

## The Formation of Paroemiology in Russia and Germany

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**Abstract:** The article ascertains the sources of paroemiology-an independent philological discipline which studies paroemiological units (proverbs, sayings, country lore, riddles, etc.). The question of whether it is lawful to consider paroemiology an independent field of philology became topical due to the fact that many new investigations of proverbs, sayings and set phrases appear. The article contains a review of literature about Russian and German paroemiology and paroemiography. Besides, the authors ground the independence of paroemiological level, define paroemia and describe main approaches to studying paroemiae.

**Key words:** Paroemiology • Paroemiography • Paroemia • Proverb • Saying • Country lore • Riddle

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### INTRODUCTION

Paroemiology can be called a joining section of modern linguistics because of the special character of the object. It presupposes a complex approach to description and classification. This object is located at the intersection of several philological disciplines (the study of folklore, phraseology, text theory, statement syntax, linguistic pragmatics, Cultural linguistic and linguistic cognitive science). The goal of paroemiology is to study the objective picture of the semantic space of paroemiae and how the connections and relations of extralinguistic reality are reflected by paroemiae. It is possible to define *paroemiology* in a more capacious way: this is a science which studies paroemiae (from Ancient Greek *παροιμια*- parable). “*Paroemiae* are folk aphorisms with laconic form, reproducible meaning and, as a rule, edifying sense” [1: 242]. Paroemiae, or paroemiologic units, include proverbs, sayings, country lore, riddles, etc. Paroemiologia acquired a status of independent branch of science only in the end of the 20<sup>th</sup> century when G.L. Permyakov created his works on structural paroemiology. In these works, he convincingly justifies the existence of *an autonomous paroemiologic level* in the language system [2-4], etc. In the opinion of G.L. Permyakov, the paroemiologic level, which consists of proverbs, sayings, superstitions, wellerisms, riddles and other folk dicta, is the “highest” tier with a rich arsenal of units. These units are “adapted to signifying typical life situations, formulating and easy

memorizing various worldly and logical rules, predicting the future and other pragmatic linguistic goals” [4: 87].

Lately we are seeing the rapid development of such approaches to the study of linguistic units as lingvocultural, discursive-cognitive and pragmatic-ethnolinguistic ones. They make the modern paroemiologic science consider *paroemiae* as complex linguistic phenomena with features of both linguistic and speech units [5, 6]. In the opinion of L.B. Savenkova, paroemia is a sign of special kind which combine “features of a linguistic unit and a mini-text created with the help of certain value sets in the ethnic consciousness of native speakers” [5: 13]. According to our conceptions, *paroemiae*, or *paroemiologic structures*, are autonomous set phrases of indefinite-reference type which are the product of centuries-old national reflection and are aimed at modeling human behaviour [7: 8], [8: 54], [9: 39].

### The Study of Russian and German Paroemiae in the Works of Domestic and Foreign Researchers

**The Origins of Paroemiology in Russia:** The systematic study of proverbs, sayings, country lore and other paroemiologic units began from the 19<sup>th</sup> century when the development of domestic and foreign paroemiography and paroemiology moved to a new stage of development.

Previously, paroemiae were just enumerated and classified (“Svyatoslav’s Collections”; “Bee Book” by Maxim the Confessor; “The Book of Nationwide Proverbs”; “Russian Proverbs Collected in Moscow

Alphabetically” by A.D. Yanykov; “The Collection of 4291 ancient Russian Proverbs” by A.A. Barsov; “Letter Writing Manual” by N.G. Kurganov; the collection of I. Bogdanovich; collections of German proverbs by Y. Agrikola, S. Frank, etc.). Since the early 19<sup>th</sup> century paroemiae became an object for special scientific research (paroemiologic collections of I.M. Snegiryov, F.I. Buslayev, V.I. Dal’, A.V. Smolenskiy, P.K. Simoni, K.F. Agrinskiy, I.I. Illustrov, A.S. Yermolov, etc.)

The first scientific description of paroemiae in Russia can be found in “The Experience of Talking about Russian Proverbs” by professor of Moscow University Ivan Mikhailovich Snegiryov (1983) and especially in his multivolume collection of paroemiae. The collection particularly contains not only notes about the historical origin of many proverbs but also proverb interpretations. Paroemiae are analyzed there from the point of view of their origin, connections with national culture and functional and formal-semantic features. There are other well-known works by I.M. Snegiryov: “Russian Folk Proverbs and Parables” (1948) and “New Collection of Russian Proverbs and Parables” (1857). They contain more than 10.000 proverbs, sayings, country lore units and other paroemiae.

The research work of I.M. Snegiryov was continued by F.I. Buslayev. He studied the nature and meaning of proverb units in human life in his collection of Russian proverbs and sayings and also in the article “Russian Everyday Life and a Proverb” [10]. Besides, he analyzes the symbolic component of proverbs and connects obtained conclusions with mythological view of the Slavs.

