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## SEMANTICS OF CONFLICT-CONTAINING PROVERBS AND APHORISMS IN LINGUOCOGNITIVE AND LINGUOCULTURAL ASPECTS

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### **Abstract.**

*Proverbs and sayings are examples of ancient language units that cannot be considered finished. Proverbs have not lost their vitality or poetic value over time, and they will undoubtedly continue to be useful. Due to the broadening of their application's subject-speech scope, it sometimes even increased. The immediate importance of numerous sayings has become antiquated, yet the non-literal one lives on. These proverbs were spoken by our ancestors and will continue to be passed down to future generations. They still have time. The long age of the maxim proceeds.*

### **Key words.**

*proverbs, sayings, aphorisms, linguoculturology, linguo-mental, psycholinguistic, linguo-culturological aspect.*

Not only does the philological study of proverbs and aphorisms never cease, but it is also becoming increasingly in demand as a result of the growth of humanitarian knowledge in general and the emergence of a number of new linguistics subfields: The study of folk wisdom has become relevant in relation to any one linguistic culture and in a comparative manner. "We note that, along with purely linguistic, folklore, and empirical approaches in domestic and foreign paremiological research today, the achievements of such disciplines as semiotics, linguoculturology, psychology, sociolinguistics, pragmatics, speech act theory, cognitive linguistics, and discourse theory are actively introduced into the field of proverbs and sayings." We became interested in the purely linguistic features of phraseological units and paremias, their use in artistic speech, interaction with the folklore fund of other peoples, and problems with translation into other languages with the development of phraseology as a linguistic discipline, whereas in the last century, the primary goal of studying proverbs and sayings was to learn about the "spirit of the people."

Additionally, little research has been done on the conflict because it is a widespread linguistic phenomenon. The conflict nature of linguistic phenomena is only briefly mentioned in the writings of well-known scientists. In some instances, they speak directly about the conflict while in others they speak cautiously about tension and internal disagreement. "All conflicts have common elements and common patterns of development," according to K. Boulding, "and it is the study of these common elements that can present the phenomenon of conflict in any of its specific manifestations." A.T. Anisimova makes a good point when she says that this provision is important from a methodological standpoint not only for the general theory of conflict but also for how to interpret this phenomenon in language. Etymologists center around the way that "today, an incorporated way to deal with the investigation of contention as a peculiarity of language and discourse is important today, which suggests an examination of the linguo-mental, psycholinguistic and linguo-culturological parts of the peculiarity viable" .

"Since the proverb is close to the proverb and is often part of it, it is not always possible to draw a clear line between these two types of walking folk phraseology," say N.N. Semenenko and L.B. Savenkova, two scientists. For that reason it is frequently difficult to obviously and unambiguously recognize which unit is a society saying, precept, and which is a common phraseological unit. Patriarch of Russian and European diction V.P. Zhukov, the replacement and replacement of the phraseological ideas of V.V. Vinogradov and B.A. Larina, "being a disciple of a restricted, informal comprehension of the limits of style,, simultaneously immediately recognized the unbreakable connection between proverbs and phraseological units..." I.A. Sternin prefers to use the term "phrase combination, " which "combines combinations of lexemes of all types" –from free to idioms to proverbs – in the broadest sense of phraseology.

For example, A.V. Kunin, T.M. Grushevskaya, and N.V. Lugovaya adhere to the definition of proverbs as communicative phraseological units, which are predicative combinations with a closed structure or whole predicative. Numerous contemporary researchers combine proverbs and phraseological units already in the definition itself. "Proverbs and sayings as a special kind of phraseological units" is another idea that I.V. Sigluk has. After reviewing the problematic interpretations of phraseology, V.N. Telia writes that phraseology's idioms, phrases, proverbs, and sayings "are combined according to two criteria: numerous words (thus, separate structure) and reproducibility. At the end of the day, an extensive variety of style can be characterized as all that is duplicated in completed

structure, not being a word. O.I. Natkho proposes considering paroemia as the material of phraseology and paremiology as a branch of phraseological science as well as adhering to such a broad interpretation of phraseology.

According to P.V. Chesnokov, "phraseology does not constitute a special level in the structure of the language, but refers to the aspect of the substance of syntactic units, occupying a special place in it" explains the "non-independence" of phraseological units as objects of linguistic study (Chesnokov 2008, p. 113). In addition, the scientist asserts that the substance, which is the particular lexical content of syntactic constructions, "in most cases belongs to the sphere not of language, but of speech, and... cannot be an object of study of science" (Ibid.).

Proverbs also include aphorisms, winged words, and expressions, according to many scholars. O.I. Natkho mentions: Sayings, proverbs, catchphrases, and aphorisms are examples of linguistic phenomena that fall under the category of paremiological units, which are "markers of situations or relationships between realities" (Natkho 2009, p. 433). Thus, "the problem of the correlation of proverbs, sayings, and phraseological units is not studied in the works of foreign linguists," it would appear. They refer to the idea of "phraseology" as an "umbrella term" for all set expressions, including paremic formations.

