

LINGUOCULTURAL SEMIOTIC CONCEPT "LANGUAGE" IN RUSSIAN, POLISH AND ENGLISH LANGUAGES

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ABSTRACT

This article is devoted to the complex comparative benchmarking analysis of linguocultural semiotic concept "language" verbalization in Russian, Polish and English. The work is at the crossroads of major disciplinary fields of modern linguistics: linguistic culturology and linguistic conceptology. The following methods were used during the analysis of factual material: discourse analysis method, component analysis method, field method, which is the basic one for the systematic presentation of lexical units within the overall semantic space. The linguistic units are revealed which implement the basic value of a concept in their semantic structure, the linguistic cultural analysis of the lexical-semantic field structural elements was performed within the concept of "language" in the stated languages. The lexical, phraseological and paremiological units in Russian, Polish and English, including the concept of "language" served as the study material. In analyzed linguistic cultures the concept of "language" is one of the universal basic concepts, including the entire spectrum of emotional evaluation. It was found that gender component of the "language" concept is presented with a negative connotation in Russian and English languages. The national specificity in the majority of cases is revealed in the representation at the level of lexical, semantic and stylistic options. The data of performed linguistic cultural analysis for idioms, proverbs and stable expressions obtained in the course of the study may be of interest to the specialists in the field linguistic conceptology. They represent the comparative benchmarking representation of the concept "language" in Russian, Polish and English.

Key words: conceptual picture of the world, linguistic cultural concept, paroemia, idiom, comparative analysis, Russian, Polish, English

1. INTRODUCTION

According to the just remark from V.V. Kolesov, a language "... embodies a national character, and national idea and national ideals, which in their completed form may be represented within the traditional symbols of this culture" [1, p.74]. This article is devoted to the complex comparative analysis of linguistic cultural semiotic concept "language" verbalization in Russian, Polish and English. The work is at the crossroads of major disciplinary fields of modern linguistics: linguistic culturology and linguistic conceptology and turned to the consideration of the verbalized representations about the inner world of a man as the bearer of a certain culture within the anthropocentric paradigm of the humanities.

2. MATERIALS AND METHODS

The material of the study is based on lexical, phraseological and paremiological units in Russian, Polish and English, including the concept "language".

The following methods were used to solve the set goals: discourse analysis technique which reveals the concept content in scientific and everyday consciousness the component analysis method used to determine the semantic prototype of a concept which is at basis of a concept; the field method, which is the basic one for the systematic presentation of lexical units within the general semantic space.

3. RESULTS

From the point of view of linguistic and cultural approach to a language study the concept includes conceptual, figurative and value components [2]. The reality of existence in Russian conceptual picture of the world within the linguistic cultural concept "language" confirms the presence of all these components.

The conceptual component is revealed during the study of entries devoted to language. The S.I. Ozhegov dictionary demonstrates 6 meanings of the specified lexeme: 1. Historically developed system of sound vocabulary and grammatical means, objectifying the work of thinking and serving as the tool of communication, the exchange of ideas and mutual understanding of people in society. 2. The set of expression means in verbal creativity, based on the nation-wide sound, vocabulary and grammatical system. 3. Speech, the ability to speak. 4. The system of signs (sounds, signals), transmitting information. 5. Fig. A thing which

expresses, explains smth. (about objects and phenomena). 6. Fig. A prisoner, captured to obtain the necessary information (colloquial) [3, p. 707].

Image and value components are disclosed more fully in the analysis of proverbs with the lexeme language. As it is known, the paremiological fund of a language keeps the specific features of everyday ethnic consciousness. Besides, paremias actualize the semantic features of the concept under study. In proverbs a tongue as a speech organ and speech itself acts as a powerful tool to influence the world around us, which has a high value.

The lexeme language in studied proverbs indicates an organ of speech, through the operation of which the speech activity is described. It is also characteristic for a number of set phrases such as a long tongue, keep your mouth shut. In proverbs language as a speech organ is fully "responsible" for the process of speaking. In the proverb "A man who does not know the language in a strange land is doomed" a man acts like a dumb, the absence of knowledge language is expressed lexically as the absence of anatomical language.

The following fact is interesting: in Russian proverbs speech activity has a gender marking - talkativeness is attributed to women: a woman's language will get everywhere; a woman's language is a damn broom. However, the analysis of phraseological units with the component "language" showed that the sign of "excessive talkativeness" is expressed in the following idioms: a long tongue, a tongue without bones, to talk nonsense, pound one's gums, chatter. These idioms describe not only women but also men. Probably, talkativeness, bordering with chattiness, is a characteristic feature of a Russian man. Here are some examples from the book of idioms: "Boatswain Voevodin remarked: Sinelnikov is a bad man. - How so? - He has a long tongue. He wanted to be promoted to boatswains and gets brownie points" (Novikov-Priboj). "*Hlestakovs' are the talkers with loose tongues. Sometimes they manage to cut a swath because they cheated three governors*" - they are not dangerous, because they are recognized easily" (I. Kokorev) [4].

