

Role Of Phraseological Actualizers In The Sense Implementation Of Phraseologists And Proverbs In The Text

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Abstract: This article describes the cognitive processes involved in actualizing the meaning of a proverb in speech and text. Proverb can grow more than one scenario in a context that promotes such development, especially if it is in a strong textual position.

Index Terms: cognition, context, communicative, discourse, external, proverb, internal, media, text, script, strategy.

1. INTRODUCTION

We understand cognition as a set of processes during which sensory data acting as information signals is transformed by the central nervous system, the brain, transformed in the form of mental representations of various types (images, propositions, frames, scripts, scripts) and stored in a person's memory with so that they can be removed and put back into work. A proverb is defined in this article as a value judgment, a language unit with textual characteristics that has pragmatic functions and is used to implement various communicative strategies. It seems that in the semantics of the proverb all these types of mental representations are reflected. We affirm that the meaning of the proverb realized in the text is influenced by both the external and internal context. The inclusion of the word in the internal (perceptual, cognitive, affective) context in interaction with the external (verbal, situational) is described by it through a spiral model, with the help of which the formation of the projection of the text in the individual is shown as the resulting set of external and internal factors that manifest at different levels of recognition. The said word is true, in our opinion, in relation to the proverb, which, like phraseologism, is often used to convey the speaker's attitude to the interlocutor and to the object of communication. The full semantic characteristic of the expression in cognitive semantics is established on the basis of factors such as the level of specificity of the perception of the situation, background assumptions and expectations, the relative emphasis on specific units and the choice of point of view (perspective) on the described scene. The description of cognitive mechanisms in this article will take place within the framework of our proposed cognitive-discursive model of actualizing the meaning of the proverb in the text, which is based on the combination of the cognitive model of metaphorization of occasional frames

T.S. Zevakhina and the pragmatic model of the communicative action of Y. Habermas. The semantics and pragmatics of the proverb are described using the case and reference role grammar apparatus of R. Van Valin and W. Foley with certain modifications due to the specific nature of the proverbs. The definition of the semantics of the verb and the whole sentence was connected in the case grammar with the restoration of the situation itself. It was in the case grammar that the concept of the case frame - frame was first introduced. The identification of frames as special categorical and cognitive structures explained some features of the generation and perception of statements. The convergence of the theory of frames with the theory of prototypes is associated with the inclusion of case grammar in research on pragmalinguistics, analysis of speech acts and the text as a whole. In contrast to the case grammar, which describes the semantics of a sentence without considering modal and performative elements, the reference role grammar includes modality and illocutionary force operators, determines the focal structure and pragmatic peak, thus describing the pragmatic structure of the utterance. This article will talk about a proverb in a newspaper text and media discourse. According to Van Dyck, a news text may claim the role of a prototypical media genre. For an abstract semantic description of the global content and connectedness of discourse, Dyck introduces the concept of the macrostructure of text / discourse, which includes semantic units consisting of macro-positions, which in turn are derived from a number of propositions expressed by discourse sentences. The concept of "text" is associated in modern linguistics with the term "communicative act." An outstanding philosopher of our time dealing with communication issues, J. Habermas proposes to differentiate the communicative act itself, the goal of which is mutual understanding, and strategic action oriented to success when the listener is used without taking into account his interests. Inside the strategic action, an antisocial instrumental act and a socio-strategic act are distinguished, each of which is oriented towards success. An instrumental act corresponds to such an approach to human activity when pragmatic criteria are highlighted and the social context is put out of the picture. Social strategic action puts the social interactions of people in the center of attention, but looks at them from the point of view of the effectiveness of decision-making processes for rational choice. The typology of Y. Habermas speech acts includes 4 classes: 1) communicative, expressing the pragmatic meaning of the statement, 2) constant, which serves to explicate the meaning in the cognitive use of the language, 3) representative, representing the intentions, attitudes, emotions

