

PAREMIOLOGICAL UNITS WITH A COMPONENT OF MODALITY RELATED TO THE ABSTRACT CONCEPTS IN ENGLISH, TATAR AND SPANISH LANGUAGES

UNIDADES PAREMIOLÓGICAS COM COMPONENTE DE MODALIDADE RELACIONADAS AOS CONCEITOS ABSTRATOS NAS LÍNGUAS INGLESA, TÁTARA E ESPANHOLA

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Resumo: O artigo se dedica a uma análise comparativa das características semânticas das unidades paremiológicas (UP) com componente modal, relacionadas aos conceitos abstratos de amor, felicidade, sentido da vida, sorte nas línguas inglesa, espanhola e tártara. O significado teórico da pesquisa reside no fato de que o trabalho complementar materiais científicos sobre linguística, o que contribuirá para o desenvolvimento de questões de universalidade, características nacionais das línguas comparadas e a definição de elementos do quadro linguístico mundial. O significado prático do estudo reside no fato de que a totalidade das mentes dos falantes nativos e representantes de diferentes culturas determina as condições para uma comunicação intercultural bem-sucedida que ajuda a superar a barreira linguística.

Palavras-chave: provérbios, ditos, unidades paremiológicas, modalidade, linguística.

Abstract: The article is devoted to a comparative analysis of the semantic features of paremiological units (PU) with a modality component, related to the abstract concepts of love, happiness, the meaning of life, luck in English, Spanish and Tatar languages. The theoretical significance of the research lies in the fact that the work will supplement scientific materials on linguistics, which will contribute to the development of issues of universality, national characteristics of the compared languages and the definition of elements of the world language picture. The practical significance of the study lies in the fact that the totality of the minds of native speakers and representatives of different cultures determines the conditions for successful intercultural communication that helps to overcome the language barrier.

Keywords: proverbs, sayings, paremiological units, modality, linguistics.

INTRODUCTION

The scientific interest of philologists in paremiological units (PU) is explained primarily by the fact that constituting the most important element of spiritual culture, they contain semantic richness, demonstrate the semantic capacity of the language and in a short concise form fix the worldview of the people speaking this language.

There was a dispute among researchers about the possibility of giving an accurate definition of proverbs and sayings in the system of linguistics. Some well-known paremiologists, such as Arewa and

Dundes (1965), Mieder (1993) and Paczolay (1995), tried to give a possible definition. So, researchers E.O. Arewa and A. Dundes (1964) tried to define the proverb as: "a statement which sums up a situation, passes judgment, recommends a course of action, or serves as a secular past precedents for present action" (Arewa & Dundes, 1964).

According to researcher Mieder (1993), proverbs are "short, generally known sentences of the folk that contain wisdom, truths, morals, traditional views in a metaphorical, fixed and memorable form and that are handed down orally from generation to generation" (Paczolay, 1995).

At the current stage of the development of the world society, much attention has been paid to the dialogue between cultures. According to diplomats who work at the intergovernmental level and represent the cultures of their countries, the process of cultural exchange between nations is important and contributes to greater mutual understanding. Researchers in the field of dialogue of cultures emphasize that "the interaction of cultures takes place at different levels: from the contact between individual cultures to the global cultural systems that are usually characterized by the concepts of "West" and "East". The comprehensive nature of this interaction makes it possible to describe the current situation as a dialogue of cultures" (Serebryakova, 1997; Ferrer et al., 2022). Therefore, the problems of international relations at the current stage require research in the field of intercultural understanding, which is the solution. It is at the level of intercultural communication.

The dialogue of cultures not only includes the exchange of achievements of material and spiritual culture of countries and people in the field of production, trade, science, art, the dialogue of cultures is also realized in the form of interaction between different ethnic groups. Cultural contexts in cultural anthropology "these relations of different cultures are called "intercultural relations" which means the exchange between two or more cultures and the products of their activities, which are carried out in different forms. This exchange can take place both in politics and in interpersonal communication of people, in everyday life, family, informal contacts" (Grushvitskaya, Popkov, Sadukhin, 2002; Donoso et al., 2022). This conclusion shows that intercultural communication is characterized by multidimensionality, which includes different aspects of this process, not only linguistic, but also socio-cultural foundations of intercultural communication.

