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**The Concept of "Knowledge" / "Cognition" in Russian Paremia: the
Experience of Structural Semantic Representation***

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Abstract. *Paremia can be successfully applied virtually to any situation due to its metaphorical nature. The researcher discovers a different attitude, a different system of values and a hierarchy of cultural dominants, when he transcends his own cultural space. As you know, the meaning of paremsmanship can be realized depending on the situation of communication in a direct and figurative (figurative, allegorical, metaphorical) sense. The portable meaning of paremia makes it possible to comprehend and experience phenomena of one kind in terms of phenomena of a different kind. This is how analogous possibilities of human thinking manifest themselves, which help to compare the characteristic phenomena with other, more known, more accessible phenomena for observation. Often, the paremia is used in a specific situation, but does not mean its individual elements, but puts the entire situation in touch with some general and well-known pattern that it expresses in a figurative sense. Since the low-level terminal slots reflect individual moments of a person's perception of a particular situation, then there are possible different ways of using the paremias in the semantic sense. The authors show the specificity of the concept of "knowledge" / "cognition" in Russian paremias. This makes it possible to understand the Russian interpretation of the philosophical category of the cognizability of the world.*

Keywords: folklore unit, phraseological unit, paremia, linguoculturology, concept, "knowledge" / "cognition", logeme, axiological parameters.

Introduction

The Paremika is a mirror of the consciousness and self-consciousness of the people, an expression of the value orientations of the nation. Each proverb is a fact of ethnic and national identity. Language is a unique code of folk wisdom, its ideas about the world and itself. Following the philosophers, linguistics tries to return to the origins of human life and recreate the naive picture of the world through language. According to observations of scientists, the creation of ancient

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systems is based on the principle of anthropocentrism, that is, the person himself is the measure of everything, which is included in the "world space" in his worldview. Comparative research shows the different role of this consciousness in the world outlook and attitude of the person in different cultures.¹ The social world of a person begins with a relationship with other people who surround it. This is primarily relatives and neighbors, with whom a special relationship develops, as well as guests coming to the house. These relations become the basis for the creation of normative codes of conduct and the formation of moral norms of society. All phenomena that somehow participate in the formation of the human, material and spiritual world, receive verbal expression in the language. Everything that is important in the human world is of some value, receives lexical marking, which we have considered as a conceptual representation of the value representations of the people.

Researches of scientists confirm that paremias in a concise form reflect the real knowledge of the person of the pre-written society about the world.² The generality of the content of the pares is explained by the unity of their logical content, the nature of the relations that they transmit between things and phenomena of real life, for paremias are, by the definition of G.L. Perymakov, "signs of vital or logical situations".³

Modern cognitive scientists study value concepts of the people on folklore texts, as they are the result of human understanding of the world and self-perception, they are handed over to people's traditions and aspirations, and here the mythological consciousness is also focused. The most "frozen" genres of folklore, in which the entire value system is reflected, are proverbs and sayings.

Paremias reflect the naive everyday life picture of the knowledge of the world and provide a moral and moral assessment of situations and human types regarding acts of cognition, creation of knowledge and self-awareness. The proverb is a linguocultural unit, therefore, it can be defined both from the positions of the anthropocentric research paradigm, and from the point of view of the traditional system-grammatical methodology.

Materials and Methods

¹ A. P. Babushkin, "Concepts of different types in lexicon and phraseology and a technique of their identification," in *Methodological problems of cognitive linguistics*, I (2001), p. 52-57. Saule Abdrakhmanovna Nurpeissova, Bakyt Aituovna Arinova, Valeriya Vladimirovna Gumenyuk, Ainur Kerimkulovna Kenebayeva, Alpysbay Jumagalievich Kelemeshev, Bakyt Aubakirova, Nadezhda Kozyukova, Zhanar Zhilkybayeva, "Didactic Innovative Learning Technology by the „Knowledge→Capital” Method," in *Astra Salvensis*, VI (2018), no.11, p. 653-655.

² Yu. S. Stepanov Constants, *Dictionary of Russian culture. Experience of research*, Moscow, "Academic Project", 2001.

³ G. L. Permyakov, "About linguistic aspect of proverbs and sayings," in *Proverbium*, XI (1968), p. 276-285. Cf. Elena V. Lapina, Ljudmila A. Obukhova, Vladimir N. Mezinov, Valentina V. Gladkikh, Olga A. Popova, "Social and Humanistic Values of Teachers in the Supplementary Vocational Training System (on the Example of Voronezh Oblast)," in *Astra Salvensis*, VI (2018), no. 11, p. 577-600.

