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FIELD STRUCTURE OF RUSSIAN AND GERMAN AXIOLOGICAL PHRASEOLOGY *

The article is devoted to the analysis of the structure of Russian and German axiological phraseology. The scientific novelty of the work lies in the fact that the field approach is applied to axiological phraseology. The article presents the structure of the axiological field of language phraseology developed by the authors using the example of a model within the framework of the axiological paradigm “Life — Death”. The authors highlight the main properties of the axiological field of language phraseology, including its taxonomic depth and taxonomic breadth. The research methods are the following: axiological linguistic method, method of cognitive analysis, comparative method, processing of lexicographical sources. The relevance of the study is determined by the spiritual needs of modern society. The analysis of phraseological units in the axiological aspect is motivated by the anthropological orientation of modern linguistics, where language is considered in close connection with the consciousness and thinking of a person, his spiritual world, values and anti-values.

Keywords: Linguistics, language, Russian, German, value, anti-value, axiological field, axiological phraseological unit, taxonomic depth, taxonomic breadth.

1. Introduction

As is known, the field approach allows researchers to present linguistic means of representing various relations of objective reality in the form of a system, arrange them in a certain order, find the dominant ones among them, and show their relationship with other means and forms.

The term “field” originally appeared in semasiology and received theoretical justification in the works of G. Ipsen (1924), J. Trier (1931), W. Porzig (1934),

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L. Weisgerber (1962), S. Ullmann (1964), etc. Characterizing the field, G. Ipsen wrote that the connection between words within groups “is not a simple stringing of words on a thread of associations,” but “a connection in which the entire group makes up a single semantic field, in which, like in a mosaic, they connect with each other each word, delimiting the other, thereby forming, all together, a semantic unity of a higher order” (Ipsen 1924: 225). J. Trier understands the term “field” as “linguistic realities interacting between certain words and the entire vocabulary composition, which are part of the whole and parts of similar words, that are combined into higher units, and parts of the lexicon, in which they are divided into smaller units” (Trier 1932: 83).

In modern linguistics, a semantic field is defined as a set of linguistic units combined by a common content (invariance) and reflecting the conceptual, subject or functional properties of phenomena. Scientists distinguish two approaches to the concept of “field”. On the one hand, the field is considered as an objective given. On the other hand, “field” is understood as an approach to the facts of language from the point of view of field theory as a reflection of this objective given in the techniques of linguistic analysis (Бондарко 1976: 205). In this study, we use the field principle (second approach) in relation to axiological phraseological units.

The works of a number of researchers consider different approaches to the study of phraseology (Cowie 1998; Stubbs 2007; Makkai 1972; Moon 1998; Ilyushchenko 2017; Guliyeva 2016). In our opinion, the field approach is very effective in axiological phraseology for describing the structural organization of values and anti-values, identifying semantic characteristics and systemic connections between vocabulary and phraseology, since field theory reflects the ordering of language units at all its levels.

Axiological taxonomy is based on the taxonomy of characteristics of a particular value or anti-value within the axiological field of the language.

The concept of the axiological field has been used by researchers in the field of philosophy, pedagogy, psychology and other disciplines (Абрамова 2004; Полякова 2002 and others).

N. T. Abramova defines the axiological field as “an established system of preferences” in which “the subject places an object.” Once in the axiological field, the object becomes axiologically loaded. The author raises the question of the purpose for which the axiological field is formed. According to N. T. Abramova, the axiological field is created “to substantiate the corresponding “pluses” or “minuses” of the sought-after object (or some of its signs, properties, features, etc.). This procedure achieves labeling, giving an axiological sign to an object — “better” (worse, higher, lower, etc.). The purpose of the sign is directly related to the determination of the value weight. The final value picture shows both the “advantages” and “defects” of the object. This or that sign appears as a result of the intersection of a number of alternatives and the preference for one of them. The sign is the crown of the axiological statement” (Абрамова, 2004: 191).

