

Amirova Zh.R.,

PhD, A/Professor of [al- Farabi Kazkh National University](#),
Almaty, Kazakhstan,

e-mail: zhamir@mail.ru

Conceptual and cultural analysis of substantive

This article describes one of the modern aspects of the study of substantivation - cultural. Substantivization as a transition of parts of speech to the class of nouns is studied from various sides, the cultural aspect of studying this language phenomenon is relatively rarely attracted the attention of researchers. In this connection, interesting to consider substantivization in the aspect of “Language-Culture-Communication” with the help of a conceptual and culturological method of analyzing substantives as units, resulting from substantivization. As a result of the analysis, it was shown that the cultural component is represented in the semantics of some substantivates, which act as concepts in the linguistic consciousness of speakers of the Russian language and culture.

Key words: substantivization, substantive, culturological aspect of research, concept, cultural component.

Әмірова Ж.Р.,

әль-Фараби атындағы Қазақ ұлттық университетінің доценты, ф. ғ. к.,
Алматы қ., Қазақстан,

e-mail: zhamir@mail.ru

Субстантиватарды концептуалдық және культурологиялық жағынан зерттеу

Бұл мақалада субстантивациялауды зерттеудің қазіргі аспектілердің бірі – культурологиялық аспектісі қарастырылады. Субстантивациялау, немесе басқа сөз таптардың зат есімге өтуі, әр жақтарынан қарастырылады, бірақ бұл тіл феноменінің культурологиялық аспектісі басқа аспектілерге қарағанда зерттеушілердің назарына көп түсе бермейді. Осы себептен, субстантивациялауды «Тіл - Мәдениет - Коммуникация» аспектіінде концептуалдық және культурологиялық тәсілдері қолдану арқылы субстантиваттарды субстантивациялаудың нәтижесі ретінде қарастыруға болады. Осы зерттеуде культурологиялық (мәдени) компоненті субстантиваттардың семантикасында табылады, олар концепт ретінде орыс тілі мен орыс мәдениетін қолданушылардың санасында қалыптасқаны көрсетілген.

Түйін сөздер: субстантивациялау, субстантиват, зертеудің культуурологиялық аспектісі, концепт, мәдени компонент.

Амирова Ж.Р.,

доцент Казахского национального университета им. аль-Фараби,
г. Алматы, Казахстан,

e-mail: zhamir@mail.ru

Концептуальный и культуорологический анализ субстантиватов

В данной статье рассматривается один из современных аспектов исследования субстантивации – культуорологический. Субстантивация как переход частей речи в класс существительных изучается с различных сторон, культуорологический аспект изучения данного языкового феномена сравнительно редко привлекает внимание исследователей. В связи с чем представляет интерес рассмотрение субстантивации в аспекте «Язык-Культура-Коммуникация» с помощью концептуального и культуорологического метода анализа субстантиватов как единиц, образующихся в процессе субстантивации. В результате проведенного анализа показано, что культурный компонент представлен в семантике некоторых субстантиватов, выступающих как концепты в языковом сознании носителей русского языка и культуры.

Ключевые слова: субстантивация, субстантиват, культуорологический аспект исследования, концепт, культурный компонент.

Introduction. The concepts of "Language-culture-communication" are revealed in such a discipline as ethnolinguistics. Ethnolinguistics is one of the areas of linguistics, which studies the relationship between language and culture. Its object is all language objects reflecting the material and spiritual culture of the ethnos, its mentality, history and present state "(Slovar po yazykoznaniiyu, 1998: 436).

The concept of "culture" is interpreted by different authors ambiguously: there is a wide and narrow understanding of this term. In a broad sense, a culture means everything that is created by man - from the tools of labor, the way of life of a people to its achievements in the field of science, art, including religion, philosophy, morality of a given people (Yu.V. Bromley, etc.).

The second is a much narrower, but definition is historically primary, since It goes back to the ancient understanding of culture as the "cultivation of the human mind" (as defined by Cicero). In this sense, culture is understood as spiritual values and priorities in society at a certain period of its development.

