



СВІТ МОВИ – СВІТ У МОВІ

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Збірник містить тези доповідей учасників наукової конференції, де розглядаються актуальні проблеми історичного розвитку мови, взаємозв'язку мови та мислення, мови як феномена культури, її ролі в міжкультурній комунікації, мовної семантики, лексико-граматичних інновацій, функціонування мовних засобів у різних типах дискурсу, сутності мовної особистості, прикладні аспекти вивчення мови.

Призначено для філологів – учених, викладачів, студентів.

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**LINGUOCULTURAL FEATURES OF PROVERBS
WITH OMEN'S SEMANTIC EXPRESSING WEATHER
INFLUENCE ON HUMAN LIVES**

In the second half of the 20th century and the beginning of the 21st century, considering the latest achievements of linguocultural investigations, we can observe a steady growth of interest in the field of phraseology [3]. Lots of world famous scientists were inspired by this topic. Among them we can name Coulmas (1979), Pawley and Syder (1983), Cowie (1988, 1992), Sinclair (1991) and Wray (2002).

Proverbs with omen's semantic have long served as cultural mirrors, reflecting societies' beliefs, values and perceptions about the natural world. This report investigates the linguocultural features of such proverbs that incorporate omens and how they convey the profound influence of weather on human lives. Proverbs with omen's semantic have often encapsulate centuries-old wisdom, offering insights into the complex relationship between humans and their environment.

Infinity of culture meanings is explained by scientists deeply enough. They rationally highlight basic characteristics or parts of this intangible phenomena due to their researching goal. All those characteristics can be identified as unique and individual things and connected with culture in general. That's why before we focus on cultural sense characteristics, that are expressed in lingual and cultural science aspect, let's form a definition of culture, which in our opinion represents it as a unique and systematic phenomenon of the highest level of distraction. We note, it's based largely on V. Ostwald and L. White views. Their representation of culture as a system was the beginning for cultural linguistic as a separate science.

The Proverbs with omen's semantic have been an integral part of human cultures for centuries, offering insights into national shared wisdom and belief systems. This scientific article explores the cognitive, cultural and evolutionary aspects of proverbs with omen's semantic, shedding light on their origins, functions, and impact on human cognition and behavior.

Examining the rich tapestry of proverbs with omen's semantic across diverse cultures, we explore how these sayings are shaped by historical events, societal norms, and religious beliefs. It delves into the ways proverbs with omen's semantic reflect the values, fears, and aspirations of different societies, offering anthropological insights into human culture.

Cognitive psychology theories, including social cognition and language processing, are applied to analyze how proverbs with omen's semantic are formulated and how they influence decision-making and

problem-solving in everyday life. Exploring the evolutionary roots of proverbs and omens, we examine how these cultural expressions might have provided adaptive advantages to our ancestors. Evolutionary different scientific language theories are utilized to understand why humans are predisposed to create and transmit such beliefs across generations.

Thorough lingua and cultural researches provide some speculations and comparisons of different proverbs with omen's semantic made by ancient people basing on their believes, mythology and folklore rituals in general (Mythological school of Grimm, Vundt, Mannhardt and others). Weather sayings are deeply embedded in cultural narratives, traditions, and rituals. It explores the symbolic and cultural meanings attached to these proverbs with omen's semantic, elucidating their role in shaping societal attitudes toward weather events, agriculture and seasonal activities. Proverbs with omen's semantic often give people an explanation of some physical, natural, astronomical phenomena that couldn't be described in a scientific way. People used to observe, analyse and sum up everything that was happening around them and subsequently made some predictions based on it. From the antique times people have been believing in omens as a part of calendar rituals. Many of them and even better part of them were written and translated in different languages. They are usually divided into three groups: 1) spontaneous; 2) scientific; 3) superstitions.

There is no doubt that in most ancient «hunting» times human had some ideas about weather and climate changes. Different weather conditions depending on latitudes endangered weakly-protected people and their existence at all. And factual sources can only confirm this assumption. Non-European «primitive hunters» often admired Europeans with their knowledge of the surrounding area, survival skills and even with primitive weather predictions. Some communities also had so-called «rains doers», who were better in nonscientific forecast procedures [4, p. 145–150]. But mostly these analyses were meant for today-tomorrow time period. And so-called «spontaneous» («agricultural») omens, if they were called that way, known among many nations in the thousands and tens of thousands, are distinguished by their extreme stability and uniformity, and at the same time, by their extraordinary diversity. Originating, of course, in distant antiquity, in the Neolithic era, they have survived to this day. The main reason for their stability is that they are connected with the entire structure of the agricultural economy, which is obviously characterized by extreme conservatism and stagnation.

