

THE CONCEPT OF *MIND* IN ENGLISH, RUSSIAN AND MARI PHRASEOLOGY

Svetlana L.Yakovleva^{1*}, Marina I.Solnyshkina², Tatyana A.Soldatkina³,
Galina N.Kazyro⁴, Ekaterina E.Fliginskih⁵

¹Assoc. Prof., Mari State University, Russia, zavkaf1@gmail.com

²Full Prof. Dr., Kazan Federal University, Russia, mesoln@yandex.ru

³Assoc. Prof., Mari State University, Russia, fia.solta@yandex.ru

⁴Assoc. Prof., Mari State University, Russia, galinarfa@yahoo.com

⁵Assist. Prof., Mari State University, Russia, katenasmile@mail.com

*Corresponding author

Abstract

Phraseological units containing national-specific phraseological images and associated with the person's intellectual states have been singled out in the research as a result of the idioms' comparative analysis which have been analysed within semantic groups under study. The authors came to the conclusion that the English phraseological units translated into Russian by means of the descriptive method may lose their associative image. The Russian linguistic world image is dual in associations with the word 'mind'. In the Russian people's consciousness human mind is associated with an intellectual ability as well with highest ethical categories. Due to this fact, reason is opposite to egoism and exaggerated sensitiveness. In the Mari paroemae, mind is also highly appreciated; man is attractive due to his mind and it helps him to become rich without great possessions; thus, an intellectual power is stronger than a physical one. According to the Mari people, only your own mind can help you when you face a challenge; you must also be independent of other people's advice. It has been revealed that there are strong relations between mind and truth in the Mari paroemic view of the world. Numerals are used to show fluctuations in decision-making in the three languages. The concept *MIND* establishes and maintains order in social space, directs and improves people's behavior and acts as a moral and intellectual sieve in the linguistic view of the world of the studied languages.

Keywords: concept *MIND/INTELLIGENCE/COMMON SENSE*, Comparative analysis, Linguistic world image, Phraseological units

1 INTRODUCTION

The concept of *MIND/INTELLECT/SENSE* is of special value among the concepts related to the field of intelligence in the English, Russian and Mari phraseology. It is the ability to think, to consider and to understand. It is the mind, reason, intelligence. It is how the individual's mental culture is introduced. For example, *to bring to mind* – to remember, to recall, to revive in memory; *to present smth to smb's mind* – to make someone think of something. *We will forget them or if we ever call them to mind, it shall be only as some uneasy dream that has passed away* (Dickens, 2000, p. 429). *Does what I am saying present anything special to your mind?* – Do not my words cause any special associations?

The lexeme *'intellect'* symbolizes reasonable actions, person's self-control and one's feelings control. It correlates with the Russian *'prudence'*, for example, in English: *have more sense than to do smth* – to be prudent enough not to do something.

Intellect is a person's major feature. However, animals, especially domestic ones, may be quite reasonable according to the language material under consideration. The word *'mind'* in English is not used in this case.

Mind is in the head. So, in English: *come into one's mind; cross somebody's mind* – suddenly come to mind; *search one's mind* – break your head. *He judged by the wondering look on her face that this was the first hint of natural science that had ever come to her mind* (Sinclair, 2000, p. 29). *The mad idea flashed across my mind that I might ask Maggie to come to be my house-keeper* (Murdoch, 1996, p. 124).

2 RESULTS AND DISCUSSION

2.1 The Concept of Mind in the English Language

The following thematic groups have been identified and described: 1) smart (man): *a man of sense* – a sane, reasonable person; *clever dog; clear head*; 2) stupid, not a smart person: *a wooden head* – a stupid head, a stupid person; *lame under the hat* – stupid, incoherent; 3) to be witty: *have a ready (quick) wit, have a ready head* – to be resourceful, agile; 4) to know, to remember what's what: *know black from white* – to be competent, to understand what's what (literally to distinguish black from white); *read like a book* – to understand perfectly, understand without difficulty; 5) to remember: *call to mind; to keep in memory*; 6) to remind: *jog somebody in the head of something*; 7) not to remember, to forget: *blot out of one's memory* – to erase from memory; 8) to become smart, prudent, to make someone think: *one's eye (teeth)* – to gain an experience; 9) to lose one's mind: *to lose one's reason, be out of mind* – to go crazy.