The pupil of F.I. Buslayev became his follower. He was an outstanding thinker A.A. Potebnya. In his work “Fragments of Lectures on Philological Theory. Fable. Proverb. Saying”, A.A. Potebnya studies the semantic essence of a proverb, ways of its origin paying a special attention to the figurative aspect of a proverb.

**The study of paroemiae in Germany:** It should be noted that country lore collections appeared in Germany in the earlier period. One of the first German collections of country lore was the so called “little book about the weather” by Reinmann (“Wetterbüchlein”) appeared in 1505. It includes paroemiae based on observations of nature. Another well-known collection of country lore is “Peasant Practice” (“Bauernpraktik”) appeared in 1508. It was republished 34 times. In 1592, Johannes Colerus created calendar “Calendario perpetuo” which also contains country lore about housekeeping, agriculture and animal husbandry. “Eternal Calendar” by

Grimmelshausen (“Des abenteuerlichen Simplicissimi Ewigwährender Calender”) was published in 1670. Alongside with various units of country lore, the calendar includes the descriptions of heathen feasts and historical information. The book which acquired the highest popularity was “Centennial Calendar” (“Hundertjähriger Kalender”) written by abbot Mauritius Knauer. It was published in 1704 and was distributed not only in Germany but also in Austria, Czech lands and Russia. Knauer found regularity in seven-year cycle of planetary movement. He discovered that the weather changed every hundred years. That is why the calendar got his name-centennial.

A considerable collection of German country lore is in the book by Ailert Pastor called “German Peasant Wisdom in Meteorological and Farming Sayings” (“Deutsche Dorfweisheiten in Wetterregeln und Bauernsprüchen”) published in 1934. It contains more than 6.000 sayings.

One can find the scientific research on paroemiae language in works by Johann Michael Sailer and linguists Georg Philipp Harsderffer, Justus Schottelius and Christian Conrad Nopich. Particularly, Sailer’s book “Street Wisdom, or Sense and Spirit of German Proverbs” (“Die Weisheit auf der Gasse, oder Sinn und Geist deutscher Sprichwörter”, 1810) is the first scientific research on proverbs. In his opinion, proverbs are “valuable relic of ancient German’s thought”. The book “The Literature of Proverbs” (“Literatur der Sprichwörter”, 1822) written by C.C. Nopich is a bibliographic description of the paroemiologic fund of German language up to 1820 (See details in [11: 41-51]). Nevertheless, the first works of German scientists concerning paroemiology did not provide independent extensive scientific studies which one can find in the work of Friedrich Sailer “German Paroemiology” (“Deutsche Sprichwörterkunde”, 1922). It contained the scientific review of paroemiologic areas which influenced further development of world paroemiology.

**The Paroemiologic Research in the Late 20<sup>th</sup>-early 21<sup>st</sup> Century:** Among paroemiologic studies of the early 20<sup>th</sup>-late 21<sup>st</sup> century conducted by foreign scientists we should note the works of A. Dandes [12], L. Roerich, V. Mieder [11, 13-15], A.A. Krikmann [16], P. Ghrzhibek [17, 18], N. Norrick [19], etc.

In the 20<sup>th</sup> century, systematic scientific papers appeared in Russia. They covered various aspects of paroemiae’s linguistic study: syntactic system (P.T. Glagolevskiy, A.N. Schramm, I.A. Philippovskaya,

Z.K. Tarlanov, V.V. Chernyshev, L.P. Danilenko and M.M. Chernetskaya), vocabulary (V.P. Felitsyna and E.V. Fedorova), logic structure (G.L. Permyakov), semantics (A.A. Krikmann, Y.E. Prokhorov, S.V. Sidorkov, L.B. Savenkova and N.V. Prekina), pragmatic aspect (G.D. Sidorkova, S.B. Adonyeva and A.N. Ramazanova), stylistic features (T.G. Bochina and L.A. Morozova).

The comparative analysis of paroemiae also was also widely (E.V. Ivanova, S.G. Vorkachev, E. Gurbish, G. Mayster, O.A. Dmitrieva, T.K. Korsanova, T.A. Naimushina, L.V. Grichenko, etc.).

