

## REPRESENTATION OF EMOTIVES IN THE LANGUAGE PICTURE OF THE WORLD OF ETHNOS

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**Abstract.** The article is devoted to the problems of studying the representation of emotives in the linguistic picture of the world. This paper presents relationship between the concepts of a picture of the world, a scientific picture of the world and a linguistic picture of the world. Language picture of the world is analyzed by the scientists. According to the scientists` point of view language picture of the world conveys essence and content of the thesaurus level in the concept of linguistic persona. It reflects national outlook and manifests itself in linguistic units of different levels. The naive-value picture of the world in its value orientations, which has been existed for a long time, regardless of specific economic and political conditions, based on ethnic predispositions and historical traditions, manifests itself in the feeling, reason and will of each individual member of society. On the basis of a common language and upbringing it represents a part of the folk spiritual culture, which creates the ethno-mental space of the people in the given territory of its existence, etc.

The features of the Russian, Chinese and English language pictures of the world are described, which are manifested in the processes of reflecting the emotional state of a person, reality.

The authors of the article support the definition of the linguistic picture of the world as a set of holistic and systematized ideas about the world, which are based on the worldview of a certain human society. On the basis of this definition, the author examines the features of the concept of Joy in the linguistic consciousness of the Russian, Chinese and English ethnic groups. The core part of the concept is represented by linguistic units of a nominative nature, there are syntactically and phraseologically related linguistic units in the periphery.

**Key words:** linguistic picture of the world, linguistic consciousness, Russian linguistic picture of the world, English linguistic picture of the world, Chinese linguistic picture of the world, emotives.

### Basic Provisions

In the context of intercultural communication, it is especially important to study the national and cultural specifics of the linguistic consciousness of ethnic groups. The linguistic consciousness of ethnic groups reflects the phenomena of objective reality.

The picture of the world that has arisen in the mind of a person is denoted in different ways in his language. The picture of the world is understood as a set of holistic and systematized ideas about the world, which are based on the worldview of a certain human society.

It should be noted that originally the term picture of the world began to be used in the field of exact sciences by the scientists G. Hertz and M. Planck in relation to physical phenomena and notions. In the course of the development of scientific thought, terminological designations began to appear for such varieties of pictures of the world as sensory-spatial, spiritual-cultural, metaphysical, biological, philosophical, mythological, religious, idealistic, materialistic, cosmocentric.

### **Introduction**

In linguistics, the use of the term linguistic picture of the world is associated with the names of L. Wittgenstein, L. Weisgerber, as well as M. Black, D. Himes, and others.

Zaliznyak Anna A. defines the linguistic picture of the world as historically formed consciousness of a given linguistic community and reflected in the language as a set of ideas about the world, as a certain way of perception and structure of the world, as a conceptualization of the reality [1].

### **Materials and methods**

In modern linguistics, the problems of the linguistic picture of the world were investigated in the works of Yu.N. Karaulova, G.A. Brutyan, S.A. Vasilieva, G.V. Kolshansky, E.S. Yakovleva, N. D. Arutyunova, Yu.D. Apresyan, A. Vezhbitskaya, V.V. Morkovkina, Yu.S. Stepanova, V.N. Telia, N.F. Alefirenko, Anna Zaliznyak. A., N.B. Maslova.

Yu.N. Karaulov, characterizing the linguistic picture of the world in connection with the linguistic personality, notes that the picture of the world conveys the essence and content of the thesaurus level in the concept of a linguistic personality [2].

N.B. Maslova notes the linguistic picture of the world, which reflects the national worldview and manifests itself in linguistic units of different levels. The linguistic image of the world in the process of life forms it, because thanks to language, a person is able to understand the world and himself. Social and historical experience is enshrined in the language, in connection with where the two-sided nature of this process can be noted: 1) the material world around them determines their consciousness and behavior, which is reflected in the language, primarily in semantics and grammatical forms; 2) a person perceives the world mainly through the forms of his native language, which determines the structures of human thinking and behavior [3].

### **Discussion**

It should be noted that the term “linguistic picture of the world” is metaphorical, as “the specific features of the national language, in which the unique social historical experience of a certain national community of people is recorded, creates for the speakers of this language not some other unique picture of the world, different from the objectively existing one, but only a specific "coloring" of this world, due to the national significance of the objects, phenomena, processes, selective attitude towards them, which is generated by the specifics of the activity,

way of life and national culture of the definite people" [3]. E. D. Suleimenova emphasizes that the "linguistic picture of the world" cannot be "equated with the picture of the world, just as the language itself cannot be equated with thinking", therefore, "The distinction between the picture of the world and the" linguistic picture of the world "is as fair as the distinction between thinking and language, and not their identification. However, she notes "the linguistic picture of the world" as a terminological combination arose due to the inclusion of language in direct (bypassing thinking) interaction with reality" [4, 125].

