

РОЗДІЛ VI. АКТУАЛЬНІ ПРОБЛЕМИ ЗІСТАВНО-ТИПОЛОГІЧНОГО ВИВЧЕННЯ МОВ

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**AXIOPHRASEME PRAGMATICS: REPRESENTATION OF CODE CULTURE
IN THE AXIOLOGICAL WORLD'S IMAGE
(on the Material of English, German, Ukrainian and Russian)**

У статті визначено роль асоціативів у презентації цінностей в англійській, німецькій, українській і російській фраземі з проєкцією на соматичний, біоморфний, природний, колоративний, квантитативний, гастрономічний коди культури й окреслено специфіку функціонування компонентів фраземи – соматизмів, зоосемізмів, фітокомпонентів, колоративів, числових компонентів, метеокомпонентів тощо – на фраземному рівні ціннісної картини світу. Фраземи з асоціативами в аксіофраземній прагматичі визначаються емоційно-експресивною й оцінною функціями, сприяють формуванню негативного або позитивного образу певного об'єкта.

Ключові слова: аксіофраземна прагматика, категоризація, код культури, оцінка, фразема, цінність, ціннісна картина світу.

Phrasemics conveys most expressively and brightly the originality of culture and language, that is the reason of special attention that linguists pay to the phrasemic stock as an indicator of the specific and the universal of every nation (the works of R. Batsouren (Batsuren), A. P. Cowie (Cowie) G. Kschizcanovska (Krzyżanowska), V. Telia (Teliya), I. Tsybor (Chybor) et al.). An important part in this aspect belongs to axiophrasemic pragmatics, as it establishes the degree, the identities of axiosystems of different cultures, identifying the research potential of linguistic pragmatics.

The component content of a phraseme plays a substantial part in formation and preservation of cultural and national self-consciousness of a nation and its identification as the internal form of a phraseme is but an epitome of national and cultural disposition. Every element of a phraseme is quite ponderable, full of information, it being directly connected with evaluating peculiarities of such units. In this article the main attention was focused on the comprehensive for the axiological world's image (hereinafter – AWI) associative components (somatisms, zoosemisms, phytocomponents, colouring, numerical and meteorological components), i.e. the lexemes, expressing links between separate phenomena, when one phenomenon causes another, having deep ethnical and cultural stratification and serving as the main source, that determines categorization of values in phrasemics (Krasnobaieva-Chorna 204).

Associating components are treated in the article as representing cultural codes: somatisms represent somatic code of culture, zoosemisms and phytocomponents represent biomorphic code, with subsequent subdivision into vegetative and zoomorphic (according to classifications by V. Krasnykh (Krasnykh 223) and O. Selivanova (Selivanova)), or into substantial with detachment of zoomorphic and phytomorphic (according to classification of L. Savchenko (Savchenko 94-125)), meteorological components into natural (according to classification of L. Savchenko (Savchenko 94-125)), colouring components – into colorative, numerical components – quantitative (according to classifications, made by G. Bagautdinova (Bagautdinova 17) and L. Savchenko (Savchenko 94-125)), names of food products and dishes-gastronomic (according to classification by D. Gudkov and M. Kovshova (Gudkov, Kovshova 96-99)).

“Cultural code” is understood to be a specific cultural network of division, categorization and evaluation of the world (V. Krasnykh and O. Selivanova), or a system of signs, that represents cultural senses (V. Telia, L. Savchenko). I. Tsybor is quite right, saying that “as a secondary the cultural code accumulates for the culture the value sense, functioning as a way of description of the range of interests of linguistic society” (Chybor 5). Typical of axiophraseme pragmatics is investigation of associative as a figurative stem of a phraseme in the process of determining of values. Determination of the universal and the original in this process on the material of single of different languages stipulates for *actuality* of this article.

The purpose of the article lies in determination of the role associatives, as representatives of the codes of culture in representation of values in English, German, Ukrainian and Russian phrasemics, as well as peculiarities of functioning of components of phraseme – associatives – on the phrasemic level of the axiological world's image.

The object of the investigation are phrasemes with evaluating semantics in a single and different language systems.

The subject are phrasemes with the associating components in English, German, Ukrainian and Russian languages.

