

PAREMIOLOGICAL UNITS WITH THE COMPONENT OF MODALITY WITH AN ANIMALISTIC CHARACTER

UNIDADES PAREMIOLÓGICAS CON EL COMPONENTE DE MODALIDAD DE CARÁCTER ANIMALISTA

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ABSTRACT

The article deals with a comparative analysis of the semantic characteristics of paremiological units (PU) with a modality element, explaining an animalistic feature in Spanish, English, and Tatar languages. PU with that factor is of tremendous interest for examining the linguistic world-view of the Spanish, English, as well as Tatar languages. The significance of this study lies in the fact that phraseological units are complicated and controversial notions in linguistics. A descriptive-analytical method is utilized to meet the study's aims. This research topic is substantial to modern linguistic sciences so as to detect the characteristics and structure of the PU of the Tatar languages, Spanish, and English. This paper examines the animalistic character of the paremiological units with the modality element in the various comparative languages. The common and specific types utilizing the modality element in linguistics and also in their classification are taken into consideration. The study's results obtained are of utmost importance for scientists who study the phraseological units' concepts in Tatar languages, Spanish, as well as English. These outcomes can be applied to the inspection and the examination of research and cultural problems and also to the procedures of language learning.

Keywords: modality; linguistics; component; paremiological units; alternants.

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RESUMEN

El artículo trata de un análisis comparativo de las características semánticas de las unidades paremiológicas (UP) con elemento de modalidad, explicando un rasgo animalista en las lenguas española, inglesa y tártara. PU con ese factor es de tremendo interés para examinar la cosmovisión lingüística de los idiomas español, inglés y tártaro. La importancia de este estudio radica en el hecho de que las unidades fraseológicas son nociones complicadas y controvertidas en lingüística. Se utiliza un método descriptivo-analítico para cumplir con los objetivos del estudio. Este tema de investigación es sustancial a las ciencias lingüísticas modernas para detectar las características y la estructura de la UP de las lenguas tártaras, el español y el inglés. Este trabajo examina el carácter animal de las unidades paremiológicas con el elemento modalidad en las diversas lenguas comparadas. Se toman en consideración los tipos comunes y específicos que utilizan el elemento modalidad en lingüística y también en su clasificación. Los resultados del estudio obtenidos son de suma importancia para los científicos que estudian los conceptos de unidades fraseológicas en lenguas tártaras, español e inglés. Estos resultados pueden aplicarse a la inspección y el examen de problemas culturales y de investigación y también a los procedimientos de aprendizaje de idiomas.

Palabras clave: Modalidad; Lingüística; Componente; Unidades Paremiológicas; Alternantes.

INTRODUCTION

Cultural linguistics as a scientific discipline set as its main goal the study of the interconnection, correlation and interaction of language and culture. Science was a synthesis of culture and linguistics, which was the reason for the long period of its formation (Dusekova et al., 2021; Kajumova et al., 2022). At the beginning of the 19th century, linguoculturological schools were formed under the auspices of famous scientists such as V.N. Teliya (1996), V.V. Vorobyov (2008), V.I. Karasik (2004), V.V. Krasnykh (2002), N.D. Arutyunova (1993) and others. Over time, a certain conceptual and terminological tool of linguoculturology is being formed using various kinds of research theories and methods of linguoculturological analysis. One of the tasks of this science is to study the cultural, cognitive, and psychological characteristics of the language and linguistic personalities who are representatives of different ethnic groups. In this regard, linguoculturology allows you to discover the features of the cultural values of the people.

Language is the most important tool for understanding the spiritual culture of a person and the nation, as well as an important part of ethnic culture. The specificity of each linguistic consciousness implies a certain prism through which a person understands and perceives the world, as well as the spiritual culture of the people (Ziak et al., 2022; Szerszunowicz, 2021). Due to the peculiarities of the manifestation of the geographical, historical, and social characteristics of each ethnic group, the picture of the world is characterized by a certain cultural and national specificity, which is established against the background of the unity of the world-view.

Cultural linguistics reveals cultural information, which is a necessary component of society. It is contained in stable language forms, which include phraseological units that are part of linguistics.