Foreign cognitive linguists recognize the importance of empirical data for a consistent explanation of the links between language and cognition. Increasingly, the need to build a linguistic theory on observing the use of language, on experimental tests confirming its correctness, and on the general knowledge of cognitive function is emphasized. We also recognize the fundamental importance of obtaining linguistic data for analysis from discourse.

The formation of modern cognitive linguistics is associated with the works of both domestic and foreign scientists (M. Birvish, A. Vezhbitskaya, T. van Dijk, R. Jakendoff, J. Lakoff, R. Langaker, M. Minsky, C. Fillmore, A. Chenki). Within the framework of domestic cognitive linguistics, five directions have developed: culturological (Sandra Jukić, Y.S. Stepanov), linguocultural (S.G. Vorkachev, V.I. Karasik, G.G. Slyshkin, G.V. Tokarev), logical (N.D. Arutyunova, R.I. Pavilionis), semantic-cognitive (A.P. Babushkin, N.N. Boldyrev, G.V. Bykova, E.S. Kubryakova, E.V. Lukashevich, Z.D. Popova, H.Pfandl, E.V. Rakhilina, Joanna Szerszunowicz) and the philosophical-semiotic (A.V. Kravchenko, V.M.Mokijenko, Mira Krajnc Ivič).

We extracted Russian proverbs by the method of continuous sampling from the Dictionary of Russian proverbs and sayings. Dictionary of V.I. Dal "Proverbs of the Russian people" only in the heading "Doctrine - Science" contains 298 units. In terms of the number of proverbs, this rubric surpasses many, which makes it possible to draw a conclusion about the intellectual strength of the Russian people, its desire to learn and master the world.

Discussion

Paremiology reflects the naive everyday life picture of the knowledge of the world and provides a moral and moral assessment of situations and human types regarding acts of cognition, creation of knowledge and self-awareness.⁴ The proverb is a linguocultural unit, therefore, it can be defined both from the positions of the anthropocentric research paradigm, and from the point of view of the traditional system-grammatical methodology. Known is the theory of N.M. Shansky on the reckoning of folklore units, namely proverbs, to the phraseological level of the language, which were classified into a group of phraseological expressions of a communicative nature: "Among the phraseological expressions, two groups should be distinguished: phraseological expressions of a communicative nature and phraseological expressions of a nominative nature. The Phraseological expressions of the first type are predicative phrases equal to the sentence. They are always a whole statement, they express this or that judgment".⁵

Thus, the folklore unit of the sentence structure is placed on a strictly defined linguistic level due to the properties of reproducibility in the finished form,

⁴ G. Bashlyar, *Selected: Poetics of space*, Moscow, ROSSPEN, 2004, p. 164 -165.

⁵ N. M. Shansky, *Lexicology of the modern Russian language: textbook [text]*, Moscow, Education, 1972, p. 204.

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the stability or constancy of the component composition, the abstractness of the value formed in a certain social environment on a figurative derivational basis.⁶

The traditional linguistic and cultural understanding of the proverb is the following: "... a short, rhythmically organized, stable in speech, figurative folk saying. Being used in the meaning of the figurative - according to the principle of analogy to its literal sense ("What you sow, you will reap"), the proverb contains the aphoristically condensed expression of any facet of popular experience; the subject of the utterance is considered in the light of the generally recognized truth expressed by the proverb. The compositional structure of the proposition in the proverb (usually two-term), often reinforced by rhythm, rhyme, assonance and alliteration, coincides with the syntactic one."⁷

The comprehension of reality in Russian paremias is carried out through cultural codes. The cultural code is information encoded in a certain form, which allows to identify the culture. There are several cultural codes that produce an understanding of reality within the framework of various schemes: an animistic (gestalt-plant), biomorphic (gestalt-animal), anthropomorphic (gestalt-human), fetish (gestalt-object), actional (gestalt-action).⁸ For example, an active cultural code produces quasi-stereotypes reflecting certain types of activity.⁹ One of the main actions by which the learning activity takes place is walking: the scientist leads, the unlearned one goes, science does not go to the forest. This reflects the understanding of learning as a process that requires constant search, some physical expenses. There may be associations with the road of life.

We can deduce from the above definition two structural levels of the proverb - cognitive and cultural. The cognitive level is universal. The cultural level contains both universal and national worldview. The cognitive level is parametrized by the characteristics of memory, the accumulation of information in it, the mechanisms of cognition, the preservation of knowledge by the linguistic system, and also the perception of language as a means of expressing the awareness of the ambivalence of everything.