The material of the investigation comprises phrasemes, taken from trustworthy phraseme-graphical publications in English, German, Ukrainian and Russian. The main body of representing phrasemes of the axiological world's image is formed of 6,206 phrasemes (1,550 English units, 1,552 German units, 1,555 Ukrainian units and 1,549 Russian units). About 2,500 phrasemes designed on the codes of culture (somatic code – 50%, biomorphic code – 20%, natural code – 12%, quantitative code – 8%, colouring code – 7%, gastronomic code – 3%). A quantitative detection of representatives of the codes of culture on the phrasemic level of the axiological world's image is presented in Table 1.

Table 1.

A quantitative detection of representatives of the codes of culture on the phrasemic level of the axiological world's image

Component of the AWI		Code of culture in AWI						
		Somatic code, (%)	Biomorphic code, (%)		Natural code, (%)	Colouring code, (%)	Quantitative code, (%)	Gastronomical code, (%)
Values	Lexical-semantic variants of associatives, (units)		Zoo-morphic	Phyto-morphic				
1. Beauty	4	1,3	1	6,3	1,5	2,4	1,5	1
2. Family	10	6	5,3	21,9	1,5	12,4	20	2
3. Freedom	22	28,5	31	9,4	47	23,8	30	3
4. Health	22	24,4	37,9	37,5	31,8	36,1	29,2	3
5. Honesty	4	3,7	5,3	3,1	1,5	2,4	1,5	1
6. Life	12	23,2	2,9	3,2	1,7	10,8	1,5	1
7. Love	6	6,5	2,9	3,1	1,5	2,3	5	1
8. Low	5	0,9	1,6	6,2	1,5	2,4	3,3	1
9. Money	10	3,7	7,3	3,1	9	2,6	5	85
10. Peace	2	0,2	1,9	3,1	1,5	2,4	1,5	1
11. Success	6	1,6	2,9	3,1	1,5	2,4	1,5	1
Just:		100	100	100	100	100	100	100

Somatic code of culture in AWI. The analysis of links between 60 active phrasemic somatisms (*back, body, bones, brain, chest, face, fist, forehead, gills, guts, heel, hump, knee, larynx, lip, neck, ribs, shoulder, skin, spine, stomach, sweat, teeth, tongue*) and the number of their connotations revealed that lexemes *head, hand, blood, eye, soul, heart, ear, neck, nose, skin, throat, finger, spine* could determine five or more meanings in the analyzed languages.

Somatism *head* / Germ. *Kopf* / Ukr. *голова* / Russ. *голова* possesses the highest number of lexical-semantic variants (hereinafter – LSV) and transforms AWI:

1) 'to deprive of life' (*have smb.'s blood on one's hands (head)*; Germ. *den Kopf für j-n (etw.) lassen müssen*; Ukr. *поплатитися життям (головою)*; Russ. *класть голову [жизнь, живот]*) "life" values;

2) 'anxiety' (*bother one's head about (over) smb. (smth.)*; Ukr. *аж за голову взятися*; Russ. *хвататься за голову*) "freedom" values;

3) 'to love' (Germ. *j-m den Kopf verdrehen*; Ukr. *морочити голову* (6); Russ. *потерять голову* (3)) values of "love";

4) 'insane' (*not right in the head*; Germ. *ein Häkchen im Kopfe haben*; Ukr. *в голові кебета догори другом стала*) "health" values;

5) 'smart' (*a clear head*; Germ. *+nicht auf den Kopf gefallen sein*; Ukr. *розумна (твереза, мудра) голова*; Russ. *с головой* (1)) "health" values;

6) 'stupid' (*soft (touched, weak) in the head*; Germ. *ein Brett vor dem Kopf haben*; Ukr. *дурна голова*; Russ. *пустая голова [башка]*) "health" values;

7) 'crippled physically' (*a cold in the head*; Ukr. *голова розвалюється (лопається і т. ін.)*; Russ. *голова кружится* (1)) "health" values;

8) 'state of drunkenness' (*go to smb.'s head* (1); Ukr. *бити / ударити в голову*; Russ. *бросаться [кидаться] в голову*) "health" values.