Abstract concepts of time were completely alien to the primitive people. In recent years, historical and ethnographic literature has shown interest in a broad and very important issue – the perception of time in different eras of human history. All the evidence suggests that the abstract concept of time wasn't familiar to primitive people: the idea of time was

always associated with specific actions, with direct human activity. In the era of appropriating economy, there could not be any concern for the future yet. In people's minds, the future existed only as something most immediate. Therefore, there exist proverbs with omen's semantic of upcoming weather changes which cover the shortest possible time.

For instance, Ukrainian proverbs with omen's semantic: *Призахідне сонце червоного кольору – буде сильна хуртовина; Хмари, що пливуть небом проти вітру – до снігу; Кішка залізла на ніч – чекай морозу.* English picture of the world is represented by such examples: *Hen scarts and filly tails make lofty ships wear low sails; Red sky at night, sailor's delight; Red sky at morning, sailor take warning.*

Among agricultural people who were the prevailing part of primitive society a viral need of signs' weather observation increased a lot. Not to forget them all people had to write them down to let other generations know all peculiarities of bringing proverbs with omen's semantic into life. Since language is a structured symbolic system with regular observable characteristics [2, p. 254] we can use it for decoding signs and expressing our thoughts. It was important for farmer to know what kind of spring / summer to expect. It is also crucial to bear in mind what harvest will be like or when some exact grains should be harvested. These spontaneous omens remain for a long time and still exist due to their simple structure and stability. Some of them have even survived and are widely spread till today. For example, English proverbs with omen's semantic: *April wet – good wheat; A swarm of bees in May, Is worth a load of hay; Mist in May, Heat in June Makes harvest come right soon; and Ukrainian ones: Травень холодний – рік хлібородний; Багато снігу в листопаді – буде врожай хліба.*

As widely known, a great amount of or even all of folk proverb's with omen's semantic about weather are based on simple and obvious combination of words not being guaranteed of having errors. Despite that, ancient people were forced to make them in order to reach at least the easiest level of weather awareness. An amount of proverbs with omen's semantic is created by farmers to control their harvest and sowing season and often have the same pattern construction as *If ... is ... then the harvest will be ...* Ukrainian examples are as follows: *Якщо листя берези жовтіють з верхівки – належить рання весна, знизу – пізня, а якщо рівномірно по всій кроні – то терміни настання весни будуть середньо багаторічними;* and English ones: *If the 1st of July be rainy weather, it will rain more or less for three weeks together; If the first week in August is unusually warm, the winter will be white and long.*

One of the most illustrative examples is the widespread opinion about the connection of the seasons according to the model: if winter was such, then summer will be such. This model can't be assured properly since it is

doubtful and uncertain. Such proverbs with omen's semantic can be represented by various examples: English variations: *If February brings no rain there will be neither hay nor grain* and Ukrainian ones: *Якщо на початку зими холодно, то липень буде жарким і сухим*.

As it is figured out, scientific meteorology does not deny the existence of such a connection, but it is not so simple and does not provide any guarantees against misunderstandings (or even errors). The greater was the risk of making a mistake for the ancient farmer. But despite constant mistakes and disappointments, severe need forces a person to make his forecasts again and again. The formula – what winter (spring), what summer – continues to work. And most often it is supplemented by a very important, most important link: ... *and such will be the harvest*.

It can be certainly expressed by predictions structured in proverbs. January omens among European peoples are usually expressed in the form of proverbs with omen's semantic. Their general meaning is: dry and frosty January foreshadows a good harvest, and damp and rainy January foretells a trouble harvest.

It is clearly visible that the omens of the European and Slavic peoples have the same meaning, they completely coincide and it can be explained by similar climate conditions. Seasonal forecasts are based on, albeit inaccurate, but real observations of the relationship of weather by season. But from them there is one step to weather forecasts that are completely devoid of any real basis – based on fixed days. For many centuries now, the Christian Church in all European countries has marked the days of the calendar with the names of their Saints, and under these designations the days of the month and year have firmly entered the popular calendar. Some of them became widely known for one reason or another: Winter and Spring Nikola / Michael, George; John the Baptist, Peter and Paul, Elijah the Prophet, the Annunciation of the Theotokos, the Dormition of the Theotokos, etc. Most of the Saints (and there are many hundreds of them) are known to few people, except the clergy. Nevertheless, folk imagination (but not at all idle, but generated by severe economic necessity) defined certain weather forecasts, and thus the timing of agricultural work and crop prospects, that coincide with the names and days of different Saints.

There are two models here: one transitional – «if on a Saint... then...», the other fixed – «on a Saint... such and such weather», and because of this the most important for the farmer: «for the Saint ... do such and such a work». Most often (and for obvious reasons) this timing recommendation concerns the start of plowing and sowing.

