LINGUISTIC AND CULTURE CODE NATURE IN THE ENGLISH AND RUSSIAN PHRASEOLOGY

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Abstract
Linguistic and cultural code ‘Nature’ in the phraseology of the English and Russian languages was considered in this article. Phraseological units were chosen by the method of continuous sampling from the following dictionaries: A. V. Kunin’s ‘English-Russian Phraseological Dictionary’, A. I. Molotkov ‘Phraseological Dictionary of the Russian Language’; Oxford Dictionary of English Idioms; Cambridge International dictionary of Idioms. 119 phraseological units (63 idioms for the Russian language and 56 idioms for the English language) made a material for the study. Code ‘Nature’ is one of the richest and most extensive in linguistic culture. Being universal, it covers the entire surrounding reality and the man’s inner world. This is proved according to the analysis of the phraseological units under the study. Activities, status, time, spatial and quantitative parameters were described. Speaking about such groups of meanings as ‘activity’ and ‘state’, it is necessary to say that negative connotation prevails in both languages. This is because the existence of something positive is seen as the norm and is therefore mentioned less frequently. Something negative is a violation of the norm, thus attracting more attention. Most idioms, characterizing number belong to the subcode ‘landscape’. In this case, phraseological units are built on the comparison with some large areas, with landscape elements i.e. the seas and oceans or mountains. Temporal characteristics are reflected in the English and Russian languages. In English they are mostly associated with water and based on such properties as fluidity and variability. Mountain component prevails in the Russian language idioms. Phraseological units characterizing the space are most often associated with any objects of enormous size that are capable of becoming a border between two worlds. These objects, as in the case of ‘time’ idioms for the most part have ‘sea’ and ‘mountains’ component. Professional activity and people’s life are the main source to form idioms typical of the code under study. Numerous phraseological units are derived from the Bible in both languages. Some phraseological units connected with the pagans’ beliefs were also singled out.

Keywords: linguistic code, phraseological unit, languages

1 INTRODUCTION
Culture plays an important role in the life of man and society, acting as a means of accumulation, storage and transfer of human experience. Without culture, society could not exist and develop. An integral part of
culture is language. Language is the main tool of knowledge and development of the outside world. It also serves as the main means of communication between people. One of the most striking linguistic phenomena is phraseology. Phraseological units contain a lot of expressive functions. They reflect the national specifics of the language; embody the features and unique features of the peoples.

The object of the study is the linguistic-cultural code “nature” in its various subcodes (“seasons”, “landscape”, “weather”) in the English and Russian languages.

The subject of the research is the functional, structural and semantic characteristics of the linguistic and cultural code “nature” in the above languages.

The aim of the research is to create a system that describes the linguistic and cultural code “nature” in structural, functional and semantic aspects.

To achieve this aim it is necessary to solve the following tasks:

1) To characterize the phraseology of the English and Russian languages within the framework of the linguistic and cultural code “nature”;

2) To describe the general emotional and spiritual content of the analyzed linguistic and cultural code in English and Russian;

3) To reveal the national-cultural and national linguistic specificity of the studied English and Russian linguistic and cultural codes.

The theoretical significance of the study lies in the possibility of using its results for the development of the theory of linguistic and cultural codes.

The practical value of the work lies in the fact that the research results can be used to create textbooks on cultural linguistics, the study of the phraseology of the Russian and English languages.

2 METHODOLOGY

The material for the study includes the phraseological units selected by the method of continuous sampling from the following dictionaries: A.V. Kunin “Great English-Russian Phraseological Dictionary”; A.I. Molotkov “Phraseological Dictionary of the Russian Language”; “Oxford Dictionary of English Idioms”; “Cambridge International Dictionary of Idioms”. These dictionaries contain a large number of phraseological units and, therefore, are valuable sources for studying the phraseology of the Russian and English languages. The material for the research included 119 phraseological units: 63 phraseological units selected from the Russian dictionaries, 56 phraseological units selected from the English dictionaries. To carry out the research on the phraseology of the English and Russian languages, the following methods were used:

1) The method of continuous sampling. Using this method, we have selected the phraseological units from specialized dictionaries;

2) The method of observation and generalization in order to summarize the results of the research and draw conclusions;

3) The quantitative method was used to compare the percentage of phraseological units;

4) Comparative method, which allowed to analyze the similarities and differences in the phraseology of the studied languages.

