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Parameterization of the concept «husband» in the Russian language picture of the world

The article is devoted to one of the key problems of cultural linguistics — issue linguocultural concept. The author presents a conceptual analysis of the basic concept of Russian culture — the concept of «husband». Analyzed collected by V. I. Dal' Russian Proverbs and sayings that reveal the semantic content of the concept «husband». In conclusion, the most and the least important semantic components of the concept of «husband» for Russian culture.

Key words: concept, world picture, language picture of the world, linguistic culture, cultural connotation, cultural sema, conceptual analysis.

Each natural language reflects a certain way of perception and the organization, conceptualization of the world. Values and meanings which are reflected in language, develop in a certain uniform frame of reference, some kind of collective philosophy which is imposed as obligatory for all carriers of this or that national language. The way of conceptualization of reality peculiar to this language is partly universal and partly national specific. Therefore carriers of different languages see the world differently, through a prism of languages. On the other hand, the language picture of the world is «naive» in the sense that in many essential relations it differs from a «scientific» picture. Thus the naive representations reflected in language aren't primitive at all: in many cases they aren't less difficult and interesting, than scientific. Reconstruction of a language picture of the world makes one of the most important problems of modern linguistic semantics.

Due to the above relevance of this research is defined by the following: in spite of the fact that linguistic cultural modeling is one of the most actively developing directions of modern linguistics, the insufficient attention to allocation and research of concepts of national culture is paid. The list of the studied concepts is

limited. A concept «husband» plays an extremely important role in the Russian language picture of the world, and is one of key in culture of the Russian people.

The purpose of our article — to isolate and describe culturally significant meanings of a concept «husband» in the Russian language picture of the world.

Object of research were the Russian proverbs and sayings of V.I. Dal' [1–3], showing a concept «husband» in a language picture of the world of the Russian people.

The subject of research is made by the linguacultural information containing in a concept «husband».

The theoretical basis of the study were the works of well-known researchers in linguistics: V.V. Kolesov, A.Vezhbitski, N.D.Arutyunova, Yu.D.Apresyan, O.A.Kornilov and others [4–8].

Lingvoculturologia as a special branch of science has generated a lot of productive concepts in modern linguistics: lingvokulturrema, the language of culture, subculture, linguacultural paradigm, cultural universals, the context of culture and many others. The most important basic concepts for linguistics — the ones with which can be represented by cultural information in linguistic units: cultural sema, cultural background, cultural concepts and cultural connotations [9].

The key term of our work — a concept. In this article, we will stick to linguistic and cultural approach to the understanding of the concept, which supporters advocate Yu.S. Stepanov, A. Wierzbicki, Yu.N. Karaulov and others. The most developed and convincing theory on the problem of the concept seems to us the concept of Yu.S. Stepanov, outlined in his book «Constants. Dictionary of Russian culture» [10]. His definition of the concept, we will use in this article as a working definition. Here is the definition: «Concept — it is like a clot of culture in human consciousness; is a culture that is included in the human mental world, on the one hand and on the other hand, the concept — this is the person himself whereby included in the culture ... a clot of national and cultural meanings ... » [10; 43].

The content of the concept is closely connected with the problem of conceptual analysis. To date, there is no universally accepted definition of conceptual analysis. Review of works by different authors who deal with this problem, has shown that this is not some well-known and accepted method [11]. In this paper we study the concept with «husband» use of historical and etymological analysis and analysis based on numerous contexts.

We will address directly to sources of cultural interpretation. V.N. Telia [12]. Considers one of sources of cultural interpretation paremiological fund as the majority of proverbs are the preskriptsii-stereotypes of national consciousness giving rather broad lands for a choice for the purpose of self-identification. Proverbs — a powerful source of interpretation as they also are by tradition the language transferred from generation to generation for centuries of the created ordinary culture in which in a sentential form all categories and installations of this vital philosophy of the people — the native speaker are reflected.