According to N.V. Dmitriyuk nature and social landscape where any activity is carried out, as well as artifacts in which the activities of previous generations are realized are understood precisely as conditions of activity. In process aimed at different peoples to perform identical activities, a "universal and regional" socio-historical experience is realized, since the world of things cannot be the same for a person, since there is also a qualitative diversity of national cultures [5]. In addition, the cognitive characteristics of language are associated with ideas about language as a form of consciousness and thinking, as a set of various knowledge of different ethnic groups about the world, manifested in their native languages.

Linguistic reflection of reality is not passive, but active, as language, while dividing the surrounding reality, simultaneously selects specific features and generalizes them in observed phenomena and objects, classifies them, and therefore language also performs the function of cognizing the world, i.e. cognitive function.

The function of human behavior in the world, depending on the types of mentality are carried by the speakers of the language-mentality inherent in one linguocultural community, or different linguocultural communities, can be universal or idioethnic. The universal function of human behavior is equally manifested in different peoples in various situations, and the idio-ethnic function of human behavior in the world is predetermined by the peculiarities of the mentality, where following V.V. Kolesov, we understand "a naive value picture of the world in its value orientations, existing for a long time, regardless of specific economic and political conditions, based on ethnic predispositions and historical traditions, manifests itself in the feeling, reason and will of each individual member of society on the basis of a common language and upbringing and as a part of the people's spiritual culture, which creates the ethno-mental space of the people in the given territory of its existence "[6].

## **Results**

Emotives – linguistic means denoting human emotions, have similarities and differences in their reflection in the linguistic picture of the world of different ethnic groups. According to S.V. Korostova, "the concepts of emotions act as structures of knowledge, mental formations that form the linguistic picture of the world" [7].

L. Shevchik notes that the main frequently studied initial emotives in Russian are: "grief" (8.6% of all emotive lexemes), "love" (8.6%), "joy" (7.6%), "dislike" (7.4%). In the Old Church Slavonic language, the main number of lexemes falls on

the basic initial emotive meanings "love" (7.6%), "dislike" (6.4%), "anger" (6.3%), "kindness" (6%) [8].

In Russian linguistic picture of the world, the concept of Joy is verbalized using the lexical, syntactic, phraseological means of the language.

In the Explanatory Dictionary of the Russian Language S.I. Ozhegov, N.Yu.Shvedova we find the following definition:

1. joy

-у, жс. 1. A cheerful feeling, feeling of great mental satisfaction. feel joy. Bring a joy? Overjoyed (very happy). I will be happy to help (very willingly, readily).

2. That (who)

makes that feeling. The joy of life. Children are mother`s joy. My joy (drawing smb`s attention)

3. Joyful, happy event, circumstance. In the family of joy:

the son arrived. There was a big river. \* On joy (colloquial) - on the occasion of joy, good luck. Let's take a walk to celebrate. With what joy? (colloquial disapproval) - what for, why [9].

In the linguistic consciousness of a Russian person, the concept of joy is represented by the synonymous – *holiday, pleasure, celebration, entertainment, fun*, and by the antonymic – *grief, sadness, longing etc.*

We see the representation of this concept in such phraseological units as *joyous, overjoyed, being in seventh heaven, jumping for joy, not remembering oneself for joy*, etc.

The Chinese linguistic picture of the world is characterized by charisma, labeling, regulation, metaphor, comfort / non-comfort, mythology [10].

Chinese culture is characterized by nepotism, respect for children and the elderly, hard work, restraint in the manifestation of feelings, collectivism, perseverance, solidarity, discipline and patience, peacefulness, kindness, hospitality, thrift, pragmatism, prudence, patriotism etc.

Russian-Chinese dictionaries offer several options for translating the Russian emotive "joy" into Chinese: 喜悦 (xǐyuè), 快乐 (kuàilè), 喜事 (xǐshì), 欢喜 (huānxǐ) or separately 喜 (xǐ) and 乐 (lè). To understand the etymology of the Chinese equivalents of the Russian emotive "joy", it is necessary to refer to the spelling and composition of the keys of the hieroglyphs of which they are composed:

- 喜 (xǐ) - joy, love, pregnancy.

It is represented by two components: music and singing. The ancient hieroglyph depicts an old drum with an elongated skin and a straightened right hand. The key is the singing mouth. Consequently, music brings joy to the senses and human nature.