Phraseology, being a special linguistic subject, began to take shape in Russian science from the 40s.

XX century, while abroad it is not yet distinguished into a separate section of linguistics. Proverbs, as a subject of linguistic, rather than folklore analysis, attracted attention only at the end of the 20th century, and became the object of a detailed study of PU in domestic and foreign linguistics.

The word “paremia” is of Greek origin and is equivalent to the meaning of “proverb”, but researchers also include sayings in this concept. Following the researcher L.B. Savenkova (2002), under the term paremiological unit, we mean “secondary linguistic signs - closed stable phrases (proverbs and sayings) that are markers of situations or relationships between realities”. Linguist V.A. Voropaeva (2007) defines proverbs and sayings from the Holy Scriptures for this category, characterizing them as “possessing signs of well-knownness”. G.L. Permyakov (2001) in proverbs noted the paremiological indicator of the language.

Thus, paremiology is a subsection of phraseology, a section of philology that studies the types of paremias - proverbs, sayings, riddles, aphorisms, wellerisms, mottos, slogans, maxims and other statements, the main function of which is a brief figurative verbal expression of generally accepted traditions and world-views. formed on the life experience of a group, population, nation.

METHODS

Paremiological units include such concepts as proverb, saying, aphorism, parable, maxim, saying, motto, etc. Proverbs and sayings are of the greatest interest as stable sayings, which have become the object of research in this work. It is known that paremiological units contain folk wisdom, reflect the life and culture of people and fix the world-view of the people speaking this language (Ryskulbek et al., 2021). Since one of the definitions of the category of modality is the attitude of the speaker to reality, it is important to note how it manifests itself in a sentence or in an utterance. Languages in the world differ from each other, respectively, and modality in paremiological units will manifest itself in different ways. In our opinion, a comparative study of paremiological units with a modality component, the features of the structure of these units, as well as the means of expressing modality in the PU of English, Tatar and Spanish, seems promising.

V.V. Vinogradov (1950) defined modality as a constructive sign of a sentence, which is conveyed by the relation (relationship) of the content of the speaker’s speech to the ongoing reality. Following this, as well as Greek, Latin traditions, one can conclude that messages similar to sentences were analyzed by modality, that is, by the property of establishing communicative tasks. Based on this, they were differentiated into narrative, interrogative, exclamatory and incentive messages. But this is not the only definition of modality, it also meant such a message that “can be thought of by the speaker as real, present in the past or present, as being realized in the future, as desirable, required from someone, as potential, as invalid, etc. P.” (Vinogradov, 1950). For this reason, modality splits into such opposites as objective (real) and subjective (unreal) or real and invalid.

RESULTS AND DISCUSSION

In the history of its formation, mankind has constantly shown interest in the knowledge of the animal world. At a certain stage of development, a person began to perceive animals as a sacred sacral object. At the same time, human activity in relation to animals is not limited to the scientific sphere; it is a necessary attribute of culture and art.

The names of fish, insects, and various animals are used as the second mentioned interpretative component in the PU with the modality component. In the course of the work, 36 units (16%) in English, 46 units (23%) in Tatar, 16 units (18%) in Spanish from the total number of PUs with a modality component in the studied languages were analyzed. Let us group the found PUs with the modality component into the following subgroups:

a) PU with a modality component, giving shades of obligation, necessity and performance of various actions:

In English: *a horse that will not carry a saddle must have no oats; if you scratch my back, I will scratch yours*. In these PUs, modal verbs are expressed by shades of desire, obligation of action and modal verbs will and must. The number of PUs with a modality component is 53% of the total number of studied proverbs of this thematic group.

In the Tatar language: *һәр атка да авызлык кидереп булмый* - not every horse can be put on a bit. The modality component in this PU is the modal verb with the negative particle булмый. *Куянын этсез куып булмый* - you can't catch up with a hare without a dog. The modal component is куып булмый. *Карт төлкене урманнан куып чыгара алмассың* - you cannot lure an old fox out of the forest. The modality component is expressed by a modal verb with negation and a semantic verb - чыгара алмассың. The number of PUs with a modality component is 80% of the total number of studied proverbs of this thematic group.