In the dissertation research A. A. Polyakova considers “the axiological field” of the individual as an area of the axiological potential of the personality,

within which there is an interaction of axiological elements that contributes to a change in the axiological potential of the individual (Полякова 2002). In a number of linguistic studies, scientists use the concept of “the axiological field” (Klochko, 2002; Марьянчик 2005; Сидорова 2009 and others).

In the article “Axiological unit of speech communication” N. A. Sidorova explores the issue of the axiological field of communication as one of the aspects of the value and linguistic picture of the world. According to the author, the elements of the axiological field of communication are reflected in the meanings of words, phraseological units, the associative potential of linguistic units, in precedent texts, and speech etiquette (Сидорова 2009: 270–277). V. A. Maryanchik writes about the axiological field, which is modeled by media-political discourse and represents socio-political values (Марьянчик 2005).

The unit of the axiological field is an axiologeme. N. A. Sidorova proposes to consider an axiologeme as a unit of the axiological field of communication. The axiologeme reflects in a concentrated form the individual's reasons for choosing and evaluating alternative methods of action (Сидорова 2009). According to K. A. Zhukov, an axiologeme is “an axiological ideal” or “a characteristic selected from a paradigmatic series, which we choose as an assessment, embodied in a whole series of proverbs” (Жуков 2004: 109).

L. K. Bayramova considers axiologemes as a representative of values and anti-values, noting that axiologemes include: axiologically charged lexemes/phraseological units; internal form of a word/phraseological unit; symbols as a component of the meaning of a lexeme/phraseological unit; prototype/etymon of lexeme/phraseological unit; mentor aphorisms, proverbs and sayings (Байрамова 2008: 300–301).

Thus, an axiologeme is a unit of the axiological field, which is an integral part of the axiosphere, having a value or anti-value meaning and rich representative potential.

The axiological field of phraseology is a paradigmatic field, the exponents of which are expressed by axiologemes, including axiological phraseological units, which are the object of study in this article.

2. Materials and Methods

The purpose of the research is to study the field structure of Russian and German axiological phraseology.

Achieving this goal involves solving a number of the following tasks:

- 1) create a model of the axiological field of phraseology in the axiological paradigm “Life - Death” with the main components;
- 2) demonstrate the possible ambivalence of components in the structure of the axiological field;
- 3) describe the taxonomic depth and taxonomic width of the phraseoaxiological field “Life”.

Methods used in the paper: axiological linguistic method, method of cognitive analysis, comparative method, processing of lexicographical sources.

In the course of axiological analysis, the evaluative and value components in the meaning of phraseological units are identified, and their axiological interpretation is carried out, including an extralinguistic component. The method of cognitive analysis of phraseological units allows not only to determine the nomination of a particular phenomenon or object, but also expresses an attitude, reveals information that forms the content of a phraseological unit. The comparative method in this study allows us to compare the taxonomic width of the phraseoaxiological field “Life” in the Russian and German languages.

3. Results

The conducted research allows us to draw the following conclusions concerning the axiological field of phraseology and its basic properties:

1. The axiological field is intuitively understandable to a native speaker and has a psychological reality for him;
2. The axiological field reveals a direct connection with the semantic field;
3. The axiological field is characterized by the presence of a common meaning inherent to one degree or another in all constituents of the field;
4. The units of the axiological field (core and peripheral representatives, axiological lexemes, axiological phraseological units) are connected by systemic semantic relationships;
5. Each axiological field is connected with other axiological fields of the language and, together with them, is the part of the axiological paradigm;
6. The axiological field is characterized by binary nature (the core of the axiological field “Life” — “Death” is represented by the nuclear representatives “Life” and “Death”, which have value and anti-value meanings);
7. The semantic core of the axiological field is its nuclear representative;
8. The axiological field has a heterogeneous taxonomic structure, which can be represented as a coordinate system. At the intersection of the horizontal and vertical there is a field core with two nuclear representatives, opposite in meaning. Semantic areas are located horizontally: peripheral representatives, axiological lexemes, axiological phraseological units. The vertical reflects the value of the axiological vector (value or anti-value), which is received by the constituents of the field;
9. The constituents of the axiological field have the property of ambivalence;
10. The axiological field of phraseology is characterized by a certain taxonomic depth and taxonomic width;
11. The taxonomic depth of the phraseoaxiological field is determined by the number of differential semes (peripheral representatives) — hyperonyms in a certain phraseoaxiological field. The taxonomic width of the phraseoaxiological field is calculated by the number of hyponyms (axiological lexemes) through which hyperonymic concepts are revealed. Hyponyms are represented by phraseological units containing etymological, cultural, prototypical and other information.

