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VARIOUS ASPECTS OF PAREMIOLOGICAL UNITS

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Abstract

The objective of the research is the study of the structure and semantics of the English paremiological units (on the material of the thematic group "labour-idleness"). The following tasks are set and solved in the article: to give a definition to the term "paremiological unit"; to identify different aspects of the paremiological units which is belong to the branch of the linguistics, paremiology. The expected results of the doctoral thesis will contribute to the development of the theory of linguistics, paremiology, linguistic folklore, comparative linguistics and linguoculture. The results of the research will find application for conducting scientific courses and seminars, in the process of reading lectures and special courses in English language.

Keywords

Paremiological Units, Semantics, English Language, Linguistics, Philology

1. Introduction

This paper is devoted to the problem of a comprehensive description of paremiological units from the standpoint of philology. Paremiological units are widely used in society since ancient times. In ancient times, people did not have the opportunity to put their thoughts in written form. They had to remember catchy sayings similar to the paremiological units. Consequently, such sayings as the norm of society were spread orally from generation to generation, and subsequently renamed as "*paremia*" or "*paremiological unit*". "*Paremiological unit*" is the scientific meaning, while this name is widely spread among the people as "*proverbs and sayings*". Soviet folklorist G.L. Permyakov gives the following comment on proverbs: "First of all proverb and saying is a language phenomenon, consisting of regular expressions similar to phrases. Secondly, they are logical units representing certain meanings. Thirdly, proverb and saying is an artistic miniature with the most remarkable example of truth data collection." (Permyakov G.L., 1988).

Paremiological units or *paremia* are stable in the language. They can be characterized by rhythm, brevity, stability, standards, emotional intensity, imagery, artistic and regular expression of their originality, their unique inhesion to the people and their long-term effectiveness.

2. Objects of Research

The importance of paremiological units is considered as undervalued in our modern life. The studying and understanding of paremiological units may lead to many achievements in modern education system. Despite the long tradition of philological research of paremiological units, this area of philology is one of those areas where there has not yet been a fairly stable understanding of the semantics and status of the object being studied. Practically each of the paremiological units and, as the whole area of this scientific field, needs clarification for a wide scientific audience. The object of research can be considered the linguistic status of the paremiological units and their semantic structure. Listed above, to the greatest extent determines the relevance of this study. If we look at the semantics of any paremiological units, it sounds sensible and wise. Representation of negative thoughts and wrong paremiological units do not spread among the people. Paremiological units in a specific situation compose analogs. One of the functions of paremiological units is to interpret a simple explanation of the situation, using different vocabulary, which is not related to the figurative situation. Semantic shades of paremiological units which are used in similar cases are different. The semantics of the paremiological units are full of wisdom and reflects the way of life of ordinary people by the

perceived images that they have seen for centuries, their perceptions and even sometimes the shortcomings and limitations of people. Over time, these paremiological units were confirmed and acquire a definite form.

3. Theory

The paremiological units are like a code. It is a law that can not be changed. The principles and rules laid down in society are consolidated with the truth. No one dares to violate these stable social norms. It is impossible to disagree with the value of paremiological units, the same as, it is impossible to ignore the law. Paremiological units monitor compliance with the principles of life formed over the centuries. These principles are continuously transferred from the next generation to the younger generation.

The paremiological units are small utterances that are used for educational purposes. The paremiological units permanently affect a person, both the older and younger. A deep meaning of the proverbs makes a person mentally think and, it leads a person in the right way. Paremiological units do not only educate the younger generation but also from generation to generation they educate the whole people of a certain society. The educational essence of paremiological units is that a paremia gives a definite opinion to a specific situation. It welcomes or rejects the event, that has committed or is about to be committed. Accordingly, the opinion of the listener who has heard about a certain paremiological unit is located near the semantics of this paremia.

The paremiological unit gives an aesthetic education to a person. Teaching to appreciate the beauty of work, the beauty of nature, the beauty of human activity - influences people to speak culturally, to be a polite and a high moral person. Aesthetic feelings play an important role in human's life. Aesthetic education is taught by reading written works and paremiological units, understand its meaning and recognize the beauty of the world.

The paremiological units are ready-made complex formulae. It is willing to express a specific situation with the help of a number of phrases that can not be replaced. Like the complex formulae used in mathematical calculus, paremiological units are also a well-known word string.

4. Methodology

The methodological basis of the research is the achievements of modern linguistics. The method of structural and semantic analysis of paremiological unit was adopted as the main one in

the work. The material for the study was taken from various sources of paremiological unit, belonging to different types of cultures. In this paper, we used materials from the following authors in the field of paremiological units: Mieder W., Whiting B., Karsanova T.K., Osheva E.A., Zhusipova R.B., Esimzhanova M.R.