3 RESULTS

Nature is the whole material world of the Universe, organic and inorganic. Its role in human life is enormous. The man is a part of this nature, he “grows” out of it and exists in it. Everything that the man has today, he received from nature. She became a source of life for him, providing all means of subsistence. That is why nature has found such a wide reflection in the languages of many nations.

In this paper, all the selected phraseological units belonging to the linguistic-cultural code “nature” were divided into subcodes “landscape”, “elements”, “weather”. This article discusses the subcode ”landscape” in the English and Russian phraseology.

The natural landscape is a diverse shape of the surface of the Earth, created under the influence of physical and geological processes occurring in the earth's crust. The landscape consists of a complex of geographical objects created by the forces of nature.
3.1 Sub-code *Landscape* in the English Phraseology

The research paper covers the analysis of 38 phraseological units of the English language. They included various components of the landscape: mountain, hill, volcano, ground (earth), sand, clay, dirt (mud), wood (forest), tree, bush, bottom, sea. Selected phraseological units with these components appeared in a variety of meanings.

Based on the analysis of these units, a table was drawn up which showed that all phraseological units including the "landscape" subcode components can be divided into phraseological units characterizing the activity, phraseological units characterizing the state, phraseological units giving characteristics to space, time and quantity. Groups phraseological units, describing activity and state, were divided into positive, negative and neutral:

Table 1. Meanings of English Phraseological Units Including Components of the Sub-code "Landscape"

Phraseological units, characterizing the activities make up 57% of the total, condition — 30%, space and time - 2% each correspondingly, number - 9%.

If we analyze these groups from the point of view of positive / negative meanings, only 15% of phraseological units standing for state have a positive meaning, while 62% of phraseological units defining state have a negative meaning, 23% - neutral.

Among the idioms characterizing the activities, 24% are with a positive meaning, 72% - with a negative meaning and 4% - with neutral.

In this part we would like to give some examples of English phraseological units including components of the subcode "landscape".

Among the phraseological units that characterize the activity in a positive sense, we define the meanings of progress, process and movement: "remove mountains". Initially, this expression, derived from the Bible, emphasized the power of faith to accomplish the impossible: «If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing» (1 Corinthians 13:2). In the modern sense, it means to accomplish something very grand, of great significance. "Gain ground" is to make progress, achieve success, gain influence. In the literal sense, gaining ground means to win space. This was the saying that the military declared having seizing new lands. Another phraseological unit has a similar meaning: "hold ground" (hold positions and not give up).
The phraseological units: “from the ground up” – to start business from the very beginning; “break new ground” - to take the first steps, lay the foundations, lay the paths that characterize the beginning of a new activity.

The English phraseology emphasizes the need for labor: “he that would eat the fruit, must climb the hill” (if you like to ride, you should pull the sleigh). The meaning of the idiom is very simple: if you want to have a rest, first you must work.

As it was already mentioned, a lot of phraseological units that characterize activities within the sub-landscape “landscape” have a negative meaning.

Some phraseological units show that enormous attention is paid to something insignificant: “make a mountain out of a molehill” means to worry about minor problems, be nervous over trifles. The phraseological units are based on the contrast of sizes: the mountain is compared to a mole hillock, which makes understanding much easier. “Can’t see the forest (the wood) for its trees” - this expression is appropriate in a situation where someone attaches too much importance to the details so that the general meaning is lost.

Some phraseological units denote the meaning lack of advancement, regression: “lose ground” - take positions, give up. The idiom has a military origin: in the course of hostilities, lose ground meant the loss of territories. “Go over old ground” means to return to the already discussed question.

Expressions that include the component “bottom” are built on a comparison with ships that go to the bottom when they sink: “touch bottom” - degrade; “be bumping along the bottom” - to be in a very bad condition, not to improve.

The next meaning is inaction: “let grass grow under one’s feet” - do nothing, waste time.

Senselessness of activity is described in the phraseological unit “to plow the sands”. Everyone knows that the sand is barren, unfit for farming soil. Therefore, there is no point processing it. Another meaning is “risk”; “dance on a volcano” means to play with fire, because the volcano can erupt at any time and this can lead to tragic consequences.