Somatisms are really original in this group of phrasemes:

a) *an eyeball* (*be up to one's (the) ears (eyeballs, eyebrows, eyes, neck) in smth.* – 'work time' ("freedom" values)) in English phrasemics;

b) *limbs* / Germ. *Glieder* (Germ. *der Schreck(en) sitzt ihm in den Gliedern*) and *medulla* / Germ. *Rückenmark* (Germ. *ihm gefror das Rückenmark*) – 'limitation of freedom as a manifestation of fear' ("freedom" values); *belly* / Germ. *Magen* (Germ. *er hat einen Schwamm im Magen* – 'bad habits' ("health" values) in German phrasemics;

c) *neck* / Ukr. *карк* (Ukr. *скрутити (рідше вкрутити) в'язи (карка, карк)* (2) – 'to end a life' ("life" values); Ukr. *гнути (згинати) / зігнути спину (шию, карк, хребет і т. ін.)* (1) – 'work time'; Ukr. *накидати (накладати, надівати і т. ін.) / накинути (накласти, надіти і т. ін.) ярмо (петлю) [на [свою] шию (на карк, на себе)]* – 'subordinate' ("freedom" values); Ukr. *скрутити (рідше вкрутити) в'язи (карка, карк)* (3) – 'absence of success' ("success" values) in Ukrainian phrasemics;

d) *crest* / Russ. *холка* (Russ. *намять холку*, прост. (1) – 'crippled physically' ("health" values)) in Russian phrasemics.

Biomorphic code of culture in AWI. In AWI of the languages under investigation nearly 60 zoosemisms (*anuran, ape, ass, bat, bea, bee, bull, bumblebee, cat, cock, cow, crocodile, crow, dog, dove, duck, fly, fox, goat, goose, hare, horse, kangaroo, lion, pig, rat, sheep, snake, sparrow, spider, wolf*) were fixed, which take part in figurative motivation of phraseme. For such zoosemisms like *hare, mouse, shivers* limitation of freedom as a sign of fear is typical in single-multi-language LSV, *bird* – ‘free (from oppression, power, will, influence)’ “freedom” values, *crocodile* – ‘dishonest actions’ values of “honesty”, *an ox* – ‘healthy’ “health” values. The analysis of semantics of zoosemisms reveals the peculiarities of the detonate, fixed in the language, irrespective of the degree of their correspondence to properties of the reference animal. Qualities understood to belong to one or another animal can differ in single and multi-language systems, like, for example, zoosemism *fish* / Ukr. *риба* / Russ. *рыба*:

a) Ukr. як (мов, ніби і т. ін.) *риба з водою* (1) – ‘marriage (to get on well)’ “family” values in Ukrainian phrasemics;

b) Ukr. як *риба у воді* (1); Russ. как *рыба в воде* – ‘free (from oppression, authority, somebody’s will or influence)’ “freedom” values in Ukrainian and Russian phrasemics;

c) *drink like a fish* – ‘to be on drinking spree’ “health” value in English phrasemics;

d) *cry stinking fish* – ‘marriage’ (to reveal family secrets)’ “family” values in English phrasemics.

Phrasemes with phytocomponents (*beans, birch, cabbage, chestnut, daisy, lemon, lily, linden, oak, olive, pea, peony, poppy, rose, spruce, violet, wheat*) in AWI testify greater difference (as compared to zoosemisms) both in component content and figurative substrate, comp. LSV:

1) ‘mentally limited’ (*birch* / Russ. берёза (Russ. пень берёзовый), *oak* / Russ. дуб (Russ. дубовая голова [баука]), *spruce* / Russ. ель (Russ. голова еловая)) “health” values;

2) ‘physically fit’ (*daisy* ((as) *fresh as a daisy* (1)) “health” values;

3) ‘state of drunkenness’ (*violet* / Germ. *Veilchen* (Germ. *blau sein* (wie ein *Veilchen*)) “health” values;

4) ‘handsome’ (*lily, rose* ((as) *fair as a lily* (as a *rose*)), *peony* / Germ. *Pfingstrose* (Germ. *aussehen wie eine Pfingstrose*)) “beauty” values;

5) ‘peace’ (*olive* (the *olive branch*)) “peace” values;

6) ‘absence of success’ (*wheat* / Germ. *Weizen* (Germ. *ihm blüht kein Weizen*)) “success” values, whatsoever.

