

**Evaluative conceptualization in paroemiology language (on examples of Russian and English languages)**

Mariya Alexandrovna Kulkova and Milyausha Ravilevna Shaimardanova

Kazan Federal University, Kremlyevskaya-Street, 18, Kazan, 420008, Tatarstan

**Abstract.** The problem of layer organization of evaluative categorization is analyzed in the article. Main attention is drawn to the problem of evaluative category forming in paroemiological worldview. Lingual ways of reality reflection is shown on the base of English and Russian proverbs. Authors note benefactive character of evaluative characterization of reality objects, situations, etc. in paroemies. This fact points out modeling function of paroemeis as leading function that actually is the function of correction of people behavior.

[Kulkova M.A., Shaimardanova M.R. **Evaluative conceptualization in paroemiology language (on examples of Russian and English languages).** *Life Sci J* 2014;11(7):485-487] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 61

**Keywords:** paroemeis, paroemiological worldview, evaluative conceptualization, ethnolinguistic consciousness.

**Introduction**

Evaluation is universal semantic category typical for each linguo-cultural society, each nation, and each individual because it is caused by “physical and psychical nature of a man, his being and sensation, his attitude to other people and things, his perception of arts” [1: 5]. Evaluative activity is based on secondary categorization of objective reality that is in turn based “not on real characteristics of things and phenomena but just our subjective impression from them, our emotional reactions on them and mental conclusions about their role in our life” [2: 56].

A number of scientists study the problems of lingual forms of evaluation manifestation (Arutiunova N.D., Baranov A.N., Boldyrev N.N., Markelova T.V., Sergeeva L.A., Stevenson Ch, Volf E.M., Hare R.M., Cillig V. and others). Researches of the ways of evaluation manifestation in paroemeis are especially interesting in this context. They are autonomous set phrases of indefinite-reference type which are the product of centuries-old national reflection and are aimed at modeling human behaviour [3: 935]. According to Fattakhova N.N. and Fedorova N.I. “folk proverbs, performing cumulative function, show a relationship between two situations, i.e. are polypropositive“ [4: 587]. According to well known Russian specialist in folklore A.T. Khrolenko “people poetical word does not only build folklore world but at the same time evaluates it” [5: 71]. Evaluative character typical for proverbs, sayings, folk tokens and other types of paroemeis as cliché lingual representatives of evaluative knowledge is manifestation of human factor in language due to the presence of modus component in sayings, important indicator of subjectivity in paroemeological worldview [6: 296].

**Body**

According to N.N. Boldyrev man's consciousness consists of the system of modus concepts and categories that support evaluative interpretation of acquired knowledge about natural things and phenomena (see. [7]). Lingual forms of evaluation manifestation are characterized by stable usage and relatively high degree of fixation of “standard” in communicative and pragmatic situations in them. It allows speaking about a certain format of evaluative knowledge that is characterized by the presence of prototypes (kernel means of evaluation expression) and invariants (obligatory semantic indicators) in paroemeological system of this or that language those are based on collective knowledge of main characteristics of objects and phenomena of objective reality under evaluation as well as the system of norms, stereotypes, values accepted in society (see [7: 32-34]).

Several components are usually mentioned in ethno-lingual consciousness. The most important of which besides sensor and evaluative and logic and conceptual are emotional and evaluative and value and moral components. According to O.A. Kornilov real world or space-time continuum in the author's terminology is being refracted in these components of lingual consciousness and transformed into reflected reality (projected world according to R. Jackendoff [8]), that is fixed in matrices of native language [9: 169]. Axiological rethinking of objective reality plays important role in this process because it is the base of value worldview. Forming of native specific evaluative attitude to things and processes and phenomena of real world goes on in the process of reflection of objective reality by ordinary consciousness. Emotional and evaluative and value and moral components play the most important role in this process. O.A. Kornilov defines two layers of evaluative categorization. The first is private evaluations that are being formed by emotional and

evaluative component of a consciousness and aimed on characteristic of separate things. "These evaluations always reflect the main subjective evaluative binary opposition 'positive attitude – negative attitude' and actualization of one of the members of this opposition may be ascertained by some indicator that is used to make this evaluation" [9: 222]. The following examples may be given: "Annunciation gives good fish crop" [10: 645], "If a day is warm on Epiphany, corns are dark" [10: 641], "A lot of snow - a lot of corns, a lot of water – a lot of grass" [10: 671], "Low harrow – weak rye" [10: 671], "If dew is abundant on Maria – flax is grey and crooked" [10: 655], "All the months of the year curse a fair February" [11: 57], "If Candlemas-day be fair and bright, winter will have an other flight; if on Candlemas-day it be shower and rain, winter is gone and will not come again [11: 64]", "A windy March and a rainy April make a beautiful May" [11: 155], "A cold April the barn will fill" [11: 155], "Good harvests make man prodigal, bad ones – provident" [11: 393].

