

НАЦИОНАЛЬНО-КУЛЬТУРНАЯ СПЕЦИФИКА ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ НЕМЕЦКОГО ЯЗЫКА С КОМПОНЕНТОМ-ФЛОРОНИМОМ

NATIONAL AND CULTURAL SPECIFICS OF GERMAN PHRASEOLOGICAL UNITS WITH THE FLORONYM-COMPONENT

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Abstract: In article phraseological units of German with a component-floronim in linguistic area studies, cognitive, linguistic cultural and contrastive for the purpose of detection of national and cultural specifics as within phraseology the most close connections of language and culture come to light are considered. As material of research phraseological units of German with a component-floronim which is understood as designation of realities of flora serve. In research national and cultural specifics of phraseological units reveals at cumulative application of various approaches of modern linguistics.

Резюме: В статье рассматриваются фразеологические единицы немецкого языка с компонентом-флоронимом в лингвострановедческом, лингвокультурологическом, контрастивном и когнитивном аспектах с целью выявления национально-культурной специфики, так как в рамках фразеологии выявляются наиболее тесные связи языка и культуры. Материалом исследования служат фразеологические единицы немецкого языка с компонентом-флоронимом, под которым понимается обозначение реалий растительного мира. В исследовании национально-культурная специфика фразеологизмов раскрывается при совокупном применении различных подходов современной лингвистики.

Key words: national and cultural specifics, phraselological units, linguistic area studies, cognitive, linguistic cultural and contrastive approaches

Ключевые слова: национально-культурная специфика, фразеологические единицы, лингвострановедческий, лингвокультурологический, контрастивный и когнитивный аспекты

Modern works on phraseology of national languages tend to consider the phraseology as the language aspect in the formation of national culture and cultural participation in the formation of the national language. In modern linguistics the principle of anthropocentrism is declared as one of the linguistics' basic principles, so the research of the national and cultural identity of phraselological system seems to be very promising and topical issue. Within anthropological linguistics a necessity of a unified theory of language and human being makes application to the phraselological system of the language to be very natural and necessary. It represents the most nationally-deterministic and original phenomenon. The closest ties between language and culture lie in vocabulary and phraseology.

Modern approaches to identify national and cultural specifics of phraselological units (PU) include the following: linguistic area studies, cognitive, linguistic cultural and contrastive approaches which have different methodological bases and various research methods.

For the first time the problem of national specifics of phraseology received its theoretical development within the theory of linguistic area studies. Formation of this theory is connected with the general increase of interest to a perspective of the comparative analysis of languages (Мальцева, 2002).

Linguistic area studies rely on the existence of extra-linguistic component in the sense of the word due to extra linguistic factors. Storage of information accumulated by language communities is carried in the framework of the cumulative function. Therefore, the cumulative function of language in linguistic area studies is in the centre of attention and analysis. Interests of linguistic area studies are focused on the background knowledge of native speakers.

Connotative aspect of semantics also belongs to background knowledge of linguistic area studies. There are many definitions of the term "connotation" since its understanding in linguistics isn't unambiguous. Connotation is often defined as additional content of the word which is imposed on its main content. In a linguistic area studies such terms as "connotation", "a cultural connotation", "a national and cultural connotation" are often used. In a connotation usually one can include additional

semantic shades, emotional and esthetic associations of certain realities which are significant for this culture (Прокопьева, 1995).

While linguistic area studies researching of PU, some extra-linguistic factors reflected in PU are selected and classified. Special attention to the expression of PU is updated by historical and etymological interpretation of the elements or the prototype of PU. Despite the fact that for linguistic area studies first of all the synchronous slice culture is important, diachronic aspect is recognized as inseparable from the synchronic one, especially in phraseology.

Thus, the linguistic area studies research national and cultural specifics of phraseological units in respect of their expressions, taking from it cultural information, which is relevant for native speakers.