There is no doubt that the functioning of the concept in a language depends primarily on the native speaker mentality. It's obvious that «Mentality of any nation is formed under the influence of conditions of its life. Favorable climate, fruitful soil, beneficial trade and military situation determine the status of a nation in the world and corresponding self-consciousness and self-feeling, ambitions, estimates, behavior» [5, p.2137].

In the Polish language picture of the world the lexical-semantic field of "language" concept (język) is represented quite well. It should be noted that the Polish conceptual picture of the world uses the same basic lexical meanings in the language definition: Język 1. An organ in a mouth, diminut. języczek; 2. The system of sounds, words and grammar rules by which people express their thoughts [6, p.89]. It should be noted that two more lexemes with the meaning "language" are used in Polish - jęzor and ozór. Compare: Jęzor 1. with the note rough, despised. "Język" (language) 2. "język zwierzęcy, ozór" (lit. animal, man language) [7, p. 231]; Ozór - język zwierzęcia, with the note obscene człowieka (lit. the language of animals, people) [7, pp. 481-482].

Each of the selected lexemes representing the concept of "language" in the Polish language picture of the world, has its own characteristics in use, but in some cases it is possible to note their convergence. So, the variants of phraseological units with the replacement of a component are represented in idioms, in particular, it is typical for a spoken language: pot. Biec, biegać, pędzić, gonić, latać, lecieć z wywieszonym językiem (jęzorem, ozorem) (Lit. colloq. to run, drive, fly with a dangling tongue) - this phrase is used in the meaning of 'go, run very fast without feeling tired, hoping to get somewhere in time and get something', Compare Tazio lata z wywieszonym językiem i kupuje, co sie da. A.Bobkowski, Szkice (lit. Tajo flies with dangling tongue and buys everything he is able to buy. A. Bobkovski. Sketches) [8, p. 152]. You can also note the variability of the lexemes język - języczek in the literary use: Mieć cięty, ostry, uszczypliwy, złośliwy język (języczek) (lit. to have a sharp, sarcastic, evil tongue (little tongue)) - it is used in the sense of 'to be able to respond angrily, sarcastic, but at the same time intelligently and witty': Zosia miała uszczypliwy języczek i lubiła prawić złośliwości. J.Krzyszton. Wielbłąd (lit. Zosia had a sharp tongue and she liked to say nasty things. Ya. Kzhyshton. Camel) [8, p. 153].

In Polish conceptual picture of the world the linguistic semiotic series of the concept "language" is presented fairly expressively both in literary and colloquial speech. This is evidenced by stable expressions in which a language is the tool of speaking and thought development: język niewyparzony (foul-mouthed), długi (long), złośliwy (evil), obrotny (agile, canny), cięty (sharp), etc. At that the series is expanded number by the attraction of new lexemes, for example: gęba, pysk (mouth), compare: Obrotny w języku, w gębie, w pysku (lit., agile tongue) [8, p. 300]. In contrast to Russian language, in to refer to a stable expression a body (gesture) language the lexeme mowa (speech) is used - Mowa ciała, which is also, as it seems to us, extends the linguistic semiotic series of a considered concept [8, p. 256].

Apparently, the lexical-semantic field of an investigated concept is quite extensive in the conceptual world picture of Polish people. Let's refer to the proverbs, expressing the stable expression which exist in the developed cultural worldview. Compare: Bezpieczniej siedzieć w domu, niż na języku (lit. it is safer to stay at home than use a language) - Dostać się na (ludzkie, złe) języki (lit. to be discussed by evil tongues); Kto językiem miele, ten głupi jak cielę (lit. The one who talks too much is foolish like a calf.) - Mówić, pleść, gadać, co ślina na język przyniesie (Talk, chatter the things which saliva will bring to a tongue) [9, p. 141]. The colloquial speech of youth records the use of the lexeme jęzor: Najlepszy cenzor: ugryść się w jęzor (lit. Best censor: to bite one's tongue.) - Ugryść się w język (lit. to bite one's tongue) [10, p. 124]. As is known, the unit of youth slang are not under the taboo in a language, they may enter into homonymous relations with the literary lexemes, but at the same time they are distinguished by bright expressiveness, assessment, and therefore they are easily remembered and reproduced [11], [12].