In this article we will try to analyze the Russian proverbs and sayings, which contains a reference to the concept of «husband» and to identify cultural connotations in the values of these linguistic units, all implicit cultural meanings inherent in their semantics, that is reflected in their understanding of the husband, characteristic of Russian worldview.

Should immediately draw the line between the concept of «husband» and «man», which is very closely connected to each other in Russian culture and at the same time have specific features. So, the word HUSBAND in ancient meaning «able contented wife». Word contented meant that «a man is able to provide his wife allowances (food and everything else that is necessary for life and procreation). This word also applies to any male person who has attained maturity in a professional sense. According to the man at the Russians meant that my husband found the position in the family (rank), that is married. At the same time he could be separated from their parents and get your own allotment (fiefdom). It is possible to confirm the value of the rank of the root attached to the root of the husband. Repair meant «to act, to do, to rule, to correct». That is the word of a man meant «man of action» [1].

While working on the language material we found 163 proverbs and sayings, objectifying the concept of «husband». In total we identified (348) proverbs and sayings. Of these, 185 Proverbs and implemented the concept of «wife», 163 — the concept of «husband».

Quantitative sayings of popular wisdom, objectifying the concept of «husband», demonstrates, firstly, the importance of this concept in Russian culture, and secondly, the importance of husband's opposition «husband – wife». We consider this concept is reflected in the diverse Russian proverbs. They were most clearly enshrined husband especially characteristic of the Russian people. They can be divided into the following groups according to their implementation in such parameters of the concept «man» as «a dominant

position in family relations», «intellectual property», «responsibility of the husband», «moral qualities», «behavior», «character traits».

1) While working on the actual material we found the largest group of proverbs and sayings in the amount of 36 sayings that represent a semantic component of the concept of «husband» as «the primacy of the husband in family relations». This statement can be illustrated by the following examples:

Муж в доме, что глава (что крест) на церкви.

Жена мужа почитай, как крест на главе; муж жену береги, как трубу на бане!

И дура-жена мужу правду сказывает.

Муж — голова, жена — душа.

Муж жене отец, жена мужу венец.

Без мужа, что без головы; без жены, что без ума.

Муж — голова, а жена — маковка (шея).

The content of the above proverbial evidence of tightness in the Russian language consciousness provisions of that chapter, the owner of the house must be the husband.

In proverbs «Муж в доме, что глава (что крест) на церкви», «Муж — голова, жена — душа», and also in the first part of the proverb: «Жена мужа почитай, как крест на главе...», «Муж жене отец...», «Без мужа, что без головы...», «Муж — голова...» installation is recognizable Christian worldview, according to which «the wife see that cleave to her husband»; This setting has been fixed in the «Domostroi» (XIV c.), which proclaimed the primacy of the husband in the family that «is read» and in the character's head metonymic sense of the word.

In the second part of the proverb: «...как крест на главе», «...жена мужу венец», «...без жены, что без ума», «...а жена — маковка (шея)» expressed empirical and psychological experience of family life, when his wife — «poppy-head», «crown», «mind», «soul», that is dominated by family relations, which is associated with household meaning of «poppy-head» — «crowning church dome» or metonymic perception of speech in the context of the neck proverb, meaning» one who turn their «family business», «crown» — «the end of something», «soul» in the context of the proverb — «the main person, inspirer of something».

These last «roles» of the woman in the family relations found reflection and in very well-aimed figurative basis of the idiom designating the husband in such standard situation: to be under a heel (henpecked).

Чем больше жену бьешь, тем щи вкуснее.

Чем больше жену бьешь, тем наваристее щи.

Бей жену к обеду, а к ужину опять (без боя за стол не сядь).

Кого люблю, того и бью. Жену не бить — и милу не быть.

Жена не стекло (можно побить).

Бей жену до детей, а детей до людей.

Люби жену, как душу, трясй ее, как грушу!

Люби жену, как душу, бей как шубу!

Шубу бей — теплее, жену бей — милее.

In these proverbs and sayings realizing a concept «husband» idea of the predominating role of the husband is also fixed in the family relations which was traditional for the Russian culture.

