

The Frame Structure of the Concept *FAMILY* in the Paroemiological View of the World of the Finnish Language

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Abstract

The article presents the frame structure of the concept *Family* in the Finnish paroemiological fund, describing three top levels: “Nuclear Family”, “Androcentric Family” and “Affinal Family” which include five terminals and four sub-slots. The Finnish mentality reflected in proverbs and sayings is characterized by three cognitive levels according to their inner form and meaning, plane of content and plane of expression. The results of the research suggest that in the analyzed fragment of the linguistic view of the world metaphorical paroemiae make up 51% (70 out of 137 units). In Finnish proverbs and sayings the leadership belongs to the man; fathers are responsible for the formation of national self-consciousness and women are home-keepers. Four types of metaphors are typical of the paroemiae: anthropomorphic, naturemorphic, sociomorphic and artefactual among which the last ones prevail. According to their axiological status the frames are divided into three groups: meliorative, pejorative and ambivalent.

Keywords: the Finnish paroemiological fund, concept *Family*, frame structure, anthropomorphic, naturemorphic, sociomorphic and artefactual paroemiae, axiological status

1. Introduction

The objective of the article is to analyse the paroemiae in the Finnish language aiming at presenting the frame structure of the concept *Family* in the paroemiological view of the world of the Finnish language. 137 Finnish proverbs and sayings about family have been divided into three groups being represented in three top levels: “Nuclear Family”, “Androcentric Family” and “Affinal Family”. The verification of the results and comparative analysis of the Finnish paroemiological view of the world typical features have been done on the basis of 2,545 Finnish proverbs and sayings.

A paroemiological fund is a part of the linguistic view of the world representing a definite result of cognition and showing how people or an individual perceive the surrounding world. Alan Dundes mentions that implicit signs of the linguistic view of the world become explicit in folklore and studying paroemiae makes it possible to reconstruct a paroemiological view of the world (Dundes, 1980). Proverbs and sayings provide an opportunity to research basic concepts of any people and with their help to become familiar with its ideals and values. Russian scholar S. G. Vorkachev defines a concept as a unit of collective consciousness connected with the highest spiritual values expressed linguistically and ethno-culturally. Lingo-cultural concept’s plane of content includes at least two groups of semantic features. Firstly, semes common for all its linguistic realizations which “tighten” its lexical-semantic paradigm and form its either conceptual or prototypical basis. Secondly, they include semantic features which are common at least for a part of its realizations marked by linguistic-cultural, ethno-semantic specifics and connected with either native speakers mentality or national linguistic identity (Vorkachev, 2003).

It means that the terms semantics includes both cognitive and linguistic-cultural components.

Frames, which have a clearer than concepts structure, are used to model a concept allowing to present information in ordered form. According to M. Minsky, “we can think of a frame as a network of nodes and relations. The “top levels” of a frame are fixed, and represent things that are always true about the supposed situation. The lower levels have many terminals—slots” that must be filled by specific instances or data. Each terminal can specify conditions its assignments must meet. (The assignments themselves are usually smaller

“sub-frames.”) Simple conditions are specified by markers that might require a terminal assignment to be a person, an object of sufficient value, or a pointer to a sub-frame of a certain type. More complex conditions can specify relations among the things assigned to several terminals” (Minsky, 1975). The number of slots allowing finding out smaller units of organization—sub-slots, correspond to the number of elements in the specific fragment. With the help of frames we determine typical features of culture.

On the basis of the present research further investigation was done in the comparative analysis of the concept *Family* in the Finnish and the Mari paroemiological funds (Yakovleva, 2014). The Finnish and Mari mentality reflected in proverbs and sayings is characterized by three cognitive levels according to their inner form and meaning, plane of content and plane of expression. In the analyzed fragments of the linguistic view of the world metaphorical paroemiae make up in the Finnish language 51% (70 out of 137 units) and in the Mari language—74% (128 out of 173). Four types of metaphors are typical of the paroemiae in both funds: anthropomorphic, naturemorphic, sociomorphic and artefactual, among which the last ones prevail.