National-specific and typological general phraseological images associated with the designation of person's intellectual states have been analysed within semantic groups under study. In this regards, the following phraseological images are remarkable in the English language: *have something at one's finger* – to know something well; *one's wits gone wool* – a scatterbrain person, someone hovering in the clouds.

Numerals are used to show fluctuations in decision-making in both languages. It reflects the necessity to express the absence of one particular decision (opinion): *be in twenty minds* – to be indecisive, to fluctuate.

It is natural that the words of different semantic groups are used to form phraseological images. Lexical and grammatical features of the phraseological units denoting the person's intellectual states have been considered to determine their semantic peculiarities. Lexical peculiarities include phraseological units with the rational component of the memory, such as *mind, head, memory: call to mind* – to recall, *bear in memory* – to keep in memory. The following words are typical for the phraseological units under consideration: a) the names of the parts of the human body (the words head, fingers, shoulder, legs, tongue, lips, eyes are mainly used): *have an old head in young shoulders* – to be smart irrespective of the young age, *have one's eye (teeth)* – to become prudent, to acquire experience.

Zoonyms are used in the phraseological units under consideration. English phraseological units of this type are more often of a comparative nature: *stupid as an owl*. The names of the specific subjects are used in the English comparative idioms: *have a head like a sieve, read like a book* – to know, to understand easily. The names of the specific items are used in the non-comparative idioms in the English language: *be in one's thinking box* – to think seriously; *have all one's buttons* – to be a smart, reasonable person, etc.

Figurative use of the adjectives is typical for the English language. Thus, phraseological units with the meaning 'to know, to understand, not to know, misunderstand' are composed of the adjectives *black* and *white*. Phraseological images created by means of the English adjectives can be nationally-specific. The component *head* is determined by the adjectives in a figurative sense, for example: *wooden head* (stupid, a stupid head), etc.

Intellectual qualities are identified with specific realities of life in the English language. Thus, the names of the specific physical actions are used to create such phraseological images: *rummage in the memory, lodge in the memory* – to store in one's memory, *put out of mind* – to remove from the memory.

Idioms etymological analysis makes it possible to identify and to describe their national and cultural components: *a man of Gotham* – a shallow man (Gotham is a provincial English village, known for the simplicity of its inhabitants). Anthroponyms also add to the national peculiarities: *Lenin's head* (about a smart, educated person in the Russian language).

Phraseological units with national-specific phraseological images were singled out as a result of the idioms comparative analysis. So, for example, in the English language *to have all one's buttons* – to be a smart,

reasonable man, etc. The opposition of the signs *smart/stupid* used in the meaning 'enough'/'not enough' is a distinctive feature of idioms of this type.

Mind in the world image can be described through the terms of space. It has a certain size, quality. It can be shallow or deep, large or small. Here are some examples from English: *be in one's right mind* – to be sane; a *high mind* – nobility, generosity.

The mind is correlated with intellectual abilities in the English language: *know one's own mind* – not to hesitate, know what you want; *have a good mind to* – to want, to be committed; *come into one's mind*; *to bring one's mind to* – to realize, to become aware of it. *One sees more and more, Mont, that the really dangerous people ... are the big business men ... They know their own minds; and if we don't look out they'll wreck the country* (Galsworthy, 2001, p. 23). ... *he's got to bear the fruits of his father's misconduct, and bring his mind to fare hard and to work hard* (Eliot, 1999, p. 46).

In the naive world image, the mind is correlated not only with abstract intellectual abilities, but with everyday sanity and prudence. The man's rational principles are also associated with one's moral. Thus, 'practical mind' is expressed quite clear and reflects morality of the world image.

2.2 The Concept of Mind in the Russian Language

Mind, common sense and intelligence are associated with the intellectual sphere in different people's world image. Mind is defined as a 'person's ability to think, the basis of the intelligent life' in the Explanatory Dictionary of the Russian Language by S. I. Ozhegov and N.Yu. Shvedova (Ozhegov, 1999).