According to L.B. Savenkova, "the concept presentation in its expression, from the language position, can not be limited solely to lexical ... level. Its realization is multifaceted ... Paremia should be given an important place in the creation of the semantics of cultural concepts belonging to whole ethnoses, because they contain not a chamber, but a common for all (or a significant number) carriers of a particular language of knowledge".¹⁰ According to the scientist, the concept is represented by 1730 paremia about knowledge, mind, truth,

⁶ Yu. M. Lotman, B. A. Uspensky, *Myth-name-culture*, Sankt Petersburg, Semiosphere, p. 530.

⁷ L. B. Savenkova, *Russian paremiology: lingvoculturological aspects*, Rostov-on-Don, Publishing house of the Rostov University, 2002, p. 291.

⁸ W. Kohler, *Gestalt psychology: An introduction to new concepts in modern psychology*, New York, New American Library, 1947.

⁹ Russian character: is there a Russian "cultural code"? 06.01.2016 [Electronic resource]: <http://z-news.xyz/russian-character-is-there-a-russian-cultural-code/>, accessed 24. 04. 2018.

¹⁰ L. B. Savenkova, *Russian paremiology: lingvoculturological aspects*, p. 127.

education and self-realization. Thus, it can be said that the concept of “knowledge” / “cognition” is national, having axiological characteristics.

The value approach in identifying concepts in paremsies should prevail because "the systematization of paremsias in accordance with the reflection in them of individual concepts can not be free of shortcomings, for in some cases one can find in one paremia a connection not with one but with several concepts simultaneously."¹¹ So, multi-concept in paremia is an objective linguistic cultural reality, which prompts the need to identify axiological parameters. In this regard, for the description of the concept, paremsias from the dictionary V.I. Dal were selected; is a not only from the heading "Learning is a science", but also from the "Literacy", "Man", "God is faith", "Faithfulness is the message", "Work is a craft", etc. It follows that the essence of the concept "knowledge / cognition" is important on the scale of values in the minds of the Russian nation.

Results

This concept presents itself in the following aspects, which in the future will be nominated by the term "microconcept":

1. Getting book knowledge. The ability of a person to him;
2. Teaching (education) and the age of a person;
3. Teacher, master;
4. Teaching and corporal punishment;
5. Attitude towards a scientist, a knowledgeable and experienced person; the use of science;
6. Mental abilities, efforts and experience in work or craft;
7. Knowledge and responsibility;
8. Relativity, incompleteness of knowledge (experience);
9. Ability, skill, agility, savvy in craft;
10. Knowledge of human and divine providence;
11. Getting knowledge through different types of sensory perception;
12. Cognition through experience; unknowability, the mystery of life and death, the unknown fate;
13. Knowledge (science, teaching, craft) and human well-being (wealth);
14. Scientific knowledge and productive work;
15. Knowledge, experience, wit about specific life and professional situations.

The most frequent characteristics are the infinity of knowledge and the benefits of knowledge for both the individual and society. Let us illustrate the foregoing microconcepts with proverbs, which will allow us to identify certain logemes (the term of L.B Savenkova), which reveal the place of this or that entity on the national scale of values. The concept of "value" is used on the basis of the theoretical propositions of L. Lossky, J.P. Kozelsky, M.A. Kisel, P.S. Gurevich,

¹¹ M. Slockhower, *Mythopoesis: Mythic Patterns in the Literary Classics*, New York, Wayne State University Press, 1970, p. 363.

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V.A. Blumkin and others, in which attention is focused on the educational, ideological functions of proverbs.

Logem 1 is derived from proverbs that verbalize microconcept 1 (see above):

- A person who receives knowledge overcomes various hardships, difficulties (Those who want to know a lot need to sleep a little, go to science - tolerate the flour.). In the same microconcept, one more logem is allocated:

The person receiving the knowledge must have the appropriate abilities (Learning to read and write, and learned to sing and dance.) Who is up to the skin and who is in the storehouse. What is not behind the skin (skin), to the skin? Science is not beer, you can not get it into your mouth.)

Logem 2 - Age-old learning is late and useless - is derived from the proverbial content: Young learn early, old-late. With the devil grew, and the whip is not a bit. Did not teach across the shop, but stretched out all the way - you will not learn. Married to learn - the time has gone.

Logem 3 - It is necessary to have the knowledge and ability to teach others - is embodied in proverbs: By the master's skill to know. Everyone takes up education, but not all of them learns. Teach others - you will understand. It is wise to teach that which we do not know. From the clever you will learn, from the stupid you will forget. Do not teach (ignorant) in the priests do not put. Who knows more, and books in hand.