2. Materials and Methods

Paroemiae which are in common use in Finland are presented in a wide variety of monolingual and bilingual dictionaries. For a study on the frame structure of the concept *Family* in the Finnish paroemiological view of the world the methods of conceptual analysis, linguistic analysis and generalization, the analysis of proverbial axiological status and gender status were used. Quantitative and statistical analysis was used to represent metaphorical paroemiae and types of metaphors in the rich proverbial wisdom of the Finnish people.

3. Results and Discussions

3.1 The Distinguishing Features of Top-Levels

In the Finnish paroemiological fund we discovered three top levels of the concept *Family*: “Nuclear Family”, “Androcentric Family” and “Affinal Family” and subdivided them into slots and sub-slots.

3.1.1 Top Level 1 “Nuclear Family”

Slot 1 “Parents and Children”, Sub-slot “Mother, Farther”

Finnish consciousness reflected in the paroemiological fund has a positive connotation of the image of father: *Kun oikein kovaksi ottaa, niin isäkin imettää* “is reliable, strong, clever, that is why he can breastfeed a baby himself” / *kovaksi ottaa, niin isäkin imettää* “e time of difficulties father can breastfeed a baby himself”. Or: “If there is no father in the family it is gloomy even on a sunny day”.

The image of mother is represented by the proverb *Äidin sydän on villoja pehmeämpi* “Mother’s heart is “softer than wool”. *Missä ei ole äitiä, siellä ei ole lastakaan* “Where there is no mother there is no child”. No one is able to replace mother for a child: *Kyllä mies aina uuden vaimon saa, mutta lapsi ei saakaan äitiä* “Husband can always get a new wife, but a child will never get a new mother”. Or: “Mother’s word can manage everything”; “Somebody’s mother may be more beautiful, but your mother is the nicest”. If mother is overactive her children may be brought up without love for labour: “A spry mother is raising lazy children”. The priority in the family is given to father: “Mother is dear, but father is dearer”. Father is responsible for family values, order and the way of life and mother performs only domestic labour: “The home is of the hostess concern, but the way of living—of the host”.

Slot 1 “Parents and Children”, Sub-slot 2 “Children, Son, Daughter”

In the paroemiae belonging to sub-slot 2 “children, son, daughter” a positive projecting of the future in comparison with the present is presented: *Pojasta polvi parane* “Son will be better than father” / *Ahkera tytär kasvattaa laiskaa äitiä* “A lazy mother has an industrious daughter”.

The basis of the family and its aim is having children: *A couple without children is like a dead fireplace; Kuninkalliset lapset ovat lapsia* “The king’s children are children as well”; *Lapset ovat Herran lahja* “Children are the gift of God”; *Lapseton talo ei ole rikas* “The house without children is not rich”.

All the children are the dearest to mother: *A hen has many chickens, but she hides them all under her wing.*

A peculiar feature of the Finnish family is to raise children independent and not being afraid of any labour. The Finns understand the importance of raising children persistent, enduring and relying only on themselves: *Those whose hands are dirty with manure have oil on their lips; A mamma’s darling is taught, but an orphan makes a mental note; There is no man without suffering; A pig warms its side, a dog—its face and a lazy woman—her backside.*

When parents do not pay much attention to the upbringing of their kids their children will not be good people.

This idea is reflected in the following proverbs and sayings: *Mother puts her nipple into her baby's mouth, but she can't put her mind into its head; Cats also have nipples; A good wolf teaches his son to howl.*

Life experience and craftsmanship are transferred from the older generation to the younger one: *A son will learn from his father, and a neighbor—from a neighbour.* Children are prepared for the challenges of adult life when they have to earn their living themselves: *Your father will not nourish you, and your mother will not prink you up for all your life.* The Finnish proverbial wisdom stresses that a child should be taught to be independent.