Intercultural communication is presented not only as a direct dialogue between representatives of different cultures and ethnic groups. In the process of intercultural contact, dialogue and interaction of cultures through the exchange of cultural information between communication partners. The scientific understanding of the dialogue and interaction of cultures seems relevant from the perspective of the pragmatic aspect of intercultural communication. The current state of intercultural relations is characterized, on the one hand, by the intensification of the processes of interaction between different cultures, and on the other hand, by the differentiation of the search for cultural identity. The process of globalization is more and more manifested in the activation of international cultural relations. At the same time, despite the processes of assimilation of cultures, there is a diverse cultural design in the world, which in turn affects intercultural communication. Based on the analysis of the types of communication in culture, it is noted that "recognizing the reality of the existence of cultural diversity, the significant differences between the cultures of different nations, historical periods, civilizations, is a prerequisite and the primary basis for comparison studies".

The amount of borrowing in some languages is so extensive that it leads to linguistic entanglement. Interwoven languages create a situation where two parts of two languages form a new language. In such cases, the grammar is mainly derived from the underlying language and most of the vocabulary belongs to the dominant language. Kajumova et al., (2022) call such languages nominal-verb. In such languages, the nouns and rules related to the noun group are based on the dominant language, while the verbs and rules governing the current group are also based on the native (underlying) language. Lexical borrowing of a new mixed language from the dominant language does not mean that The dominant language alone provides the vocabulary of the new composite language. Also, the grammar of mixed languages is mainly based on the native language; But the grammatical elements of the dominant language may also be found in it. Kajumova et al., (2022) is an example of mixed grammar-vocabulary languages whose grammar is based on English and its vocabulary is based on Romanian, which is still spoken in the United Kingdom and the United States of America. This language is an intimate and in-group language that is not used for public interactions. Media Lingua is another example of grammatical-lexical mixed languages based on Cuchua (grammar) and Spanish (vocabulary) and is spoken in central Ecuador in daily intra-group interactions. Nominative-verb languages are a special type of mixed languages in which the borrowing of the new language is not based on the grammar-vocabulary, but the nouns and rules related to the noun group from one of the mother

Therefore, in everyday life, a person generalizes the experience of knowing the surrounding reality. This style is characterized by emotional saturation, which is not only with words, tone, syntax, facial expressions, gestures, but also with other meta-linguistic tools and It is also transmitted metalingually.

From a pragmatic point of view, according to the classification of Neubert (González-Montesino, 2022), the most difficult translation is literary texts, which are characterized by the presence of the realities of the country's culture, unknown to readers of other linguistic cultures, words with certain meanings, understandable only to the native. Speakers of this culture of artistic texts in colloquial style are characterized by ease, laziness, familiarity with speech. In everyday conversational style, communication and affective functions play an important role. In intercultural communication, these functions are manifested in the conventionality of speech acts due to the norms, traditions and customs accepted in the cultural society. Communication contact leads to the economy of linguistic elements and their replacement with meta-linguistic and extra-linguistic tools (position, gesture, facial expressions, etc.).

The fast pace in this style affects the inaccuracy and inaccuracy of the expression. Rizel offers a distinct classification of colloquial style: literary-colloquial, familiar (colloquial), vulgar, impolite (Aleksandrovna Denisova, & Yurievna Lipatova, 2020). In general, everyday conversational communication style is characterized by the following:

- 1) concreteness, clarity, simplicity of the means of linguistic expression, related to the features of everyday aspects of human life.
- 2) Emotions
- 3) Ease (Talko et al., 2022)

Linguistic features of colloquial speech include: non-literary language tools, use of native elements, incomplete structural design of language units, units with specific meaning, weakening of syntactic links, activity of mental evaluation language tools, existence of speech formulas. , clichés, colloquial idiomatic units, occasionalisms. The everyday conversational style is widely displayed in the story. Literary texts are a reflection of social and cultural life, contain experience and knowledge about the world around us, people's culture, a reflection of people's social relations. In a speech work, natural communication conditions are created, which are determined by the social structure. Participants in communication are tied to the social role to which they belong. These are status roles - age, gender, citizenship, belonging to a certain social class, the role of location in the system of social relations (the boss is a function, a situational role, an everyday role (the role of a guest, friend, buyer, customer) in intercultural communication, the social structure determines the level of mutual understanding between the participants in the communication.