4. Discussion

The axiological phraseology offers access to both conventional values and anti-values, and to national characteristics, culture, traditions and customs of the Russian and German peoples. The study of axiological phraseological units provides the possibility of effective intercultural foreign language communication (Andreyeva, Korneva, Fakhrutdinov 2019; Andreyeva, Korneva, Sakhibullina 2019; Sakhibullina, Andreyeva, Nazmiyeva 2021).

The taxonomy of the characteristics of a particular value or anti-value is associated with semantics, therefore the axiological field of the language reveals a direct connection with the semantic field. An axiological field, in essence, is a semantic field, the constituents of which are axiologically marked, i. e. have a value or anti-value meaning.

A. V. Bondarko points to the fact that the field has a “two-sided character”: the plane of expression is represented by the formal-structural side of all multi-level linguistic means that are constituents of this field; content plan — the meanings of these linguistic means, covered by the general invariant feature of a given field (Бондарко 1976). Thus, the expression plan of the axiological field of phraseology is represented by the constituents of the field — axiological phraseological units, and the content plan — by the axiological meanings of phraseological units with a common invariant feature of this field.

V. G. Admoni considers the field as “a special type of system — groupings, connections and interactions of linguistic elements in linguistic reality itself, i. e. the field as an objective given” (Адмони 1964). Such interaction is revealed by axiological lexemes and axiological phraseological units in the structure of the axiological field of Russian and German phraseology, which gives us the reason to turn to the definition of the lexical-phraseological field.

Other researchers (E. Cosseriou, E. M. Mednikova, E. Yu. Kharitonova, etc.) interpret the lexical-phraseological field as a special kind of paradigm that arises when the lexical-phraseological continuum is divided into segments corresponding to individual words and phraseological units of the language. The semantic invariant of the field paradigm is included in the meaning of each phraseological unit. In the field paradigm, it functions as its semantic core, creating a strong connection between the elements of the paradigm, allowing a wide amplitude of fluctuation of these connections (Харитоновна 2005). It should be noted that the paradigmatic principle underlies the analysis and description of axiological phraseological units in our study, since an appeal to values and their study constitute the content of the axiological paradigm.

Thus, the semantic invariants (cores) of the paradigm of the axiological field of the phraseological dyad “Life — Death” are ‘life’ and ‘death’, which are included in the meaning of each axiological phraseological unit. For example, in Russian: *нить жизни, сладкая жизнь, жив курилка; протянуть ноги, испустить дух, отдавать / отдать концы*. In German: *der Abend des Lebens* (lit. evening of life) — at the end of days, in declining years, *ein geregeltes Leb-*

en führen (lit. lead an orderly life) — lead a correct lifestyle, *sein Leben noch einmal leben* (lit. live one's life) life again) — start life over again; *dem Tod von der Schippe springen* (lit. jump from death's shovel) — barely escape from death, *in den letzten Hafen einlaufen* (lit. enter the last harbor) — end your life, fall asleep in your last sleep, *sein Grab in den Wellen finden* (lit. find your grave in the waves) — drown.

The term “identifier word” is also used in linguistics to denote a semantic invariant. It “must express a concept, an idea in the most general, abstract and neutral form” (Долгих 1973). An identifier word that will allow one or another axiological phraseological unit to be assigned to a certain semantic category may be presented in its dictionary definition. Such identifier words demonstrate generalizations of units of the studied lexical and phraseological field and are explicit identifiers.