It is difficult to bring up a child: *If you have children, you have worries. Baby's crying is not a song.* On the other hand, a child will grow up without parents care: *If a child was born he will grow up. A child will grow up to be an adult and a puppy—a dog.* Children grow up and leave their parent's house becoming independent: *You can't join a piece of bread and a loaf together ≈ "He is no good—he has flown the coop" (English).*

By praising your child a lot you can spoil him, as you do not know what kind of a man he will be in the future: *Praise the weather in the evening, praise a man when he has a beard.*

Children take after their parents closely: *Meni ku isä äitiin "Take after father and mother"; Like parents, like children: a bitch will be a bitch and a thief a thief; Mothers habits go to her daughter; The fir-cone never falls far from the fir-tree; A young cock will sing as well if his father is a cock.* Father's negative example, his drinking and willful waist are destructive for his children: *If the father drinks away a horse, the son will drink away a trap; Saidalla isällä on tuhlaajapoika "A mean father has a worthless son".*

In Finnish paroemiology it is stressed that children are support and comfort for elderly parents: *Lapsi tuo leivän tullessaan "A child brings bread with him"; / Lapsi tuo leivän mukanaan "A child comes with bread"; "A young family will be happy if they have many children".*

The proverb originated by the Bible has several alternatives: *Lapsilta ja hulluilta totuuden kuulee "The truth is told by children and fools"/ Lasten ja imeväisten suusta saa kuulla totuuden "Children and babies" mouths tell the truth" / Lapsen suusta kuulee totuuden "Child's mouth tells the truth".* It is wise to listen to children: *Ei oo lasta itkemätöntä eikä kangasta katkeematonta "Neither there is a child that does not cry nor a cloth that does not tear".*

In Finnish paremiology the idea of guiding and helping children is highlighted: *Lähetä lapsi asialle ja mene itse pärässä "Send a child to do your errands, and go do them yourself afterwards" / Ei se lapsi ikinä itse kävele, jota aina talutetaan "A child will never learn to walk if he is always supported" / Katso lasta kaksi vuotta. Jos et katso kahta vuotta, katsot koko ikäsi "Watch a child for two years. If you don't watch him for two years, you will watch him for the rest of his life" / Laita lapsi asialle, mene itse perässä "Send a child to do your errand and follow up".* An integral part is work, skills and knowledge: *"Lapsi tuo leivän mukanaan" "A child brings bread with him"/ Minkä nuorena oppii, sen vanhana taitaa "What is learned as a child, is mastered as an old person".*

One of the most important parts of upbringing is parents' example: *Mitä isot edellä, sitä pienet perässä "What adults do children follow".*

Several Finnish proverbs contain the idea of punishment, e.g. *Joka vitsaa säästää, se lastaan vihaa "Spare the rod and you will spoil your child".*

A child should always be busy to stay healthy: *Lapsi on terve kun se leikkii, mutta sairas kun ei lopeta "A child is healthy when he plays games and ill when plays the fool" / Leikki on lasten työtä "Children's work is a game".* A child is unique, adult things are not for him: *Ei lapselle kahvia, eikä varsalle kauroja "Coffee is not for a child as oat is not for a colt".* Love for a child is usually verbally expressed: *Rakkaalla lapsella on monta (lempi)nimeä "The beloved child has many (endearing) names".* The youngest child has a special attitude: *The youngest in the family is always a child.* When children grow up problems go up as well: *Pienet lapset, pienet surut, suuret lapset, suuret surut "Small children small troubles, big children big troubles".*

Besides children of the poor also receive special attitude: *"Laugh at the devil, beat the imprudent but don't hurt a poor child".*

The idea that children make their grandparents happy can be found in the Finnish paroemiology as well: *"Children are good but children's children are better"/ "Ei lapsi lapsi ole vaan lapsenlapsi vasta lapsi on" "A child is not just a child but the only grandson".*