Comprising the same nominative components phrasemes with phytocomponents do not coincide in semantics, for example:

a) *pea* / Germ. *Erbsen* / Ukr. *горох* (Germ. *mit j-m durch einen Scheffel Erbsen verwandt sein* (‘congeniality’ “family” value in German phrasemics) and Ukr. як (мов, ніби і т. ін.) [той] *горох при дорозі* (4) (‘loneliness’ “family” values in Ukrainian phrasemics);

b) *lemon* / Ukr. *лимон* / Russ. *лимон* (Ukr. як (мов, ніби і т. ін.) *вичавлений лимон* (‘physically not fit’ “health” values in Ukrainian phrasemics) and Russ. *выжатый лимон* (2) (‘absence of spiritual force’ “health” values in Russian phrasemics).

Natural code of culture in AWI. Phrasemes with meteocomponents (*cold, fog, frost, ice, snow, shower, storm, thunder, volcano, wind*) occupy a substantial place in AWI. The highest affinity in the analyzed languages show meteorological components that mean ‘limitation of freedom as a manifestation of fear’ (65% of the selection of meteocomponents) – “freedom” values:

a) *volcano* / Ukr. *вулкан* / Russ. *вулкан* (‘danger’ (*sit on a volcano*; Ukr. як (мов, ніби і т. ін.) *на вулкані*; Russ. как *на вулкане*));

b) *ice* / Ukr. *крига* / Russ. лёд and *cold* / Germ. *Kälte* / Ukr. *холод* / Russ. *холод* (*one’s blood freezes* (*runs cold, turns to ice*); Germ. *es überläuft mich kalt* (*es läuft mir kalt über den Rücken*); Ukr. *кров холоде* (*крижаніє, застигає*) / *захолола* (*застигла*) *у жилах*; Russ. *кровь стынет* [*леденеет, холодеет*] <*в жилах*>);

c) *frost* / Ukr. *мороз* / Russ. *мороз* (*one’s blood freezes* (*runs cold, turns to ice*); Ukr. *мороз хапає* / *вхопив за плечі* (2); Russ. *мороз по коже* [*по спине*] *дерет* [*подирает, продурает, пробегает, идет*]);

d) *water* / Germ. *Wasser* / Ukr. *вода* (*get into deep water(s)*; Germ. *Blut* (*und Wasser*) *schwitzen* (2); Ukr. *литу холодну воду* [*за комір*]).

The bulk of LSV in AWI comprises the component *wind* / Ukr. *вітер* / Russ. *ветер* / Germ. *Wind*: 1) ‘dire straits’ (Ukr. *вітер у кишенях* (*у кишені*) (рідко *по кишенях*) *свистить* (*свище, гуде, гуляє, віє, ходить*) (1); Russ. *ветер свистит в карманах* (*в кармане*)) and 2) ‘squandering’ (Ukr. *пускати / пустити на вітер* зі сл. *гроші, майно* і т. ін. (1); Russ. *бросать* [*кидать, швырять, пускать*] *на ветер*) “money” values in Ukrainian and Russian phrasemics; 3) ‘free time’ (Ukr. *заняти вітер по вулицях* (*по світу*)); 4) ‘work time’ (Ukr. *дмухати* (*дути*) *проти вітру*) “freedom” values and 5) ‘physically not fit’ (Ukr. *дмухати і полетить за вітром*) “health” values in Ukrainian phrasemics; 6) ‘solvency’ (*raise the wind*) “money” values; 7) ‘physically fit’ (*sound in wind and limb*) and 8) ‘state of alcoholic intoxication’ (*a sheet in the wind*) “health” values in English phrasemics; 9) ‘psychological freedom’ (Germ. *dem Wind und Wetter trotzen*) “freedom” values in German phrasemics.