The paremiological units are explored as one of the branches of oral folk literature in folklore studies and as a permanent syntax in linguistics. Perhaps, in general linguistics, the number of definitions to paremiological units is much greater than the number of paremiological units. English, Russian and Kazakh linguists, as well as, linguists of the number of languages spoken in the world, provided an infinite number of paremiological definitions in their languages. In 1932 Bartlett Jere Whiting gave the following description to the paremiological units: «A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth – that is, a truism – in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be. Some proverbs have both a literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement must often waive in dealing with very early literature, where the material at our disposal is incomplete» (Whiting B.J., 1932).

Here is another definition of paramiological units: «A proverb is a popular set phrase having no author, known mostly in different languages, expressing in one sentence a principle, advice, a genuine or assumed truth in a general, concise form, its basic idea being of general validity, or at least its user considers it as such» (Nagy O., Közmondás, 1979). As well as the German professor U. Mieder gives the following definition to paremiological units: «Proverbs are short, generally known sentences of the folk that contains wisdom, truths, morals, and traditional views in a metaphorical, fixed and memorizable form and that are handed down orally from generation to generation» (Mieder W., 1996).

5. Findings

Analyzing the above-mentioned paremiological units, we decided to give the following explanation to the paremiological units: «*Paremiological units have educatory, cultural, aesthetic, artistic and figurative characteristics depending on a certain circumstance. It is in*

touch with truth and human wisdom, with the traditions and customs of the people. They express allegorically, having a deep meaning. It is a stereotyped idea that is used as a communication tool». The stereotypical idea is a stable and normal position of the public group in relation to the situation or reality.

Any speaker in order to persuade his speech resorts to the people's wisdom, the paremiological units. Paremiological units are powerful. It is in the midst of a conversation, comes to mind in time. The figurative meaning of the paremiological units, as a rule, are crucial, rather than, a literal meaning. Using paremiological units, a speaker intends to confirm his speech with the figurative meaning of paremiological units. Speech of a speaker who uses the paremiological units becomes acute. The Kazakh people say: *"The stick gets body, a word gets bone"*. As well as, the paremiological units similar to words get a bone.

Paremiological units are a folklore statement of certain people which have an infinite number of topics. Topics are about each part of mankind's life. These include various thematic groups: different social situations; life of ordinary people and their life activities; history of the people; people's hopes and intentions; the human soul and its health; the nature and goodwill of man; Happiness, wealth, hard work, patience; greed, misery, waste; God, religion, faith, conviction, sin; work, unemployment, agility, laziness; art, education, family, parenting; animal, all types of livestock, agriculture; nutrition, health, conflict; good and evil, humanity. "It is possible to find a significant life event, stories in the context of a proverb. Proverbs are like wisdom, the result, the final conclusion given to them", - explains about proverbs Kazakh academician Malik Gabdullin. (Kazakh anthology of proverbs, 2012).

An oratoric art is one of the kinds of art like singing and dancing. "The oratoric art is the art that makes the heart of the listener to speak, trill someone's thoughts, tug at one's heartstrings, give someone up to accomplish ends and bring someone to do something". (Dadebaev Zh., Bisenbaev P., Karibozov P., 2015). The use of paremiological units in oratorical speech gives special significance to them. They are accompanied with patters and riddles in oratory. Using of these phrases in his speech, it multiplies man's logic and figurative thinking. Some paremiological units are similar to one another, and some paremiological units are similar to the certain situation. It is possible to explain the situation in a transformed way, using special word orders, due to the metaphorical nature of the paremiological units, without explaining the situation in a simple language. The use of paremiological units in oratorical speech turns a simple speech into the great one.

In general, the first English paremiological units were found in ancient chronicles and early English records. A collection of paremiological units, classification of paremia and different studies carried out in the framework of paremiological units can be assigned to a later period. The semantics of English proverbs are connected with myths, religions, history, the reality of life and the way of life of ordinary people. The collection of English paremiological units takes its beginning since ancient times, and it continues to this day.

The proliferation of paremiological units begins with the Egyptian people. In ancient times, in Egypt Zerah's sons designated many great words in writing for themselves. About BC in III-IV centuries, the first time in Europe, paremiological units were recorded on paper by Aristotle. He put in order the sayings of ancient Roman poets and philosophers, constantly writing them down for himself. The collection of sayings of philosophers, led by Aristotle, was important for rhetorical speakers and other philosophers. These wise words were brief, rhythmic, harmonious, consistent, and its meaning solid and wide, and attracted a large part of its interest on the part of society. In England, paremiological units for English people, patters and riddles, poems and aphorisms, in one word, didactic poetry is one of the most beloved genres of literature.