In Spanish: *el que quiere matar dos pájaros de un tiro, no mata ninguno* - whoever wants to kill two birds with one stone cannot kill either; *el que quiere comer pescado, que se moje los pies* - you can't easily catch a fish from a pond. In this PU, the modality component is expressed by a modal verb and a semantic verb - quiere comer. The number of PUs with a modality component is 68.8% of the total number of studied proverbs of this thematic group.

b) PU with a modality component, representing “hard-working” people, for example:

In English, these are the names of animals horse, wolf or dog, for example: *the wolf that wants to find the meat must trot all day on his own feet; that lies down (sleeps) with dogs must rise up with fleas*; the modality component is expressed by the modal verb must. The number of PUs with a modality component is 30% of the total number of studied proverbs of this thematic group.

In Tatar: *эткә эт булып өрөп булмый* - a dog cannot be bitten like a dog; *эт талый дин, бет талый* - lit. looking at the dog, manages to bite and louse. In the PU of the Tatar language with a modality component of an animalistic nature, the opposition of the components “эт” and “бүре” was revealed: *эт белән бүре туган булса да, туган булмас* – not all relatives and close people can be friends; *эт үлсә бүре еламас* - when a dog dies, the wolf does not cry. The number of PUs with a modality component is 9% of the total number of studied proverbs of this thematic group.

In Spanish, PUs with a modality component were not found, personifying “hard-working” people.

If the presence of the component “dog” in the PU with the modality component in the English language gives this paremia a positive assessment, reflecting the purposefulness and perseverance of the person in achieving the goals, then in the PU with the modality component in the Tatar language

the component “ӘТ” - “dog” reflects the ambiguous attitude of the Tatars towards this animal. The British adore dogs: in their opinion, a person who loves animals cannot be bad. According to Muslims, “indeed, angels do not enter the house in which there is a dog.” This hadith (saying of the prophet) was narrated by Ibn Majah (3650). This reflects the national mentality, the national spirit in the character of the British and Tatars. The attitude towards animals reflects the mentality of a certain people, including spiritual, ethnic, and historical development, which has been formed over the centuries and has a conservative content.

In the examples we found in English and Tatar, if a person is hardworking, he seems to be a pleasant, good person, for him work is an important and interesting, exciting, desirable occupation. With the help of hedonistic, i.e. associated with sympathy or antipathy, and psychological assessments, a positive attitude to work is understood, in which the moral side of character is manifested.

c) PUs with a modality component that describe people who start work early, in a figurative sense - as “larks”, those who feel more cheerful in the first half of the day and manage to do a large amount of work. The metaphorical rethinking of the animalistic component “lark” in English, Tatar and Spanish reflects a person’s positive attitude towards work.

In English: *if the sky falls, we shall catch larks*; the modality component is expressed by a shade of probability shall; The number of PUs with a modality component is 3% of the total number of studied proverbs of this thematic group.

In the Tatar language: *чикләвек ватмасаң, төшен ашың алмасың* - success is given by work. In this proverb, the modality component is expressed by the modal verb *ala*, which gives a hint of obligation. The number of PUs with a modality component is 2% of the total number of studied proverbs of this thematic group.

In Spanish: *el que quiere comer pescado, que se moje los pies* - if you like to ride - love to carry sleds. In this PU, the modality component is expressed by a modal verb and a semantic verb - *quiere comer*. The number of PUs with a modality component is 6.2% of the total number of studied proverbs of this thematic group.

CONCLUSION

Comparative analysis of the PU with the modality component showed that the animalistic component in the PU with the modality component in English, Tatar and Spanish often gives the phrase a positive emotional assessment, indicating the experience and wisdom of a person.

A common phenomenon of PUs with a modality component of this TG for English, Tatar and Spanish is that the largest share of proverbs falls on PUs with a modality component, giving shades of obligation and the impossibility of any action (English - 53%, Tatar - 80%, Spanish - 68.8%).

The analysis of PUs with a modality component in English, Tatar and Spanish according to the selected main thematic groups makes it possible to reveal the generalized nature of the distribution of the studied PUs in different system languages when considering their content and regular features.

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