Scientific interest and active study of proverbs and sayings in the Tatar language and its dialects has been formed since the 20s of the 20th century. In recent decades, the works of linguists who consider aspects of the study of paremiological units have been published. Among them are the works of Fattakhova (2013), Nabiullina, Denmukhametova and Mugtasimova (2014) and others. The works of recent years convince that the problem of studying cognitive-pragmatic, communicative-pragmatic and linguoculturological features of paremias is brought to the fore.

Despite a sufficient number of theoretical scientific works on general phraseology (Cantera Ortiz de Urbina, 1983; Fernandez-Sevilla, 1985; Sevilla Muñoz & Crida Álvarez, 2013; Zuluaga, 1980; Pastor, 1996) and dictionaries and collections of proverbs (Casares, 1950), etc., in Spanish There are almost no studies in linguistics that deeply consider paremiological units. However, it is worth noting the work of two Spanish researchers Sevilla Muñoz and Crida Álvarez (2013), J. Cantera Ortiz de Urbina (1983) "Pocas palabras bastan. Vida e interculturalidad del refrán", in which special attention is paid to the history of the emergence of Spanish proverbs and sayings, as well as comparing Spanish paroemias with similar phenomena of other languages, identifying their similarities and differences. The authors also present the thematic diversity of the studied PU.

In addition to study the national and cultural peculiarities of PU on the basis of three diverse languages: English, Tatar and Spanish, in this article we have made an attempt to study the category of modality as one of the most complex, contradictory categories of study in the science of linguistics.

METHODS

Learning a language requires attention and practice of rules, words, names and sentences. Learning these things part by part and specialized will help you understand the language better and more. In foreign languages, there are different categories and groupings that make the learning process easier. Verbs, sentences, rules and nouns are each separately in various groups.

There are different categories for nouns in the language. In one of these classifications, nouns are placed in two abstract and concrete groups. To learn abstract and concrete words in English, you must first get to know the definition of each and see examples of each. Then you can remember them with more ease and presence of mind. In language learning, verbs, attributes, restrictions and nouns should be taught separately and in principle.

Definition of objective and abstract words

In teaching abstract and concrete words and their definitions, consider your five senses: sight, hearing, smell, taste, and touch are all the tools you need to recognize the type of words.

Concrete noun: A concrete noun is a noun that can be sensed with the help of the five senses. And when hearing its name, an exact and similar image is formed in everyone's mind. In a way that does not need to be explained. Houses, cars, dolls, swings, stones, etc. are from this category. Other characteristics of concrete nouns include the following: Concrete nouns have a physical embodiment. Relatively precise coordinates can be determined for these names. It is used to name people, animals, plants, places, etc. Therefore, Khajo bridge, Eram garden, sparrow, willow tree, etc. are in this group.

Abstract noun: Abstract title refers to nouns that are immaterial. They are not felt by the five senses and concrete examples and sufficient explanations are needed to define them. However, it may be associated in the mind of different people in different ways. Love, kindness, anger, fatigue, etc. are included in the group of abstract words. Abstract words are dedicated to naming attributes, ideas, characteristics, concepts, etc. They do not have physical characteristics. Their exact coordinates are not available. For example in English “ing” verbs (Ground) such as jumping, loving, writing, etc. are part of abstract nouns

Definition of abstract and concrete words the name has a special place in the language. As you know, all the components of the sentence are connected together in the form of puzzle pieces, and the absence of each makes the sentence incomplete.

How can we have an accurate understanding of abstract words?