Logem 4 - In training, corporal punishment is necessary, but not for people incapable of teaching, useless - expressed in proverbs: The tree is dumb, and teaches you how to teach. The whip is not flour, science is ahead Even if you whip a whip behind your back, then you will not get that knowledge into the pupil's head. It is a lot of science, yes it is not crossed.

Logem 5 - A scientist, a knowledgeable person is worthy of respect, his advice is cherished - presented in proverbs: A scientist (intelligent) leads, and an unlearned one goes. Science is more faithful than gold bail. Not the gods burn pots (all the same people). Learned to teach only to spoil.

Logem 6 - Science (knowledge, literacy, craft) feeds a person, helps him survive, benefits society, the state - manifested in proverbs: Who reads a lot, it does not disappear. More literate, less fools. God's will stands light, people live by science. Do not twist and bite. Learning to read - always come in handy. You are a make dress and again a porous sewn, then you will lose track of time.

Logem 7 - Knowledge, experience, mental activity are valued above simple skills - expressed by a large number of proverbs: Master alone, ten pods. The beast is not poisoned by dogs, by departure. Not a race wolf beat, a ruse. From one tree an icon and a shovel. Not that expensive, that is red gold, but expensive, what kind of skill. Not by force they fight, by skill. Do not pay for the awl - for the rule. Do not work the road - skill. It's not hard to do, it's hard to conceive.

Logem 8 - Who knows more, he is responsible - verbalized in individual proverbs: Who knows more, so much is asked. Who knows more, he sleeps less.

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Logem 9 - In any case you need a knowledgeable, intelligent (or masterful) person - implemented by a large number of proverbs: From a baked egg of a live chicken will sit. I covered one cap with two. He makes a rope from the sand. He will pass through the eggs, not a single one will crush. He floats without the help of water meetings. A good cook on the lump of a louse beats, and the tongue of a plate rubs. His business is like a goose.

Logem 10 - The world is known through direct perception of the senses - is expressed by proverbs: Eyeglasses can not be heard. The deaf is half of salvation, does not hear the lawless. Then two ears to listen more. Well-fed eyes in the world do not. Pace of hearing is a vision. His eye is a diamond (or a lookout). And the oblique eye sees far away. To the blind man all the kopecks. Even then, I'm not blind, if I groped for the oven. The deaf and the dumb have nothing to talk about. The deaf person will not hear, so he will guess. Ears are the grace of God, tongue is a curse. A deaf person feels a lot, but a blind man sees a lot.

Logem 11 - Objects of reality are known through personal experience - represented by proverbs: Without taste, you will not guess. Not taking force, you do not recognize strength. On the wort of beer you do not know (guess). Do not fumble, you can not cook.

Logem 12 - Destiny, life, vicissitudes of fate, death is unknowable by a person - they contain proverbs: Let's see how we eat together with each other. Let's go and see if we are sitting well. I do not remember how I was baptized, but how I was born, I completely forgot. You will not steal (you will not guess) where you will drown. The water is dark in the air. God knows who is eating like lunch. God knows what is in the cat: and the one who knows and who carries the cat.

Logem 13 - Knowledge does not always bring prosperity and wealth to a person - manifests itself in the following units: Now there are many literate and very few well-fed. The rich - the money they teach, and the poor - those books torment. Gift is not literate, but gingerbread cooks are written. We are simple people, we eat gingerbread cookies thick. We are illiterate people, we eat gingerbread cookies unwritten.

Logem 14 - The labor of the farmer is more important than the literacy work - is realized only in two proverbs: The feather of the plow is lighter. Gramotey is not a plowman (not an employee).

Logem 15 is derived from a few proverbs, united by the thought "Do not Teach the Scientist": Do not teach to dance, I myself was buffoon. The scientist is to teach - only to spoil. Do not teach the fish to swim - teach the Astrakhan fish to plast. To the driver - a cheek on the cheek. Do not teach the lame to hobble. Do not teach the stove, do not show grease.

Despite the multilayeredness and inconsistency of the interpretation field of this concept, which indicates its national importance, one can see the axiological constant - teaching, science, educated people in the minds of the people receive a positive evaluation: Teaching - beauty, and lack of knowledge - dryness. Learning is light and ignorance is darkness. A red bird is a feather, but a man is learned. A hundred hands in a good head. Learn to the good, so bad in your mind will not go.

The most extensive is the micro-concept with the notion of knowledge as a craft, profession, experience and intelligence related to the execution of a case: The lay master to know. A good tailor with a stock sews. Everyone will dance, but not like buffoons. Wedge hanging - the skill to show. It's a good book, yes the tellers are bad. This science was not given to him. This is due to the fact that in them the Russian people's consciousness fixed and abstracted the information necessary for the survival of both the individual and the nation as a whole. From the above list of pares, value orientations are revealed: the desire to master knowledge and skills, to professional experience, skill, literacy, skill in craft. Proverbs not only logically represent knowledge about the realities of life, but also express attitudes toward them through the prism of ethical, religious ideals that have evolved in the worldview of a nation.