Some phraseological units may indicate failure, collapse: “be dashed to the ground” - break, collapse, fail (usually about dreams). Initially, the biblical expression from the Book of Hosea: “The people of Samaria must bear their guilt, because they have rebelled against their God. They will fall by the sword; their pregnant women ripped open.” (Samaria should be punished because she rebelled against her God. The Israelites will be killed by swords, their children will be torn to pieces, and pregnant women will be cut). The original expression had a very cruel meaning, and, although it later smoothed out a bit, it did not lose its negative coloring. A very common meaning is to err on the basis of something unreliable.

The expression “build on sand” also came from the Bible: «But anyone who hears my teaching and doesn't obey it is foolish, like a person who builds a house on sand» (Matthew 7:26). It says that a frivolous person who did not think about the consequences built his house on the sand, and when the wind blew and it started to rain, the house collapsed. So in a figurative sense: “build on sand” - based on something unreliable, dubious; make plans, calculations, etc. on very unreliable grounds.

When raccoon hunting for fur was popular fun, hunting dogs sniffed them out of the trees. Since the animal is nocturnal, the hunting squad had to work at night, and the dogs sometimes chose the wrong tree or, as the idiom said, “Barking at the wrong tree.” “Barking up the wrong tree” means to have a false idea about anything.

Certain phraseological units mean to cause harm to someone: “do someone dirt (reduce to dust; throw mud at somebody)” – to slander someone, damage reputation; “treat someone like dirt” – nothing to put is a comparison with the dirt that stains, in this case not physically, but morally. In the expression “cut the ground from under feet”, the earth underfoot is the support. To knock it out from under the feet means to deprive someone of confidence in success.

In phraseology, there is also the meaning of stealth, evasiveness: “to beat about the bush” - to talk about lots of unimportant things because you want to avoid talking about what is really important. The idiom came from the children's game "mulberry bush", which resembles a round dance.

Among the idioms that characterize activity in a neutral sense, only one can be found: “commit to the earth” - to bury. It is based on the custom of Christian culture to bury the dead in the earth.

The phraseological units, describing the state in a positive sense, can mean getting rid of problems: “be out
of the wood” means to get out of difficulty, be out of danger. The expression came from fairy tales, where the forest is always associated with something terrible, dangerous (with wolves and similar troubles). When the main character of a fairy tale gets out of the forest, he usually gets rid of difficulties and he is safe. Thus, the idiom defines: out of the forest means out of danger.

Another meaning is the state of stability and reliability: “keep feet on the ground” - to be independent and calm. The idiom is based on the concept of the earth as a symbol of support and stability.

The idioms that characterize the state in a neutral sense are not numerous, they mainly denote different physical characteristics. Age: “as old as the hills” - very old. This idiom also comes from the Bible (from the Book of Job 15: 7): “Art thou the first man, that euer was borne? Or, wast thou made before the hylles?”

Condition: “below ground” - deceased, “above ground” – live.

Phraseological units having a negative color when describing the state, especially physical, are very common.

Thus, phraseological units characterize the state of being in a dangerous, precarious position: “sit on a volcano” - be in anticipation of trouble, in constant anxiety. “Up a tree” (driven into a tree) - to have trouble, problems. The origin of this idiom is related to the way of hunting for dog treeing animals: dogs were used that forced animals to climb trees; from where it was easier to shoot them to hunters. “Caught between the devil and the deep blue sea” - to be in a bind. “Be on slippery ground” (to embark on a slippery slope) - to be in a delicate, difficult position.

The second meaning is uselessness: “dead wood” (the literal meaning of this expression is dry wood). In a figurative sense, it is something that has lost its usefulness, something unnecessary.

The following meaning stand for “state of instability, insecurity”: “have feet of clay” - to have a weak character. The expression goes back to the sleep of Nebuchadnezzar (Dan. 2: 31-35), interpreted by the prophet Daniel. It speaks of an idol with a head of pure gold, a breast and hands of silver, a womb and hips of copper, but with clay feet: “You saw it, until the stone broke away from the mountain without hand assistance, hit the idol, iron and his feet, and broke them. Then it all shattered together: iron, clay, copper, silver and gold became like dust on summer threshing floors, and the wind carried them away, and no trace was left of them; and the stone that shattered the graven image became a great mountain and filled the whole earth.” The implication is that, despite the impressive and durable materials used to create the body of the statue, if its legs are made of clay, they will not stand, and the statue will collapse. So is the man. It can be strong and reliable in appearance but weak by the character.