- 乐 (lè) – joy, the same hieroglyph can be translated as music (yuè).

In Chinese, joy as a feeling is associated with other reasons such as: celebration, exultation, satisfaction.

Representation of the concept of Joy in the Chinese person is manifested in such proverbs as:

捧着金碗当乞丐 - 高兴得发傻 (rén féng xǐ shì jīng shén shuǎng) - Become a beggar with a golden cup. (get stupid with joy)

乐极生悲 (lè jí shēng bēi) - Excessive joy leads to sadness.

帮助别人的人会得到快乐 (lè lè dé dé shǒu shǒu wǔ zú dào pí) - You help your neighbor - you recognize joy.

In the Russian and Chinese languages, the process of nomination of the emotion "joy" took place in accordance with the mental, cultural and national characteristics. Identical for the two languages, from an etymological point of view, were indications of the cause of this emotional state [11].

English mentality and national character, which contribute to the formation of the "English" linguistic worldview. English culture is characterized by: moderation, restraint, conservatism in society, observance of the law in many areas, honesty, politeness, tolerance, respect for property, individualism, a sense of English superiority, pragmatism and rationalism. The image of the English world is formed, first of all, at the lexical level of the language through the use of fixed expressions, phraseological units, idioms, proverbs, sayings, anecdotes, etc. [12].

In English the concept of 'joy' is mainly represented by the borrowed words from French. In the middle of the 12<sup>th</sup> century, the lexeme joy penetrates into the English language from the vocabulary of the French language. It was a transformation of the French word joie / joye which means "feeling of pleasure and delight". A century later, the lexem joy began to nominate not only a feeling, but also a source of pleasure: "source of pleasure or happiness" [13]. In English the emotion of joy is represented by the following synonyms: pleasure – удовольствие (Russian), delight – восторг (Russian), joy – радость (Russian), delectation – развлечение (Russian), enjoyment – наслаждение (Russian) [14]. The result of joy can be feeling of energy, health, peace, a desire to share with joy with other people, a feeling of carelessness, gratitude etc. In English, the noun joy means joy. The concept of the English person`s joy is represented in such proverbs as:

- *A constant guest is never welcomed.*
- *Joy of grief.*
- *Joy shared with other are more enjoyed.*
- *Friendship doubles our joy and divides our grief.*

### **Conclusion**

The British feel a joy for nature, for family life, love, associated with entertainment. They are polite and straightforward at the same time. For the Russian language, the concept of joy is characterized or connected with heart and soul, with success, receiving guests, pleasure, delight etc. For a Russian person, joy is an important, meaningful feeling, showing a desire to share it with everyone around him. For the British, this emotional phenomenon is a manifestation of politeness related to the etiquette of communication. There are more units describing joy in Russian than in English. If we compare the concept of joy in Chinese and English. The emotion of joy in Chinese can be described in the parameters of individuality

and excitement as a personal, energetic uplift, inspiration, and delight characteristic of an individual. Russian joy is characterized to a greater extent by collectivity and calmness: it is a striving for general harmony, for peace of mind. The Chinese are more secretive and shier according to the cultural rules, they are not used to express their feelings publicly. Therefore, native Chinese speakers use proverbs and phraseological units to express their emotions. This explains the high frequency of using proverbs and phraseological units in Chinese language, which exceeds the frequency of using the corresponding units in Russian language.

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#### ЭМОТИВТЕРДІҢ ЭТНОСТАРДЫҢ ТІЛДІК ӘЛЕМІНДЕ БЕЙНЕЛЕНУІ

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**Андатпа.** Мақала дүниенің әлемдік бейнесіндегі эмотивтердің көрінісін зерттеу мәселелеріне арналған. Дүние бейнесі, дүниенің ғылыми бейнесі және дүниенің тілдік бейнесі ұғымдарының арақатынасы қарастырылады.

Мақаланың мақсаты – әртүрлі этникалық топтар әлемінің тілдік бейнесіндегі эмотивтерді салыстыру. Қарастырылатын мәселенің зерттеу әдіснамасы тіл мен ойлаудың, тіл мен мәдениеттің байланыс теорияларына, эмотиология теориясына және әлемнің тілдік бейнесі теориясына негізделген. Зерттеу әдістері: сипаттамалық, салыстырмалы, статистикалық, талдау және синтез әдістері.

