

Для цитирования:

Акимова, Е. (2019) ФРАЗЕОЛОГИЗМЫ С КОМПОНЕНТОМ-ЗООНИМОМ В РУССКОМ И ПЕРСИДСКОМ ЯЗЫКАХ // International Scientific-Pedagogical Organization of Philologists " WEST-EAST " (ISPOP) . Scientific Journal WEST-EAST. Vol 2/2 N1 (October, 2019). С. 23-28. doi: <https://doi.org/10.33739/2587-5434-2019-2-2-23-28>

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Manuscript received: 05/02/2019 Accepted for publication: 09/20/2019

DOI: <https://doi.org/10.33739/2587-5434-2019-2-2-28-31>

PRESENTATION OF THE CONCEPT OF "BEAUTY" IN THE RUSSIAN AND ENGLISH PHRASEOLOGY

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Abstract. This work deals with the analysis of the aesthetic evaluation based on the example of the concept of "beauty". According to the author, the linguistic expression of aesthetic evaluation falls into the embodiment of the concept of "beauty" in its two forms (beautiful - ugly), and the combined embodiment of this concept (in various combinations with the concepts of "good", "evil", "appearance", "nature", "art", "health", "soul", "mind"). General characteristics of the concept of "beauty" in the English and Russian linguistic cultures are confined to, based on the phraseology analysis, matching it with the ideal and ambivalent characterization of beautiful appearance (recognition of possible moral deficiencies with the external beauty).

Ключевые слова: *idiom, aesthetic evaluation, linguistic culture, beauty, concept*

ПРЕЗЕНТАЦИЯ КОНЦЕПТА «КРАСОТА» В РУССКОЙ И АНГЛИЙСКОЙ ФРАЗЕОЛОГИИ

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Аннотация. Данная работа посвящена анализу эстетической оценки на примере концепта «красота». Показано, что языковое выражение эстетической оценки распадается на воплощение концепта «красота» в его двух ипостасях (прекрасное – безобразное) и комбинированное воплощение этого концепта (в различных сочетаниях с концептами «добро», «зло», «внешность», «природа», «искусство», «здоровье», «душа», «ум»). Общие характеристики концепта «красота» в английской и русской лингвокультурах на основе анализа фразеологизмов сводятся к отождествлению его с идеалом и амбивалентной характеристике красивой внешности (признанию возможных моральных недостатков при внешней красоте).

Ключевые слова: *фразеологизм, эстетическая оценка, лингвокультура, красота, концепт*

INTRODUCTION. Evaluation, as a logical-philosophical category, may be traced back to the works of ancient thinkers, but still continues to be a source of interest and attention of researchers. The category of evaluation became the object of attention of linguistics in the 20th century. The evaluation meaning problem became particularly relevant in the second half of the 20th century as part of the general problem.

Aesthetic evaluation is a complex phenomenon, which finds different ways of expression in the language, has a certain structure, partly coinciding in the English and Russian languages and linguistic consciousness of different groups of society. As a linguistic category, evaluation is associated with human thinking, practical activities, social and cultural reality, on the other hand. It can be considered an ontological property of the person who cannot but evaluate the world around him in his cognitive activity. Human consciousness in its realisation and systematization of reality initially tries to determine the specific object, its attributes, every phenomenon from the point of view of a number of universal human categories. In this regard, the topic of the scientific work seems to be relevant because it allows to explore the linguistic units from the axiological point of view.

The object of our study is the linguocultural concept of "beauty" in the English and Russian linguistic world view. As research material we used phraseological units with "beauty" conceptual component as an aesthetic category, embodied in the dichotomy of "beautiful - ugly".

REVIEW OF LITERATURE. It must be said that at the present stage of development of linguistics features of the conceptualization of the world in language have been demonstrated based on a huge actual material. The development of semantics resulted in a description of whole semantic fields, or fragments of linguistic world view presented in the literary European languages, as well as a comparison of these fields in different languages (works of Yu.D. Apresyan, researches of A. Wierzbicka, V.G. Gak, V.Z. Sannikov, E. Yakovleva).

