

RELATIONS OF PAREMIOLOGY WITH OTHER LINGUISTIC FIELDS

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Annotation: The problems, methodology and main directions of phraseology and paremiology research in modern linguistics are considered. The focus is on the methodology of complex analysis such specific linguistic phenomena as phraseologism and riddle. Culturological, linguo-pragmatic and structural approaches to the study of precedent phenomena and cultural texts are characterized.

Keywords: phraseology, paremia, lexical-semantic meaning, structural-semantic analysis, content analysis, discourse analysis, conceptual approach.

Introduction

In modern linguistics, the "anthropological turn" has activated new approaches to the study of the phenomena of language and culture. The study of the actual linguistic aspects of functioning, lexico-semantic and pragmatic significance, genesis, morphological and syntactic features of modern phraseology and paremiology is a wide field for comprehensive study and analysis by linguists. At this stage, the level of development of modern methodology in the field of the humanities opens up wide opportunities for the implementation of multifaceted studies of linguistic material. This inevitably leads the researcher to the need to use a system of methods not only linguistically proper, but also philosophical and cultural to describe linguistic units.

Especially, from our point of view, such a methodological set is needed in the study of the so-called clichés (a term proposed by G.L. Permyakov), in other words, linguistic forms that have related lexico-semantic meanings and specific pragmatic functions. This determined the relevance of this article. That is why the focus of our study is descriptive analysis, linguoculturological, structural-semantic, discourse analysis, content analysis.

Material and methods

These methods are successfully used in the studies of Yu.S. Stepanov, V.N. Teliya, A. Vezhbetskaya, V.V. Mitrofanova, A.M. Chepasova and others. Such a choice is due to the specifics of the studied material and the pragmatics of the study of directly linguistic phenomena, where, along with proper linguistic methods, it is necessary to use others. A similar methodological synthesis is used in the course of studying sphere-phasal units, such as proverbs, sayings, riddles, phraseological units.

Phraseology remains a rich field for linguistic research today - these are monographs (V.N. Teliya, V.N. Pelepeychenko, L.G. Skripnik, etc.), textbooks (V.N. Teliya, I.B. Ivanova, V.A. Maslova), popular science literature (A.M. Chepasova, V.D. Uzhchenko, Yu.S. Baskova), etc. With paremiology, the situation is somewhat different. G.M. Totsky notes that a great contribution was made by linguists to the process of studying the phenomenon of riddles as a linguistic phenomenon in its formal representation. Structural subtypes and structural-semantic transformations of proverbs are studied by N.N. Fedorov.

An important role in the development of Russian paremiology, in particular the "theory of clichés", belongs to G.L. Mitrofanova, V.G. Sibirtseva, A.V. Nasybulina and others. The focus of such studies

is a set of structural, cultural, cognitive, pragmatic and semantic aspects of the description and definition of paremias and idioms. Monographs by V. V. Mitrofanova and G. L. Permyakov, made at the intersection of folklore and comparative linguistics, the development by researchers of the most complete definition of the concept of paremia create the clearest picture of the existence of this linguistic phenomenon.

Riddle and phraseology in the cultural aspect act as products of the social and cultural life of the people. The reason for this may be, firstly, the indisputability of the deep ancient origins of the named linguistic phenomenon (D.S. Likhachev, V.Ya. Propp, Vyach.Vs.Ivanov, A.A. Potebnya), and secondly, the specificity of that social and social function, which carries the problem of the genesis of phraseology and riddles (V.V. Mitrofanova, E.V. Slepishkina, V.N. Pelepeychenko). Comparative studies by D.K. Zelenina, I.M. Kolesnitskaya, V.V. Mitrofanova demonstrated the formal and thematic similarity of the riddle with secret speech, the allegorical speech of a fairy tale, song, phraseological unit - with a magic formula, stereotype, cliché.

Consideration and analysis of the etymological roots of the phraseological image, stereotype, metaphor became the subject of close research by A.A. Potebni, V.D. Uzhchenko, V.I. Kononenko and others. The subject of our study is a number of promising areas in the study of the anthropological essence of the precedent phenomenon. The essence of the definitions given to the riddle and idiom by modern researchers is also indicative. The description, analysis and study of the linguistic features of the riddle against the background of its cultural significance in the field of folk traditional culture and the linguistic picture of the world also become interesting and significant. This approach seems to be a logical continuation of the analysis of linguistic material in line with the ethnological studies of N.I. Tolstoy, S.I. Nikitina, V.I. Konenko and others.

