

Мовне відображення емоцій та експресивності їх вираження здійснюється на різних рівнях через лінгвістичну категорію емотивності. До емотивів фонологічного рівня англійської мови відносять специфічні звукосполюки, ономапопею, параномасію, різні типи звукових повторів та різноманітні аспекти людського голосу.

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CONSTITUTIONAL FEATURES OF THE VALUE PICTURE OF THE WORLD IN MODERN LINGUISTICS

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In the modern scientific paradigm language is considered as a cognitive tool for understanding the world, storing and representing the cultural experience and values of the people (Yu. Apresian, A. Wierzbicka, G. Lakoff, A. Leont'yev, etc.), reflecting the picture of the world of a given nation.

Linguistic research of the XXI century are characterized by increasing attention to values that invariably touch upon the problems of forming a value picture of the world as a whole.

The relevance of the article is motivated by the need to clarify the concept of the value picture of the world.

The purpose of the study: to determine the constitutive features of the value picture of the world.

The works on the study of individual values that are significant for a particular culture that have appeared over the past 20 years make a great contribution to the understanding of the main features of the value picture of the world (VPW).

One of the most cited today in domestic linguistics is the definition of V. Karasik (1996), according to which the value picture of the world is a system of moral values, ethical norms and rules of conduct, reconstructed as interrelated evaluative judgments, correlated with legal, religious, moral codes, common judgments of common sense, typical folklore and well-known literary plots [4, p. 5]. The basic features of the VPW in accordance with the views of the linguist are:

1) the value picture of the world in language is formed by universal and specific components, the latter is reduced to various nominative density of objects, evaluative qualification of objects, combinatorics of values;

2) there are relations of inclusion and associative intersection between evaluative judgments, as a result of which it is possible to establish value paradigms of the corresponding culture;

3) the value picture of the world is characterized by the most essential for a particular culture meanings, value dominants, the totality of which forms a certain type of culture preserved in language;

4) the value picture of the world within one language culture appears heterogeneous, because different social groups may have different values;

5) the value picture of the world exists in both the collective and individual consciousness.

At the beginning of the XXI century the role of evaluative categorization increases in the formation of the VPW. Thus, N. Boldyrev (2002) emphasizes that in the human mind the structured world is reflected by a system of axiological categories of 'good' and 'bad'. We are talking about the evaluative categorization of the world – grouping objects and phenomena by the nature of their evaluation into classes and categories, that is the system of evaluation categories (static aspect), or mental correlation of object or phenomenon with a certain evaluation category (dynamic aspect) [2]. During the evaluation categorization the leading role is played by a person with an individual vision and subjective evaluation of objects. Each member of the language community is a unique, inimitable personality, endowed with the ability to

assess the environment adequately to their own worldview. This reveals the subjective nature of the evaluative categorization. E. Gavrilova (2005) notes that the dynamic process of evaluative categorization is based on comparison with the best sample of the corresponding categories. Human compares himself with reliance on a universal system of values [3, p. 104]. Universal or collective values are reflected in social norms, standards of behavior, cultural traditions, and so on. Thus, the nature of evaluation categories is determined by individual and collective value systems.

E. Babayeva (2002) also interprets values (components of the VPW) in terms of the category of evaluation – the act of human consciousness, which consists in comparing objects, comparing their properties, determining the role in the life of the subject, its results fixed in consciousness and language as positive, negative or neutral attitude, and norms – a state corresponding to a positive assessment of society and the subject of assessment provided by its representatives [1]. According to E. Babayeva, including objects in their own activities, a person tries to get information not only about their objective qualities and properties, but also feels a subjective value attitude towards them. Being objects of value, objects are considered as carriers of value, and the result of evaluative attitude to the object is evaluation. On the basis of estimates there is a norm. Repeated evaluation forms an evaluation stereotype – a certain stable reaction (approval, condemnation or indifference) to the same situations.