According to Kornilov both separate word that relate to evaluative and moral categories and the whole sentences with evaluative character that are widely represented in proverbs and sayings may be carriers of evaluations of second layer [9: 222-223]. Three layer organization of evaluative categorization proposed by N.N. Boldyrev is also known. Following George Lakoff [12] and A. Rosh [13] he distinguishes basic, superordinate and subordinate levels of categorization that are being formed on the base of general (superordinate level) and private (basic, subordinate levels) evaluations. Indicator "constant/temporary characteristic of evaluation object" distinguishes between basic and subordinate levels (see [7: 34-35]).

Evaluations of the second level reflect value attitude to a certain phenomena, situations of objective reality that is demonstrated by the following proverbs: "The root of learning is bitter, but the fruit is sweet" [10: 288], "Kindness without reason is empty" [10: 294], "Hospitality is worth payment" [10: 585], "Good reputation is better than richness" [10: 498], "Truth is more clear than daylight" [10: 119], "All good things must come to an end" [14: 4], "Bad money drives out good" [14: 11], "Well begun is half done" [14: 17], "Hope is a good breakfast but a bad answer" [14: 35], "Hard cases make bad law" [14: 46].

In paroemeological worldview the special system of ratings is being formed. Spiritual and moral concepts "good", "bad" are objectified in word forms "good", "red", "cute", "kind", "bad", "weak", "unsuitable", "evil", "better", "fair", "better", "best", "good", "bad" etc. for example: "It is good to live in kindness" [10: 66], "A bird is beautiful by its feathers,

and a man by knowledge" [10: 289], "Quiver is valued for arrows and a dinner for pies" [15: 387], "Good for manners but bad for temper" [10: 171], "Weak peace is better than good quarrel" [15: 497], "Bad stand is better than good trip" [10: 191], "Just a flock of fur of a evil dog" [10: 373], "A reason is good and two is better" [15: 471], "Rainy summer is worse than autumn" [10: 683], "None but the brave deserve the fair" [14: 35], "Monday's child is fair of face" [14: 51], "Better a good cow than a cow of a good kind" [14: 20], "Bad news travels fast" [14: 11], "A good horse cannot be of a bad color" [14: 58], "The best things come in small packages" [14: 18], "It is best to be on the safe side" [14: 19], "Better are small fish than an empty dish" [14: 20] and others.

It is known that characterization of things and events of reality is refracted in evaluative modus under a certain angle depending on prepositional base of a person, amount of his lingual and extra-lingual potential, views, ideas, stereotypes, conditions of life, circle of contacts, erudition, etc. According to Stevenson evaluation effects addressee and reflects pragmatic aspect of sign situation [16: 153]. The same of Hare: "Evaluation language is extremely well suited for usage in decision making, instruction about choice or changing principles of choice and standards modification" [17: 136]. So study of evaluation is tightly connected with problems of pragmatic lingual interpretation of statement.

Study of implicit and explicit forms of evaluation modus that demonstrate national specific featured of ethnos helps defining specific of ethno-lingual consciousness. Ideas of lingual possibilities of reflection of national world perception, specific sensual experience of interaction with the world, object and practical activity of representatives of a certain ethnic and cultural society together may be common denominator of it.