Installation according to which use of force by the husband in relation to the wife was considered as the traditional, ordinary and daily phenomenon, the perceived society as due and absolutely normal behavior of the husband is fixed in the Russian mentality.

У мужа жена всегда виновата.

Перед мужем жена всегда виновата.

Не петь куры петухом, не владеть бабе мужиком.

Давно то было баяно, что жена не барыня.

У плохого мужа жена — всегда дура.

The content of the given sayings of popular wisdom specifies that if in a family the husband predominates, what he neither made and nor told, he will be always right, according to guilty of something always there will be a wife.

If it turns out on the contrary, and the husband with the wife are interchanged the position, the wife becomes the head, and the husband — a neck to what good it doesn't lead. It is observed in the following combinations:

Не муж в мужьях, когда жена владеет, не работа в работах, под женками воз возить.

Не скот в скоте коза, не зверь в зверях еж, не рыба в рыбах рак, не птица в птицах нетопырь, не муж в мужьях, кем жена владеет.

Худо мужу тому, у которого жена большая в дому.

Не то смешно — жена мужа бьет, а то смешно, что муж плачет.

Бог волен да жена, коли волю взяла.

Жена верховодит, так муж по соседям бродит.

Худо дело, коли жена не велела.

2) At a concept embodiment «husband» in the Russian proverbs and sayings we revealed his such component as «the strict attitude of the husband towards the wife» which is displayed in semantics of the sayings of popular wisdom saying that the husband surely has to «be severe with the wife» as «to the wife to lower» and «give the liberty» was considered unworthy behavior of the man and was condemned by society:

Дал муж жене волю — не быть добру.

Держи деньги в темноте, а жену в тесноте.

Жене спускать, так в чужих домах ее искать.

Кто жене волю дает, тот сам себя обкрадывает.

Кто жене волю дает, сам себя бьет.

Воля и добрую жену портит.

Жене спускать — добра не видать.

It should be noted that with the adoption of Christianity, the woman began to be perceived as being dependent on men, servitude — and not just because in their physiological features she could not equate him in power, but also because it was perceived as coming out of Adam's rib his «part», his «integral identity».

3) Having considered the «intellectual properties» parameter us paremias in which contradictory ideas of the husband are realized are allocated: on the one hand such merits as mind and wisdom of the husband are emphasized:

У умного мужа и глупая жена досужа.

Не всяку правду жене сказывай.

Мужа чтут за разум, а жену по уму (т.е. за доброе поведение).

У умного мужа жена выхолена, у глупого по будням затаскана.

On the other hand, in the concept considered by us, ideas of the husband, as the person silly, ingenuous and near are realized. As the proof of that the following examples can serve:

И муж не знает, где жена гуляет.

Муж того не знает, что жена гуляет.

У нее муж по ниточке ходит.

Муж у нее колпак. Баба — ай-ай, а муж — малахай.

The content of these proverbs indicates those aspects of the concept «man» as simplicity, a denial, indecision, lack of character, too soft and weak-willed husband, who is in complete subjection to his wife. The given examples can serve as the certificate on existence in language competence of native speakers of Russian of such metaphor, as «cap», and also «mattress», «gawk», etc., that is display of an image of the person indecisive and flabby.

4) The parameters of the «responsibility of the husband» we assigned stable combinations, objectifying in the semantics of the concept of «husband», as a cultural to this as «the ability to provide for his family with everything you need», i.e., husband — support of the family.

Муж за бороною, жена за меледою (т.е. забавляется).

Муж кочадыком, баба языком (плетут).

Муж по лучину, а жена за кручину.

Муж по дрова, а жена со двора.

Муж в поле пахать, а жена руками махать.

Муж пашет, а жена пляшет.

Муж молоти пшеницу, а жена пеки паляницы (т.е. хлеб).

Жена пряди рубашки, а муж тяни гуж.

Жениным богатством века не проживешь.

Одной женой, да одной кобылой поля не удобришь.

У мужа толсто в кармане, а у жены широко в угощении (хозяйстве).