Phraseological units can also indicate the state of confusion, lack of rest: “be out of your tree” – be not oneself. “All at sea” is a feeling that sailors had previously experienced when they were lost in the open sea. After all, compasses, although they existed in Europe already in the XIII century, were inaccurate. Therefore, light vessels kept within sight of the land, and if you lost the course, the ship carried off to the open sea. In a figurative sense, all at sea - be at a loss when you do not know what to do.

In quantitative terms, phraseological units, including components of the water landscape, are most often used to characterize either a very large number of something (sea of data, ocean of air of ocean, ocean of tears) or very little amount of something (drop in the ocean).

In the spatial meaning of phraseological units, water becomes a boundary separating 2 parts – close and own and separate, estrange: “beyond the sea” - abroad, in foreign lands. This perception is due to the geographical position of Great Britain, which borders with other states exclusively by sea. Water can mean temporary characteristics. Thus, it becomes a synonym for eternity: “when it never gives up its dead” - never.

3.2 Sub-code Landscape in the Russian Phraseology

28 Russian phraseological units were analyzed within the framework of the research. They included the following elements of the landscape: mountain, volcano, abyss, bottom, river, sea, ocean, coast, grass, tree, forest, moss, soil, mud, land. They appeared in the following meanings:
Table 2. Meanings of Russian Phraseological Units Including Components of the Subcode “Landscape”

The data presented in this table show that 5 basic meanings of the phraseological units of the Russian language were singled out, including the components of the natural landscape: activity, time, state, quantity, space. Analyzing the meanings of phraseological units that characterize the activity, we can identify the phraseological units having positive, negative, and neutral meanings. Among the phraseological units describing the state, both positive and negative meanings are also found.

When describing an activity, the phraseological units with positive and negative meanings are approximately equal in percentage. Thus, the number of the phraseological units with a negative meaning equals to 50% and the number of the phraseological units with a positive meaning equals to 42%. The phraseological units with a neutral meaning amount to 8%. Among the phraseological units, characterizing the state, negative meanings also predominate (83%), the phraseological units with a positive meaning equal to 17%.

Among the phraseological units that positively characterize the activity, progress and success are highlighted: “to move mountains” means to accomplish something grand, very important and it is rather difficult to accomplish. This expression originates in the Bible: “If I have the gift of prophecy, and I know all the secrets, and I have all knowledge and all faith, so I can rearrange the mountains, but have no love, I am nothing” (1 Corinthians 13: 2). Here, the mountains appear as huge communities, it is simply impossible to move them physically. Initially, it emphasized the power of faith that can work wonders. “Not to hit the face in the dirt” - to do something in the best way, show oneself from the best side (dirt that which gets dirt, and in this case not only physically, but also morally).

The next meaning is to help someone: stand up by the mountain - with all your might, in every possible way to protect, defend someone or something. The meaning of phraseological units is explained by the metaphorical rethinking of the Russian phraseology of such characteristics of the “stone” as gravity, immobility, and firmness. So, the mountain in the Russian phraseology is a symbol of reliability, strength. “Pulling out of the mud” – to get rid from poverty, degrading living conditions.

Among the negative meanings of phraseological units describing the activity – causing someone harm: knock the ground out from under their feet - interfere with someone, deprive confidence in success. The meaning of phraseological units is associated with the symbolic meaning of the Earth as a support, reliability. “Throwing dirt at someone” means to blacken, shame; “trample in the mud” (mixed with mud) – to cause a cruel insult to someone, humiliate.
Another meaning is inaction: “waiting for the weather at the sea” means to do nothing, remain passive. “Overgrow with moss” means to fall behind life. The complete proverb sounds “rolling stone moss overgrown.” This means that if a person is like this “rolling stone”, then he, like this stone, will be overgrown with “moss” from inaction. Phraseological units are characterized by the lack of progress, regress: “go to the bottom” means to fail. The expression is built on comparison with the ship, which, when sinking, always sinks to the bottom.