According to data, the first collection of paremiological units «Books of Proverbs in the Old Testament» was written in the fifth century. Over time, it was published another collection of written paremiological units in English, "The Proverbs of Alfred" in X-XI centuries, approximately in 1150-80. This collection is used as a reference for people and consists of a series of religious and ethical norms. «The Proverbs of Alfred» and «Old Testament» are collections of proverbs written on the basis of previous collections.

Another collection of English paremiological units published in England in the 15th century is «Proverbs», a collection of Proverbs, compiled by the famous scientist Desiderius Erasmus. This collection contains 4251 proverbs. Several new editions of this collection have been published again and again over the time. This collection also includes translations of each of the paremiological units in Latin. Thus, over time, other collections of Proverbs have been published at different times on the basis of Erasmus's paremiological units. In 1500, the collection «Collectanea» by Desiderius Erasmus, in 1508 the collection «Chiliades» in Venice was published. Later, these collections were subsequently supplemented between 1515-1536 and published as a collection.

Collections were not only limited to the list of proverbs but were also from the Bible fragments and were formed from the proverbs of ancient thinkers. For example, short sayings in Julia Caesar's and the well-known poet and writer William Shakespeare's works were used among the population then became paremiological units. Shakespeare's sayings before becoming the paremiological units, these sentences may still be in use. However, the process of his sayings' transformation into paremiological units was slow, because maybe it has not been widely used among the population. Similarly, it can be said about the Bible. It is not a suddenly written book. Perhaps the thoughts on the book have already been written, but before that, it may have not been unified. Therefore, paremiological units in English originate from great words in sacred books, from spoken semantic words from well-known politicians and writers, exemplary words, it can be said that it originates even before these times.

John Heywood, another English scientist who drafted a collection of the English paremiological units in 1546. His work "A Dialogue containing the number in effect of all the Proverbs in the Old Testament" is well known to the public. From 1550 to 1560, several new versions of this collection were published.

Interest in the English paremiological units starts from the XVI-XVII centuries. The first paremiological unit in English was delivered to the ordinary people in a friendly language. Over time, however, the number of these paremiological units has increased, expanding usage both oral and written forms, and the number of paremiological units has reached to 12,000. From that time of research, these paremiological units in comparison with paremiological units in other languages show the same living conditions and the human thinking ability, due to this, it was identified that paremiological units in the different languages are parallel to each other or similar. For example, Russian, Spanish, Italian, and French languages. The paremiological units of different people are not similar to each other in terms of the meaning, but also, sometimes their word orders are similar to each other. Therefore, it is unknown which paremiological unit belongs to the English, which is French, Spanish or Italian people, and, as well as, it is difficult to identify.

From the XVII-XVIII centuries, the collection of paremiological units started to be published intensively. In 1612, a church clerk, Thomas Draxe, «Bibliotheca Scholastica Instructissima or a Trasurie of Ancient Adagies, and Sententious Proverbes», in 1639 the pastor John Howell «Proverbs» works have become an indelible mark in the history. In 1670, J. Ray's

«A collection of English Proverbs» book was published, and in 1855 Ball published his work named «Proverbial book». In 1870 Hazlitt's book «English proverbs and sayings» was published.

At the beginning of the 20th century, linguists and philologists began to study the paremiological units of English in depth. English people collected and classified the paremiological units. They focused on the structure and meaning of paremiological units, history of the origin and their distribution, as well as performed a comparative study of paremiological units with the paremiological units of the foreign people. The bibliography of the collection of paremiological units has been created, and the number of accumulated paremiological units has increased. In other words, English paremiological units began to be considered comprehensive. S. I. Vyaltseva conducted a research of paremiological units from the stylistic point of view, E. Akhundova performed a syntactic analysis of English paremiological units, while A.V. Kunin studied regular expressions of English language. A.V. Kunin started comparing of English paremiological units with paremiological units of other languages of the Soviet era, as the author in his textbooks like «English-Russian Phraseological Dictionary», «A Course of Modern English» and «A Course of English». These works include: V.A. Yermakova defended her master's dissertation «Conceptualization of the opposite "friend-or-foe" in the paremiological map of the world (on the material of the Russian and English languages)» in 2010, E. M. Sozinova defended her master's dissertation «General and specific in paremic-equivalents: on the material of Bashkir, Russian and English languages» in 2011, Korsanova T. K. defended master's dissertation «Comparative study of proverbs of the Ossetian, Russian and English languages» in 1984, Osheva E. A. defended her master's dissertation «Linguocultural specification of the paremiological space: on the material of the Russian and English languages» in 2013 and other endless works. As it can be seen, English paremiological units are not only interesting for English philologists and linguists but also started to be studied by linguists of other nation.