However, the study of linguistic models of the world is not limited to description and typological comparison thereof, they also become the subject of interpretation in the framework of the whole complex of the human sciences. The linguistic world view of a language is considered in the context of mythology, folklore, and culture of the given nation. Sometimes the world view is understood as a direct reflection of the people's psychology (works by F. Boas, E. Sepir, B. Whorf, H. Hoyer, research of N.I. Tolstoy, S.M. Tolstoy, works by S.E. Nikitina, T.V. Tsivyan, I.A. Bartminsky, N.D. Arutyunova).

A special direction in the study of linguistic models of the world is the restoration of its fragments in the language. These are fragments belonging to the material culture of the people, to the relationships within the family, the family (works by E. Benvenist, O. N. Trubachev, T. N. Gamkrelidze). Also, attempts are made to restore the people's archaic understanding of the world. Idioms are an undoubtedly valuable source for the analysis of these concepts as speech codes that describe the naive world view of the people.

Since the 60's, the problem of the world view has been considered within semiotics in the study of primary modeling systems (language) and secondary modeling systems (myth, religion, folklore, poetry, prose etc.). Proponents of this approach (B.A. Uspensky, Yu.M. Lotman) interpret culture as a "non-hereditary memory of the group of people", and consider the structural organization of the surrounding world as its main task, which finds expression in the concept of the world model. We adhere to the provisions of this research, because we believe that secondary modeling systems bear the imprint of culture and reflect the people's understanding of the outside world.

RESEARCH METHODS. The following methods were used in the research: method of analysis and synthesis of theoretical material used to summarize the results of the currently available research; continuous sampling method, which allows to select the exact, representative examples to illustrate the linguistic phenomena; descriptive analytical method, including observation of analyzed linguistic phenomena, their analysis and classification, as well as the interpretation of the results with a view to identify the specificity of texts of gender oriented magazines; quantitative analysis by means of which the frequency of certain linguistic phenomena is determined.

RESULTS AND DISCUSSION. About 250 idioms of the total scope of phraseological units of the Russian and English languages have a meaning of qualitative evaluation of actions and manners of behavior, one way or another associated with the concept of "beautiful/ugly". Idioms of this type are the subject of our study. They are considered from the point of view of semantic characteristics, categorical values and system associations. This paper deals with words featuring specific semantics that expresses aesthetic evaluation. Their meaning includes an indication of the object of evaluation. We have considered the words, providing for explicit evaluation of the subject or object (beautiful, wonderful, ugly, disgusting, terrible).

The national concept of beauty reflected in idioms is inextricably linked with the concepts of appearance, behavior and inner world. I.S. Kon notes that the appearance is "a valuation of the basic properties and qualities of the inner world" (Kon, 1980).

As is known, beautiful and ugly are the sensually perceived phenomena rousing delight or disgust when evaluating appearance. People perceive other people visually in the first place (Demyankov 2004). Such preliminary valuation of results in the subject's conclusion on whether he or she likes or dislikes the object of perception. Vision is demonstrated as the main way of aesthetic perception in such expressions as: *pleasure to look, feast for the eyes, picture-perfect, can't take my eyes off, die for; go against the hair, offend their eye view, a sickening view.*

The first group consists of idioms that describe a person's appearance. A handsome man in Russian phraseologisms is described as young and active: *in one's prime, in the full of one's health.* Beautiful appearance of the person is described by collocations associated with the perception of art as harmony: *a picture of a man, a picture of a woman, divine beauty, pin-up beauty, pure masterpiece, demonic beauty.* An idea of unearthly beauty reflected in the comparative expressions is associated with images of mythology and religion: *handsome like a god, like a cherub, like an angel.* The aesthetic valuation contained in the semantics of these units is accompanied by an ethical valuation: angelic beauty involves spirituality, kindness, tenderness; whereas demonic means destructive power, sensuous physicality.