If there is no explicit identifier in the dictionary definition, then, consequently, the identifier is implicit, and it is brought to the identifier word, or semantic core, in a logical way. For example, the explicit identifier of the Russian phraseological unit *Мафусаилов век* with the meaning ‘extraordinary longevity, life to extreme old age’ is the word “life” in the definition of the phraseological unit, as in the German phraseological unit *der Kampf auf Leben und Tod* (lit. struggle for life and death).

In the phraseological unit *тертый калач* — ‘experienced person’, the phrase “experienced person” is an implicit identifier, which is brought to explicit logical way:

experienced person — life experience — life.

The implicit identifier of the German phraseological unit *in Saus und Braus leben* (lit. to live in noise) with the meaning of ‘to lead a noisy, riotous life’ is the phrase “to lead a riotous life.” The explicit identifier is revealed logically:

lead a wild life — lifestyle — life.

Thus, we believe that the identifier word or the semantic core of the field can be defined as a nuclear representative of the axiological field.

So, for example, in an axiological field with a core (nuclear representative) “Truth” there are peripheral representatives: “Know the truth”, “Learn the truth”, “Wish to know the truth”, “Discover the truth”. The nuclear representative “Truth” reveals the maximum concentration of an axiological feature that has a value meaning, and a high frequency of functioning of this feature. The above-mentioned peripheral representatives also contain the axiological attribute of the core representative “Truth”, but in less concentration, since they have a certain semantic orientation (to know / to get to know / to want to know / to discover the truth). The same pattern is observed in the axiological field with the core representative “Deception”, which has an anti-value meaning, and the peripheral representatives: “Deceiver”, “Be deceived”, “Deceive someone” and etc.

In the structure of the axiological field of phraseology, core representatives (the values and anti-values themselves) and peripheral representatives are found,

having both common and differential semes. The core representative of the axiosphere is a differential axiological feature, a component of meaning that is revealed by comparing the meanings of different axiologemes.

Being a unit of the axiological field of phraseology, an axiological phraseological unit is characterized by a certain semantic structure. According to many phraseologists, the isolation of semes is an important aspect of the analysis of phraseological meaning.

In phraseological units there is a potential possibility of semantic division. So, for example, the core representative of Russian and German phraseological units of the axiosphere "Life" includes such peripheral representatives as: "Birth / origin of man"; "Age periods"; "Lifestyle", etc. However, the peripheral representative "Lifestyle" in the Russian language has fewer differential semes, which are axiological lexemes, than in the German language. Thus, the common differential semes for the Russian and German languages are: live actively; live aimlessly; live like an ordinary person; lead a solitary lifestyle; live peacefully; live in conflict; live independently; live safely, comfortably; live a hard life. In addition, both languages have additional axiological lexemes. In Russian: to live without independence; live, running a household together; in German: to lead a correct lifestyle; lead a wild lifestyle; live using your savings. Thus, in the Russian language there are 11 differential semes (axiological lexemes), in German — 12.

Taking into account the above, the structure of the axiological field of language phraseology can be represented as follows: the core representative of the axiosphere, peripheral representatives, axiological lexemes, axiological phraseological units. Let us consider the structure of the axiological field in the coordinate system using the example of the axiological paradigm "Life — Death" (see Fig. 1).

