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**«Актуальные вопросы современной филологии:**

**теоретические проблемы и прикладные аспекты»,**

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**About national - cultural specifics of an ethical component of semantics of a word**

In article are considered problems of a language categorization and conceptualization of reality. This perspective not means is connected with the doctrine about a language picture of the world. Under a language picture of the world. the special image of reality represented by categories of a certain language, its semantics is understood. It has caused the special nature of representation in semantics of language of the real world in all his manifestations, since the physical world and ending by the social world. Such character of a categorization of reality is called a naive picture of the world, according to it it is necessary to speak about naive physics, naive biology, naive astronomy, etc. This row includes also naive ethics. Its categories are shown in an ethical component of semantics of a word. This component is caused by historical and traditional and national and cultural features of this or that language. In article these provisions are considered on Russian material in the analysis of ethical and estimated components of semantics of words and paremias.

**Key words:** language picture of the world, word, semantics, connotation, conceptualization, ethical component of semantics,

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**О национально -культурной специфике этического компонента семантики слова**

В статье рассматриваются проблемы языковой категоризации и концептуализации действительности. Эта проблематика непосредственно связана с учением о языковой картине мира. Под языковой картиной мира. понимается особый образ действительности, репрезентируемый категориями определенного языка, его семантикой. Этим обусловлен особый характер представления в семантике языка реального мира во всех его проявлениях, начиная с физического мира и кончая социальным миром. Такой характер категоризации действительности называется наивной картиной мира, в соответствии с этим следует говорить о наивной физике, наивной биологии, наивной астрономии и т.п. В этот ряд входит и наивная этика. Ее категории проявляются в этическом компоненте семантики слова. Этот компонент обусловлен историко-традиционными и национально-культурными особенностями того или иного языка. В статье эти положения рассматриваются на материале русского языка при анализе этического и оценочного компонентов семантики слов и паремий. .

**Ключевые слова:** языковая картина мира, слово, семантика, коннотация, концептуализация, этический компонент семантики,

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**Сөз мағынасының этикалық құрауышының ұлттық-мәдени ерекшелігі туралы**

Мақалада тілдік ақиқаттың категоризациясы мен концептуалдығының мәселелері қарастырылады. Бұл мәселе әлемнің тілдік бейнесі жайындағы танымына тікелей қатысты. Әлемнің тілдік бейнесі деп нақты бір тілдің күй-қалпын, оның танымдық мазмұнын айқындаушы санатының (категориясының) ерекше образын түсінуге болады. Сонымен әлемнің тілдік шынайы мағынасында, табиғи әлемінен бастап әлеуметтік дүниесіне дейін ерекше сипаттау ексерілген. Ақиқат дүние танымының тілдік категоризация сипатын физика, астрономия, биологияны аңғал түсініп, оны танып, т.с.с. әлемнің аңғал бейнесін айтуға болады. Осы қатарға аңғырт этика да кіреді. Оның санаттары сөз семантикасының этикалық құрауышында айқындалады. Ол құрамдас бөлігі сол немесе өзге тілдің тарихи-дәстүрлік және ұлттық-мәдени ерекшеліктеріне негізделген. Мақалада осы ұғымдар сөздің және фразеологиялық семантикасының этикалық және пайымды құрауыштарын талдау арқылы орыс тілінің материалында қарастырылған.

**Негізгі сөздер:** әлемнің тілдік бейнесі, сөз, мағынасы (семантика), коннотация, концептуалдық, мағынасының этикалық құрауышы.