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of the speaker / writer and 4) regulatory, used to express meaning in intersubjective interaction. All of them are realized simultaneously in the act of speech, although some may dominate. We broaden and deepen our understanding of the second type of Habermas-related speech acts with cognitive use of the language, through the use of the metaphorization model of occasional frames Zevakhina, and the third, using the concept of a modal framework and another conceptual apparatus for describing a functional assessment, proposed by E.M. Wolf, since it seems to us that it is the speaker's assessment of the situation of reality that is the main stimulus for using a proverbial statement. The speaker's consciousness undergoes a complex process of categorizing a situation of reality and assigning it to a certain class of typical situations, correlating it with a standard (prototype) and making a final assessment, which is communicated to the listener in expressive form based on the centuries-old experience of this linguistic and cultural community. The frame is defined by T.S.Zevakhina both as a conceptual and perceptual concept, as a package of information (in the understanding of M. Minsky), necessary to describe the situation. The figurative frame, represented by the internal form of the proverb and defining the class of prototypical situations, concrete situational frames reflecting specific situations of reality, and a generalized frame associated with the general meaning of the proverb, structuring the relationship between abstract entities, are distinguished [1,2,3,4,5,6]. When a statement is generated, the slots of a particular situational frame are metaphorized and filled with images of the internal form of the proverb through an optional generalizing frame, and the whole situation is depicted briefly, succinctly, metaphorically.

2 METHODOLOGY

In the perception of speech / text, the movement of thought goes in the opposite direction: from semantics through the image to a concrete situation of reality. This cognitive-discursive model has already been partially used by us to describe the realization of the meaning and meaning of the proverb in a newspaper text in Russian and English-language material. The possibilities of using the case and reference role grammar to describe the proverbial concept are presented in the article. In this article we will follow the work of cognitive mechanisms related to the implementation of socially-oriented communicative actions in the newspaper text of the news genre based on the material of the domestic press. The journalist Vitaly Korotich in the *Bulvar* newspaper dated February 1, 2005 as a headline, that is, in a strong textual position, uses the proverb "Do you like to ride, love and carry sleds". The communicative situation described in the article is as follows. A well-known journalist aims to influence the consciousness of people and to awaken in them a sense of responsibility for their actions that harm their health (drugs, smoking, alcohol and promiscuous sexual relations) and normal living. *Kommunikativa*. Claims for clarity. The journalist uses the proverb "Do you like to ride, love and to boggle" to convey the main idea of his article: to convince people that they themselves are to blame for their problems. The proverb is well known to all carriers of Russian culture and teaches responsibility for their actions. The journalist fulfills the social order of the company, as well as the task of his editor. He calls people to daily personal responsibility for their actions in any area of life. Adults must anticipate the possible consequences of an improper lifestyle and change their behavior. This is a

socially oriented communication strategy. A proverb is used twice: as a heading and at the end of a newspaper text. These are strong text positions. Reuse enhances the illocutionary effect of consuming a proverb and contributes to the development of a second proverbial scenario. *Konstantiva*. Claim the truth. The journalist claims to be true, although he knows that he is fulfilling a social order. A proverb names and models a situation where the subject's propensity for any activity that gives pleasure can lead to unpleasant consequences. The propositional content of the proverbial statement is conveyed by the predicates "love to ride" and "love to carry". Logical structure: to love to do (what?), Ride (what?), Carry (what?). The semantic classes of verbs: to love to do (what?) - to have a tendency, addiction to something - a nonlocative state of quality, a quality; ride - take a walk, moving on something (controlled activity related to the enjoyment); to carry - to transport, deliver somewhere using any means of transportation (controlled activity, usually associated with physical efforts that do not deliver pleasure) [7,8,9,10,11,12,13]. Time operator: the present tense form (you like to do what) in this case there is a way of conveying the subjunctive mood (= if you like), i.e. not just a statement, but a naming of an action, state, etc. as a condition of some other action, state, etc. The form of imperative (like to do what) expresses the will of the speaker, prompting the listener to become the producer of any action, belongs to the emotional-volitional language. Thematic relations: you are an agent (the subject of the state of quality is rethought as the subject of controlled activity i), sleigh - patient. *Macrorolit* are an actor, sleighs are an enduring one. Shaped frame: someone likes to ride a sled, rides easily and quickly from a mountain, goes uphill hard, drags a sled behind him; if he likes to ride, he must love and carry sledges; if he does not like to carry sledges, he should not go up the hill to ride.