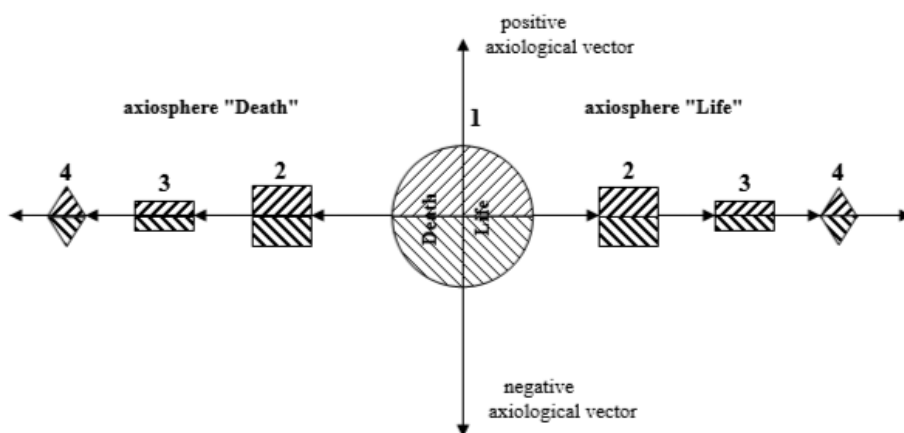


Fig 1. Model of the axiological field of phraseology in the axiological paradigm "Life — Death": 1. Field core with two nuclear representatives; 2. Peripheral representatives; 3. Axiological lexemes; 4. Axiological phraseological units.

The model clearly demonstrates the possible ambivalence of components in the structure of the axiological field. As nuclear representatives, life and death form a single whole. Their axiological vector can change from positive to negative and vice versa, for example, in cases where death is preferable to life. The peripheral representative and axiological lexemes can also be ambivalent, since the axiological phraseological units included in their composition can be marked with both a positive and negative axiological vector. So, for example, the axiological lexeme “Old age” includes phraseological units with a positive axiological vector (*аредовы веки жить*, *obsolete*, *bookish* — to live for a very long time (about the longevity of someone); *in Ehren grau werden* (*lit.* to turn gray with honor) — to live to gray hair enjoying honor and respect, and with the negative (*заедать чужой век*, *disapproved* — to live too long, to outlive one’s peers; *ein alter Knacker*, *colloquial*, *fam.*, *contempt.* — an old brat).

Thus, the ambivalence of the axiological lexeme “Old age” determines the ambivalence of both the peripheral representative “Age periods” and the nuclear representative “Life”.

The derived pattern is also characteristic of the “Death” axiosphere, which over time is a mirror image of the “Life” axiosphere.

When describing the structure of the axiological fields of phraseology, taxonomic depth and taxonomic breadth should be mentioned.

S. G. Shafikov believes that the taxonomic depth of the semantic field reflects the existing ability of the language. When calculating the taxonomic depth, the determining factor is the number of differential semes in languages, namely: “the greater the number of differential semes, the greater the depth of the language taxonomy in a given semantic field” (Шафи́ков 1996). The taxonomic breadth reflects the generalizing ability of a language and is calculated by the number of additional integral semes in languages, which “are updated when differentiated semes are neutralized.” The integration of the components of the differential seme forms a more general meaning that unites the corresponding elements (Шафи́ков 1996).

Exploring the semantic field, the author draws attention to the possibility of the open nature of the taxonomy, considered in the form of a cell that can expand vertically and horizontally. Taxonomy is characterized by hypo-hyperonymic relationships, in which hyponyms demonstrate a hierarchical relationship between the general and the particular (Шафи́ков 1999).

Since value is considered as a key concept-forming semantic component of the axiological picture of the world, the calculation of taxonomic depth and taxonomic breadth is also relevant for the axiological field of language phraseology. In the phraseoaxiological field (FAF) we distinguish hypernyms and hyponyms. The FAF taxonomy can be open in nature and presented in the form of a coordinate system. Hypernyms are located on the vertical axis, reflecting taxonomic depth. The horizontal axis showing taxonomic breadth contains hyponyms (see Fig. 2).