The modern perspective connected with a language categorization and conceptualization of reality is extremely difficult and varied. This perspective, as we know, is directly connected with the doctrine about a language picture of the world. Having passed through stages of search, delusions and pseudo-problems, the doctrine about a language picture of the world unites in itself several approaches and the directions. First, the tradition connected with studying of actually language (naive) picture of the world as a language image of the real world is carried on. In such understanding of a language picture of the world it is put in one row with such pictures of the world as physical and in general the scientific picture of the world, the Takky language picture of the world biological, mythological, religious, philosophical, etc. fairly notices, is no other than "reconstruction of an integral, though "naive", prescientific view inherent in language of the world" (Apresyan 1995: 350). Secondly, in the doctrine about a language picture of the world the problem of communication of language and categories of knowledge and knowledge is developed, i.e. processes of a categorization of consciousness in language and formations of national and cultural concepts are established. Thirdly, under the influence of the principle of anthropocentrism the problem which can be formulated so is developed: "person in language" or "a language picture of the person". Fourthly, the so-called individual and author's picture of the world is investigated. The last direction, however, in a smaller measure is connected with the doctrine about a language picture of the world because it is interested in image of the world not in language per se, and in consciousness of the certain individual. It is related to a problem of the language personality, to style of thinking of this or that author as creator of a discourse rather. Thus, modern concepts of a language picture of the world often operate with the concepts which haven't received scientific identification therefore a remark of some linguists that expression "the world picture" continues to remain at the level of a metaphor, it is necessary to recognize partly fair.

At all possible approaches to understanding of a language picture of the world it is necessary to distinguish the conceptual picture of the world connected with the conceptual sphere human consciousnesses and the language (naive) picture of the world which is under construction on the system of so-called semantic "filters" of this or that language. Obviously, the conceptual picture of the world is richer language as not only various types of thinking, but also knowledge which are filled up by data of sciences and practice by means of which our representation about the world, on the one hand, are enriched, and from other side participate in creation of the first are specified and change (cf. various substances, put at various times in such concepts as Earth, atom, fire, air, soul, spirit, death and many other; in this sense the history of the concept "person" and also various definitions of the person in modern science is characteristic that is transmitted through such terms as homo sapiens, homo faber, homo loquens, etc.

However, despite differences between a conceptual picture of the world and language map of the world, they are connected with each other: "Language, - B.A. Serebrennikkov writes, - couldn't carry out a role of the means of communication if he isn't connected with a conceptual picture of the world. This communication is carried out in language in the double way. Language means separate elements of a conceptual picture of the world. This is expressed usually in creation of words and means of communication between words and offers. Language explains the maintenance of a conceptual picture of the world, connecting in the speech among themselves words" (Serebrennikov 1988: 107).

Thanks to such communication the language picture of the world represents one of types of those pictures of the world which can apply for a global, overall picture of the world as elements of a language picture of the world are connected through a conceptual picture of the world with world pictures physical, biological, mythological, religious, etc. It isn't casual in this regard that several linguists in a language picture of the world allocate "naive physics", "a naive geometry", "naive anatomy", "naive psychology", etc. ("naive" = language here). In this number of pictures of the world naive ethics as in it the archetypic, deep way of knowledge of the person as a social reality, a way of life of the individual in human society is fixed in a language form are of special interest. Since the most ancient sacral monuments to writing, finishing intimate reflections of philosophers and thinkers naive ethics have fixed so-called eternal moral values in a language form. On the other hand, thanks to language in which there lives any person naive ethics are self-sufficient also a self-price as in her moral stereotypes crystallize by means of language forms, first of all words and paremias.

It is clear also why naive ethics in principle an idioethnic; in her national vision of the world, national mentality and all cultural and historical experience of these or those people is shown. For an illustration of the Russian naive-language ethics and so-called naive semantics we will give only some examples from Yu.D. Apresyan's work: "... from the analysis of couples of words of type to praise and flatter, praise and хвалить¬ся, to promise and promise, look and spot, to listen and laugh (at someone) and to mock, the witness and the observer, inquisitiveness and curiosity, to dispose and mistreat, servile, to be proud and proud, criticize and to blacken, try to obtain and covet, to show (the bravery) and to be drawn (the bravery), to complain and peach and others similar it is possible to take idea of fundamental precepts of the Russian naive and language ethics. Here some of them: "it is bad to pursue the mercenary aims" (to covet, flatter, promise); "it is bad to intrude in private life of other people" (to spot, overhear, the observer, curiosity); "it is bad to humiliate the dignity of other people" (to mistreat, mock); "it is bad to forget about the honor and a dignity" (to kowtow, servile); "it is bad to exaggerate the advantages and others shortcomings" (to brag, be drawn, кичи¬ться, to blacken); "it is bad to tell the third parties that it isn't pleasant" (to peach, sneak) to us in behavior and acts of our neighbors, etc. Of course, all these precepts - no more than common truths, but it is curious that they are fixed in word meanings" [Apreksyan 1995: 35I]. Interesting observations of this sort over the Russian YaKM are presented in many works (see, in particular, (Vezhbitskaya: 1997; Maslova 2008; Hrolenko 2009; Shmelyov 2002 and other).