5) The same option applies paremias with seme «taking care of his wife», carrying the information that relates to the duties of husband — wife to provide everything you need:

Продай муж лошадь да корову, купи жене обнову.

Хоть гайтан порви, а жену прокорми.

Хоть крест с шеи продай, а жену прокорми.

6) The following «moral qualities of the husband» parameter revealed by us includes the proverbs representing both positive, and negative qualities of the husband which are embodied in a concept «husband» and are fixed in the Russian language consciousness.

Investigating language material, we found the proverbs displaying such positive trait of character of the husband as kindness, decency:

Не та счастливая, что у отца, а что у мужа.

Любит жена и старого мужа, коли не ревнив.

Не та счастливая, что у отца счастлива, а что у мужа.

In the considered «moral qualities of the husband» parameter we revealed group of the paremias emphasizing such negative trait of character peculiar to the husband as laziness, idle pastime.

Жена у посудника (дома), а муж у посудника (в кабаке).

Жена мелет, а муж спит. Жена прядет, а муж пляшет.

Будь жена хоть коза, лишь бы золотые рога (т.е. богатство).

The maintenance of the last given proverb specifies that the husband appreciates in the wife, first of all financial position, but not cultural wealth. It should be noted that for the Russian national consciousness the negative relation to laziness manifestation, to inaction is characteristic. The content of the specified sayings of popular wisdom speaks about husbands lazy for which idle pastime and fun — prime care, about husbands who don't love and don't want to work.

In the maintenance of the following proverb manifestation of dishonesty, falsity of the husband in relation to the wife is displayed.

Не всяку правду муж жене сказывает, а и сказывает, так обманывает.

But, despite negative traits of character, the husband's sins in the Russian culture are less significant, than the wife's sins:

Муж согрешил, так в людях грех, а жена согрешила, домой принесла.

Мужнин грех за порогом остается, а жена все домой несет.

Муж задурит, половина двора горит; а жена задурит, и весь сгорит.

7) The husband in the Russian culture is valuable, despite all his sins and negative traits of character. It is told about it in the following proverbs:

С ним горе, а без него вдвое. Хоть лыком сшит, да муж.

Худ мой мужилка, а завалюсь за него и не боюсь ничего.

Хоть плох муженек, а завалюсь за него — не боюсь никого!

Though some sayings of popular wisdom: reflect absolutely opposite views:

Стужа да нужна, а лучше худого мужа.

За плохим жить, только век должить (волочить).

Плохой муж в могилу, добрая жена по дворам — по миру.

Плохо стужа да нужна, а все лучше худого мужа.

In these proverbs representation that the Russian wife is ready to suffer «an icy cold is displayed and I nag», if only not to live with «thin» (i.e. with bad) the husband who will cause the wife only difficulties and troubles. Language material shows contradictory representations on the «thin» husband, on the attitudes of wives towards «thin» husbands.

8) It is possible to specify one more group of proverbs in which «husband» is allocated such semantic component of a concept as «dependence on the wife; at the good wife and the husband good»:

Доброю женою и муж честен.

Жена мужа не бьет, а под свой нрав ведет.

Ехал бы прямо, да жена упряма.

9) Many proverbs contain councils to husbands — as messages in a family. Not incidentally V.I. Dal' called a proverb — «a short parable, the lecture clear and accepted by all, stated hintingly, that is is allegoric».

На чужих жен не заглядывайся, а за своею пригляди.

Чужемужнину жену любить, с ней и плакаться.

Не всяку правду жене сказывай!

Три друга: отец, да мать, да верная жена.

So, in this fragment parametrization of a concept «husband» on his components which display all forms of the married person was realized.

