

The Relationship "Parents and Child" In Russian and German (As Examples of Proverbs and Proverbs)

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Abstract: In line with comparative linguistics (based on the proverbial fund of the Russian and German languages), "parents – children" is described. Features indicated representations of the relationship between parents and children in both linguistic cultures, similarities and differences due to mentality and cultural identity are identified representatives of the described language communities.

Keywords: comparative linguistics, paremiology, binomials, linguoculturology.

Currently, it is generally accepted in the scientific literature that the culture and language of every nation contains both universal (characteristic of all humanity as a whole) and nationally specific components. It is the consideration of the specific cultural meanings available in a particular linguistic culture and inherent only in it, enshrined in the semantics of linguistic units, that seems to be one of the tasks of comparative paremiology.

The proverbial fund of each language, acting as a figurative and linguistic embodiment of the folk wisdom of generations, is the empirical basis of such works, representing the most striking constants of culture, formed in the process of social development. In our opinion, of interest in this regard is the comparative characteristics of binomials representing some significant units of the linguistic cultures under consideration in the paremiological fund. Let us note that it is opposition that is considered the central category of dialectics, which manifests itself both in natural phenomena and in social processes, in consciousness and in language.

On the basis of opposites, contradictions arise, which are the subject of consideration by scientists in various fields of knowledge. As noted by N.G. Golembovskaya, antinomy is a form of existence and development of contradictions, a harmonious unity of opposites [1, p. thirty]. In relation to linguistics, we cite the words of W. von Humboldt, who in the existence of antinomies saw the dialectics of language: "the essence of language is continuously repeated and manifests itself concentrically in itself," argued that language is a "complete unity" that consists of contradictory concepts, this inconsistency determines the nature of language [2, p. 91; 1, p. 42].

Along with the concept of antinomy in linguistics, there is the term binary opposition, which basically goes back to the Latin binarius, emphasizing the duality of the phenomenon under consideration. Binary opposition is a universal means of rationally describing the world. After N.S. Trubetsky built a phonological methodology, and the system of binary differential features began to be used in almost all areas of structural humanities research [7]. It was found, that in the description of any picture of the world there are binary oppositions. The described binary oppositions are nationally specific, forming a certain unity, they form the picture of the world of the speaker of the language in question. Structurally, linguocultural antinomies can be presented hierarchically in the form of a binomial, which in turn consists of a monomial and a submonomial.

Let's look at Russian and German proverbs that reflect the general and national idea of children and the institution of the family as a whole. In this article we will outline the features of the representation of the relationship between parents and children in both linguistic cultures.

Lexemes representing the described binomial: father / der Vater, mother / die Mutter, son / der Sohn, daughter / die Tochter, children / die Kinder.

Proverbs that form the core of the opposition: The mother will feed the basket, the father will starve the sap; A mother's heart is in children, and a child's is in stone; The mother feeds the children and dries, but they don't even groan for her; Eine Mutter kann zehn Kinder ernähren, aber zehn Kinder nicht eine Mutter (One mother can feed ten children, but ten children cannot feed one mother); Wer Eltern bald vergessen kann, nimmt sich der Kinde rauch nicht an (Who soon forgets his parents cannot rely on his children).

Let's consider the near periphery of the declared opposition. Children are similar to their parents not only in appearance, but also in character:

Der Vater lügt, der Sohn betrügt (The father lies, the son deceives); Like roots, like branches, like parents, like children; Wie der Vater, so der Sohn (Like father, like son); Wieder Acker, so die Rüben; wie der Vater, so die Buben (Like the arable land, so are the turnips; like the father, like the children); Ärger Väter, ärger Kind (Evil Father, Evil Son). The same idea is conveyed by proverbs with a zoonym component: Wie die Alten sungen, so zwitschern die Jungen (As the old men sang, so the young ones chirp); Wie die Hühner gackern, so die Kücklein (A puppy learns to bark from its mother); Böser Vogel, böses Ei (Evil bird – evil egg); Von altem Hahn lernt der junge sein Kikeriki (The old rooster teaches the chickens to crow); Von böser Kuh kommt kein gutes Kalb (A good calf will not be born from an evil cow). These proverbs show that the animal world correlates with the human world. For example, in the last proverb, the image of a cow means a woman with a complex character, so a child raised by her will be like her in views and actions.

Parents and children are united not only by heredity, but also by common interests: The father is a fisherman, and the children look into the water. Children perceive the experience of their parents (They put water on their father, so don't tell your son a clamp) and try to develop further (Das Ei will klüger sein als die Henne (The egg wants to be smarter than chicken).