The lexeme 'mind' is presented in the phraseology of the Russian language: *ум – хорошо, в два – лучше* – the mind is good, and two are better; *сколько голов, столько и умов* – how many heads, so many minds; *по одежке встречают, по уму провожают* – to meet according to one's clothes, to judge according to one's mind; *сойти, спятить с ума* – go, sleep crazy; *держат в уме* – to keep in mind; *из ума выжить* – has gone mad. Mind is 'the general name for the human's cognitive process, the ability to think according to V. I. Dal's Explanatory Dictionary of the Russian Language (Dal, 2001, p. 676).

The mind is also a characteristic of being highly intelligent for the Russian native speaker: *блестящий ум* – a brilliant mind, *отличаться умом* – to stand out for one's mind, *ума палата* – to be brainy (to be as wise as Solomon). For the English native speaker: *a mind like a steel trap*. It is also a person as a carrier of intellectual abilities. Intelligence is person's ability to think logically and in a creative way, to summarize cognitive results. Common sense is the ability to think, to understand something.

The English phraseological units translated into Russian by means of the descriptive method lose the associative image. Thus, there may be a loss of emotionality and expressiveness. The Russian linguistic world image is dual in associations with the word 'mind' according to Ye. V. Uryson's study. It denotes both some abilities and an invisible organ that it embodies (Uryson, 2003, p. 29).

Intelligence is a person's ability directed not only at understanding the chain of reasons and consequences, but also on knowledge of values in the linguistic world image of compared languages. Mind involves individual's free goal-setting according to the final goal. The concept *MIND* establishes and maintains order in the social space, directs and improves people's activity, acting as a moral and intellectual sieve in the linguistic world image of the studied languages.

No pain is associated with the concept *MIND*. However, there is a huge number of phraseological units where the concept *MIND* has a negative connotation, for example, in the English language: *go out of one's mind* – to lose one's mind, to get crazy. *You wouldn't believe it, Matt, but I sometimes think I'll go out of my mind the way I'm kept grinding at it* (Cronin, 1992, p. 123).

Thus, in people's consciousness human mind is associated with intellectual ability as well with highest ethical categories. Due to this fact, reason is opposite to egoism and exaggerated sensitiveness raising the man over all other creatures.

2.3 The Concept of Mind in the Mari Language

In the Mari paroemae mind is also highly appreciated. A great number of proverbs and sayings consider the phenomenon of mind from different perspectives, which is reflected in the Dictionary of Mari Proverbs by A. E. Kitikov (Kitikov, 1991). The following characteristics of mind have been found in the Mari paroemic consciousness:

1. The importance of mind: – *Уш ала-кушкат шуэш, ала-момат ышта.* – (literally): *Mind is all around and keeps working. Кайык пунжо дене мотор, айдеме ушыжо дене мотор.* – (literally): *Feathers make a*

bird beautiful and a good mind makes a man beautiful. *Ушан ең име дене поен кертеш.* – (literally): A man with a good mind is able to become rich using only a needle. *Айдемын шинчаже вуйышто.* – (literally): A man's eyes are in his mind.

In the Mari primitive consciousness a man's mind is creative, it keeps working; a man is attractive due to his mind and it helps him to become rich without great possessions.

2. The power of mind: *Ушан мут курыкымат савыра.* – (literally): Mind can move mountains. *Күжәб пулышат иктым сәна, шуко палыше тўжемым сәна.* – (literally): A man with broad shoulders can win one but one who knows a lot can beat thousands out. *Уш деч посна вий – ораде вий.* – (literally): Power without mind is mischievous power.

In Mari paroemae intellectual power is stronger than physical one. It helps a man to win and perform great deals.

3. In the Mari paroemic consciousness it is stressed that you must rely on your own mind trying to solve a problem and not to depend on other people's advice: *Ең уш дене илен торашке от кае.* – (literally): Use other people's mind and you will not move forward. *Ең мўтым тўткын колышт, да шке семын ште.* – (literally): Listen carefully to people's advice but act in your own way. *Ең ой презе покташ веле йбра.* – (literally): Other people's advice is good only to chase a calf.

The above given examples prove that according to the Mari people only your own mind can help you when you face a challenge and you must be independent of other people's advice.

