

Proverb Representation in Modern Russian: Analysis, Transformation, and Dynamics

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Abstract: This article explores the representation of proverbs in alphabetical-core and thematic dictionaries, focusing on linguistic axiology. It analyses dynamic processes in Russian paremiology, blending domestic lexicography with current linguistic shifts. Emphasising actively used proverbs, it explores their structural-semantic changes and axiological aspects. The study elucidates methods for revealing the evaluative nature of proverbs and their transformations, including emotive-evaluative notes and functional-pragmatic comments. It categorises transformations by structural-semantic models, enabling a comprehensive analysis of axiological shifts. The article underscores new trends in paremiology, such as humorous-ironic attitudes towards traditional values, reflecting contemporary linguistic creativity in Russian.

1 INTRODUCTION

In recent years, axiological paremiology has emerged as a distinct field within linguistics, moving beyond the analysis of individual proverb components to a cognitive-discursive model of evaluative semantics based on cultural values. Paremias, viewed as linguistic units with evaluative direction, play a crucial role in defining the axiological layer of concepts. Notable scholars such as T.B. Radbil and V.V. Saygin have contributed to this paradigm shift.

The evaluation of Russian plemias, particularly proverbs, has a rich history dating back to V.I. Dal and I.I. Illustrov. While contemporary paremiographic sources offer detailed emotive-evaluative notes, there's a gap in reflecting dynamic changes in paremiological corpus. Linguoculturologists and paremiologists explore transformations in traditional plemias, yet lexicographers merely record these without parameterization. This study proposes a model for linguo-axiological representation of proverbs, aiming to reflect the evolution of Russian paremiology from the 19th to the 21st century. It contributes to the theoretical understanding of plemias and informs the creation of a Paremiological Dictionary of the Eastern

Slavs. This innovative concept holds promise for cross-linguistic research.

2 METHOD

In this study, the thematic category "Home" was selected to illustrate and analyse the model of linguo-axiological interpretation of proverbs. This choice is justified by the home's significance as both a fundamental utilitarian value and a reflection of national mentality, embodying a framework of worldviews and a repository of ancestral wisdom, as noted in the literature (Moroz et al., 2014).

The analysis of proverbs will employ historical-etymological, componential, contextual, and linguo-axiological methods. Proverbs will be sourced from previously mentioned dictionaries and paremiological collections. Furthermore, contemporary Russian speakers' internet communications, informant surveys, and oral speech recordings will be utilised to assess the relevance of the studied proverbs. This comprehensive approach aims to document proverbial transformations and elucidate the mechanisms underlying these transformations through structural-semantic modelling.

To parameterize the material lexicographically, with a focus on the axiological aspect, a methodology tailored for this study is applied. Drawing from both established practices in proverb description in dictionaries and our own advancements in the field (Mokienko et al., 2018), this methodology ensures a robust analysis of the axiological content of the proverbs under scrutiny.

3 RESULTS & DISCUSSION

The axiological significance of proverbs, particularly those concerning "Home" in V.I. Dal's works, underscores the centrality of home as a locus of familial unity and moral grounding. Dal's elucidations enhance modern readers' understanding of these proverbs' literal and metaphorical meanings (Dal, 1879).

In the "Great Dictionary of Russian Proverbs," Dal's commentaries provide additional insights into proverbial meanings. For instance, Dal emphasizes the importance of care and attention for the home in proverbs like "A house is a matter of care". Out of 350 proverbs on "home" selected for the dictionary, only three remain relevant today, indicating shifts in cultural values. Although not explicitly articulated, these proverbs carry emotive-evaluative undertones in their definitions and comments. Illustrative examples in dictionaries, including ironic interpretations of proverbs like "My home is my fortress," demonstrate the necessity of cultural-historical context for full comprehension (Mokienko et al., 2018).

To cater to modern communicative needs, educational paremiological dictionaries in stories have been developed, offering practical insights into proverb usage in various contexts (Nikitina et al., 2013). For instance, the proverb "At home, even the walls help" finds resonance in contemporary settings like remote learning or sporting events (Rogaleva et al., 2019).

Analyzing semantic transformations of active proverbs reveals their adaptability to contemporary contexts. For instance, the proverb "It's good to visit, but better at home" exhibits various structural-semantic models, highlighting its versatility.

