statements, as it was noted earlier, is the subject, or the main purpose of prescription, due to the nomination of the action that you want to perform, and the conditions under which it can be committed. The performative verb that accompanies the purpose of prescription is omitted in the omens' text, which is frequent in colloquial speech and is perceived by the recipient in a natural way. The fourth component, explicating the result meaning of the prescribed action is not obligatory, and its presence in the paremiological text is explained by the necessity to argument the prescribed activity if the prescription is tough and requires mitigation by attracting a motivational component, or if it may seem unconvincing to the recipient.

Partial implementation of the pragmatic-propositional structure in the people's omens texts has a regular character and is based on the presupposition of the compulsory following the prescribed actions, which is achieved by two main factors – the priority status of the speaker and benefactivity of the committed action to the recipient.

5. CONCLUSION

Thus, the present study provides an overall picture of the interaction of paremiae cognitive-semantic structure with the non-verbal content expressed in them. It is found out that reality is not only indirectly displayed in the omens' language structure but it is also divided and organized according to its linguistic vision in this or that ethnic group. Formal and substantive features of the folk omens have been set forth. Prospects of the further research are in the conduction of similar hermeneutical research dealing with paremiological texts in other languages.

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