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UKRAINIAN AND ENGLISH PAREMIAS AS A SOURCE OF STUDYING NATIONAL IDENTITY

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УКРАЇНСЬКИ ТА АНГЛІЙСЬКИ ПАРЕМІЇ ЯК ДЖЕРЕЛО ВИВЧЕННЯ НАЦІОНАЛЬНОЇ СВОЄРІДНОСТІ

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Abstract. *This article presents a comparative analysis of parameological units with a negative component of the Ukrainian and English languages and considers the ways of translating phraseological units from one language to another. Each paremia has its own syntactic structure. Paremiias, which have the structure of a phrase, dominate in both languages. Ukrainian and English paremiias for the negative emotion do not always convey the shade of negativity in the same way, but in most cases they have the same expression of emotions with a negative component and is formed during the formation of culture.*

Key words: *paremia, negative emotion, phraseological unit.*

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Анотація. У даній статті представлено порівняльний аналіз парамеологічних одиниць з негативним компонентом українських і англійських мов, а також розглянуті способи перекладу фразеологічних одиниць з однієї мови на іншу. Кожна паремія має свою синтаксичну структуру. Паремії, які мають структуру словосполучення, домінують в обох мовах. Українські та англійські паремії на позначення негативної емоції не завжди передають відтінок негативності однаково, але в більшості випадків мають однакове вираження емоцій з негативним компонентом та формується протягом становлення культур.

Ключові слова: паремія, негативна емоція, фразеологічна одиниця.

Language is a universal means of transmitting information about nature and about all aspects of human life and human society, as well as about itself, which reflects the culture of the society of people who speak it. As an expression of culture, it becomes the subject of culturology – the science of human culture in the broadest sense of the word. The system of national and cultural values of its ethnolinguistic and cultural community is reflected in a person's linguistic consciousness. Culture, like language, is a sign system.

Language in its vocabulary reflects the culture of society. It should be noted that the richness of language is not only synonymous words and various artistic means that make the language beautiful and figurative, flexible and expressive. Among the language units, the most prominent are the established compounds – phraseologies that express the thoughts and expectations of the speakers themselves, their history, life, culture of different generations.

Among the linguistic signs that objectify the national and cultural features of the images of consciousness, an important role belongs to phraseological units as proverbs, sayings or paramias – units that originate at the intersection of language and culture and therefore allow to consider them as «potentially cultural» signs. The phenomenon of phraseological semantics remains one of the most promising objects of scientific research.

The phraseological structure of the language refers to the part of the lexicon that reflects the linguistic and cultural features of native speakers, it is a mirror in which people express their national identity and worldview. As an integral part of phraseology, paremia is a source that can be studied as a subject of linguoculturology [4].

The study of language units, which verbalize a certain conceptual area as an indicator of the values of ethnocultural community is relevant today. For linguoculturology it is important to study and present «embodiments of the national mentality and national-cultural values in the language mentality» [3, p. 210].

Linguo-cultural approach involves the concretization of the study of cultural concepts in terms of their value component, implies a comparison of attitudes to certain objects, phenomena, ideas that are of value to the bearers of culture. The values that determine people's behavior are the most important part of the linguistic picture of the world. The units that make up a particular linguistic picture of the world are the realization of the emotional, conceptual, linguistic fund. Proverbs and sayings are ideal formations encoded in sensory representations, the system of which forms the so-called conceptual picture of the world. These lexical items refer to those cultural symbols that are stored in the collective memory and passed on to future generations. Over the centuries, a national paremiological fund has been formed and includes such precedent folk sayings as proverbs and sayings.

A new direction in the study of paremias is presented in the work of N.M. Semenenko, who states that the functional and semantic properties of paremias enable them to perform functions that exist in the artistic sphere of communication, information and journalistic discourses and go beyond language nomination. According to N.M. Semenenko, «the originality of paremic semantics is determined by its cognitive-discursive ability to increase the content due to the interaction of the cognitive basis of paremias with the intentional background of the concept and event-content basis of real or potential discourse» [7, p. 35].

Contrary to its long history, the question of the linguistic status of paremias still remains open. As noted by N.M. Semenko, «terminological ambiguity is explained by the complexity of the question of understanding the essence of the paremiological unit, posed at the beginning of the XIX century» [7, p. 67].

The subject of our study in connection with the discovery of ethnocultural identity were paremias with a negative component in modern Ukrainian and English.

Paremias have a special place in the linguistic picture of the world, because they most figuratively, argumentatively and concisely allow to express a whole range of cultural meanings associated with the phenomenon of man, human consciousness and its emotional saturation.

Various emotions, expressed in words, are understood by all speakers of a certain language only because these emotions are a certain form of perception of the surrounding world. All the multifaceted life of the people, all spheres of human activity with the difficulties of existence and its contradictions were reflected in the paremias. The central figure in them is always a man in his various manifestations – in all his greatness and in all his unattractive qualities. Paremiological statements are a generalization of centuries-old life experience of the people, contain an emotionally expressive assessment of human actions, events, phenomena [5, p. 260].