There are a few differences between proverbs and aphorisms, the first of which is the authorship of the latter. However, from a cognitive-pragmatic perspective, these varieties of speeches are connected by a number of features. Proverbs and aphorisms, two types of linguocultural texts, can be identified by the following genre characteristics: in terms of the content, which includes the presence of philosophical depth, didacticism, and claims to truth; regarding the structure: conciseness, completeness, and sentence structure; about the function: auto-semantic, citations, and widespread use. According to a conventional perspective, truisms involve a middle of the road position between a maxim and a normal (concretizing) explanation. Aphorisms and proverbs differ substantively and formally, but they are functionally similar (Dmitrieva 1997, p. 6). Proverbs and aphorisms, which are typical of behavioral texts, also provide examples of a number of behavior axioms, including the axioms of life support, interaction, responsibility, communication, realism, security, prudence, and control (Karasik, 1994). Aphorisms and proverbs are universal statements with generalizing semantics; their content and function in the context are comparable. Due to the asymmetry of linguistic and cultural entities, scientists observe that the interaction of ethno-languages and cultures results in mutual enrichment because semiotic

processes take place both within and between ethno-cultural worlds. They only have two dimensions in both instances. Therefore, in the first of them, the ethno-cultural world, the semiotic process begins with the "unpacking" of meanings, i.e. the creation of cognitive structures, rhetorical styles, behavioral stereotypes, and the identification of their correspondence to linguistic expressions. Second, through metalinguistic interpretation, also known as transformation-based establishment of intralinguistic equivalences Semiotic processes take place in two planes as well in the second scenario, which takes place between ethnocultural worlds: 1) linguistic - as the introduction of new meanings and signs as a result of an interlingual metalinguistic interpretation; 2) culturological - "as the establishment of equivalences of ethno-cultural stereotypes, as the transplantation of foreign cultural values" Native speakers perceive proverbs and listen to the advice they contain due to their "internal baggage," which includes historical content that may have vanished over time. The context then becomes a crucial part of their understanding, but proverbs continue to be a social phenomenon and are utilized for social purposes. Scientist Ana Ibanez stresses, and one can't yet concur with this, that "it doesn't make any difference whether paroemias reflect social qualities or they convey the real factors of social reality, yet one thing is undeniable - by simply taking a gander at them we can enlighten a ton concerning the time and customs of individuals."

The paremiological reserve possesses a significant spot in the etymological culture of individuals, in light of the fact that for satisfactory intercultural correspondence "it is important to grasp different parts of discourse conduct, which, as you most likely are aware, are related with culture and history. The investigation of the execution of the linguocultural prevailing in axioms permits us to recognize a few elements of the language framework and standards of conduct in their relationship, which assists with making intercultural correspondence sufficient.

It is also true that proverbs can be of great assistance in determining the particulars of a person's mental makeup and behavior, including everything that is influenced by their ethnicity and can reveal the deep level of mass consciousness and the worldview of a particular ethnic group, or mentality. Paremic units, being a text, are a sign of the way of life and mindset of a specific country, which are encoded in the language, in light of the fact that few out of every odd saying turned into a precept or saying, however one in particular that connected with the thoughts of a specific public image of the world, mirrored the dominants of the

otherworldly and existential existence of individuals. Proverbs as mental representations are one way in which the national personality identifies with itself and demonstrates originality.

On the basis of phraseological rethinking, numerous researchers refer to the signs of national marking of phraseological units as a national image, a culturally significant prototype, and components-names of national realities. The cultural and national significance of phraseological units is enhanced when the figurative component and the designation of national reality are present in their entirety "either a designation of some realities known only to the bearers of one nation or several nations connected by a common culture or religion, as well as peculiar toponyms, anthroponyms, and hydronyms characteristic of one country" is the culturally marked component in the composition of phraseological units.

O.A. Dmitrieva considers the modal qualification of a judgment (deontic and alethic statements), the level of allegorism (secondary meaning), and figurativeness to be the most significant for linguocultural analysis of the meaningful features of these units because the typology of proverbs and aphorisms can be built on the basis of structure, i.e. forms, content, and functions. "Since the beginning of the emergence of linguoculturology, it has been argued that since this science is polysynthetic, the methods for it can be extracted from many other related sciences." A comprehensive research methodology employing the methods of introspective and conceptual analysis, interpretive analysis, and sociolinguistic interviewing can be used to adequately identify the linguocultural content of proverbs and aphorisms.

M.L. Kovshova presents a novel linguoculturological method that she developed during her research that contributes to a comprehensive description of the linguistic and cultural semantics of stable language units by modeling the speech-use processes and identifying sign function characteristics. In the improvement of the linguoculturological strategy, the scientist really focuses on the formation of a linguoculturological editorial, which sets out a comprehensive depiction of a phraseological unit as an indication of language and culture, shows its exceptional, social, sign capability. It has been argued that because linguoculturology is a polysynthetic field, its methods can be derived from many other related fields since its inception.

The semantics of proverbs is determined by life or logical situations, at the same time it contains a cultural code. However, proverbs with an ichthyonym component do not have a unique content in the three cultures; they contain a

typified idea of fish. At the same time, the variation of proverb components in the compared languages is significant for the cognitive aspects of communication, which is especially important in teaching lexicology, linguoculturology and comparative typology of languages.

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