If you are only satisfied with the definitions of these names in teaching abstract and concrete words, you will never be able to reach a common concept. For companionship and empathy between members of society, it is necessary to give an explanation when mentioning an abstract noun. When you talk about the feeling of victory, it is better to expand it with the help of objective words. For example, say that I have a sense of victory, similar to someone who has managed to climb the Himalayan peak after days. Or the feeling of an athlete who managed to win the Olympic gold medal after many years. In this way, people around you will have a better understanding of the abstract feeling of your victory and will find more empathy with you.

Or when you panic, you can tell your friend that I feel like when I was alone in the forest and an unfamiliar voice is heard. Then a big bear attacks me from behind the trees. With these definitions, other people can easily approach your inner feeling.

In general, considering 3 points, it is easy to distinguish concrete and abstract words:

- If a word is understood with the help of the five senses, that noun is placed in the group of objective words.
- If a word cannot be sensed with the help of the five senses, that noun is included in the group of abstract words.
- By using material and objective words, one can achieve a better understanding and a more accurate definition of immaterial and abstract words.

The nature of the occurrence of the modality, as well as its categorical affiliation, are ambiguously established. In foreign linguistics, modality is also not a simple category, there is no clear, precise definition of modality.

In linguistics, the category of modality is considered and interpreted from the position of the relation of the utterance to reality, as well as the relation of the speaker to the utterance. The followers of this definition are linguists: B.A. Abramov (2001), V.V. Vinogradov (1975), L.S. Ermolaeva (1978), F.R. Zeynalov (1970), H. Helbig and J. Buscha (1976) and others.

The category of modality has a long tradition of study and has been considered by scientists from various points of view. Modality belongs to the category of subjective-objective categories, representing a system of evaluation language relations and connections of objective reality with the character, degree of

cognizability or desirability of the speaker and thereby objectifies the ways of expressing this assessment by any speaking subject in each specific speech act.

The theoretical basis of the research of Russian scientists in the context of studying the category of modality was the works of linguist Vinogradov (1975), who characterized the category of modality as follows: "Any integral expression of thought, feeling, motivation, reflecting reality in one form or another of utterance, is clothed in one of the intonation schemes of the sentence existing in this language system and expresses one of those syntactic meanings, which together form the category of modality" (Vinogradov, 1975).

The modality has a diversity, and its close connection with the ontological and logical modalities, which affect the linguistic interpretation of this term, is traced. Initially, modality was considered by such sciences as philosophy and logic. From which it follows that scientists of ancient philosophy were interested in the question of the emergence of modality. Within the framework of philosophical science, modality was explained from the position of ontological modality, which is used by the categories of reality, necessity and possibility.

From the standpoint of logical science, modality was considered in connection with logical modality. She established the types of modality and its meanings with the types of judgments and ideas about the world. Later, a certain tradition of dividing modality judgments into apodictic, assertive and problematic ones was established. They were proposed and introduced by the greatest German philosopher I. Kant.

The researchers did not forget that the transfer of the relation of action to reality within the boundaries of the objective-subjective setting of connections between reality and utterance cannot be within the framework of mood forms and that analytically reflected shades of the speaker's modality most often relate to what the utterer says in this case.

The researcher of this category, Vinogradov (1972), not only defined it, but also continued the theory of modality, which has various syntactic, morphological, lexical, combined and phraseological ways of its expression. The scientist wrote about two types of modalities, the first – the "direct modal category of reality", which was represented by forms of indicative, and the second – a "hypothetical" modality containing various means of expressing modality.

And yet the question of objectivity-subjectivity of the message has not been the main topic of research for a long time. For example, in the Turkic languages, this was mentioned in passing, without going into details, but recalled when considering excellent linguistic phenomena and descriptions of processes: 'when considering a conditional period and when analyzing time forms' (Vinogradov, 1972).

In English linguistics, the study of modality is also widely and variously represented. Thus, researcher P. Portner in the work "Modality" emphasizes that "two approaches are the most common: a) the opposition of epistemic (epistemic) and non-epistemic (root) modality (all other categories of modality belong to the latter); b) the opposition of three categories: epistemic, deontic (deontic) and dynamic (dynamic) modality expressing the possibility" (Kostyuchenko, 2018).