A child can be happy in a full family with both parents: *The house without father is sad; Without mother it's cold even in a hot sauna; The door is bad without a side jamb, the child feels bad without parents.* Even if a family is poor, it is better than a broken home: *Better to have poor relatives than to be a rich widower.*

Children are happy when they live in love: *Ylenkatse lapsen sydämen särkee "Contempt hurts the child's heart".*

Moreover, children of poor families are better prepared for living: *Children of the poor grow strong, and unpretentious: Kaikkiruokainen köyhän lapsi "Poor children are omnivorous" because If the poor child oversleeps he will have no breakfast.*

Interesting results of the research into the images of father and mother in the Mari language we can find in the works by Russian linguist Abukaeva (2012).

3.1.2 Top Level 2 "Patriarchal Family"

Slot 1 "Home and Family".

In the Finnish paroemiological fund there is a strong believe that home and motherland are one of the most important things to love and protect: *Oma koti kullaa kallis "Your home is worth gold" / Oma maa mansikka; muu maa mustikka "Other land blueberry; own land strawberry"—Foreign places are nice enough, but home is sweeter.*

The family wisdom and traditions are passed on from generation to generation: *"Each home has its own tradition" / Koko perheen kansan viisaus tulee "Wisdom comes from the whole family".* The wealth of the family is increasing within the years of hard work of all the family members: *"Father grubs the field up, son plows it, and grandson gets rich of it" / Perhe pellon kuokkii, pelto perheen ruokkii "The family hoes the field and the field supports the family"*

A great number of Finnish proverbs describe one's home as a place which can save you from any troubles: *Kotona vesi on leipä "Water is bread at home" / Poissa hyvä, kotona paras "There is no place like home" / "A dog is a lion at home" / Kotini on linnani, linna on kotini "My home is my castle, castle is my home"*

The family quarrels should not be shared with strangers: *Likapyykki pestään kotona "Dirty linen must be washed at home"* Even if there are some problems as no family can avoid them, they should be kept secretly: *The elevation of the house should be beautiful even if the house itself gets bent.*

Slot 2 "Individual Relation"

The family in Finnish paroemiology is different in its structure. It includes people with different traits of character, morals and manners: *Wolves can be in one's kin.* On the one hand, Finnish proverbs point good attitude towards guests: *Collecting the wheatears you won't get rich, serving the guest you won't get poor;* on the other hand: *There is one law for both a fish and a guest—they get bad in three days.* Although it does not relate to distant relatives: *It takes much time to get to your distant relatives and to stay with them.*

In Finnish proverbs there are no examples proving the importance of blood relations. Quite the contrary, friends can substitute relatives: *Better a cousin near than a brother far away / Good friends are better than bad relatives.*

3.1.3 Top Level 3 "Relatives by Marriage"

Slot 1 "Husband / Wife".

Finnish paremiology highlights the fact that only a brave husband deserves a beautiful wife: *Arka mies ei saa kaunista vaimoa "A shy man cannot get a beautiful wife" / Kaino mies ei saa kaunista akkaa "A modest man cannot win a beautiful woman".* The modest man would never get promoted: *Kaino mies ei saa kaunista akkaa "Modest husband will not be able to win a beautiful woman".*

Independence is also a distinctive feature of the Finns. The Finns believe that it is the man who has to cope with life's difficulties. It is not manlike to complain, the Finnish man does everything by himself. Hardly ever does he ask his neighbours or other people for help, always trying to be independent. *Those who wear trousers are not always men; A strong man runs the house, a weak one runs out of trousers; Hardly ever a gambler is driven to the cemetery on his own horse; The worker's hands are worn out; the lazy one wears his hands.*

The examples of unequal partnerships in marriage are found in the Finnish paroemiological fund: *Kyllä naisella neuvot kestää vaan mieheltä mahti loppuu "If a man consults his wife, she will stop cooking".*

