

LANGUAGE SYMBOLS IN ENGLISH AND GERMAN AXIOLOGICAL PHRASEOLOGICAL UNITS

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Abstract

The linguistic picture of the world is most clearly reflected in phraseology, which is a treasury of human experience reproduced in linguistic components-symbols. Phraseology opens up opportunities for understanding the interaction of symbol and metaphor, symbolic and metaphorical meanings, and the internal form of phraseological units. Currently, due to the intensification of cultural contacts, the linguistic pictures of the world are being mixed, which leads to the mutual enrichment of the phraseology of languages.

The article reveals the concept of “language symbol” and its rethinking in the axiological phraseology of the English and German languages, and compares the meanings of phraseological units with symbolic components.

The relevance of the study is due to the fact that the ontological, universal feature of language is its anthropocentricity, which manifests itself in particular in phraseological units that reflect the physical or mental world of a person, demonstrating the anthropocentric orientation of axiological phraseological symbolism.

The purpose of the work is to determine the types of reflection of linguistic symbols in English and German axiological phraseological units based on their analysis.

The article emphasizes that the cultural significance of a phraseological unit increases if there is a symbolic component in its structure, since the symbol is more often interpreted in cultural terms. The uniqueness of the English and German languages, manifested in vocabulary and phraseology, in grammatical phenomena, entails the absence of an identical way of naming concepts in these languages.

As a result of the study, based on the analysis of English and German axiological phraseological units, four types of reflection of linguistic symbols in phraseological units are identified: 1) The language symbol of a phraseological unit is preserved in another language; 2) The language symbol of the phraseological unit is replaced by another language symbol; 3) The language symbol of a phraseological unit is completely lost in another language; an idiom is proposed with a different image, but with the same sense and axiological meaning; 4) The language symbol of the phraseological unit is completely lost; the transmission of the idiom is carried out in a descriptive way with the help of usual lexical units by revealing its generalized sense and axiological meaning.

Keywords: Linguistics, language symbol, English, German, axiological phraseological unit, value, anti-value.

1. INTRODUCTION

Axiological phraseology reflects problems associated with human values. As is known, in the axiological picture of the world there are the most significant meanings for a given culture, value dominants that are preserved in the language. In phraseological units, values, traditions and peculiarities of perception of the world are most clearly manifested (Andreeva, Korneva, Chugunov, 2022; Andreeva, Korneva, Kapustina, 2018). Linguistic symbols in axiological phraseological units demonstrate general and specific features of a particular linguistic culture.

According to A.N. Baranova and D.O. Dobrovolsky, "a symbol is one of those rare phenomena that have always attracted the attention of linguists, philosophers, psychologists, cultural scientists and specialists in dozens of different disciplines related to humanitarian knowledge" (Baranov, Dobrovolsky, 2008, p. 217). Compared to the image, the symbol has a higher semiotic status.

In the broadest sense of the word, a symbol is "that which serves as a conventional sign of any concept, phenomenon, idea" (Ozhegov, 1986, p. 623). In the narrow sense of the word, symbols are "words, both in their independent use and as part of stable verbal complexes that evoke in the minds of native speakers stable, habitually fixed associations for a given language" (Molchanova, 1980, p. 188).

The symbol underlies the very linguoculturological concept of V.N. Telia about the "living" relationship between language and culture, its most important concepts are "Homo symbolicus" ("symbolic man"), "culture as a symbolic Universe", "symbol", "quasi-symbol". She wrote: "Cultural attitudes, acquiring one or another symbolic form, form... a symbolic universe in which a person carries out his life activities" (Telia, 1999, p. 18). V.N. Telia suggests the term "quasi-symbol"; in contrast to a symbol in its traditional understanding, where the bearer of the symbolic function is an object, an artifact, here the "material exponent" of the replacement of an idea is not the reality as such, but the name of the reality (Telia, 1992, p. 243).

As noted by M.L. Kovshova, a symbol is the result of the semantic development of a sign in culture; the essence of a symbol consists not so much in designation, but in a symbolic relation to reality, in overcoming the semantic certainty of the sign. The forms of symbolization also include natural language, which is the optimal means of expressing symbolic meanings (Kovshova, 2009).

A special role in the process of linguisticization of a symbol belongs to phraseology as a sign of secondary semiotization, freed from its primary meaning, which is read from the literal meaning of its component words.

The cultural significance of a phraseological unit increases if there is a symbolic component in its structure, since the symbol is more often interpreted in cultural terms.

Included in a phraseological unit as a component, the name-symbol incorporates its meanings into the semantics of the phraseological unit, creates a cultural connotation, determining the special role of the phraseological unit – to embody symbolic meaning. Symbolism should be evidenced by cultural facts: rituals, customs, beliefs, signs, cultural prescriptions, folklore, biblical, literary texts, in which the stable meaning of a particular reality is deeply reflected (Kovshova, 2009).

According to the classification of A.N. Baranov and D.O. Dobrovolsky, from the category of symbols presented in idioms, linguistic symbols can be distinguished. These are "quasi-symbolic entities fixed by language and represented in the model of the world of a speaker of a given language only thanks to language" (Baranov, Dobrovolsky, 2008, p. 218).

2. DISCUSSION

The uniqueness of each of the two languages, manifested in vocabulary and phraseology, in grammatical phenomena, entails the absence of an identical way of naming concepts in different languages. Every word of any language is an element of the system of that language and in this sense is unique and specific. Any language can represent any concept. The difference will only be in the ways of expressing concepts.