Experimental lexicographic projects aim to capture these dynamics. For example, a forthcoming alphabetical-core dictionary intends to reflect structural-semantic transformations alongside traditional proverbs, offering a comprehensive view of contemporary paremiology.

In this evolving landscape, proverbs continue to serve as cultural markers, reflecting shifting values and linguistic creativity, often for humorous effect rather than profound axiological shifts.

Moreover, the thematic category of "Home" within V.I. Dal's works, notably in "Proverbs of the Russian People" and the "Explanatory Dictionary of the Living Great Russian Language," epitomizes the intrinsic cultural and social significance attributed to the concept of home in Russian linguistic and cultural heritage. Dal's meticulous annotations and interpretations elucidate not only the literal meanings but also the metaphorical nuances embedded within these proverbs, enriching readers' comprehension of their axiological dimensions.

Delving further into the realm of Russian paremiology, the "Great Dictionary of Russian Proverbs," a compendium amalgamating Dal's contributions with other scholarly sources, serves as a reservoir of proverbial wisdom. Dal's insightful annotations augment the meanings of proverbs, such as "A house is a matter of care," emphasizing the imperative of diligence and vigilance in maintaining one's home.

While perusing the extensive collection of proverbs pertaining to "home," it becomes apparent that only a select few have withstood the test of time, resonating with contemporary audiences. Despite not explicitly articulating axiological tenets, these proverbs implicitly convey emotive-evaluative sentiments through their definitions and accompanying annotations, reflecting subtle shifts in societal values.

Furthermore, the inclusion of illustrative examples within dictionaries, elucidating the contextual usage of proverbs, elucidates their axiological underpinnings. Particularly noteworthy are the ironic interpretations of proverbs like "My home is my fortress," which underscore the indispensable role of cultural-historical context in deciphering their meanings.

In response to the evolving communicative landscape, educational paremiological dictionaries have been devised to contextualise proverbial usage in contemporary scenarios. These narratives offer practical insights into the application of proverbs across various domains, from academia to leisure activities, thereby fostering a deeper understanding among learners. For instance, the adage "At home, even the walls help" finds resonance in modern contexts such as remote learning and sports events, exemplifying the enduring relevance of proverbial wisdom.

Moreover, a nuanced analysis of semantic transformations in active proverbs unveils their remarkable adaptability to shifting societal norms and cultural contexts. Take, for instance, the proverb "It's good to visit, but better at home," which undergoes structural-semantic modifications, mirroring contemporary sociolinguistic dynamics and attesting to its enduring relevance.

As lexicographic endeavours endeavour to encapsulate these dynamic shifts, forthcoming alphabetical-core dictionaries are poised to document the intricate interplay between tradition and innovation in paremiological discourse. By juxtaposing traditional proverbs with their transformed counterparts, these dictionaries offer a holistic portrayal of contemporary paremiology, facilitating a nuanced understanding of cultural evolution.

In summation, proverbs serve as conduits of cultural heritage and societal values, transcending temporal boundaries to impart timeless wisdom. As the linguistic landscape continues to evolve, these age-old adages persist as invaluable repositories of collective wisdom, reflecting the dynamic tapestry of human experience and cultural evolution.

4 CONCLUSION

In conclusion, the conceptual framework for linguistic-axiological representation of proverbs in alphabetical and thematic dictionaries integrates the rich heritage of domestic lexicography with contemporary shifts in the paremiological landscape of the Russian language. This model not only explicates the evaluative nature of proverbs but also meticulously analyses their structural-semantic transformations and axiological dimensions. By categorising transforms according to their models and embedding them within thematic sections, dictionaries offer a nuanced portrayal of the evolution of cultural values and linguistic creativity.

Furthermore, the inclusion of emotive-evaluative markers and comments in the thematic dictionary underscores the emergence of new axiological themes in proverbial material. Neoparemi and transformed proverbs, while often adopting a humorous-ironic tone towards traditional values, serve to reflect the linguistic-creative tendencies of contemporary Russian language. Thus, these dictionaries not only serve as repositories of cultural heritage but also as mirrors reflecting the dynamic interplay between tradition and innovation in linguistic expression.

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