In the early 21<sup>st</sup> century, the scientific interest spread to the small little-studied genres of folklore. Country lore is one of them. Selected articles of S.A. Tokarev [20], E.G. Pavlova [21], V.K. Kharchenko [22], [23], A.G. Bulatova [24] and O.B. Khristoforova [25] have become a serious push for studying country lore from modern linguistic positions. The doctoral thesis of N.N. Fattakhova (2002) is the first systematic research of country lore. It covers the study of semantic and syntactic relations in Russian and Tatar country lore [26]. In Fattakhova's monographs "Semantics and Syntax of Russian and Tatar Country Lore" (2002) [27], "Country Lore in Russian and Tatar Languages: Semantic and Syntactic Relations" (2004) [28] and "Country Lore in Languages with Different Structure" (2013) [7], one can find a detailed analysis of the syntactic structure, semantic content and vocabulary of Russian and Tatar country lore from the point of view of the cultural linguistic approach. Her pupils (A.M. Tarasov, M.A. Kulkova, S.V. Tuganova, K.R. Vagner and M.I. Zakirov) sequentially develop the idea about how the ethno-cultural specificity of a nation reflects in its country lore. This idea is described in the dissertations and monographs of the above mentioned authors (N.N. Fattakhova and A.M. Tarasov "Structuring Principles of Attributive Relations in Russian and Tatar Country Lore", 2005; M.A. Kulkova "Language and Nature: the Linguistics of German and Russian Folk Superstitions", 2006; "Hermeneutics of Country Lore: the Cognitive-Pragmatic Aspect of Study", 2011, S.V. Tuganova "Linguistic Picture of Russian and English Anthropological Superstitions", 2007, etc.).

The interest to the linguistic study of country lore is developed in the papers of other scientific schools. The monograph written by T.S. Sadova ("Country Lore Unit as a Text: Linguistic Aspect", Saint-Petersburg, 2003) and the doctoral thesis of this author ("Country Lore Unit as a Text and Linguistic Problems of Folklore Text", Saint-Petersburg, 2004) study the folklore specificity of Russian

country lore from the point of view of the linguistic study of folklore and ethno-linguistics. T.C. Sadova grounds the status of country lore unit as a folklore text. She works out the typology of country lore texts by content features. Besides, she analyzes the logical structure of country lore units. The dissertation of N.N. Ivanova ("Structural-Semantic Features and Cultural Linguistic Potential of Country Lore", Pskov, 2005) studies the linguistic features and ethno-cultural background of country lore units and finds out the functional specificity of country lore units as opposed to proverbs and sayings.

Apart from mentioned articles of the well-known scientist V.K. Kharchenko, a number of new and quite valuable papers about country lore appeared in Belgorod (for example, the dissertation written by E.E. Tonkova "Country Lore from the Point of View of Linguistic Cognitive Science and Cultural Linguistics", 2007; the monograph by V.K. Kharchenko and E.E. Tonkova "Linguistics of Country Lore", 2008). The authors pay special attention to formal-grammatical and functional features of country lore units. They describe the questions of personality and concept in paroemiae and analyze the linguistic and aesthetic peculiarity of country lore units and superstitions in artistic discourse.

**The Development of Paroemiography in Russia and Germany:** The active development of folklore science in the 20<sup>th</sup> century led to the emergence of certain collections of small folklore genres. Country lore collections take a serious place in them, for example S.N. Zharkov "Country Lore and Weather Forecast" [29], A.N. Strizhev "Calendar of Russian Nature" [30], N.A. Mustayev "Country Lore: Believe it or Check" [31], A.T. Lyutin and G.A. Bondarenko "Folk Heritage of Weather Sayings" [32], V.A. Stepanov "Folk Weather Sayings" [33], E.A. Grushko and Y.M. Medvedev "Encyclopedia of Russian Country Lore" [34], etc.

Among the contemporary collections of German country lore, the most notable ones are the books by A. Hauser [35], I. Schleer [36], R. Gratser [37], G.P. Bahr [38], K. Malberg [39], D.M. Brandt [40], K. Mesch [41], F. Au [42], S. Lange [43], K. Haberstick [44], A. Osten [45], G. Haddenbach [46], G. Kopf [47], K. Kilian [48], E. Binder [49], K. Kostentzer [50] and others.

The collections of paroemiae belonging to different nations became a new stage of paroemiography's development (N.N. Fattakhova, M.A. Kulkova and S.V. Tuganova "Dictionary of Country Lore in Languages with Different Structure (Russian, English, German and Tatar)", 2014; N.N. Fattakhova and M.A. Kulkova "Russian-

German-Tatar Dictionary of Country Lore” 2006; S.V. Turganova “Dictionary of Russian and German Anthropological Superstitions”, 2009).

### CONCLUSION

Paroemiae as a verbal and stereotype way for regulating human behaviour are the traditional national form of showing observation power, edification and reflectivity in human society. The double refraction of paroemiologic picture of the world—first in specific national consciousness then in linguistic space—open for researchers many nuances of conceptualization and representation of knowledge about external and internal world performed by the representatives of certain ethno-cultural communities. That is why the paroemiologic research in the comparative aspect seems to be the most prospective for comparing national paroemiologic pictures of the world in different linguistic cultures, revealing universal and unique features in the language of paroemiologic texts and comparing different national conceptual systems.

### RESULTS

So, we considered the sources and covered the history and basic trends in collecting, classifying and studying paroemia by domestic and foreign scientists. The results prove theme and phonology diversity of the paroemiological units.

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