The perception of female and male beauty is different in the Russian culture. Kovshova M.L. suggests that the male beauty is not only visible, but also tangible: somatic or bodily metaphor underlies such idioms as *musclebound person, admirable chest, door-wide shoulders, young blood* etc. The main object of contemplation in aesthetic evaluation of men is body, which must be strong, muscular. Military or sports metaphor underlies such collocations as *athletic body, Herculean body*, etc. "A strong, healthy man can be lean, but it does not spoil his appearance if his body is rapid, moving like mercury (Kovshova 2002).

The beauty of the female body is as tangible, tactual: *light, airy, graceful, delicate, soft, gentle body.* Notions of beauty of a mature woman are reflected in fixed collocations containing food metaphor: *luxuriant, crispy, rich, vigorous body.* Girlish slimness, smooth, graceful gait are depicted in the following phraseology units: *Even like pine, slender as a peahen, swan pace.*

Ugliness of man as opposed to the harmonious appearance is reflected in such idioms as *ugly as sin; not good enough; freak show; like a demon, dress up like a hobgoblin*.

The ugly body, as the subject of aesthetic evaluation, is the body of a lazy, inactive or old, ailing person. Idler's and glutton's body loses its inherent proportions: gluttony, sloth, idleness makes a person graceless, disgusting, and ugly. In fixed comparative collocations of zoomorphic nature an inactive man is likened to an elephant, bear, bull, pig, hog, boar, fatted turkey. A woman with uncontrolled passion for food is described by a popular collocation "*fat like a pig*". Body proportions of an inactive person also become the object of description in Russian phraseologisms: *as fat as a pig, hog fat, won't fit in the doorway, cheeks are visible from behind*.

Appearance of an ugly person coincides with the appearance of an unhealthy person and is described by fixed collocations containing the following words: *frail, thin, gaunt, bony, skinny*. The image of the bad/ugly brings together a large group of idioms: *about to fall apart, look like death warmed up, walking corpse*. Very thin, ugly human body is compared to *a match, sliver, skeleton, Koshchei the Immortal*. The largest group includes idioms with reference bone component: *skin and bones; bone bag; bone rattling; bald-rib*. The image of these idioms is based on the impossibility of identifying the skin and bones with the body of a healthy beautiful person. Change, body loss correlates with the idea of its destruction, and makes it possible to assert that in the Russian world view an unhealthy person is unpleasant as an object of contemplation.

Thus, in Russian phraseology the following images are singled out underlying the concept of "beauty": youth; good health; piece of art; comparison with god; comparison with noble animals and birds.

Negative aesthetic evaluation is recorded in the following features: poor health; congenital physical defect; excess and insufficient height and weight; lack of taste in clothes.

According to the English phraseological dictionaries, and special studies of phraseological nomination of a person's appearance, the number of phraseological units denoting aesthetic evaluation in English is very small (Katermina 2002). A study of English phraseological material reveals the following provisions. A special attention is paid to the beautiful appearance of man. Beautiful appearance of the person is expressed by the following comparative collocations: *graceful as a swan, as pretty as picture, as handsome as a young Greek god, as handsome as paint, as shining as star*. It seems that the most important in the description of a person's appearance are those visually contemplated characteristics that lend themselves to comparison with the standard or existing image of a young Greek god, graceful swan, piece of art.

Appearance of an ugly person is expressed in the following idioms in the English language: *ugly as a scarecrow, ugly as a toad, ugly as a dead monkey, ugly as sin*. Ugly appearance is compared with a bogey, a toad, a dead monkey, sin, which indicates the negative aesthetic evaluation in the English linguistic world view.

The lack of health is the main semantic component in describing the ugly man using phraseologisms in both cultures. The image of the ugly man is described by a wide group of idioms, we present some of them as examples: *bag of bones, walking corps (skeleton), one of the pharaoh's lean kine*. As in Russian, in English phraseologisms beauty is associated with health, and they have "ugly and lean" in their composition. *bean-steak, string bean, bare-bone, barber's cat*.

Having compared phraseological designation of aesthetic evaluation in English and Russian phraseologisms, we can infer a significant coincidence of these units, and differences relating to the concept of "health" (this concept is used more actively in the Russian linguistic culture) and "age" concept (the concept increasingly associated with the idea of appearance in the English linguistic culture).