A child is a big responsibility: It's easy to have a child, not easy to raise. Living conditions in Rus' and in medieval Europe were harsh, so families in which a child appeared had a hard time. We can say that the child was both a joy and a loss [4, p. 164]. Parents must devote a lot of time to the child and take care of him. The older he gets, the more trouble he causes his parents: Kleine Kinder – kleine Sorgen, große Kinder – große Sorgen (Small children – small worries, big children – big worries); Kleine Kinder drücken die Knie, große das Herz (Small children are heavy on the knees, but large ones are heavy on the heart); Kleine Kinder machen Kopfweg, große Kinder Herzweg (Little children bring headaches, adults bring pain to the heart); Schreiende Kinder machen singende Mütter (Screaming children create singing mothers); A small child sucks at the breast, but a big heart; Children are small - they won't let you sleep, children are big - you won't fall asleep on your own; The child cries, and the mother's heart hurts; Small children don't let you sleep; when big children grow up, you can't sleep; Small children mean little sadness, big children mean great sadness.

Despite all the difficulties, having children in the house was still considered happiness and God's blessing. Proverbs reflect the sincere love of parents for children, spiritual warmth: A house with children is a bazaar, without children is a grave; Children are not a burden, but a joy. Parents' love is limitless: Der Mutter Herz ist immer bei den Kindern (A mother's heart is always with her children); Jeder Vater lobt sein Kind (Every father praises his son); they try to give their best.

If a child does not have good heredity and good health (Krumme Bäume tragen auch Früchte (Crooked trees also bear fruit)), then he receives twice as much care and attention: Die besten Eltern haben oft ungeratene Kinder (The best parents often have unsuccessful children); Einer Mutter ist das kränkeste Kind das liebste

(For a mother, a sick child is the most beloved); A great family is not without its geek; Although the child is frail, he is sweet to his father and mother; My heart aches for a healthy son, but twice as much for a sick son.

Historically, women always spend more time with children, teaching and raising them. Regardless of gender (Wer Töchter hat, der kriegt wohl Söhne (He who has a daughter wants sons)), children are a source of pride (They show off their daughters, they live in honor with their sons). In Russian proverbs, we have identified the “mother-stepmother” antinomy, in which a negative attitude towards the stepmother can be traced. It is believed that she cannot love the child the way his own mother loves him, who for some reason cannot be with him: What warmth without the sun, such kindness from the stepmother; Dear mother is an unquenchable candle, step-mother is a cold stew; The stepmother is kind, but not the mother; The stepmother gave her stepson two freedoms: go naked or shirtless; The mother strokes the fur, the stepmother does the opposite; The mother swings high, but doesn't hit hard; the stepmother swings low and hits him painfully; The child is on the head, and the mother is on the heart; The stepmother divided it equally, but the stepsons had nothing left.

In German linguistic culture, the fact that a stepmother can replace a mother for children is questioned: Der Witwer findet leicht eine Frau, aber die Waisen schwer eine Mutter (A widower can easily find a wife, but it is difficult for orphans to find a mother); Mann findet leicht eine Frau, die Kinder nie wieder eine Mutter (A man easily finds a woman, the children will never find their mother again); Eine Mutter kann man verlieren, aber nicht wieder finden (Mother can be lost, but cannot be returned). A warm relationship rarely develops with a stepmother, and this does not always depend on her (Not every stepmother is a nettle, not every stepdaughter is a poppy), but there are exceptions to the rules (For some, happiness is a mother, and for another, a stepmother).

The paremiological fund of any language is a rich material that makes it possible to determine the dominants of the described linguistic cultures, giving the researcher the opportunity to draw conclusions about the worldview of the linguistic community. The antinomic approach and the identification of binomials most clearly demonstrates the attitude of native speakers to the phenomenon, an isolated consideration in the context of a pair of which allows us to draw the most objective conclusions.

Having considered the binomial “parents – children” in Russian and German languages, using the example of proverbs and sayings, we concluded that Germans are more restrained in showing feelings towards children, while Russian people are more emotional and compassionate towards relatives. In German linguistic culture, it is customary to teach children to be independent; great emphasis is placed on strict upbringing, while in Russian the parental motto “we live for the sake of children” is clearly expressed. Despite the differences, proverbs were found that coincide in meaning, which is due to similar living conditions in Germany and Russia.

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