Nowadays, the various dictionaries and collections of English paremiological units have been released. These days S. Burton [1948], W. Smith [1970], D. Epperson [1993] and others' works on the paremiological units are known among the people.

And as for the Kazakh linguists and philologists, who conducted research on English paremiological units are R. B. Zhusupova's master dissertation "Ethno-linguistic character of English and Kazakh proverbs and sayings" in 2004, M. R. Esimzhanova's master dissertation "Interlanguage phraseological correspondences (on the English, Russian and Kazakh languages)" in 1998 and T. Baymahanova, N. Utesheva, N. Baitoleyeva established the first proverbial

dictionary "English proverbs and sayings and their equivalents in the Russian and Kazakh languages" in 1988. In this proverbial dictionary, the paremiological units are divided into ten themes and with its equivalents in three languages. Obviously, this dictionary also contains equivalents of paremiological units of English, sometimes Russian, and sometimes Kazakh, which were translated word-to-word.

Language is one of the main issues today. Kazakh president N. A. Nazarbayev: «I propose a step-by-step implementation of the cultural project "Trinity of languages". Kazakhstan should be recognized in the world as a culturally developed country that uses three languages. These are Kazakh - the state language, Russian - the language of interethnic communication and the English language - the language of successful integration into the global economy», - marks the role of English in everyday life, including Kazakh and Russian. (Ministry of justice of the Republic of Kazakhstan, 2007 February 28). These days, an educational system based on three-languages is being actively introduced in schools and universities. Well, this means that using interactive whiteboards, e-books, and language laboratories, and with an emphasis on English paremiological units in English classrooms, require new curricula, using a new communicative approach. Therefore, the structural and semantic characteristics of English paremiological units have not yet been scientifically analyzed, and this is the first time that it is going to be analyzed in this dissertation, which increases the importance of the work.

The paremiological foundation of any population is one of the oldest forms of folk art. Studying English paremiological units allows you to get acquainted with the traditions, culture, history and the outlook of the country. Paremiological units allow you to determine the mental agility, national peculiarities, and character of the people. It is possible to see the wealth of the most important links of spiritual culture, inventiveness and creative power of the people from the English paremiological units, short and full of edification through linguistic illustration.

6. Conclusion

Each language of people is closely related to the place where they settle down and live. The English paremiological units are impressive with their peculiarities. Specifically, the right words of the people are mysteriously depth and skillfully adorn and fascinate every person. Paremiological units of the English language, such as paremiological units of other languages, are important in their semantics. Specific semantics of the particular nation is also expressed in phonetics, grammar, and syntax. In general, it is possible to see what they observed and

understood in their life, and their given life assessment from the meaning of the English paremiological units. “Every nation will live with his language until retaining only the inherent to him the weather, the seasons, the natural landscape, traditional food, and ethnic type. They continuously feed the language and reproduce national thoughts and realities” (Gachev G. D., 1988).

In the work, theoretical problems related to the complex description of paremiological units were formulated. Some of these problems were solved in the research process. Paremiological unit was considered as phenomena of the language, stable, reproducible in certain communicative situations expressing a particular judgment. A sufficiently controversial question of attributing proverbs and sayings to phraseology is decided by considering these paremiological units through the prism of phraseology, that is, from the standpoint of matching their phraseological criteria. As relevant features that make it possible to attribute proverbs and sayings to phraseology, the following can be attributed: their stability of composition, structure, and meaning. Paremiological units first of all expresses a definite attitude to this or that fact that is actually happening. However, the fact chosen as an object for display and evaluation by the saying is not accidental, but belongs to typical situations and properties. Therefore, the question of describing the semantics of the paremiological unit was considered. Formally, proverbs and sayings coincide with sentences, but their difference lies in the fact that a sentence corresponds to any situation based on certain events or facts.

For future studies, it is recommended to researchers to investigate the semantics of paremiological units as this area loses its scientific significance and interest in the modern linguistic scientific world, and apply your research results in the field of foreign language teaching through paremiological units.

7. Scope of Future Research

English paremiological units will be still comprehensively studied in the future, and their new ideas will be revealed. As we use the paremiological units today, in unchanged form, it will pass on to the next generation. It is people's treasure that is passed on from generation to generation. His vital value was not exhausted and will not be exhausted. The English paremiological units formed over the centuries can be seen by the people's eagerness to science and education. Additionally, analyzing the word sequences of its inner and outer structure and

semantics of the paremiological units of English, it allows understanding the peculiarities of the paremiological units for the learners of English language as a Foreign Language.

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