- *blaue Bohnen* - bullets. - Bullets for a silicon gun (an association by color and form with bean/haricot) were called on a soldier's slang from XVIII century. But this form of a bullet reminding a bean wasn't suitable for firing from a needle gun. It was replaced subsequently by a bullet which was much longer and had a form of the acorn taken out from a cup.

- *rin in die Kartoffeln, raus aus den Kartoffeln!* - one way and then back (usually consecutive conflicting orders). This expression has a military origin (19th century), associated with the name of Frederick Vyulfinga who in 1881 told the magazine "Fliegende Blätter" a history of military exercises, during which the soldiers occupied the position on a potato field, then left it, because it could not serve as a shelter.

- *wie Zieten aus dem Busch* - unexpectedly; as Tsiten from bushes (Duden). This expression is the quote from the ballad "the Der alte Zieten" by Fountain about the general of a cavalry Hans Yokhime Tsiten (1699-1786). The general stood on a position to appear for the enemy quickly and unexpectedly.

The new anthropological paradigm opened the new horizons of interaction of language, culture and a way of research of a national originality of language. Studying of native speakers' world outlook on cultural marked components of semantics of language units, which is characteristic for a linguistic area studies began to be replaced by the study of understanding the world as a whole system of life orientation of the individual and the nation, mediated by language.

Comparison of phraseological analogues of different languages for the purpose of detection of their national color, national and cultural features is a subject of contrastive approach to identification of a national and cultural originality of phraseological units.

Comparative analysis of the languages is directly related to the problems of semantics. The category of the national one in the sphere of phraseology is in dialectic unity with category of the international one. Therefore, to identify the specific national peculiarities of phraseology it is necessary to make analysis of phraseological parallelisms in different languages, consideration of the reasons for their appearance, analysis of the types of equivalence.

In this case the description of cultural and national specifics of PU is closely associated with problems of research of human consciousness, perception of the world and the ways of its understanding reflected in language. Such approach is based on the concept of a picture of the world which continues the idea of Humboldt (Гумбольд, 1985), Weisgerber (Байсребер, 1993), Sapir and Whorf.

When comparing PU with a component-floronim of German and Russian languages the images were identified as both very close, and absolutely various. The reason of similar images is similarity of flora and climate of the countries therefore there could be identical phraseological units independently from each other in various languages. For example, both in German and in Russian there is an idiom identical by form and meaning: *Der Apfel fällt nicht weit vom Stamm*. - The apple does not fall far from its tree. One can see similar understanding of the apple in Russian and German, which was fixed with PU. Thus, in the languages of the peoples who share common cultural and historical origins, we can meet an expression of antiquity (the apple of discord, *der Apfel der Zwietracht*), in Russian and German - the image of distress, overcrowding (no room to swing a cat, *es konnte kein Apfel zur Erde*), or the image of a hereditary link (apple does not fall far from the apple trees, *Der Apfel fällt nicht weit vom Stamm*).

Many of these PU are connected with the surrounding nature. They aren't caused by historical and cultural factors of development of the people, and arise independently in various languages on the basis of universal situations. Among fruit-trees in Russian phraseology an apple-tree and a pear are presented.

The component "cherry" does not occur among the Russian phraseological units, and among the German PU it can be widely met, for example *mit jmdm ist nicht gut Kirschen essen, Kirschen im Nachbars Garten, Die besten Kirschen fressen die Vögel, Nach reifen Kirschen klettert man hoch*. Thus, cherries in the German culture have a special appeal.

Identification of the unique in respect of expression and maintenance of PU by comparison of various languages solves a problem of national and cultural specifics of PU to some extent.

Development of linguistic and cultural directions while studying phraseology focuses the researcher on studying of a ratio of PU and symbols of culture and updates the value of system of standards, stereotypes, symbols, etc. for the description of cultural and national specifics of PU.

Cultural researches consider language as a culture model, i.e. system in which the perception of the world, systems of values and representations is coded (Маслова, 2004).