The symbol of excellent skill is dancing: do not teach to dance, I myself buffoon, everyone will dance, but not like buffoons. To represent the writer, the scene of agricultural work is used: the land is white, the seeds are black: five plow, two plow, one manages (the person writing). Thus, agricultural labor, which is very important for the peasant, is compared with intellectual labor, training, and the latter is given a positive evaluation. Mastering any science, knowledge in the proverbs and sayings of the Russian people is indicated by the scene of buying or eating, that is, the acquisition of an item for a long time. One can say that once acquired knowledge remains with man forever: the dog ate, only the tail choked; not to eat you this science; in a smart conversation to be - mind to buy; Thomas will not buy his mind, he will sell his own. Fetish cultural code assumes the conceptualization of such parameters as the mind, science. Mental activity of man - the concept of abstract, compared with specific objects. This approach makes it possible to identify more clearly and clearly the properties of an incomprehensible, abstract phenomenon: kindness is empty without a mind, science is not beer, you can not inject it into your mouth. Mind and science are represented as objects, liquids filling a cavity.

The level of abstraction of the meaning of paremia is higher than the abstraction level of the derivation base semantics. Indeed, most proverbs include in their structure the nouns of concrete semantics, which name the object of labor and cognition, the instrument of labor, products and its results, animals, persons by occupation, as well as verbs denoting active physical and cognitive actions: field, , iron, gold, hammer, spindle, awl, soh, fish, hare, cow, wolf, carpenter, shwitch, catcher, painter, blacksmith, plowman, shooter, beater, tailor, bread, pies, yeast, tortillas, flour, boots, canvas, bast shoes, rifle, beat, dance, rub, know, teach, hack, hold, write, oven, fire, sew, walk, to forge, to get along, covered, call, knock down, to plow, to do formation, etc.

The study of the realization of the conceptsphere is one of the most essential links in mastering the language and enhancing the cultural communication of man. Correct and appropriate use of this or that unit gives speech a unique originality, expressiveness and accuracy, making it emotionally-colored and original. Acquaintance with the units of the language and their translation makes it possible

to understand the mentality, way of life and culture of the Russian people, and, of course, to master and learn Russian in perfection.

Conclusion

Undoubtedly, the absolute majority of proverbs appeared in professional discourse, in the crafts environment, that is, it was specifically situational, possessed analytical value. Over time, the semantic structure of the paremias lost its connection with the derivational base, acquiring abstractness, went beyond the discourses that circulated in everyday, peasant, handicraft and other professional spheres. The core of the proverbial meaning was the social and ethical connotation, which pointed to the ideal, norm or anti-ideals that had developed in the national consciousness. Each proverb represents a certain scenario or a live picture, the consequence of which is instruction, evaluation, rule; at the same time, paremia tend to be laconic in the structure of the sentences in which the implication occurred.

As can be seen from the examples, the segment containing an alternative is reduced and removes a pronounced positive appraisal; segment specifying, concretizing; segment, describing the effect and content of the first part of the sentence, that is, segments that reduce the rate of acquisition of abstract semantics by paremia, as well as perception and memorization, are reduced.

Not without reason, one can draw a conclusion about the constitutive function of negation (in the semantic plane of expression) of the concept in the interpretation field of the paremic. As a part of proverbs, in particular, the private meaning of negation is realized - the opposition of essences, processes, qualities, phenomena, situations, some of which are interpreted as an ideal, a pattern of behavior, others as negative. The constancy of the existence of opposites within the framework of one entity is realized with the help of antonymic pairs - linguistic and discourse, which are frequency verbalizers of the conceptual values of the concept.

Thus, the paralements reflect national attitudes, a description of the main gestalt and scenarios is given. Proverbs contain a scale of values and priorities that are characteristic of a given linguistic and cultural community. In the ordinary consciousness of native speakers, the school is associated with a good and useful work, study - with hard work. Russian proverbs and sayings contain the main settings, frames and scripts of the "knowledge" / "cognition", reflecting the understanding of the need for instruction; they contain a characteristic of the subjects of the pedagogical process: the teacher, the student. There are also negative connotations of the concept "knowledge" / "cognition" (for example, when comparing with agriculture). The Russian person tries to comprehend the learning process by comparing it with closer and more comprehensible handicraft or field work.

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