In our view of culture, in our opinion, there is something in common: these are the semes "achievements of a man and society" and "development" as a historically progressive process. We believe that both definitions are interrelated, however, spiritual values should come first, and then the material and technical achievements of the people and society in a certain period of its history.

Previously in linguistics, the prevailing view was that only lexis is capable to reflect the culture of the people at various stages of its history, for example, neologisms, archaisms, borrowings, and barbarisms reflect various concepts associated with cultural changes in society. However, studies on ethnolinguistics by E. Sapir (Sapir, 1929) and B. Whorf (Whorf, 2012) showed that the grammatical

level of a language is to a certain extent capable of reflecting the culture of its speakers. Research of Yu.D. Apresyan, N.D. Arutyunova, T.V. Bulygina and A.D. Shmelev, A. Vezhbitskaya, V.G. Gak, D. B. Gudkov, Yu.N. Karaulov, Yu.M. Lotman, E.S. Yakovleva and others argue that the cultural component of semantics is found in units of different linguistic levels, reflecting the uniqueness of the cultural development, mentality and way of life of the people.

One of the little-studied in cultural terms is the morphological level. In this paper, substantive adjectives are considered in a new, cultural aspect.

The grammatical aspect of the phenomenon of substantiation has been thoroughly studied in the descriptive-classification works of linguistics of the twentieth century. The transition to a new millennium was marked by the emergence of new trends in language learning. New directions include, for example, such areas as cognitive, functional, communicative, pragmatic, cultural studies, etc. These areas are promising for the study of the phenomenon of substantiation, because allow you to better understand the causes of its occurrence in the language. The fragment of the analysis of substantiation from the standpoint of functional syntax, made in the works of M.V. Vsevolodovoy. As such studies show, despite the abundance of works on the problem of substantivization, many aspects of the study of the phenomenon of substantiation remain unsolved, especially in the light of new paradigms of linguistics.

The basis of the phenomenon of substantiation as a linguistic phenomenon is the awareness of a sign as an independent substance, expressed in the grammatical categories of the noun (Sh. Balli, V.V. Vinogradov). Substantiation is one of the active processes in the Russian language (V.V. Lopatin and others). The question of the transition of parts of speech into the class of nouns is solved from various positions that open up new facets of the problem of substantivization (V. V. Babaytsev, M. V. Vsevolodova, L. V. Zubova, E. N. Remchukova, etc.).

Substantiation is related not only to the language system, but also to speech (A.M. Peshkovsky, A.A. Potebnya, V.V. Babaytsev, etc.), since it is in speech usage that the possibility of transition of other parts of speech into a noun is born. In modern Russian science, the point of view of substantivization as a transition of adjectives and participles into a noun is traditionally preserved. The use of other parts in the role of a noun is regarded as occasional substantiation.

As indicated by E.D. Suleimenova, the meaning of the word contains lexical, derivational, grammatical components (Suleimenova, 1989: 32). In our opinion, it is necessary to add to them the cultural component of semantics. One of the tasks of the cultural analysis of semantics is the definition of the cultural component in the meaning of units of different levels. This paper discusses the cultural component of the substantive units. The subject of the analysis is substantive words, the linguistic meaning of which contains the cultural component.

The cultural component in the semantics of the word is included as one of its components. The word contains a lexical meaning, thanks to which we establish its connection with a certain object or phenomenon of reality (real, denotative meaning). Many words also have additional estimated meanings –connotations.

Thanks to the ideas and theories of a number of scientists, from V. von Humboldt to A. Wezhbitskaya, it was proved that the language itself and its units, above all words (but not only), bear the imprint of the national “spirit” and national specificity. The cultural component of meaning, unlike the national-cultural component, can be understood by a carrier of another culture on the basis of objective value, and not on the basis of comprehending the subjective “spirit of language” (according to Humboldt). Although, as can be seen from the definition of “national-cultural” (component), the national component may intertwine with cultural semantics, expressing in certain cases (but not always) the continuity of these concepts.