The husband and his wife are an integral part of each other and are destined to support each other: *Wife is the poor's only support; Hut and stove flock together; The world is like a village for one, a village is like the world for two; Kaksin aina kaunihimpi "Being together is better".* The wife should support her husband in the days of affliction: *Kun mies itkee, pitää parran päristä "When a man cries, keep his beard together".* However, the Finnish language contains paroemiae saying that the wife is the embodiment of evil forces: *Kännissä ja kihloissa on kiva olla, krapulassa ja naimisissa yhtä helevettä "Being drunk and engaged isn't good, because hangover and wife are hell symbols."*

Marriage is the most important event in human's life. The desire to make a family should be mutual and both partners have the right to choose: *Ei väkisin vihille viedä* "No one is forced to get married". Before getting married, one is supposed to provide a good living for the new family. Family life presupposes the man being responsible for his family: *First put the house and fire the oven then show them to your wife; Wooden house and wooden box are not the same*. Marriage is full of trouble: *Naimisiin kaikki hinkuu ja siinä ne sitten vinkuu* "All want to get married but start crying after the wedding". However, it is much worse to live in sin: *Parempi naida kuin palaa* "Better to marry than to live in sin".

The needs justify the deeds in order to conquer a husband's or wife's heart. One can win the man's heart having fed him to his content: *Tie miehen sydämeen käy vatsan kautta* "Cook to steal man's heart". Extravagance as the sign of shallow mind is deprecated in proverbs: *Hullu mies Huittisista, syö enemmän kuin tienaa* "Crazy husband eats more than earns".

Family relations can be traced in such sayings as: *A man without a wife is like a shed without a roof; A house without a housewife is like a sauna without steam; Hard to endure, when endured cured; Love loves alone*. The key message of these Finnish proverbs is that the family is the main thing, patience is the basis of family relationships, and the true relationship is not a show. Being modest is typical of the Finns.

In the Finnish paroemiological view of the world extra-marital relations are disapproved: *Share tobacco and armchairs but not the wife and the sauna*. A strong family is one where there is a woman: *The house without a housewife is like the sauna without steam; What's the use of the roof over an empty barn?; Birds make nests together; Soup of the old bachelor has a flavor of iron*.

No matter how strong love is it mingles with quarrels: *Fights in the family sweep ash from the stove*.

It is inappropriate to disturb neighbours so *The family doesn't wash dirty linen in public*. The Finns are rather reserved in family matters.

The forced marriage is strongly disapproved in the Finnish paroemiological culture: *Ei väkisin vihille viedä* "No one is forced to get married".

Unequal marriage does not also cause approval: *A young woman for an old man is like a comb for a bald head; Old man embraces as an empty jug rumbles*.

Sub-slot 1. "Wife: Beauty vs Ddomesticity"

Beauty is neither something exceptional, nor a big advantage in one's marriage: *Even the stump shines when polished; Boiled beauty isn't soup; You can hardly boil a beautiful face and eat it*. Professional and social skills are spouses' virtue: *The smell of coffee tells much about the house, the taste of pies tells much about the woman. The axe tells much about the man, the sheath tells much about the person. A bad housekeeper gets frozen even at the stove*.

However, beauty can help to make a profitable match for the poor as well as money is an appealing feature for those who are deprived of it: *The poor get married for beauty, the rich find spouse for money*.

Subordinate status of a young wife in the husband's house is reflected in proverbs. She is supposed to perform her household duties at once: *Daughter-in-law's shawl always hangs closer to the door*.

Sub-slot 2 "Bride"

Much attention is paid to brides. A bride in proverbs is an object of special respect, admiration and care. *The bride is not afraid of frost*. However, one should be careful while choosing a bride: *If the girl swears, she will fight having married*.

On the other hand, girls do not remain innocent until marriage: *One can't find the birch bark unharmed and the girl pure and chaste*. Girls should not be active trying to find a husband: *Trough doesn't chase the pigs* (i.e., the girl for the boys). If a girl is rich, she will get married on any account: *A rich bride will get married even if she is ugly, a beautiful but poor one shouldn't wait for matchmakers*.