Some phraseological units are characterized by the lack of progress, regress: “go to the bottom” - to fail. The expression is built on comparison with the ship, which, when sinking, always goes to the bottom. Another meaning is giving excessive attention to something insignificant – “you cannot see the forest behind the trees” (to lose the general meaning behind unnecessary details). This expression suggests that a person sees particulars in their quality as particulars, and the whole is represented as a collection of these particulars, not realizing that they take on a whole place a different meaning. The following phraseological unit has a neutral characteristic: “to bury to the earth” means to bury. This idiom comes from the Christian custom - to bury the dead in the ground.

Phraseological units including components of the landscape, most often mean a very large amount of something, while the phraseological units are built on comparison with some large area element of the landscape: “a sea of tears” - cry a lot, a lot of trouble; “the air ocean” - the whole atmosphere of the earth; “goldmine” - an inexhaustible source of enrichment; “milk rivers” / “milk and honey” - full abundance. Phraseological units also might mean a very small number: “a drop in the sea” is an insignificant, small amount of something. In this case, something huge is compared with something small, which allows you to visually see the insignificance, insignificance of something.

The phraseological unit “not far off” can express both temporal and spatial characteristics: in the near future; near. With the help of phraseological units, positive states can be expressed, such as a state of stability, reliability: “standing firmly on the ground” - being independent, not needing outside help

The state of relief: “a mountain from the shoulders” – to get rid of serious problems. The Slavic peoples believed that reality is just one form of world perception, and the upper and lower worlds always bring a lot of problems and troubles to an ordinary person. In this sense, the word "mountain" meant problems sent over.

The phraseological units can characterize the negative states, including being in a difficult situation. Such idioms are most often associated with natural hazards. “The soil oscillates underfoot” (the soil goes out from under the feet) - to be in a shaky, precarious position (comparison with an earthquake); “as in a dark forest” - to be completely ignorant, misunderstanding (in a forest where the rays of the sun do not reach, you can easily get lost or meet wild animals); “as on a volcano” - to be in anticipation of trouble (volcanic eruption); “on the edge of the abyss” - to be in the immediate vicinity of the danger (you can fall down).

The second meaning is indifference: “although the grass does not grow” - be indifferent. Grass grows everywhere, this is a natural phenomenon, but if it does not grow, it means that something is wrong. If even this fact does not bother a person, it means he is completely indifferent.

4 CONCLUSIONS

Comparative characteristics of phraseological units that include the components of the linguistic and cultural code “nature” in English and Russian languages. The subcode “landscape” includes the following values: description of the state and activity, spatial, temporal and quantitative characteristics. In the analyzed languages, they were distributed as follows (as a percentage). Among the phraseological units of the compared languages characterizing the activity, the phraseological units of the English language prevail (57%). A significantly smaller number of phraseological units (45%) describe activities in the Russian language. English is the leader in the number of phraseological units, indicating the state (30%). Almost the same percentage is in Russian (28%). In the description of quantities, the phraseological units of a Russian constitute 21% of all phraseological units, with English only 9%.

The temporal characteristics when describing the subcode “landscape” are reflected only in Russian and English, but as spatial are very rare.

The predominant group in the English language has become a group denoting states. It is believed that the British are rather restrained people. However, they often demonstrate surprising emotionality and expressiveness in relation to everything happening and observed, as well as in expressing one's own sensory state, using a large variety of language means, among which there are phraseological units. It should be noted that in English the subcode “landscape” has become the most numerous. This is primarily due to the presence of a large number of phraseological units associated with the water element and such
water bodies in the landscape as the seas and oceans. This is due to the geographical position of the UK, surrounded by water on all sides.

Speaking about the phraseology of the Russian language, it is worth saying that although it did not exceed English in percentage terms, both in the number of phraseological units that characterize the activity and in the number of phraseological units that characterize the state, it takes close positions to the leading ones in both groups. This means that the life of the Russian people is fully reflected in the language. The predominant subcode here is the landscape subcode. This is due to the rich variety of reliefs, soil types and vegetation on the territory of our country.

REFERENCE LIST