Modality and the means of its expression have different forms in Tatar linguistics, as a result of which they are interpreted differently by researchers. Among them are Akhunzyanova (2012), Valiullina (1976), Zakieva (1997) and others. Researchers attribute modality to a special category of language that studies the expression of an attitude to an utterance. Modality is also considered by researchers as a process of cognition of its linguistic phenomena.

A broad approach to the category of modality is presented in the works of the New Grammar of the Spanish Academy (Manual de la Nueva Gramática de la Real Academia), defining this category as "the modality of a sentence or utterance associated with a greater or lesser degree of confidence in the speaker that he reports" (Real Academia Española, 2010).

Some researchers also note other definitions of the modality category. Thus, researcher V.F. Shabalina notes that in addition to direct modal meanings, there is also "a circle of indirect modalities, which include the values of possibility, desirability, preference, permissibility of action, as well as a number of emotional meanings, such as chagrin, indignation, regret" (Shabalina, 1954).

RESULTS AND DISCUSSION

Nouns are used in language to name people, feelings and events. Nouns are divided into two categories: abstract and concrete nouns in English. This classification is related to whether these nouns refer to a tangible or intangible subject. We call tangible nouns concrete and intangible nouns abstract. In the following article, we will see a more detailed description of this category. Abstract and non-abstract nouns

in language can be classified as singular or plural, specific or general. Objective nouns are usually common, that is, they name a general subject, such as the word "celebration" or "country".

Abstract nouns in language

In the explanation of abstract and objective nouns in language, we go to abstract nouns. This group is actually nouns that we cannot understand with the five senses. In other words, abstract nouns in language cannot be seen, heard, touched, smelled, or tasted. These names are formed in the human mind and name concepts, ideas, feelings, features, characteristics, etc. such as courage, love, fear, hatred, etc.

Objective nouns in the language

In this section, from the explanations of abstract and objective nouns in the language, we go to objective nouns. As can be seen from their name and unlike abstract names, these names can be understood by the five senses. These nouns include people, places, animals, or things that have a physical embodiment. Such as windows, clothes, books, etc.

The relationship between concrete and abstract nouns is important because sometimes concrete nouns are used to explain an abstract noun. For example, the noun (anxiety) is abstract, meaning it cannot be understood through the five senses. But you can make this noun concrete by using examples of concrete nouns. For example, your friend tells you that he is nervous about the exam tomorrow. So far the meaning of the word is abstract. But when your friend explains that heartburn is like feeling hot in her stomach, the nouns stomach and hot give you a more concrete picture of her condition.

Differences between countable and uncountable nouns

In order to better understand the differences between abstract and non-abstract nouns in English, we should have a general understanding of countable nouns or uncountable nouns. Fortunately, this part is one of the simplest grammar concepts. Countable nouns, as their name suggests, can be counted with fingers or a calculator.

Classification of PU

In the section, we present a classification of PU, representing such concepts as love, happiness, the meaning of life, luck, fate. In the course of the work, 35 units (16%) in English, 37 units (19%) in Tatar, 50 units (27%) in Spanish were analyzed from the total number of PU with a modality component in the studied languages:

a) PU with a modality component expressing the meaning of life.

In English: everything must have a beginning; the show must go on. Modality is manifested by a shade of ought and a modal verb must; he who wants a rose must respect the thorn, The modal verb must expresses the shade of a must.

In Tatar: һәр кешенең гомерендә максат булырга тиеш – every person should have a purpose in life. The modal verb тиеш is a component of the modality of this paremiological unit.

In Spanish: en la vida, como en ajedrez, las piezas mayores pueden volverse sobre sus pasos, pero los peones solo tienen un sentido de avance – in life, as in chess, the older pieces can turn, and the pawns can only move forward. In this PE, modality is expressed by the shade of possibility and the modal verb poder.

b) PU with a modality component expressing love.

In English: cough and love cannot be hidden. In this PU, modality is expressed by a shade of impossibility and a modal verb with the negation cannot.

In Tatar: ике булганчы бер булсын да, берәгәйлә булсын – let there be only one, but the best; less is better, yes is better; the modality component is expressed by the modal shade of possibility and the modal word да.