The Polish proverbs contain, in our opinion, the idea of a language omnipotence as a given fact, granted to a person. At that it is emphasized that he may deceive and hurt. Compare: *Na języku miód, a w serdce lód* (lit. honey on a tongue, and ice in the heart); *Bardziej boli od języka jak od miecza* (lit. There is more pain from a word than from a sword) [9, p. 141]. The lexeme *mowa* may be noted within the meaning of 'language': *Mowa da się mówić, a chleb jeść* (lit. Speech (language) gives the opportunity to speak, and bread gives the opportunity to eat) [9, p. 245]. Thus, we can state a specific use and the stylistic differentiation of such Polish lexemes as *język - jęzor - języczek*; and the expansion of a linguistic semiotic series due to the lexemes *gęba, pysk, mowa*. Of course, during the linguistic culturological analysis of such lexemes "... it is necessary to consider the appropriate value attitudes and ethical standards in order to achieve an adequate transfer of a source text by its translation" [13, p. 65].

The concept of "language" in English language is presented by such lexemes as *language* and *tongue*. According to the explanatory dictionary *Oxford Learner's Dictionaries*, the lexeme *language* has 5 interpretations in lexicographical sources, namely: 1. The communication system through speech and writing used by the residents of a certain area (a qualification in language teaching); 2. The use of sounds and words system in order to communicate (theories about the origins of language); 3. A definite communication style in oral or written representation (*bad / foul / strong language*); 4. The method of thoughts and feelings expression through verbal and non-verbal communication (the language of mime); 5. The system of symbols and rules used in computer operating systems (a programming language) [14].

The lexeme *tongue* has 7 meanings in *Oxford Learner's Dictionaries*: 1. A soft movable organ in a mouth used for taste recognition, food swallowing, speech, etc. (He clicked his tongue to attract their attention); 2. The language of an animal used for food consumption (a slice of ox tongue); 3. Language as the means of communication (*mother tongue*); 4. A specific communication style (He has a sharp tongue); 5. A part of an adjective, about a person speaking in a certain manner (*silver-tongued*); 6. A tongue (about shoes) - a long, narrow piece of leather under lacing (The tongue of the shoe keeps digging into the front area of my ankle / foot whenever I move); 7. A language of something (literary) - something long and narrow, which is similar to a tongue (a tongue of flame) [14].

Thus, the analysis of the word *tongue* lexical meanings reveals the following basic values: a tongue as an organ of speech; language as a means of communication; language as a definite style of communication; a tongue (of a shoe); a tongue (of something). Compare: *A clever tongue will take you anywhere; With a tongue in one's head one can find the way to Rome*. The ability to express their own thoughts helps a person to find one or the other way. The considered examples illustrate the manifestations of the concept "tongue" with a positive connotation.

The following examples seem to be interesting for us: *A good tongue is a good weapon; A woman's sword is her tongue, and she does not let it rust; The tongue is more venomous than a serpent's sting; There is no venom to that of the tongue*. In considered proverbs the words *weapon, sword, sting* directly disclose the meaning of the lexeme *tongue* as a weapon. The words *venom, serpent* give a negative connotation to proverbs, as they are associated with danger, on the other hand, the proverb "a good tongue is a good weapon" has a positive value, where *weapon* represents some strength and protection.

Speaking about the negative content of the concept "tongue", the cases shall be noted in which a language as the means of communication may result in adverse circumstances. For example: *A fool's tongue is long enough to cut his own throat; A still tongue makes a wise head; Better feet slip than the tongue*. All these examples indicate a negative value of proverbs. Silence is equivalent to virtue, and talkativeness is equivalent to stupidity.

Often, using language, intonation and gestures a person reveals his thoughts, emotions and feelings. This phenomenon is reflected in proverbs: *The tongue ever turns to the aching tooth; What the heart thinks the tongue speaks*.

It is difficult to assert the uniqueness of considered proverb connotations, but in the following example language serves as the means of true thoughts and intentions veiling: *A honey tongue, a heart of gall*. These example demonstrate the negative nature of this proverb and, in our opinion, it is an example of hypocrisy and human nature contradiction metaphorization.

The gender feature of proverbs with the concept of "tongue" in English language is remarkable one in our opinion. Let's consider the following examples:

One tongue is enough for two women; Foxes are all tail, and women are all tongue; Arthur could not tame a woman's tongue. The language of a woman is compared with a fox tail and serves as a distinguishing feature. The King Arthur, who represents the masculine character in English folklore, could not subdue the female tendency to talkativeness and incontinence.

4. CONCLUSIONS

The linguistic culturological analysis of the semiotic concept "language" in the conceptual spheres of Russian, Polish and English once again confirmed the fact that the carriers of different cultures may have different perceptions of the same object of reality, the same action, the same concept recognized by many researchers [15]. In analyzed linguistic cultures the concept of "language" is one of the universal basic concepts, including the entire spectrum of emotional evaluation.

5. SUMMARY

It was found out that in Russian and English languages, the gender component of the "language" concept is presented with a negative connotation. The national specificity is seen in most cases as the representation at the level of lexical, semantic and stylistic options.

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