Ukrainian proverbs with omen's semantic: *На Арину – кінець білих грибів. Якщо на Арину журавлі полетіли, то на Покрову (14 жовтня) треба чекати першого морозу, а якщо їх в цей день не видно, то раніше Артемія (2 листопада) чи не вдарить жоден мороз; Коли на*

Анну іній на деревах – буде врожай. But especially in spring as a less stable season omens were connected to a Saint and its day which were actually less accurate. English omens: *Rain on Good Friday and Easter day, A good year for grass and a bad year for hay; If there is rain on St. Matthew's Day, we will sow the seeds soon; If St Paul's Day be fine expect a good harvest.*

Spring is the most unstable time of the year, and the timing of agricultural work in the spring is the most unreliable. Late with plowing and sowing – the harvest is smaller; Hurring (especially with planting vegetables) – a spring frost destroyed the seedlings. With the summer-autumn harvest, it's still easier: you can clearly see when the rye and oats are ripe, then start mowing them, catch only good days.

It is quite obvious that not all days of the year are equal in this regard for the farmer. The maximum number of proverbs with omen's semantic, and the most important ones, fall on those key points of the year when the most noticeable changes occur in the surrounding nature. There are four such main fixed points in the year: winter and summer solstices, spring and autumn equinoxes. The maximum number of folk superstitions about the weather and harvest are attached to three of them.

These fixed calendar points are the basis of folk agricultural holidays and the customs and rituals associated with them.

In conclusion, this scientific exploration of proverbs with omen's semantic sheds light on their cultural significance, cognitive underpinnings, and evolutionary origins. Understanding these phenomena enriches our knowledge of human perception, decision-making, and cultural diversity. Proverbs with omen's semantic represent a fascinating fusion of cultural heritage and meteorological knowledge. While some proverbs display surprising accuracy in aligning with meteorological principles, others reflect cultural interpretations of natural phenomena. Integrating traditional wisdom with meteorological science not only enriches our understanding of weather patterns but also highlights the importance of preserving indigenous knowledge in the face of climate change challenges. Further interdisciplinary research is crucial to unravel the complexities of proverbs with omen's semantic and their implications for both linguocultural heritage and scientific inquiry. This interdisciplinary research is encouraged to unravel the intricate web of cultural wisdom and its impact on the human mind. To sum up, the investigation of verbalization of proverbs with omen's semantic gives a possibility to form more complete idea of their influence on people's lives and their role in general.

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ФРАЗЕОЛОГІЗМИ В ЗАГОЛОВКАХ УКРАЇНСЬКИХ І ПОЛЬСЬКИХ ЗМІ НА ВІЙСЬКОВУ ТЕМАТИКУ

Тези присвячені дослідженню фразеологізмів у складі заголовків статей військової тематики в українських та польських інтернет-виданнях. Основною метою є проведення лінгвістичного та соціокомунікаційного дослідження використання фразеологізмів у таких заголовках. Дослідження вирізняється науковою новизною завдяки порівняльному підходу та аналізу мовленнєвих особливостей української та польської журналістики, що системно залучає фраземи для підсилення ефективності комунікації в контексті військової тематики.

З початком широкомасштабного військового нападу Російської Федерації на Україну фразеологічний вираз *гарматне м'ясо* в значенні «той, ті, кого посилають на несправедливу, загарбницьку війну, на очевидну загибель» [3, с. 414] представлений у заголовках матеріалів військової тематики, зокрема для називання російських призовників, яких країна-агресорка масово мобілізує на війну з Україною. Додаткові суб'єктно-об'єктні конотації у структурі назв сприяють чіткому розумінню семантичного та стилістичного навантаження: *Мобілізоване гарматне м'ясо рашисти комплектують речовими мішками часів Другої світової війни* (URL: bit.ly/44FJ1rc); *«Гарматне м'ясо» окупантів* (URL: bit.ly/3Z4lbnK); *Путіну потрібно більше російського гарматного м'яса, – міністр оборони Британії* (URL: bit.ly/484rgoc); *Генштаб: Луганщина всяяна трупами окупантів, а поранених Росія кидає на «гарматне м'ясо»* (URL: bit.ly/47VXpOZ).

Примітно, що у польських словниках, на відміну від українських, фразеологізм *mięso armatnie* має вужче значення: пор. *mięso armatnie* «солдати, яких відправили на війну, яким судилося загинути» [4, с. 445], *mięso armatnie* «солдати, яких посилають у зону бойових дій, які найбільше ризикують загинути» [5]. Щоправда, у заголовках польських ЗМІ медичної та освітньої тематики фразема набуває нового значення «люди, яких наражають на небезпеку»: *Pielegniarki o sobie:*