

Stereotypic Model in the Focus of the Value Paroemia Representation

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Abstract: The study substantiates the contingency of the theory and procedure of the cognitive-pragmatic modeling and linguo-axiological analysis of the paroemia semantics as a complex linguo-cultural symbol. The Russian paroemias are considered in terms of the value components of their semantics that is specified in the course of application of the researcher's procedure of the cognitive-pragmatic modeling. The described procedure of analysis is based on a number of fundamental provisions concerning the categorical status of a value as a conceptual and pragmatic dominant of the paroemia meaning. In the course of description, the stereotypic configurations of the proverb semantics affecting the determination of the meaning implemented by paroemias are distinguished.

Key words: Paroemia, cognitive-pragmatic function, mental stereotype, frame, concept, value

INTRODUCTION

The issue of the value modeling of the semantics of units of the indirect-derivative nomination is topical in terms of the modern anthropocentrically-oriented linguistics, since the value modeling as a set of operations of the semantic analysis suggests going beyond the scope of the formal analytics towards the domain of the all humanities issue of perception by a human of the value dominants of the culture and personality.

An essential moment in terms of defining paroemias as the cultural symbols with the expressed value content is their hybrid semiotic nature. Indeed, acting as a verbal piece produced within a folklore discourse environment a paroemia represents a specific genre combining the attributes of an utterance, text and piece of speech which allows referring it to a particular kind of the discourse units, i.e., speech signs that maximally implement the intrinsic trichotomic relation "Language, Speech Work" (Semenenko, 2011). In case of such understanding the folk aphorisms are the analytically productive and representative material for identification of the mental stereotypes of the national language that are intrinsically associated with the axiological aspects of the linguistic view of the world.

The nature of the units of the indirect-derivative nomination implemented in an aphoristic form is related to the image representation of the most typical cultural situation itself in which message to conceptualization of

a phenomenon with an expressed value content arises. Therefore, one of the tasks of the value modeling of paroemia semantics is formation of a specific stereotypic idea of an ethnic group as a 'collective prototypic idea' determining the 'ethno-cultural identity of the linguistic views of the world' (Rosch, 1978).

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Referring to proverbs as the most traditional paroemic units for linguo-cognitive description is determined not as much by their high verbal potential and wide representation in the modern and classical paroemiagraphic studies as by the maximally expressed syncretism of their semantics representing a complex linguo-pragmatic complex. The significance of proverbs as a material of linguo-culturological description consists in their role in organization of the 'socially-determined communication through verbalization of common ideas (Flick, 1994) in case with paroemias ideas brought to the level of an ethno-cultural stereotype.

PROCEDURE

The development of the procedure of the cognitive-pragmatic modeling of the stereotypic basis of paroemias was performed with account for a number of fundamental provisions taking into consideration the analysis in conditions of contingency with the description of the axiological structure of a proverb. Therefore, during the study, it was taken into account that the value-representative potential of paroemias directly depends on the sense-producing function of the value concept within the cognitive substantiation of the paroemia meaning and on the evaluation during generation of the generalized paroemic meaning.

By defining a value as a core notional component of the pragmatic plan of the proverb the position is taken into account according to which in the absence of the 'direct method of translation of the cognitive structures into the linguistic ones' a researcher relies on the 'intermediate structures filtering the pre-verbal semantic content' (Alefirenko, 2009). We believe that one of such 'filters' is a stereotype as the mechanism of correlation of the linguistic units within the representative field of paroemias.

The value itself is considered by us as a specific frame configuration which is in line with the section of the frame theory within the frameworks of which a frame structure is deemed to be the main method of representation of 'attributes, values, structural invariants' (Barsalou and Frames, 1992), i.e. is defined not only as a kind of a cognitive unit but as a method, mechanism of categorization of reality. Thus, a value is considered by us among the verbal and cognitive elements 'structured by frames and cognitive models' (Fauconnier, 1994).

MAIN PART

The value-representative potential of proverbs is determined by the fact that this kind of the folk aphorisms represents the values in terms of their content-related aspect and what is especially, important with an additional evaluation expressing the attitude to this value which brings us to the recommendation expressed in a paroemia. For example, a new spoon from one shelf to another and as it gets old, it lies around the bench (Dal, 2005): the values represented, "New/Young" in terms of evaluation 'dear that is being shown' and Respect in terms of 'disrespectful to older people'. The cognitive basis of the proverb poly-conceptual formation as the result of which more than one value is represented in its text and as can

be seen by the example considered with evaluation of the opposite polarity: 'young/new, this is good but it's bad not to respect the old things/that have served long'.

The poly-conceptuality of the proverb text is quite consistent with the composition of its semantic structure and is revealed by analysis of the propositional basis of a statement based on the principle of 'determining thereof by the speaker's intentions'. This determination to a large extent allows implementing the semantic polyphony of the proverb even when considering it beyond the discourse. For example, You cannot get over a sheep's head with the head of axe: the compositionality of semantics of this proverb is determined by the properties of its "abbreviated" text in which the event actants are preserved, you cannot get over (predicative dominant) and the sheep's head (objective-nominative dominant).

Therefore, the conceptual framework of this text is formed with account for at least two prepositive topics: characteristic of a person at which the action is aimed (the mechanism of conceptualization is based on crystallization of the informative attributes 'stubbornness', 'inherent', 'unresponsive to influence', 'not listening to the reasons of conscience', etc.: the concept "Uncontrolled headstrongness") and the characteristic of action (the informative attributes 'resistance to someone's else will', 'stranger's opinion', 're-education', 'impact', etc.: the concept 'Impossibility of over-persuasion'). The proposition cannot get over with a head of axe also cannot be ignored on the basis of which the frame 'Destiny' is integrated in the conceptual framework of the meaning with regard to the slot with the value-related content 'Hierarchy of power'.

An interesting value aspect arises upon comparison of this proverb with a more frequently used in the speech practice paroemia. You cannot chop wood with a penknife (Mokienko *et al.*, 2010). In this proverb, the proposition you cannot chop wood can hardly be allocated the following propositional segmentation appears to be more adequate: wood with a penknife ('you cannot beat a stronger with a weaker') and cannot chop with a penknife ('vain effort'). Against the seeming similarity of the emphasized dominant value 'Hierarchy of power' in the first proverb the stereotypic message is the conviction of the in equivalence of the 'power of spirit/character' and the 'physical strength' while in the second proverb there is the stereotypic conviction of the 'inefficiency of resistance by a weaker'.

Therefore in representation of the mental stereotype as an image of the situation evaluation translated by a proverb the value 'Hierarchy of power' by maintaining its

unconditional content integrity specifies the direction for different pragmatic recommendations. In our opinion, this phenomenon speaks not as much of the poly-conceptuality as the source of semantic polyphony arising by use of proverbs in the speech as of a quite independent cognitive status of a value as a particular 'common idea' (Timothy, 2007).

SUMMARY

Therefore, a value as a cognitive unit may be considered not only among such linguo-mental formations as a concept, frame, scenario, etc. but also within the comprehensive analysis of elements of the national culture including stereotypes. The classics of etiology and etho-psychology C. Kluckhohn and F. Strodtbeck emphasized the significance of values of the principles assigning harmony and directionality to the various motives of human thinking upon solving the common human issues (Kluckhohn and Strodtbeck, 1961).

CONCLUSION

In our opinion, the efficiency of examination of this issues within the cognitive-pragmatic context closely depends on the observance of the principles of distinguishing the verbal, proto-verbal and non-verbal in realization of the pragmatic meaning of a proverb is why, the discourse-related trend of analysis seems to be the most topical for further development of the proposed procedure.

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