The purpose of this article is to consider the problematic field of modern studies of phraseological units and paremias, more precisely, the potential of structural and cultural methods for determining such specific structures as a riddle and idiom in the lexico-semantic, sociolinguistic, linguo-pragmatic aspects.

Result and discussion

In our opinion, this will allow us to form a systematic approach to the study of proverbs and phraseology in the light of the linguistic picture of the world, the cultural traditions of the people, the laws of verbal communication, while taking into account the specifics and mental significance of linguistic forms. If we talk about proverbs, then as a subject of collection, research, systematization, they are considered by many disciplines: linguistics, folklore, cultural studies, anthropology, the history of the literary language, etc. Such a versatile interest is caused by the specificity of the relationship between the form and content of the riddle, functional features and social status.

Quite a lot of hypotheses have been created, presented by prominent researchers of the past and present, who consider the origin, patterns of development, social role and communicative functions of the riddle. The reason for so many diverse hypotheses requiring further development lies in the very phenomenon of the riddle. It seems to us that the thesis about the trinity of the structure of paremias and phraseological units, which was presented in the work of G.L. Permyakov and clearly formulated by M.G. Demsky.

In other words, both the proverb and the phraseological unit are located simultaneously in three interconnected planes: lingual (actually linguistic), logical-semiotic, objective (plan of realities). This means that parallel and interpenetrating in the riddle makes it possible to study it from the standpoint of both language and folklore and cultural tradition, which again leads to the need to synthesize research methods for such a multifaceted material. That is why modern linguistics faces the problem of clarifying and researching the reasons for the obvious semantic and structural similarities between

riddles and idioms, other proverbs, other folklore phenomena in the cultural semiotic system of the vocabulary of foreign languages.

Researchers (L.G. Permyakov, M.G. Demsky) consider riddles from a formal point of view as a special group of sphere-phrasal units. A feature of the structure of the riddle is the obligatory presence of two participants (the riddle and the guesser), i.e. dialogic relationship. Using the method of logical analysis, L.G. Permyakov compiles logical chains - symbolic records - models and types of proverbs common in the Russian language.

L.G. Permyakov also explores the semantic features of the riddle, its general textual and component features, considers the process of secondary nomination and its features, i.e. "the possibility of direct interpretation in the presence of portable components" subject to the complete metaphorization of the entire structure as a whole.

Conclusion

Phraseology in Russian linguistics is also considered as a cultural and linguistic phenomenon. Circle of theoretical and practical discoveries in the field of research phraseology from the standpoint of linguoculturology, semantics and pragmatics is described in the works of V.V. Zhaivoronka, V.A. Maslova, V.N. Telia, V.D. Uzhchenko and others.

From such positions V.N. Telia defines phraseologism: "Phraseological units are the common name for semantically related combinations of words and sentences, which, unlike semantic structures similar in form, are not recreated in accordance with the general patterns of choice and combinations of words when organizing an utterance, but are perceived in speech in a fixed ratio semantic structure and a certain lexical and grammatical composition". Following the definition of L.G. Skripnik, a phraseological unit is usually called the lexical and grammatical unity of two or more differently designed components, grammatically organized according to the model of a phrase or sentence, which, having a holistic meaning, is recreated in the language traditionally, automatically. The phraseological unit acts as a socially conditioned phenomenon, tested by the joint consciousness of native speakers.

The definition actualizes the ethnological and social aspects of the existence of phraseology, the figurative and symbolic organization of the internal form, which allows us to consider phraseology as a phenomenon of the conceptual side of the linguistic picture of the world. The above definitions demonstrate the various methodological foundations on which they were created.

It is also necessary to say about the conceptual analysis of phraseology and riddles. The use of concept theory in the field of phraseology and paremiology contributes to the creation semantic typology of concepts (A. Vezhbitskaya, V.V. Krasnykh, Yu.S. Stepanov, etc.). In other words, a formal structural similarity was revealed between the models of the worldview cultural and linguistic phenomenon, the level of obliteration of the internal form of phraseological units, the level of intellectual and educational awareness of native speakers

From all of the above, we can conclude that it is the understanding of the volume and multidimensionality of such complex cultural and linguistic phenomena as a riddle and phraseological unit that leads the researcher to the need to apply complex analysis in his work. In addition, the use of a system of linguistic and cultural-philosophical methods proper makes it possible to obtain truly comprehensively objective and accurate practical results, which, of course, clarifies the thematic classification of riddles and phraseological units, and also sheds light on some aspects of their origin, development and functioning of the language.

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