The national component in the semantics of language units is often merged with the cultural component. Cultural approach to the study of language allowed us to identify such units that are associated with the cultural values of the people. Anna Wezhbitskaya noted that “a concept encoded in a word is culturally significant ... therefore, key words expressing the nuclear values of culture are conceptually significant” (Wezhbitskaya, 1997: 280). According to the theory of Wezhbitskaya,

the concept should have such features as general use, frequency, significance of the concept for native speakers.

Results and discussion.

From the point of view of linguistic and culturological analysis, it is obvious that at least two groups of substantivates can be distinguished. Indeed, among the substantive words there are those that contain a cultural and national-cultural component in their semantic structure. At the same time, there are “timeless” concepts presented in the substantive words of the main lexical-semantic group (rich-poor, living-hall, present-future, student, etc.).

Obviously, the last lexical group is broader than the one that combines substantive elements, which include the cultural component in their semantic structure. The grammatical nature of substantive words, syncretistic in their semantics, allowed them to carry substantively significant information in a non-rigid form of the adjective.

In Russian, among substantive words, there are those that are conceptually significant and carry cultural information related to various stages of the history of a people. For example, substantive forties are formed by a model known in Russian, denoting a time period on behalf of the ordinal number in the plural form: the thirties, fifties, seventies (years). Thanks to a poem by David Samoilov, in which there are such lines:

Сороковые роковые
Свинцовые, пороховые...
Война гуляет по России,
А мы такие молодые! –

substantive *сороковые* (sometimes with the definition of *роковые*) turned into a concept denoting not only wartime, but also thanks to the allusion with the next line of the poem (“А мы такие молодые!”) bitterness and regret about the ruined war of youth. As we see, in the Russian linguistic consciousness this substantive word has become a culturally significant concept, since it possessed not only historical, but also psychological significance. In this case, the poetic context served as a condition for the inclusion of the substance of the *сороковые* (*роковые*) in the category of keywords (concepts). David Samoilov's poem was widely known, therefore this phrase became commonly used for the speakers of the Russian language, and therefore acquired the necessary attributes of a concept with a cultural meaning.

Let's note another cultural concept formed by the above model of substantivation - *шестидесятые*. Expressed in the form of a substantivates *шестидесятые*, this cultural concept is socially and psychologically significant for native Russian speakers, since denotes the period of the so-called "Thaw" after the Stalin dictatorship in the country. As you know, in the sixties of the twentieth century. The political situation has changed: a culturally significant appearance in these years of the film “The Cranes Are Flying”, which has gained worldwide fame. The substantive *шестидесятые* is associated with the concept of political and spiritual freedom, creative activity, hopes for great changes in the life of the post-Stalin period society that is important for the consciousness of the Russian people.

In the semantic structure of the substantive numeral *шестидесятые*, the referential seme "years" is expressed not lexically, but grammatically using the suffix - *ые*. This seme was further complicated by the significative seme - “the years of the end of the Stalin dictatorship”, as well as the emotional connotation — the “feeling of joyful awakening” and the figurative connotation — the Thaw.

The complex semantic structure of a given substantivat includes the cultural component of semantics - these are “years of creative growth, individual activity of the intelligentsia”. As a result of such a complex semantic “superstructure” above the main semantics - “years, period of time” - the substantive *шестидесятые* becomes an important culturally significant concept in the Russian language and Russian language consciousness.

In this series of culturally significant concepts, formed according to the specified model of following substantivations, the *девяностые* and zero substantivates should be mentioned. It was historically significant for Russian society, because was associated with the collapse of the USSR, the devastation of a socialist economy and the rampant criminality, so the definition of dashing by the nineties was fixed in the people: “Wild nineties”. “The Wild nineties” combination of words was often used in the press, in colloquial speech of the speakers of the Russian language of that time, and even now it has been fixed in the minds of the Russian people of the older generation as a symbol of the near, but truly, time of history of the country and the people. However, numerous television series telling about the events of that time fix this cultural component of this substantive - the spirited nineties - in the minds of the younger generation as well.