Occasional frames: hooligans who committed crimes while intoxicated, do not remember what they have done, and believe that vodka is to blame; cancer smokers require fines from tobacco companies; drug addicts blame drug distributors for their problems; parents of school smokers blame cigarette manufacturers; those unemployed who are dissatisfied with their well-being consider the Freemasons and Muslims guilty of everything; promiscuous girls who easily enter into close relationships with men accuse them of their problems; the residents of the house, dissatisfied with the dirt in the entrance, themselves throw candy wrappers, plastic bottles and beer cans on the landing. Enjoying bad habits and loose behavior, people should be aware of the consequences of such a lifestyle. *Generalizing frame*: one should become accustomed to everyday responsibility, without bringing matters to the search for outsiders of their personal miscalculations, one should avoid activities that lead to undesirable consequences (cf. determining the meaning of the proverb in the dictionary: "you inevitably have to pay for what was done with hunting, with pleasure. "The" sleigh "slot is metaphorically rethought and filled with new content in each specific situation of using the proverb. *Modality*: deontic. *Illocutionary force*: directives. *Proverbial scenario 1*: you should be personally responsible for everything that happens to you. On the basis of this scenario, a second one arises that can be considered as a variant of the first or as a new scenario: 2. if you do not want to pay for your actions, you should stop doing this kind activity *Pragmatic peak*: sledges. *Focal structure* of a sentimental type. *Potential focal area*: like

to ride, love to carry and sledges. Actual focal area: sledges.

and expressive form.

3 CLAIMS OF SINCERITY.

The journalist claims to be sincere. He is outraged by the reluctance of people to be responsible for anything. The author of the article, the subject of assessment, which in this case is the person representing the opinion of society, assesses the situation negatively and believes that young people (and not very young) should realize their responsibility for everything that happens to them and change their lifestyle. The subject of the assessment is the "sleigh" (ie, the irresponsible behavior of people in the domestic and social sphere), which have to be "carried" (ie, to pay for the pleasures). Phraseological actualizers predicate "have to pay" in the dictionary definition of the proverb already explicitly conveys a negative assessment of the behavior of people who do not understand their responsibility for what happens to them. The modal frame implicitly contains a scale of assessments and stereotypes of behavior accepted in society. In the context, there is an increase in meaning - an indirect directive: such behavior should be avoided and your lifestyle and attitude to the world should be changed. Claims for correctness. A journalist represents himself as a wise person with life and experience, a professional who has seen a lot in his lifetime and knows what consequences seemingly harmless harmful habits can lead to and the lack of will that should help make the right decision - to put an end to such an attitude towards life. The deontic norms of responsibility laid down in the proverb come to the fore: one should be responsible for one's actions; standards of prudence: you should monitor your health; life support standards: you need to maintain cleanliness, you cannot waste time in vain; safety standards: you should be careful not to make rash decisions (see the classification of norms in the semantics of proverbs in the work.

3 CONCLUSION

The proposed model for updating the proverb in the discourse makes it possible to trace the action of cognitive mechanisms of perception, assessment, interpretation of a certain situation of reality and the choice of a specific communicative strategy depending on the internal and external context of the use of the proverb. In the media discourse, in most cases, an instrumental strategy of a social type is implemented, which calls for certain actions, human behavior in society. In addition to the semantics of the linguistic sign, the semantic content of the proverb in the text is influenced by both external (communicative and referential situations) and internal factors (cognitive, affective, evaluative, communicative strategy chosen by the speaker / writer, etc.). The dominant type of speech act is regulatory. The meaning of the proverb in the text takes the form of a developing proverbial script, which is an overlap of three types of frames: figurative, occasional and generalizing. Our analysis showed that a proverb can develop more than one scenario in a context that promotes such development, especially if it is in a strong textual position. The secondary scenario arises as an indirect directive, as is often an implicit recommendation on how to behave in a given typical situation. A proverb is included in the semantic macrostructure of the text, since it has a sentence structure, i.e. a propositional structure, contains the idea of universality in its meaning, includes recommendation or advice in its semantics, and performs a text function expressing the main idea of the author, his assessment of the situation in a short

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