Benefactual character of paroemeological statement may be represented explicitly by lexical and grammar expression means (for example in proverbs "Watching the other's work you will not be full up" [10: 34], "Desiring for the other's belongings will lose yourself" [15: 180], "Get burned with milk you will blow on water" [10: 484], "He that drinks beer, thinks beer" [14: 86], "He that would eat the fruit must climb the tree" [14: 92], "He who excuses, accuses himself" [14: 104], "He who can, does; he who cannot, teaches" [14: 42], "He that follows fruits (omens), fruits will follow him" [14: 119], etc.) or it may be extracted from sense structure of a sentence by interference with base on wide lingual and extra-lingual knowledge (compare with conditional statements that express warning "Not all the gold that glitter" [15: 309], "The tree falls to the side were the cut is" [15: 242], "However you feed a wolf it wants

to rut to forest" [14: 209], "Of one bag not two millings" [10: 118], "It is not the soul that lies but purse" [15: 315], "The higher the monkey climbs the more he shows his tail" [14: 7], "Appearances are deceptive" [14: 7], "The apple never falls far from the tree" [14: 8], "As you bake, so shall you brew" [14: 13], "Set a beggar on horseback and he will ride to the Devil" [14: 16], "As the twig is bent, so is the tree inclined" [14: 17], "What's bred in the bone will come out in the flesh" [14: 36], etc.)

### Conclusion

Analysis of paroemiological material allows making conclusion that evaluative categories in an ordinary worldview acquire benefactive character that means that primary – secondary evaluative characteristic of objects of reality is realized from the point of view of value for representatives of a certain ethnic-cultural society. In case of coincidence of an object of evaluation with addressee we may speak about dominating of modeling function of paroemias that is aimed on correction of human behavior. In such cases semantic mechanism of influence on recipient of a message is based on the principle of benefactive that appeals to motivative level of addressee consciousness.

### Resume

1) Evaluative activity is based on secondary categorization of object reality that is in turn based on subjective ideas of a person, his emotional and sensitive reactions and reasoning.

2) Evaluative character of paroemias is important indicator of subjectivity in paroemiological worldview.

3) Implicit and explicit forms of evaluation modus in paroemias acts as important key to understanding of specifics of ethno-lingual consciousness.

### Corresponding Author:

Dr. Kulkova Mariya Alexandrovna  
Kazan Federal University  
Kremlyevskaya-Street, 18, Kazan, 420008, Tatarstan, Russia

### References

1. Arutiunova, N.D., 1982. Axiology in mechanisms of life and language. Problems of structural linguistics, Nauka, pp: 3-23.

2. Vasiliev, L.M., 1996. Semantic category of evaluation and evaluative predicates. Researches in semantics, Bashkiria University Publishing House, pp: 55-62.
3. Fattakhova, N. and M. Kulkova, 2014. The Formation of Paroemiology in Russia and Germany. World Applied Sciences Journal 31 (5): 935-939.
4. Fattakhova, N. and N. Fedorova. Methods of Hidden Meanings Verbalization in Russian Ethnoscience. World Applied Sciences Journal 31 (4): 587-590.
5. Khrolenko, A.T., 1992. Semantic of a folklore word. Voronezh: Voronezh State University Publishing House, pp: 140.
6. Kulkova, M.A., 2011. Cognitive-reasonable space of ethnoscience, PhD thesis, Kazan.
7. Boldyrev, N.N., 2008. Evaluative categories as knowledge format. Types of knowledge and the problem of their classification, Tambov State University Publishing House, pp: 25-37.
8. Jackendoff R.S. 1983. Semantics and cognition. – Cambridge (Mass.). pp: 283.
9. Kornilov, O.A., 1999. Lingual worldviews as derivatives of national mentality. Moscow: MSU, pp: 341.
10. Dal, V.I., 2001. Proverbs of Russian people. Moscow: Astrel, pp: 752.
11. Yermoloff, A., 2010. The rural folk calendar. Hildesheim, Zurich, New York: Georg Olms Verlag., pp:567.
12. Lakoff, G. 1987. Women, Fire and Dangerous Things. What Categories Reveal about the Mind. Chicago and London: The University of Chicago Press, pp: 614.
13. Rosch E.H., 1973. Natural Categories. Cognitive Psychology. 4 (3): 328-350.
14. Speake J. 2008. Oxford Dictionary of Proverbs. Oxford University Press Inc., New York, pp: 388.
15. Snegirev, I.M., 2010. Russian people proverbs and parables. Moscow: Eksmo, pp: 576.
16. Stevenson Ch. 1963. Facts and values. New Haven: Yale University Press., pp:244.
17. Hare R.M. 1972. The language of morals. London; Oxford; New York: Oxford University Press, pp: 208.

5/8/2014