In Spanish: a quien buena mujer tiene ningún mal le puede venir, que no sea de sufrir – where there is love and advice, there is no grief; the modality component is expressed by the modal shade of possibility and the modal verb poder.

Examining the variety of paremiological units with a modality component related to the topic of love, we found that among them there are such units that express negative traits. In the languages studied, the

theme of love is quite frank and sometimes difficult, affecting various emotions, such as indifference, sadness, loneliness from love.

In English: love cannot be compelled; what the eye does not see the heart cannot grieve (doesn't grieve over), the modality component is expressed by the modal shade of possibility and modal words *бар*, *юк*.

In Spanish: *el amor no puede ser obligado* – you will not be nice by force; the modality component is expressed by a modal shade of impossibility and a modal verb with the negation *no puede*.

In Tatar: *исәпкә бар, санга юк* – what we have, we do not keep, having lost, we cry; the modality component is expressed by the modal shade of possibility and modal words;

c) PU with a modality component, expressing happiness and luck, expressing a feeling and a state of complete, supreme satisfaction, as well as a happy combination of circumstances.

In English: a full cup should be carried steadily; the modality component is expressed by the modal verb *must*.

In Tatar: *бәхетне сатып алып булмый* – money can't buy happiness; the modality component is expressed by a shade of impossibility and a modal verb with the negation *булмый*.

In Spanish: *la alegría no es más que saber disfrutar de las cosas simples de la vida* – joy is nothing more than being able to enjoy simple things; the modality component is expressed by the modal shade of authenticity and the modal verb *saber*.

d) PU with a modality component related to the fate of a person, which is the central place of a person's spiritual life, a repository of feelings, thoughts, moods, will and faith. Fate is a movement that brings a change in life for every person.

In English: Chrome could not be built in a day, i.e. you will have to spend several days, weeks or even months to do a good job, the main thing is not to hurry; the modality component is expressed by a shade of impossibility and a modal verb with negation *could not*.

In Tatar: *бирәчегең бирми, гүргә кереп булмый* – you can't escape from fate; *дөнья хәлен белеп булмый* – you can't anticipate fate; *язмышны маңгайдан сөртеп булмый* – you can't erase fate from your forehead; the modality component is expressed by a shade of impossibility and a modal verb with the negation *булмый*.

In Spanish: *no hay que tentar la suerte dos veces* – fate is not experienced twice. In this PU, modality is expressed by the modal combination of *hay que* with the negative particle *no*; *no hay quien pueda eludir lo que tiene que ocurrir* – what is destined to pass. The modal verb *poder* defines modality in this PU: *Dios le da sarañ a quien no sabe rascarse* – literally God gives scabies to those who do not know how to scratch; when the teeth were gone, then the nuts were brought. In this PU, modality is expressed by the shade of possibility and the modal verb *saber*.

CONCLUSION

Our comparative analysis showed that the studied paremiological units related to the abstract concepts of love, happiness, the meaning of life, luck in English, Tatar and Spanish languages have a universal character of human thinking; a unique character was also identified, which indicates the uniqueness of the mentality of the English, Tatar and Spanish peoples.

Isomorphic for the English language is the use of PU with predominant shades of ought and impossibility, expressed by the modal verbs *must* and *can*. Specific to the Spanish language is the use of paremias with a modality component with predominant shades of possibility and certainty expressed by the modal verbs *poder* and *saber*. Specific to the Tatar language is the use of paremias with a modality component with shades of possibility and impossibility, expressed by modal verbs with the negation of the *булмый* and modal words *бар* and *да*.

The analysis of the PE with the modality component in English, Tatar and Spanish by the selected thematic groups makes it possible to identify the generalized nature of the distribution of the studied PE in multi-system languages when considering their content and regular features.

In-depth consideration of the PUs of English, Tatar and Spanish languages allowed us to conclude that the category of modality has different means of expression in English, Tatar and Spanish languages. English and Spanish are characterized using modal verbs and words expressed by adverbs. The Tatar language is characterized by modal verbs, words and phrases. For a person with a modality component, various shades of the speaker's utterance are characteristic, such as confidence / uncertainty, possibility/impossibility, ought, approval / disapproval, etc.

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