Now there are many linguistic cultural area studies where authors seek to reveal for separate universal concepts of any culture (such as freedom, thought, destiny, love and so forth) their national image recorded in a naive picture of the world. The conceptual model of a certain concept is defined by a way of the analysis of its use in language.

Since it is the picture of the world of values is recognized in linguistics to be core spiritual culture, one of its most important tasks is the identification and analysis of its key terms, the most important in the world outlook of native speakers.

One of the sources of cultural and meaningful interpretation of phraseological units are forms of the people's culture in the form of rituals, beliefs, myths, spells, etc.

For example, PU *j-d hat die Bohne gefunden* with meaning "somebody was lucky" reproduces the custom to bake a bean into a holiday pie, for example, on a holiday of the Bean King, and so young girls guessed, how soon they would get marry: who finds a bean quicker, that will become engaged the first. (*nicht*) *auf den Bäumen wachsen* – "to have in big quantities". It is based on the old notion of folk beliefs that children grow on trees.

It is not surprising that over time the concrete custom can consign to the past, but in phraseology of this language the word-symbol can be stored for a long time. For example, in modern German society a seller of the land does not pass to a buyer a green branch or some other herbs as a symbol of good wishes and hopes for prosperity in the future, but the symbolism remains in UP *auf einen (keinen) grünen Zweig kommen* - (not) to thrive, (not) to do well, (not) to achieve success (or success).

The source of cultural and national interpretation is characteristic for this linguistic-cultural community the system of the images-standards imprinted in steady comparisons like *schlank wie eine Tanne* "it is graceful as a fir-tree", *jd steht fest (ist stark) of wie eine Eiche* "it is strong as an oak". The researchers rightly believe that language comparisons of this type serve as means of development of empirically cognizable reality and at the same time its estimations in the images-standards directly related to living conditions of native-speakers of this language, their culture, customs and traditions.

So, the phraseological units showing the typical presentations may play the role of standards, stereotypes, cultural and national ideology or point to their symbolic nature, and in this case act as language exponents of cultural signs. Such a stereotype of shaped base PU causes their cultural and national identity.

When using a cognitive approach to the study of phraseology internal model is the most important object to form a description of cultural and national identity of phraseological units (Маслова, 2004). This article attempts to analyze the concept of PU with the component-floronim (CF), which is the base character of idiom. Deeper meanings of PU are conveyed by a set of concepts that have received linguistic expression (word-concepts) and presenting in the linguistic consciousness of linguistic-cultural community. The word-concept determines the semantic specificity of PU, as symbolizes itself a fragment of the reality generalized by this language unit. The word-concept, reflecting a symbolical understanding of any reality of the world, serves as the semantic component of PU, and then we are dealing with a constituent type of motivation of PU.

The semantics of the word-symbol is based on a set of graphic associations, common usage assigned to it in the minds of the language and consciousness of native speakers. Words-symbols absorb national ideas about a subject, reflected in folklore and phraseology. Meaning of the word-symbol includes phraseology associated figurative meaning of the corresponding component symbol.

The fact that many of the names of flora acquired a symbolic meaning component is explained by denotations' character. The realities of flora have long played an important role in people's lives. Plants fed and treated people; they accompanied people from their birth to death. The man watched the plants, studied them in the course of labor activity, after all agriculture is the oldest human occupation. Properties of plants, features of their growing were reflected in folk customs, ceremonies, fixed in works of oral national creativity. Names of plants were used in the figurative descriptions; many of them received an estimated meaning component.

The criterion for selection symbolic CF as a part of PU is their semantics, namely existence of usually fixed phraseologically caused figurative component of meaning which is defined as symbolic.

Usual fixing of a symbolical component of meaning can be shown in existence of several PU with CF containing this CF in symbolic meaning, and also in existence of steady reproduction in speech floronym in symbolic meaning as an independent unit.