4. Truth and mind are interconnected in the Mari paroemic consciousness: *Уш чыным шочыкта.* – (literally): Truth comes from mind. *Ушым чын волгалтара, шўмым йбратымаш ырыкта.* – (literally): Mind is cheered up by truth and heart – by love.

It has been revealed through the analysis that there are strong relations between mind and truth in the Mari paroemic view of the world.

5. Mari people believe that mind and kindness are interconnected: *Уш деч посна порылык нимомат ок шого.* – (literally): Kindness is nothing without mind. *Кушто шыде озалана, тушто ушлан вер уке.* – (literally): Where there is anger there is no place for mind.

6. In the Mari paroemic consciousness we find an idea that communication with a clever man is of great significance: *Ушан дене мутланымаш мўй кочмо гай.* – (literally): To speak with a clever man is like eating honey. *Ушан дене ушнен – ушан лият, ушдымо дене – шкедымат йомдарет.* – (literally): Keep company with clever people and you will be clever; keep company with fools and you will lose your mind.

7. In the Mari paroemic view of the world it is believed that mind is an inborn quality: *Ушым пазар геч лаче дене оксала налын толаш ок лий.* – (literally): You can't buy mind on the market. *Ушым кўсын налаш ок лий.* – (literally): You can't borrow mind.

8. In ancient consciousness of the Mari it was believed that man becomes clever by studying: *Тунемше ең кандаш шинчан.* – (literally): A clever man has eight eyes. *Тунемдыме ең сокыр чыве дене иктак.* – A man without knowledge is like a chicken without eyes.

3. CONCLUSION

In the naive world image of the English language mind is correlated not only with abstract intellectual abilities, but with everyday sanity and prudence. The man's rational principles are also associated with one's moral. Thus, 'practical mind' is expressed quite clear and reflects morality of the world image.

Thus, in the Russian people's consciousness human mind is associated with intellectual ability as well with highest ethical categories. Due to this fact, reason is opposite to egoism and exaggerated sensitiveness.

In conclusion it should be stressed that Mari proverbial wisdom also pays much attention to mind emphasizing that: 1) a man's mind is creative, it keeps working; a man is attractive due to his mind and it helps him to become rich without great possessions; 2) intellectual power is stronger than physical one. It helps a man to win and perform great deals; 3) one must rely on their own mind trying to solve a problem and not to depend on other people's advice; 4) there are strong relations between mind and truth; 5) mind and kindness are interconnected; 6) communication with a clever man is of great significance; 7) mind is an inborn quality; 8) man becomes clever by studying.

REFERENCE LIST

1. Collection of Mari Folklore: Proverbs / collected by A. E. Kitikov. – Yoshkar-Ola, Mari Research Institute of Language, Literature and Culture, 2004, 208 p.
2. Cronin A. J. (1992). *Hatter's Castle*. – England: Wordsworth Classics, Book III, ch. III. – P. 123.
3. Dal V. I. (2001). *Dictionary of the Russian language*. – M.: Eskimo-press, 736 p.
4. Dickens Ch. (2000). *The Old Curiosity Shop*. – London: Leopard Books, ch. LIV.
5. Eliot G. (1999). *The Mill on the Floss*. – London: Pan Books Ltd., book III, ch. III.
6. Galsworthy J. (2001). *The Silver Spoon*. – London: Pan Books Ltd., part III, ch. II.
7. Kitikov A. E. (1991) *Марий калыкмут мутер: Dictionary of Mari Proverbs*. – Yoshkar-Ola.
8. Murdoch I. (1996). *An Italian Girl*. – England: Wordsworth Classics, Book III, ch. XIII.
9. Ozhegov S. I., Shvedova N. Yu. (1991). *Explanatory Dictionary of the Russian Language*. – M.: Russian Academy of Sciences. Russian Language Institute. V. I. Vinogradova. – 4th ed., supplemented. – M.: Azbukovnik, 943 p.
10. Sinclair U. (2000). *Oil*. – London: Pan Books, ch. IV.
11. Uryson E. V. (2003). *The Problems of Research in the Linguistic World Image: Analogy in Semantics*. – Moscow: Languages of Slavic Culture, 224 p.