N. Fedosyutkina (2005) positions the VPW as «a set of interacting basic features behind the words-values» (love, friendship, family, happiness, health, peace, money, work) [7, p. 6], and words-values – as «means of access to the «nodes» of the value picture of the world» [7, p. 5]. The author clarifies that the term «word-value» in a psycholinguistic experiment acquires a different methodological meaning: these are the linguistic ways in which informants directly express their values, it is a kind of word-symbol of the value picture of the world, and because it is «alive», may well become a «means of influencing the public consciousness». Each word has its own unique experience, so, according to N. Fedosyutkina, getting rid of «synonymy» in the list of basic values can be justified only by a detailed analysis of the content of words-values and by establishing the relative proximity of what is behind them, and not only at the level of system-wide significance, but also at the level of subjective interpretations, associative connections and value load (significance) [7, p. 9–10].

I. Solodilova and V. Perevalov (2018) interpret the VPW as knowledge that is structured in the human mind in the form of concepts and is a set of them. The authors define the concept of the VPW «as knowledge in the value perspective and, accordingly, as a set of concepts that represent in terms of content knowledge of values and anti-values» [6, p. 180]. The description of

the VPW, according to linguists, requires reference to the category of values, which are analyzed in terms of philosophical anthropology, sociology, culturology and are considered as a subject, ideal and attitude.

Zh. Krasnobaieva-Chorna (2019) considers the VPW within the framework of linguo-phrasal axiology and interprets it as «understanding of the human world, its fragments and the status of the human personality in this world through the evaluative categorization in opposition of values and non-values» [5, p. 126]. The main source that determines the categorization of values in the VPW and reveals deep ethnocultural strata, the researcher rightly calls associates – markers of cultural codes: somatisms – somatic / bodily code of culture, zoosemisms and phytocomponents – biomorphic / substantial code of culture, meteorological components – natural code of culture, colorants – colorative code of culture, numerical components – quantitative code of culture, names of food and dishes – gastronomic code of culture, onyms – onyms code of culture, tokens with temporal semantics – temporal code of culture, tokens with spatial semantics – spatial code of culture, etc. The author considers the initial information about the VPW:

1) the exclusive role of evaluative categorization – the formation of values as a result of evaluative understanding of environmental objects;

2) the level structure: values in the value picture of the world are arranged in tiers (social, vital, material, ethical, legal, aesthetic), the basis of which are the typological parameters of universal values (power, money, friendship, law, life, health, beauty, love, peace, respect, freedom, family, justice, success, honesty, etc.);

3) the oppositional nature of the components of the value picture of the world.

Analysis of the functioning of the term ‘value picture of the world’ in the scientific linguistic literature allows: 1) to consider the value picture of the world as an object of study of linguoaxiology; 2) interpret the value picture of the world as knowledge of values and invaluable (anti-values); 3) to position the value picture of the world as a result of evaluative categorization; 4) the main features of the value picture of the world to consider the universal and specific nature, collective and individual character; 5) to isolate the components of the value picture of the world – value, word-value, value concept; 6) to establish the correlation of the value picture of the world with the concepts of ‘code’, ‘norm’, ‘rule’, ‘standard’, ‘stereotype’, ‘tradition’.

We see the prospect of the work in the study of the structure of the value picture of the world, in particular its phraseological level.

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ЛІНГВОКОГНІТИВНІ ХАРАКТЕРИСТИКИ АНГЛОМОВНОГО АФОРИЗМУ НА МАТЕРІАЛІ ПРОМОВ АМЕРИКАНСЬКИХ ПОЛІТИКІВ

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Невід'ємною частиною життя сучасного світу є інститут влади. Оскільки політики є лідерами країни вони використовують мову і мовні засоби не тільки на побутовому рівні, але і в процесі виконання покладених на них посадових обов'язків. У сучасному світі політична діяльність визначає долю держави народу. У світлі зазначених особливостей у лінгвістиці в останні роки зростає тенденція дослідження мовних характеристик промов політиків. Однією з таких є надмірне використання афоризмів, які є предметом дослідження