Colouring code of culture in AWI. Phrasemes with colouring components (*black, blue, gray, green, pink, white, yellow*) occupy a prominent share in formation of AWI. The following AWI are typical in single and multi-language language systems: 1) ‘free (from oppression, authority, somebody’s will or influence)’ “freedom” values of the colouring component of *green* / Ukr. *зелений* / Russ. *зелёный* (*give smb. (smth.) a (the) green light*; Ukr. *зелена вулиця* (1); Russ. *зелёная улица* (1)); 2) ‘aristocratic, noble, gentry’ “family” values (*blue blood*; Germ. *blaues Blut*; Ukr. *блакитна кров*; Russ. *голубая кровь*) and 3) ‘state of alcoholic intoxication’ “health” values (*drink till all’s blue*;

Germ. *blau sein (wie ein Veilchen)*; Ukr. *синій ніс* of the component *blue* / Germ. *Blau* / Ukr. *блакитний* / Russ. *голубой*.

Diversified polysemy in the analyzed languages (exceeding 5 LSV) is peculiar to such colouring components like *black*, *blue*, *green* and *white*.

Quantitative code of culture in AWI. Decimal numerals are most productive in formation of phrasemes with numerical component in AWI of the analyzed languages, it showing a special role of the numbers of the first ten, like:

- 1) *one* ('absence of success' (*one in the eye for smb.*) value of "success");
- 2) *two* ('progeny' (Germ. *auf zwei Augen stehen (ruhen)* "family" values);
- 3) *three* ('a distant relative or a person, having no relation at all' (Ukr. *твоя хата моєї хати троюрідний погріб*) "family" values);
- 4) *four* ('loneliness' (Ukr. *у чотирьох стінах*, зі сл. *сидіти*; Russ. *жить [сидеть] в четырёх стенах* (1)) "family" values"; or to 'infringe laws' (Germ. *vor die vier Bänke kommen*) "law" values);
- 5) *five* ('sane person' (Germ. *seine fünf Sinne beisammen haben*) "health" values);
- 6) *six and nine* ('fat' (Ukr. *шість на дев'ять (на шість)*) "health" values);
- 7) *seven* ('work time' (Ukr. *виганяти / вигнати сім потів (сьомий нім)* (1); Russ. *до седьмого пота*) "freedom" values);
- 8) *eight* ('insolvency' (Germ. *an einem Hering acht Tage essen*) "money" values);
- 9) *tenth* ('a distant relative' (Ukr. *в десятому коліні*) "family" values).

In the Ukrainian language a variance of numerical and non-numerical components in the phrasemes components 'three / seven' (Ukr. *без [третьої (сьомої)] клепки [в голові (у тім'ї)]*); 'one / three / nine' (Ukr. *не мати (однієї (третьої, дев'ятої і т. ін.)) клепки [в голові]*); 'one / three / ten' (Ukr. *нема (немає, не було, не вистачає, бракує і т. ін.) [однієї (третьої, десятої і т. ін.)) клепки у голові*) ("health" values); 'seven / ten' (Ukr. *десята (сьома) вода на киселі*) ("family" values); 'seven / bloody / bitter' (Ukr. *пролити [кривавий (солоний, сьомий і т. ін.)) нім]*); 'seven / bloody / bitter' (Ukr. *обливатися (рідше умиватися, обмиватися і т. ін.) / облитися (вмитися, обмитися і т. ін.) [кривавим (гірким, сьомим і т. ін.)) потом*) ("freedom" values) were registered. Variance of the numeral with pronoun 'four / six / all' (*be (hit, operate, run) on all (four, six, etc.) cylinders* (1) – 'work time' "freedom values) and application of a numerical complex 'one plus eight' ('bad habits' (*have one over the eight (have one too many)*) "health" values) were found to exist in English phrasemics.

Common LSV can have different numerical components in single and multi-system languages, e.g.: 'bad habits' "health" values (the component *three* in English phrasemics (*three sheets in the wind*) and the component *seven* in German (Germ. *halb sieben sein*)).

In the research the use of numerical components *thousand* ('limitation of freedom as manifestation of fear' (Germ. *er schwebt in tausend Ängsten*) "freedom" values in German phrasemics) and *million* ('good state of health' (*feel like a million dollars*) "health" values in English) was registered.