Ғалымдардың дүниенің тілдік бейнесі туралы пікірлеріне талдау жасалған. Ғалымдардың пікірінше, әлемнің тілдік бейнесі тілдік тұлға концептісінде тезаурустық деңгейдің мәні мен мазмұнын жеткізеді, ұлттық дүниетанымды көрсетеді және әртүрлі деңгейдегі тілдік бірліктермен белгіленеді. Дүниенің құндылық бағдарындағы қарапайым құндылықтар бейнесі нақты экономикалық және саяси жағдайларға қарамастан ұзақ уақыт жасайды. Ол этникалық бейімділіктер мен тарихи дәстүрлерге негізделген, ортақ тіл мен тәрбие негізінде қоғамның әрбір жеке мүшесінің сезімінен, парасаттылығы мен еркінен көрінеді, халықтық рухани мәдениеттің бір бөлігі болып табылады. Бұл мәдениет өзінің өмір сүруінің берілген аумағында халықтың этноментальдық кеңістігін жасайды.

Орыс, қытай, ағылшын тілдеріндегі дүниенің тілдік бейнесінің ерекшеліктері сипатталған, олар адамның эмоционалдық күйін, шындықты бейнелеу процестерінде көрінеді.

Мақала авторлары дүниенің тілдік бейнесін белгілі бір адамзат қоғамының дүниетанымына негізделген дүние туралы тұтас және жүйеленген идеялардың жиынтығы ретінде қарастыруды қолдайды. Осы анықтама негізінде орыс, қытай, ағылшын этностарының тілдік санасындағы Шаттық ұғымының ерекшеліктері қарастырылады. Ұғымның өзегі номинативті сипаттағы тілдік бірліктермен бейнеленсе, шеткі бөлігінде синтаксистік байланысқан және фразеологиялық тұрғыдан сабақтас тілдік бірліктер бар.

Зерттеу нәтижелері университет тәжірибесінде лингвистикалық пәндерді оқытуда, магистранттар мен докторанттарға ғылыми-зерттеу жұмыстарында, сондай-ақ мәдени лингвистика және когнитивтік лингвистика мәселелеріне қызығушылық танытқан мамандар үшін пайдаланылуы мүмкін.

**Тірек сөздер:** әлемнің тілдік бейнесі, тілдік сана, дүниенің орыс тіліндегі бейнесі, дүниенің ағылшын тіліндегі бейнесі, дүниенің қытай тіліндегі бейнесі, эмотивтер.

## РЕПРЕЗЕНТАЦИЯ ЭМОТИВОВ В ЯЗЫКОВОЙ КАРТИНЕ МИРА ЭТНОСОВ

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**Аннотация.** Статья посвящена проблемам изучения репрезентации эмотивов в языковой картине мира. Рассматривается соотношение понятий картина мира, научная картина мира и языковая картина мира.

Целью статьи является сопоставление эмотивов в языковой картине мира разных этносов. Методология изучения исследуемой проблемы опирается на теории взаимосвязи языка и мышления, языка и культуры, теории эмотиологии, теории языковой картины мира. Используются методы исследования: описательный, сопоставительный, статистический, методы анализа и синтеза. Проведен анализ взглядов ученых на языковую картину мира. По мнению ученых, языковая картина мира передает сущность и содержание тезаурусного уровня в концепции языковой личности, отражает национальное мировоззрение и проявляется в языковых единицах разного уровня. Наивно-ценностная картина мира в ее ценностных ориентирах, существующая длительное время, независимо от конкретных экономических и политических условий, основанная на этнических предрасположениях и исторических традициях, проявляется в чувстве, разуме и воле каждого отдельного члена общества на основе общности языка и воспитания и представляет собой часть народной духовной культуры, которая создает этноментальное пространство народа на данной территории его существования и т.д.

Описаны особенности русской, китайской и английской языковых картин мира, которые проявляются в процессах отражения эмоционального состояния человека, действительности.

Авторы статьи поддерживают определение языковой картины мира как совокупности целостных и систематизированных представлений о мире, которые строятся на мировоззрении определенного человеческого общества. На основании данного определения рассматриваются особенности концепта Радость в языковом сознании русского, китайского и английского этносов. Ядерная часть концепта представлена языковыми единицами номинативного характера, в периферии находятся синтаксически связанные и фразеологически связанные языковые единицы.

Результаты исследования могут быть использованы в вузовской практике в преподавании лингвистических дисциплин, магистрантами и докторантами в исследовательских работах, а также специалистами, интересующимися проблемами лингвокультурологии и когнитивной лингвистики.

**Ключевые слова:** языковая картина мира, языковое сознание, русская языковая картина мира, английская языковая картина мира, китайская языковая картина мира, эмотивы.

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