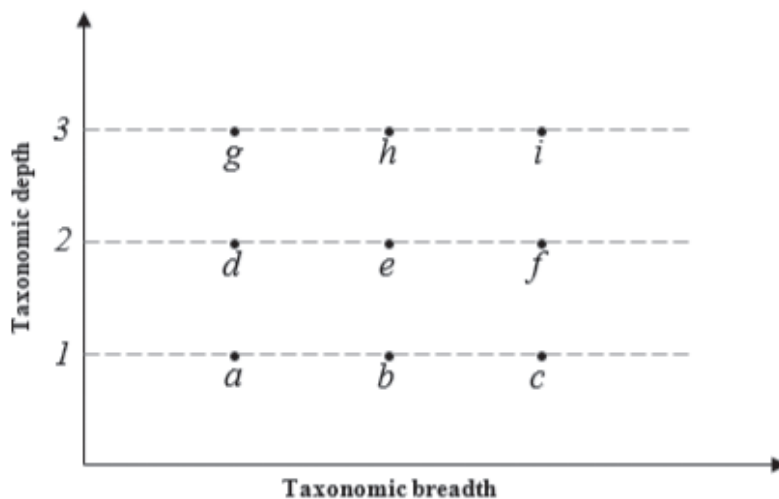


Fig. 2. Taxonomic depth and taxonomic breadth of FAF "Life"

- 1 — hyperonym "Age periods";
- a — hyponym "Youth";
- b — hyponym "Maturity";
- c — hyponym "Old age";
- 2 — hyperonym "Lifestyle";
- d — hyponym "Live aimlessly";
- e — hyponym "Live peacefully";
- f — hyponym "Live actively";
- 3 — hyperonym "Life experience and inexperience";
- g — hyponym "Be inexperienced";
- h — hyponym "Gain experience";
- i — hyponym "Be experienced".

The taxonomic depth of the FAF is determined by the number of differential semes (peripheral representatives) — hypernyms in a certain FAF. The taxonomic breadth of the FAF is calculated by the number of hyponyms (axiological lexemes) through which hyperonymic concepts are revealed. Hyponyms are represented by phraseological units containing etymological, cultural, prototypical and other information.

5. Conclusion

As a result of the research a model of the axiological field of phraseology in the axiological paradigm "Life - Death" with the main components was created; the possible ambivalence of components in the structure of the axiological field was demonstrated; the taxonomic depth and taxonomic width of the phraseoaxiological field "Life" was described.

The prospect of further research is to build a model of the axiological field of phraseology in axiological paradigms: “Mind — Stupidity”, “Truth — False”, “Happiness — Misfortune”, etc. In addition, the study can be carried out on the basis of other languages.

Researching the structure of the axiological field of language phraseology helps us understand the similarities and differences between representatives of Russian and German cultures in their lifestyle and worldview, national stereotypes of behavior, mentality, traditions, and life values.

The practical value of the study is determined by the fact that its results can be used in solving theoretical problems of lexicology of the Russian and German languages, in courses of many philological disciplines.

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СТРУКТУРА ПОЉА РУСКЕ И НЕМАЧКЕ АКСИОЛОШКЕ ФРАЗЕОЛОГИЈЕ

Резиме

Чланак је посвећен анализи структуре руске и немачке аксиолошке фразеологије. Научна новина рада огледа се у примени пољног приступа аксиолошкој фразеологији. У овом чланку представљена је структура аксиолошког поља језичке фразеологије, коју су аутори развили на примеру модела у оквиру аксиолошке парадигме „Живот — Смрт“. Аутори истичу основна својства аксиолошког поља језичке фразеологије, укључујући таксономску дубину и таксономску ширину. Методи истраживања су следећи: аксиолошки лингвистички метод, метод когнитивне анализе, компаративни метод и обрада лексикографских извора. Релевантност студије одређена је духовним потребама савременог друштва. Анализа фразеолошких јединица из аксиолошког аспекта мотивисана је антрополошком оријентацијом савремене лингвистике, где се језик посматра у тесној вези са свешћу и мишљењем човека, његовим духовним светом, вредностима и антивредностима.

Кључне речи: лингвистика, језик, руски, немачки, вредност, антивредност, аксиолошко поље, аксиолошка фразеолошка јединица, таксономска дубина, таксономска ширина.