3.2 World Conceptualization in Finnish Paroemiology

3.2.1 The Duality of the Linguistic View of the World

A cognitive proverbial model which has its own features and characteristics is the basic unit of the linguistic view of the world. Duality is its distinctive feature as it is typical of the constituent parts of paroemiae. E. V. Ivanova distinguishes three cognitive levels: the first level is characterized by the coincidence of the inner form and the meaning; at the second one the cognitive levels are not the same; at the third level one or more components of the inner form are included in the meaning of the proverb, in this case we observe the

overlapping of two cognitive levels. Such a dual, parallel introduction of two types of knowledge corresponds to the rational-processed and image-figurative vision of the world (Ivanova, 2003).

All three cognitive levels are typical of the Finnish proverbial mentality: *Give the child something to do, and watch it aside; Mother's habits are inherited by daughter; It is better to marry than to live in sin* (the form and the meaning of the proverbs are the same).

The second group includes proverbs where the internal form and the meaning are different: *Hut and stove flock together; What is the use of the roof over an empty barn?* (here *roof* and *barn* symbolize husband and wife). Two cognitive levels are overlapped in the third group: *You can hardly boil a beautiful face and eat it; Even a hot sauna is cold without mother.*

The analysis of 137 paroemiae reflecting the family as one piece of the Finnish linguistic view of the world resulted in an insignificant prevailing of figurative perception: 70 proverbs versus 67 or 51%.

Terminal 1 "Nuclear family" is dominated by proverbs-maxims, i.e., proverbs without a figurative meaning: *A husband can always get a new wife, but a child will not get a new mother; Mother is so dear, but father is the dearest; Father does not support all life, mother does not coddle all life, etc.* Overall, they represent 58.5% of the proverbs of this terminal. The terminal "Patriarchal family" is constituted by proverbs -metaphors in 54%: *Gold is not worth your home; Collecting the wheatears you won't get rich, serving the guest you won't get poor.* A distinctive feature of Terminal 3 "Relatives by marriage" is its metaphorical character. Proverbs with transferred meaning are used 1.7 times more often (62.5%) than proverbs-maxims: *Hut and stove flock together; Soup of the old bachelor has an iron flavour; Even the stump shines when polished, etc.*

3.2.2 Gender Characteristics of Linguistic View of the World

Proverbial mentality allows differentiating some gender characteristics. Male mentality dominates the female one in Finnish proverbs, which is manifested, for example, in paroemiae of biblical origin: *Let your wives be silent in churches.* The wife is subordinate to her husband's authority. "If the wife is *totally* subordinate to her husband, she is not allowed to violate it during the worship, speaking as a prophet or a teacher: in fact, such a statement would indicate her intention to lead her husband, who would be the audience for her speech" (Explanatory Bible by Lopukhin, 2013). It corresponds to the biblical paroemiae *"If a man consults his wife, she will stop cooking"*.

The wife in the Finnish linguistic view of the world is a symbol of evil: *"Being drunk and engaged isn't good, because hangover and wife are hell symbols"*. Contempt for the woman, her purity and innocence is traced in the paremiae *"One can't find the birch bark unharmed and the girl pure and chaste"*. Not a single paroemiae was found indicating the priority of female mental qualities. House-keeping qualities are widely represented in proverbs: *The smell of coffee tells much about the house, the taste of pies tells much about the woman.* She is destined to house-keeping: *The house without a housewife is like the sauna without steam.*

3.2.3 The Metaphorical Models of the Concept "Family"

Although one can possibly picture the universe in an infinite number of ways, two pictures seem to have dominated Western thought: an ancient one, according to which the universe is a living being (the organistic picture); and a modern one, dating from the seventeenth century, viewing the universe as a machine (the mechanistic one) (Venter, 1997).