Substantive *нулевые* is associated with the concept of “years of relative stability” associated with the development of the new Russian state, as well as “time after the wild nineties”. Appeared initially in the speech of journalists, the word quickly spread in society. The literary norm for the beginning of the twenty-first century. the substantive - *двухтысячные* word is enshrined; against it, the substantivant *нулевые* with colloquial coloration, can be regarded as occasionalism, but thanks to the emotionality and evaluations contained in the semantics of the word, it has become conceptual, while the normative two thousand have remained neutral and commonly used.

In teaching of Russian as a non-native language, it is important to consider not only the grammatical and lexical meanings of a word. It is also important, as I.A. Melchuk quite rightly points out, to consider a deeper typology of linguistic meanings based on three oppositions: lexical: grammatical, semantic: syntactic, morphological: non-morphological (Melchuk, 1997: 307).

Conclusion.

As a result of the cultural component comprehending the cultural component of the meaning contained in verbal information, intercultural communication arises. The concept of “intercultural communication” is defined by V.G. Kostomarov and E.M. Vereshchagin (Kostomarov, Vereshagin, 1990: 123) as follows: “intercultural communication is an adequate mutual understanding of participants in a communicative act belonging to different national cultures”. In this connection, when foreigners study the Russian language, it is necessary to pay attention to similar substantivates, which have a complex semantic structure, including a cultural component in the meaning. It is this component that reflects the uniqueness of the cultural development, mentality and way of life of the people. From our point of view, it is important to clarify that carriers of the same language, but of different generations belonging to different eras, can comprehend the culture of their own people.

Список литературы

- 1 Словарь по языкознанию / Под общ. ред. Э.Д. Сулейменовой - Алматы: Ғылым, 1998. – 544с.
- 2 Sapir E. Status of Linguistics as a Science. - Language, Vol.5, No.4, Dec., 1929. - pp. 207-214.
- 3 Whorf B.L. Language, Thought, and Reality. Selected Writings of Benjamin Lee Whorf, second edition - MIT Press, 2012, USA.
- 4 Сулейменова Э.Д. Понятие смысла в лингвистике. – Алматы: Мектеп, 1989. - 160с.
- 5 Вежицкая А. Язык. Культура. Познание: Пер. с англ. Отв. ред. М.А. Кронгауз, вст. ст. Е.В. Падучевой. - М.: Русские словари, 1997. – 416с.
- 6 Мельчук И.А. Курс общей морфологии. Том 1: Пер с фр. / Предисл. А.Е. Кибрика. Общ. ред. Н.В. Перцова. – Москва - Вена: «Языки русской культуры», Венский славистический альманах, Издательская группа «Прогресс», 1997. - 416с.
- 7 Костомаров В.Г., Верещагин Е.М. Язык и культура. – М.: Русский язык, 1990. – 246с.

References

- 1 Kostomarov V.G., Vereshagin E.M. Yazik i kultura.[Language and culture]. Moscow, Ruski yazik, 1990. 246 pp. (in Russian)
- 2 Melchuk I.A. Kurs obshei morfologii, T. 1 [General morphology course]. Moscow - Wienne: «Yazyki ruskoj kul'tury», Venskij slavisticheskij al'manah, Izdatel'skaya gruppа «Progress», 1997. - 416 pp. (transl. from French)
- 3 Sapir E. Status of Linguistics as a Science. - *Language*, Vol.5, No.4, Dec., 1929. - pp. 207-214. (in English)
- 4 Slovar po yazikoznaniyu.[Dictionary of Linguistics]. Almaty: Gylym, 1998. 544 pp. (in Russian)
- 5 Suleimenova E.D. Ponyatie smysla v lingvistike.[The concept of meaning in linguistics]. – Almaty, Mektep, 1989. – 160 pp. (in Russian)
- 6 Vezhbitskaya A. Yazik. Kultura,Poznanie.[Language. Culture Cognition]. Moscow: Russkie slovari, 1997. 416 pp. (transl. from Engl.)
- 7 Whorf B.L. Language, Thought and Reality. Selected Writings of Benjamin Lee Whorf, second edition - MIT Press, 2012, USA. (in English)