Based on the analysis of English and German phraseological units, four types of reflection of linguistic symbols in phraseological units can be distinguished:

- 1) The linguistic symbol of a phraseological unit in another language is preserved.
- 2) The language symbol of the phraseological unit is replaced by another language symbol.
- 3) The linguistic symbol of a phraseological unit is completely lost in another language. An idiom is proposed with a different image, but with the same sense and axiological meaning.
- 4) The linguistic symbol of the phraseological unit is completely lost. The idiom is conveyed in a descriptive way with the help of usual lexical units by revealing its generalized sense and axiological meaning.

Let's consider the types of reflection of language symbols in English and German phraseological units using the example of a group of idioms with the language symbol *nose / Nase*. The nose, as a protruding part of the face, is one of the cultural landmarks, located on the border of the external and internal space of a person, and is perceived as a standard, i.e. a measure of the maximum possible convergence during oncoming movement of two persons. Images of idioms with the linguistic symbol *nose* correlate with the bodily and spatial codes of culture, i.e. the human body acts as a source of understanding the world, space is measured according to the properties of the human body and its parts (Big phraseological dictionary, 2006, p. 490). Somatisms are conceptualized both in their "primary" function and in their "secondary" function, which is used in idioms (Dobrovolskij, Piirainen, 1996, p. 70).

- 1) In a number of phraseological units in English and German, the symbol *nose / Nase* is preserved. For example:

lead somebody by the nose – jem. an der Nase herumführen (lit. to lead someone by the nose) with the meaning 'to influence someone so much that you can completely control everything that they do'; semantic load - deception;

snatch something from under someone's nose – j-m etw. vor der Nase wegschnappen, colloquial, fam. - drag smth. from smb. from under your nose; the semantic load is theft.

The anti-values of the phraseological units considered are 'lies, deception, theft'.

The symbol components *nose / Nase* in English and German idioms are denoted, as written by A.N. Baranov and D.O. Dobrovolsky, "a thing endowed with meaning" (Baranov, Dobrovolsky, 2008, p. 218). The semantic load of the symbol *nose / Nase* (deception, theft) can be completely transferred from one language to another.

- 2) The language symbol *nose / Nase* can be replaced by another language symbol.

The English phraseological unit *to see no further than one's nose (lit. no further than one's nose) with the meaning 'to lack the to foresee problems, issues, or ability obligations beyond the present or immediate future'* is reflected in the German language by the phraseological expression *über den Tellerrand nicht hinaus schauen (lit. not to look over the edge of the plate) with the meaning 'to be not open to new things, to the unfamiliar, and only have a small temporal perspective'*. The symbol *nose* in the English idiom means 'very little', that is, 'to see very little'. In German phraseology, the symbol *Nase* (nose), which carries the indicated semantic load, is replaced by the symbol *Tellerrand* (edge of the plate). Phraseologisms express anti-value 'short-sightedness, narrow-mindedness'.

The symbol *nose* in the English idiom *to make a notch on one's nose (lit. make a notch on one's nose) carries the semantic load of 'memorizing'*. This expression is translated into German by the phraseological unit *Schreib dir das hinter die Ohren (lit. Write it down behind your ears)*, in which the symbol *nose* is replaced by the symbol *Ohren* (ears). Phraseologisms reflect the value 'memory, mind'.

- 3) English and German idioms with the symbol *nose / Nase* can correlate with phraseological units without this symbol, but with the same axiological meaning:

to keep your nose clean (lit. keep your nose clean) – stay away from problems; in German the equivalent expression is in Sicherheit bringen – avoid danger, secure; phraseological units express the value 'security';

eine ellenlange Nase bekommen, colloquial, fam. (lit. to get a very long nose) - to receive a reprimand, punishment for wrongdoing (according to the old Bavarian custom, those who were guilty of something, were stuck with a cardboard nose as punishment (Binovich, Grishin, 1975, p. 411)); in English the following expression is used: to be driven away - be expelled, punished; phraseological units express such anti-values as 'failure, punishment'.

4) Lacunar English and German phraseological units can be transmitted in a descriptive way, and thus the linguistic symbol of the phraseological unit is completely lost.

If the semantics of phraseological units, denotative and connotative, is conveyed by a stylistically neutral phrase, then the emotional-expressive connotation and imagery disappear or, in any case, weaken:

Camel's nose means 'small things that can cause big problems' The expression comes from an Arabic saying. The Arabs say that if a camel sticks its nose under a tent, there is no way to get it out.

j-m um Nasenlänge schlagen, colloquial. – defeat smb. with a minimal advantage (*lit.* by the length of the nose). Phraseologism reflects the value 'victory, happiness'.

The comparison of descriptive constructions of the target language with phraseological units of the original is possible taking into account the linguistic features of phraseological units as multifaceted, multifunctional phenomena. Skillful use of the potential capabilities of the receptor language, close acquaintance with the historical, cultural and material conditions of life of the people from whose language the translation is being carried out, can contribute to successful interpretation options in the descriptive method.

3. RESULTS

Based on the analysis of English and German phraseological units, four types of reflection of linguistic symbols in phraseological units can be distinguished:

- 1) The linguistic symbol of a phraseological unit in another language is preserved.
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The analysis of the types of reflection of linguistic symbols in English and German phraseological units allows us to conclude that the first type, in which the linguistic symbol of a phraseological unit is preserved in another language, is the most successful, since the image and axiological meaning of the phraseological unit are fully conveyed.

4. CONCLUSIONS

Understanding the process of forming a figurative-symbolic picture of the world in phraseology demonstrates the cognitive activity of a linguistic personality and reflects the linguistic and cultural representation of a person's mental world. In addition, the mechanisms of phraseological imagery, symbolism, and the role of metaphor that underlie the emergence of phraseological units are revealed.

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