Gastronomical code of culture in AWI. The specific character of "money" values in Ukrainian and German phrasemics can be seen in marking of the notion 'solvency' (particularly presence of big amounts of money) with names of food products and dishes:

a) *dumpling, viscous stewed fruit, butter or oil, honey, milk, lard, cheese, bread* (Ukr. *молочні ріки і киселеві (масляні) береги; як бобер у салі; як вареник у маслі (у сметані); як мед питу; як сир у маслі; медові[і] та молочні[і] ріки; жити [собі] та (і) хліб жувати*) in Ukrainian phrasemics;

b) *fat, bones, lard, sheesh kebab, eggs* (Germ. *Eier im Fett (Schmalz) haben; im Schmalz sitzen; leben wie Mäuse in der Speckseite*) in German phrasemics.

In phrasemics the word 'bread' acts as an index of well-being and dire straits: Ukr. *їсти сухий хліб; перепадати / перепастися на хліб; їсти хліб* (1).

Thus, differences in the meanings of associates are explained by specific character of culture, national mentality, ways of life and figurative perception of environment by the bearers of the languages analyzed. Coincidence in figurativeness of phrasemes in single and multi-system languages partially demonstrates the universal character of the transfer of associates and their functional and semantic dynamics in representing phrasemes of "beauty", "family", "freedom", "health", "honesty", "law", "life", "love", "money", "peace" and "success" values.

Universal phrasemes are characterized by associative character of human thinking and AWI they are linked with: 1) mental and physiological human peculiarities (the structure and functioning of human organism, analogous or comparable non-verbal elements and their typical interpretation in linguistics and cultural science, communicative linguistics, mechanisms of mental and cognitive human activities etc.); 2) exterior, behavior and habits of animals, 3) perception of colour and symbolic significance of colour, fixed in the world's practice, 4) typical characteristics of phenomena and states of nature that gave an opportunity to reveal phrasemes in English, German, Ukrainian and Russian which are equal in sense and internal appearance and comparable in external appearance. The biggest influence in AWI has somatic code of culture, the least-gastronomical.

The prospect of our investigation can be in further elaboration of structuring and categorization of evaluation at different levels of Ukrainian and intensification of investigation of the means aspects of phrasemic level of the axiological world's image, by projecting it upon ethnic codes of culture.

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AXIOPHRASEME PRAGMATICS: REPRESENTATION OF CODE CULTURE IN THE AXIOLOGICAL WORLD'S IMAGE (on the Material of English, German, Ukrainian and Russian)

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Abstract

Background: Phrasemics conveys most expressively and brightly the originality of culture and language, that is the reason of special attention that linguists pay to the phrasemic stock as an indicator of the specific and the universal of every nation. An important part in this aspect belongs to axiophrasemic pragmatics, as it establishes the degree, the identities of axiosystems of different cultures, identifying the research potential of linguistic pragmatics.

The component content of a phraseme plays a substantial part in formation and preservation of cultural and national self-consciousness of a nation and its identification as the internal form of a phraseme is but an epitome of national and cultural disposition. Every element of a phraseme is quite ponderable, full of information, it being directly connected with evaluating peculiarities of such units.

Purpose: The purpose of the article lies in determination of the role associatives, as representatives of the codes of culture in representation of values in English, German, Ukrainian, and Russian phrasemics, as well as peculiarities of functioning of components of phraseme – associatives – on the phrasemic level of the axiological world's image.

Results: The role of associations in presentation of values in Ukrainian, Russian, English and German phrasemics was determined with the projection onto somatic, biomorphic, natural, coloring, quantitative and gastronomic codes of culture. The peculiarities of functioning of components of phraseme-somatisms, zoosemisms,

phytocomponent, colouring, numerical and meteorological components were also described on the phrasemic level of the axiological world's image.

Discussion: Thus, differences in the meanings of associates are explained by specific character of culture, national mentality, ways of life and figurative perception of environment by the bearers of the languages analyzed. Coincidence in figurativeness of phrasemes in single and multi-system languages partially demonstrates the universal character of the transfer of associatives and their functional and semantic dynamics in representing phrasemes of "beauty", "family", "freedom", "health", "honesty", "law", "life", "love", "money", "peace" and "success" values.

The prospect of our investigation can be in further elaboration of structuring and categorization of evaluation at different levels of Ukrainian and intensification of investigation of the means aspects of phrasemic level of the value picture of the world, by projecting it upon ethnic codes of culture.

Keywords: axiophrasemic pragmatics, categorization, cultural code, phraseme, value, the axiological world's image.

Vitae

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