We revealed the following the most significant for the Russian culture semantic components of a concept «husband»: «domination in the family relations» (46): «The husband in the house that the head on church»; strict attitude towards the wife (34): «To the wife to lower, so in others houses to look for her» «the husband's duties» (21); «care of the wife» «Though tear a throat, but support the wife»;

Also less significant semantic components, the concept considered by us are defined: «relation to work» (10): laziness: «The wife grinds, and the husband sleeps. The wife spins, and the husband dances»; «intellectual properties» nonsense (8): «And the husband doesn't know where the wife walks»; wisdom, mind (7): «At the smart husband and the silly wife is leisure»; attitude towards bad husbands (6): «For bad to live, only to dolzhit a century»; decency (5): «Not that happy that at the father, and that at the husband», unpretentiousness (5): «The old husband is glad also to a one-year-old zhitnik, troyedenny porridge»; «moral properties» (6): dishonesty: «The husband tells not all the truth to the wife, and tells, so deceives».

On the basis of the proportion can be argued that connotative expressed exculpatory motives (95) prevail over the indictments (68). The overwhelming number of identified proverbs parameter «supremacy in family relations» may indicate the presence of a linguistic competence of Russian speakers such basic metaphors as «husband — the head of the family».

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Ә.Б.Қуанышева

Орыс тіліндегі әлемнің тілдік суретіндегі «күйеу» концептінің өлшемі

Мақалада лингвомәдениеттің ең бір өзекті мәселелерінің бірі — лингвомәдени концепт мәселесі сөз болады. Автор орыс мәдениетіндегі «күйеу» концептінің тұжырымдамалық талдауларын ұсынған. В.И.Дальдің жинаған орыс мақал-мәтелдеріндегі «күйеу» концептінің мағыналық құрылымы сараланған. Қорытындыда орыс лингвомәдениетіндегі «күйеу» концептінің ерекше мәнді мағыналық құраушылары талданған.

А.Б.Қуанышева

Параметризация концепта «муж» в русской языковой картине мира

Статья посвящена одной из ключевых проблем лингвокультурологии — проблеме лингвокультурного концепта. Автором представлен концептуальный анализ базового концепта русской культуры — концепта «муж». Проанализированы собранные В.И. Далем русские пословицы и поговорки, которые раскрывают смысловое содержание концепта «муж». В заключение установлены наиболее и наименее значимые смысловые компоненты концепта «муж» для русской лингвокультуры.

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Роль паралингвистических средств в романе У.С. Моэма «Театр»

Проблема исследования образа героя художественного произведения и средств его создания выходит на первый план в современной лингвистике. Наиболее интересными средствами с точки зрения современного языкознания являются паралингвизмы. Статья посвящена анализу вербализованных паралингвистических средств при создании художественных образов в романе «Театр» английского писателя У.С. Моэма. Актуальность такого исследования состоит в необходимости детального изучения актов и функций невербальной коммуникации, обнаруживаемых в художественном тексте, и способов их вербализации средствами современного английского языка.

Ключевые слова: лингвостилистические средства, паралингвистические средства, художественный образ, вербальный, невербальный.

Наука осваивает окружающую нас реальность разумом. Но одного лишь разума для постижения действительности бывает недостаточно. На помощь приходит искусство и важная его составляющая — художественные образы. Художественный образ связан не только с умственным, но и с чувственным постижением реальности. Таким образом, художественный образ становится одной из основных категорий эстетики, которой присущи особые способ и форма освоения и преобразования действительности.

Литературно-художественный образ представляет собой не только изображение конкретного персонажа (например, образ Джулии Ламберт). Являясь картиной человеческой жизни, литературно-художественный образ включает в себя и всё то, что окружает данного героя в жизни. Так, в художественном произведении человек изображается во взаимоотношениях с другими людьми.

Изображение персонажей и их взаимоотношений стоит в центре образной системы художественного произведения, в котором автор моделирует объективную действительность. Словесное описание внешности персонажа в большой степени способствует его визуализации, созданию ментальной картины, живого зрительного образа.

Еще одним признаком, который придает художественному образу таинственность, является *недосказанность*, которая возникает в атмосфере психологического (социального, духовного и т. п.) напряжения и обнаруживается неожиданным самоустранением автора. Писатель таким образом приглашает читателя к диалогу, настраивает его на сотворчество.