There are a large number of paremias in the language that reflect the law of communicative self-preservation. An example is the well-known Ukrainian statements: *Не говори пишно, аби на зле не вийшло; Не дай подобу, уйдеш обмови; Не вір*

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нікому, ніхто тебе не зрадить.

The feeling of the threat of criticism or denial causes a special communicative behavior that ensures the psychological balance of man, maintains his inner peace: «Do not praise in the eyes, do not bark for the eyes». As a rule, paremias reflect too cautious attitude of people to the expression of their thoughts as a powerful tool that can harm a person under certain conditions, for example: *Говори мало, слухай багато, а думай ще більше; Говори, та не проговорюйся; Говори, та назад оглядайся.*

According to many researchers, paremias are units of language and units of communication at the same time; representing complete utterances, such lexical units are the result of speech action, speech act. In this capacity, they are used in the design of speech genres that correspond to typical situations and topics of speech communication, ie are a reflection in the language of certain types of social interaction of people. At the same time, linguopragmatics, in close contact with semantics, stylistics, rhetoric, explores the components of speech genres, the means of expressing these genres. There are paremiological units that can be found in any linguistic communication. For example, before doing or deciding something, a person must think about his actions and his future, so paremias are born: *Сім разів відміряй, один раз відріж; Без труда – нема плода зі ставка; Слово – не горобець, вилетить – не піймаєш*].

Paremias contain a formulated rule of life, a moral and ethical norm that has been tested over time in many generations of traditional culture. On the example of the paremia «Said – done!» it can be noted that this is a human rule of life, which expresses the moral and ethical norm, that is, if a person said, he must do it.

Lexical units with the negative component hate and envy are usually peripheral in English and Ukrainian and take their place in the English and Ukrainian alternate emotional picture of the world. For example: Hate means to dislike intensely or greatly. Envy means resentful desire of something possessed by another or others. Hatred is a long-lasting, intense, negative feeling that reflects hostility, rejection of a certain object. It can be an individual or a group of people, an inanimate object or phenomenon. This emotion can be caused by specific actions of the object or its inherent qualities. Feelings of hatred can arise for a minor or petty reason. And envy is an unpleasant feeling that causes irritation and dissatisfaction with the successes and achievements of others. As a rule, the cause of envy is dissatisfaction and the need for something. Envy can be both black and white. White envy – when there is no annoyance and irritation in your feelings, but there is only a sincere admiration for the achievement of another. And black envy is a malice, a desire for evil to someone who has achieved something greater than you. Here are the following examples: – *from love to hatred – one step в заздрості нема радості; in envy no joy, do not encroach on someone else, because its not going to get it – не зазіхай на чуже, бо і свою не маєш; the envy has big eyes – in envy the eyes are big.*

To analyze the features of paremiological units that determine the negative color, we conducted a study of the structural and syntactic content of these paremias. The

material for this study was paremia, which contains components of the lexical-semantic field «fear» in English and Ukrainian, which were studied above. As paremias are stable phraseological units that include proverbs and sayings, a list of proverbs and sayings has been compiled to reflect «fear» in English and Ukrainian.

The selected paremias, the components of which are included in the lexical-semantic field, are proposed to be structured as follows:

1. Simple and complex sentences. These paremias are included in the group of «phrase» / «full sentence phraseologisms». Examples of phrase paremias are the following:

1) In the Ukrainian language:

- а) волосся стає [встає, піднімається] дибки;
- б) душа йде в п'яти;
- в) кров холодне [леденіє] в жилах.

2) In the English language:

- а) heart misses a beat (серце завмирає);
- б) heart skips a beat (серце завмирає);
- в) someone / something sends chills down
- г) one's spine (налякати так, що мурашки біжать по спині) [4, p. 20]

Ukrainian and English paremias, which are expressed through phrases, were also highlighted. Example:

1) In the Ukrainian language:

- а) заяча душа;
- б) ні живий ні мертвий;
- в) боліти душею (серцем).

2) In English:

- а) to be scared to death (spoken);
- б) to be on pins and needles (to experience; to be like on needles);
- в) to be in a (blue) funk (to be in a state of panic; to be in a panic) [4, p. 21].

Paremias, which have a phrase structure, were, in turn, divided into two groups: 1) verbal (verb) paremias, reflecting the action, and 2) adverbial (sign) paremias, reflecting the sign of the action.

The analysis demonstrated the fact that each paremia has its own syntactic structure, that is paremias have a sentence structure and a phrase structure. After conducting the analysis, we can say that paremias, which have a phrase structure, dominate in both languages. This is due to the fact that in most cases there are proverbs that are interpreted as expressions, mostly figurative, which do not constitute, unlike proverbs, whole sentences.

Thus, Ukrainian and English paremias denoting a negative emotion do not always convey the shade of negativity in the same way, but in most cases have the same expression of emotions with a negative component, which is formed during the formation

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of culture. Given the above, we can conclude that paremias, as well as phraseology, act not as pragmatically loaded units of language, but as signs that specialize in the implementation of a large set of pragmatic functions. Endowed with certain genre characteristics, paremias have their own special pragmatic features, which are formed both by the semantics of utterances and by their assignment to the genre.

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