CONCLUSION. Our research resulted in the following conclusions. From the standpoint of cultural linguistics one can distinguish aesthetic linguistic world view as a kind of understanding of the world, recorded in the meanings of linguistic units. The unit of the aesthetic linguistic world view is the aesthetic component of the concept featuring image-perceptual, conceptual and evaluation components. Aesthetic evaluation of reality is expressed in two basic modes - admiration and disgust - and, in essence, is emotionally experienced sensory perception of the world.

The main way of linguistic realization of the concept of "beauty" is lexical semantics. This concept is represented in the meanings of the words in two basic varieties, corresponding to categories of aesthetics - beautiful and ugly. Nominative density of this concept in its positive-evaluation part is approximately equal to such density in its negative-evaluation part in both the English and Russian linguistic cultures.

The linguistic expression of aesthetic evaluation falls into the specific embodiment of the concept of "beauty" in its two forms (beautiful - ugly), and the combined embodiment of this concept (in various combinations with the concepts of "good", "evil", "appearance", "nature", "art", "health", "soul", "mind").

General characteristics of the concept of "beauty" in comparative linguistic cultures are confined to equation with the ideal, intense refinements, ambivalent characteristic of beautiful appearance (recognition of possible moral deficiencies with the external beauty) with respect to the positive aesthetic evaluation and fear of a very ugly appearance and neglect in relation to the ordinary appearance in relation to the negative aesthetic evaluation.

Phraseological units, embodying the concept of "beauty" in the compared linguistic cultures, concretize it through comparisons with works of art, divinity, flowers and stars, precious birds and animals. Ugly appearance of man is likened to a dirty, repulsive animal. Ugly objects are frequently compared to death and mortal sin. For the Russian linguistic consciousness of great importance is health as the basis of beauty, while youth is of great importance for the English.

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For citation:

Andryuchshenko, O. (2019) PRESENTATION OF THE CONCEPT OF "BEAUTY" IN THE RUSSIAN AND ENGLISH PHRASEOLOGY // International Scientific-Pedagogical Organization of Philologists " WEST-EAST " (ISPOP). Scientific Journal WEST-EAST. Vol 2/2 N1 (October, 2019). p.28-31. doi: <https://doi.org/10.33739/2587-5434-2019-2-2-28-31>

Для цитирования:

Андрющенко, О. (2019) ПРЕЗЕНТАЦИЯ КОНЦЕПТА «КРАСОТА» В РУССКОЙ И АНГЛИЙСКОЙ ФРАЗЕОЛОГИИ // International Scientific-Pedagogical Organization of Philologists " WEST-EAST " (ISPOP) . Scientific Journal WEST-EAST. Vol 2/2 N1 (October, 2019). С. 28-31. doi: <https://doi.org/10.33739/2587-5434-2019-2-2-28-31>

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Manuscript received: 05/20/2019 Accepted for publication: 09/20/2019

DOI: <https://doi.org/10.33739/2587-5434-2019-2-2-31-36>

**RUSSIAN AND CZECH PERSONAL AND POSSESSIVE THE 1ST AND 2ND
PERSON PRONOUNS IN THE LIGHT OF CONTRASTIVE LINGUO-CULTUROLOGY**

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Abstract. The article is devoted to contrastive linguo-culturological analysis of Russian and Czech personal and possessive the 1st and 2nd person pronouns as components of phraseological units in terms of expressing culturally-important meanings. The purpose of the study is to consider linguo-cultural similarities and distinctions in ways of phraseological representations of the whole complex of nationally conditioned senses correlated with especial marking, selecting of the circle, the world of "mine, our own" and its opposition to "aliens", conceptual antinomy of my, our values and the others' ones. The methods of the communicative-pragmatic analysis, cognitive analysis of the "language of culture," referential analysis, conceptual analysis, functional-stylistic analysis of phraseological units are used. It is proved that the analyzed Russian pronouns in phraseological units express a complex of national cultural-value meanings associated with particular prominence of the world of "our own" (circle "ours") and its opposition to "other" to a greater degree than Czech ones.

Keywords: personal and possessive pronouns; phraseological units; contrastive linguoculturology; Russian language; Czech language