The organistic way of thinking typical of the Finnish mentality is well represented in the paroemiological fund of the Finnish language. The organistic metaphors in comparison with rational, mechanistic ones have quite long historical roots which is reflected in human consciousness and, consequently, in the linguistic view of the world. People, nature and things represent the most common conceptual sources of the proverbial metaphorization. The objects of non-material world are not so demanded in the conceptualization of the Finnish paroemiological view of the world.

The analysis of proverbs and sayings allowed eliciting and examining four types of metaphors: anthropomorphic, naturemorphic, sociomorphic, and artefactual, in accordance with the classification by Chudinov (2013). The analyzed fragment of the paroemiological view of the world presupposes the presentation of the anthropomorphic metaphor, the model "A Family is a Human organism". The frame "Parts of the Body" is widely expressed; parts of the female body: *breast, nipple, back side*; parts of the male body: *beard, moustache, bald head*; and parts of the body without gender differences: *heart, hands*. Archaic consciousness is inseparably associated with human body and body parts.

The frame "Human Abilities" is presented by the notion mind. The Finnish consciousness underlines the idea

that mother's milk is enough for the satisfaction of children's physical needs, but not for the development of their mental abilities.

The artefactual metaphor often serves as a sphere-source, a source for conceptual field. The metaphorical model "A Family is a House" is nominated by the following images: *house, peasant's log hut, sauna (bath house)* (and as a sign *steam*), *shed, drying-house*; constructions related to these buildings: *stove (ash, as a result of its functioning), extinct hearth*, parts of the buildings: *roof, door, door pillar*. The images of *house, sauna, stove* that are inseparably associated with life and household of the Finnish family predominate in terms of quantity.

The Finnish proverbial metaphor is most widely presented in the frames "Material Products of Human Activities": *bread, a slice/loaf of bread, wool, fabric, linen, a basket made of birch bark*; "Garment": *underwear, trousers; kerchief*; "Household Items": *trough, jar, boiler*; "Tools": *anvil, axe, sheath*; "Food and Drinks": *coffee, water, soup, pies, fat*; as well as *tobacco* as feedstock for smoking; *oat* as feeding stuff; *comb* as an accessory; *cart*; "Products of Animals' Life": *dung, wax*.

The frame "Non-Material Products of Human Activities" is presented only by one image: *song*.

A human being as a part of nature conceptualized the world using naturemorphic metaphors which is expressed in the metaphorical models "A Family is a Fauna World" and "A Family is a Flora World". In the paroemiological view of the world of the Finnish people zoomorphic metaphors with images of domestic animals make 80%: *cock, hen, chicken, pig, cat, horse and colt, puppy and dog*; as well as the parts of their bodies: *wing, flank, neb*. The frame "Wild Animals" is represented by the image of *wolf*; the frame "Fish" has also only one image. In comparison with a zoomorphic metaphor, phytomorphic one is found in the Finnish paroemiae rarely enough. In this fragment of the paroemiological view of the world metaphorical shift is accomplished with the help of single images of two trees: *fir-tree* and *birch*, their parts: *stub*, as well as images of *wheat ear* and *field*. The frame "Celestial Objects" is presented by the image of *sun*, "Time of Day"—*evening*, "Weather Events"—images of *frost* and *freezing*.

The results of the analysis of the paroemiological conceptualization give the evidence of the domination of artefactual metaphorization in the Finnish consciousness reflected in paroemiology.

The paroemiological conceptualization is inseparably associated with the concrete thinking of a human being dealing with the given object and processes. Human brain reflects common properties of subjects and events of outside world, establishes communications between them, as well as communications between different conceptual spheres. In paroemiae sociomorphic metaphor is found very rarely. The religion as one of the forms of social consciousness is not widely presented in the analyzed fragment of the Finnish paroemiological view of the world. Only two examples were found: *Hang-over and wife come from the hell* and *Entering into a marriage is better than living in sin*.