Specific connotations inherent in the cited and many other words form naive ethics of language. She is accurately traced also in proverbs, sayings, idiomatics and phraseology, i.e. in a paremia of any language. So, exclusively moralizing connotation such Russian expressions as "The apple never falls far from the tree", "Have two boots – couple", "Scratch my back and I'll scratch yours", etc. It is interesting to note that many figurative expressions-idioms are used with accurate ethical assessment on a scale "approving (positive) - disapproving (negative)", for example:

APPROVING (+) - without cease, without unbending a back, with soul, without ulterior motive, to keep the mouth shut, to live the own way, etc.

DISAPPROVING - to play the fool, to do nothing, send dogs, to waste the words, to wash the dirty linen in publi, pick to pieces, to sling mud, long tongue, etc.

It is important to note at the same time what as "moralizer" and the ethical judge in the Russian language consciousness usually acts itself speaking, owing to what ethical assessment of any act проводит¬ся according to the scheme: "I" — (+), "not I" — (-), (+), and it cause some kind of semantic coordination based on rules of naive ethics. If such phrases as "I work all year without cease", "I to it with soul...", "I am able to keep the mouth shut", etc., corresponds to pragmatical standards of Russian, the statements constructed without respect for norms of naive ethics are perceived or as improbable, sometimes even abnormal (\* I waste the words; \* I sling mud at the neighbors;? \* I send all day dogs, etc.) or as expressing bragging, self-irony or a call to the standard norms (I have such work now - all day to play the fool (to send dogs), etc.).

It is quite obvious why the use in such cases of expressions with disapproving ethical assessment in combination with an otkritsaniye is more typical: I don't waste the words; I never speak about people for eyes; It is bad to wash the dirty linen in public, etc.

The egocentric nature of the organization of norms of naive ethics the yazykokvykh of the stereotypes used in certain situations of communication and speech interaction obukslovlivat the system of so-called speech (pragmatical) cliches (in various types of interaction). The Linguopragmatic behavior of communicants at the same time is defined not only their social status, but also instructions proceeding from this set by norms of language ethics. These standards of naive morals are universal in the substantial and semantic relation, but are specific on the value and ways of expression in each language (cf., for example, system of language transmission media of politeness, very difficult from the point of view of the European, in Chinese, Japanese, Korean, etc. the vostochknykh languages). At the same time components of an ethical connotation are indispensable accessory of semantics and pragmatics of a word or a phraseological unit, pokety in certain conditions they perform function of differential signs. So, for example, "circular" interpretation of stereotypes of an izvikneniye "Excuse (those)" — "Forgive (those)" perhaps only to a certain limit, and it is connected not only with subtleties of a semantic protikvopostavleniye in these two formulas, but also with differences in naive ethics (cf.: Excuse me for these words - Forgive me for these a slokva, but it is impossible: My God, forgive me for such words-? \*gospod, izkvin me for such words).

The share semantic (lexical) and connotive (naive and ethical) in semantic structure of the considered words is various as in lexemes of one language (cf. Russian So long! and Prior to a meeting in Moscow!), but also in the words equivalents of different languages. For an illustration of this situation we will provide the following quote: "Russian-German comparison of pragmatical cliches has shown on the example of expression of gratitude and apology what in these cases in Russian of a cliche is more literal, than in German. It means that literal meaning, semantics, though in the reduced look, but is present; if apology is in Russian said, then speaking consciously undertakes at least the minimum share of fault; if he expresses a gratitude, then he is really grateful so minimization of an occasion isn't obligatory. Degree of politeness of pragmatical cliches also in the many cases is caused by a cultural context" (Ratmayr 1997: 21). Really, the national and cultural context including and a historical and cultural component, causes features of a spiritual and moral basis of any people and its language.

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