The mechanism of formation of language symbols is difficult. Some designations of realities of flora turn into words-symbols as a result of fixing of the images constructed on their basis by metaphorical or metonymic reconsideration of their properties and signs. Here the crucial role is played by nature of the reality, frequency of contact with it of native speakers, presentation of its properties. The process of formation of words-symbols of this group can be presented as follows: imaginative use of names of flora associated with its re-interpretation; formation of PU fixing this rethought name of flora; formation of the word-symbol capable to independent functioning in speech, which meaning is constructed on the phraseology associated figurative meaning of the component PU.

An example of word-concept, followed by a symbolic interpretation of the realities of the world can serve as a *die Wurzel* (a root), the symbolic significance of which can be defined as “the foundation, the essence, beginning, starting point of something”. This meaning can be traced in numerous phraseological units with the component *die Wurzel*: *bis in die Haarwurzeln erröten* - blush to the roots of the hair; *die Wurzel eines Leidens / ...* - The last reason; *etw. mit der Wurzel beseitigen, vernichten* - smth. destroy, to eliminate completely; *etw. jn in seiner Wurzel treffen* - touch smb. deep, in the highest degree; *etw. bei der Wurzel packen / (ausreißen)* - fight on the vine with smth.; *die Axt an die Wurzel (an einen Baum) legen* - hem (strike) at the root, to destroy the root of, put under the ax root. Apparently from the given examples, words-symbols of this type are most neutral in the stylistic relation in comparison with symbols of other types.

On the basis of the symbols word-formation processes can actively take place, and the derivatives realize the symbolic meaning: *verwurzeln, verwurzelt sein* - grow together, to be vitally connected with anything; *wurzeln* - root (of anything); *wurzellos (sein)* - without roots, without a homeland; *entwurzeln* - to root out, and to eradicate; *ein entwurzelter Mensch* - the person who has been torn off from the homeland

Another type of floral symbolism' formation dates back to the emergence of real object symbols. Items-symbols and phenomena symbols existed in different nations, they were used as attributes in folk rituals; reflected customs and traditions of the people, its superstitions and prejudices. Many PU reflect the typical situations of folk customs. The process of origin of words-symbols of this group can be presented as follows: the emergence of an object symbol as a result of folk rituals and a reflection of nature in the minds of native speakers; the development of PU, reflecting the situation related to the rites; formation the word-symbol. The words-concepts meaning these subjects are reflected in the corresponding PU at the same time with some indication on a situation where this subject is used.

In German, there is a group of floristic symbols borrowed from other nations. These are, first of all, the symbols which are going back to the traditions of ancient Greece and Rome. This group of symbols includes the word-concept *die Palme* (a palm tree) symbolizing a victory. This symbol dates back to the custom of ancient Greece to award a winner Olympiad by palm branch. This word symbol enters in a row PU: *die Siegespalme erringen* - to win a palm; *die Palme (des Sieges) erringen* - to win a palm; *die Palme des Sieges* - palm; *jm die Palme zuerkennen* - to award a palm.

The main difference of words-symbols of the second type from the first one consists that in the first case natural properties observed by the person and signs of plants are reflected directly, in symbols of the second type of features of plants are reproduced through a prism of their human understanding. Both primordial and borrowed symbols of the second type go back to the subject symbolic created by the person artificially.

The phraseological structure of language plays a huge role in formation and preservation of cultural and national consciousness of the people and its identification as in the PU's internal form as it is noted in numerous researches, the national and cultural world view is embodied. The problem of national and cultural specifics of PU is considered now at the level of the anthropological paradigm of linguistics including linguistic- cultural and cognitive approaches.

In modern researches the problem of national and cultural specifics of UP is understood as identification unique in respect of expression and maintenance of PU and it is solved in the form of linguistic area studies commenting, identification of symbolical function at the UP substantial component. Thus, national and cultural specifics of PU with a component-floronym can be revealed at cumulative application of linguistic area studies, contrastive, linguistic-cultural and cognitive approaches.

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