3.3 Axiological Status of the Concept Family

The reconstruction of the system of values of the Finnish people carried out by N. N. Glukhova and V. A. Glukhov showed that according to the frequency of mentioning the values in the Finnish proverbs and sayings, family takes the seventh, the last but one, place after labour, ethics, wealth, food, knowledge, speech presented in descending order. (The last place in the system of values is occupied by the concept *Health*) (Glukhova, 2009). However, we cannot deny the cultural significance of the concept *Family* for the Finnish consciousness reflected in the paroemiological fund. Taking special place in people's consciousness, this concept has internal contradictions.

The analysis of paroemiae from the point of view of their axiological status gives the ground for the division of the relation to the frame subjects into three groups: meliorative, pejorative, and ambivalent. The first group includes the perception of the house: *At home water is food; Small house is good if it is yours; Your house is worth more than gold; There is no place like home*. The image of the father is totally meliorative: *When challenging times come, the father himself can give the breast to a child; Mother is important, but father is more important*. The positive father's image is actualized with the help of lexical units *reliable, strong, and clever*. The image of children from a poor family is marked with melioration: *Children of the poor grow strong; Laugh at a devil, beat an impudent person, but do not touch a child of the poor* as well as the image of an orphan: *Mummy's boy is being taught, and the orphan is getting it through his head*.

The pejorative status is given to a maid in the slot "Bride": *One can't find the birch bark unharmed and the girl pure and chaste*.

The ambivalence vividly manifests itself in the representation of the images of the mother: *A husband can get a new wife, but a child cannot get a new mother; It is cold without a mother even in a hot sauna* and *Mother is*

important, but father is more important; children: A childless couple is like an extinct hearth; Children are gifts of God and Children bring grieves; Child weeping is not a song; a wife: There is no good in being drunk and engaged, because hang-over and wife come from the hell and the opposite: A wife is the only support of a poor man; There is not enough room for one person, but enough for two people.

4. Conclusion

The result of the analysis of the frame structure of the concept *Family* allows drawing the following conclusions: In the Finnish paroemiological fund the concept *Family* contains three top levels: “Nuclear Family”, *Slot 1 “Parents and Children”, sub-slot 1 “mother, father”, sub-slot 2 “children, son, daughter”*; “Androcentric Family”, *Slot 1 “House and Family”, Slot 2 “Separate Relations”, and “Affinal Family”, Slot 1 “husband / wife”, sub-slot 1 “Wife: beauty vs domesticity”, sub-slot 2 “Bride”*.

The Finnish paroemiological mentality is characterized by three cognitive levels of world conceptualization: at the first level inner form and meaning of the paroemia coincide; at the second level their cognitive levels do not coincide; at the third level one or several components of inner form are included into the meaning of the proverb when two cognitive levels intersect. The results of the analysis of 137 paroemiae, reflected in one fragment of the paroemiological view of the world—the family, showed that in the Finnish consciousness reflected in proverbs and sayings of the analyzed fragment figurative, metaphorical world-perception prevails modestly in general: 70 proverbs and sayings against 67 or 51%.

From the point of view of gender characteristics marriage is an androcentric union, a marriage where a man takes a leading position in the family. In Finnish paroemiae male mentality dominates over the female one. According to the research, fathers are more involved into the formation of identification of national identity, and mothers convey the content of ethnic culture and household.

The analysis of proverbs and sayings allowed eliciting and examining four types of metaphors: anthropomorphic, naturemorphic, sociomorphic and artefactual. The artefactual metaphor often serves as a sphere-source, a source for conceptual field.

The analysis of paroemiae from the point of view of their axiological status gives the ground for the division of the relation to the frame subjects into three groups: meliorative, pejorative, and ambivalent.

Most paroemiae about family reflect historical, ethnographical, cultural context and peculiarities of people’s mentality. The Finnish paroemiological fund allows understanding the system of people’s values, its uniqueness and idiosyncrasy.

The results of the study can be used in further research by folklorists, linguists, paroemiologists and those interested in comparative linguistic analysis.

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