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**СРАВНИТЕЛЬНО-ИСТОРИЧЕСКОЕ, ТИПОЛОГИЧЕСКОЕ
И СОПОСТАВИТЕЛЬНОЕ ЯЗЫКОЗНАНИЕ**

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**КОД КУЛЬТУРЫ КАК ОТРАЖЕНИЕ «НАИВНЫХ» ИДЕЙ
О ЕДИНСТВЕ В ЛИНГВОКУЛЬТУРОЛОГИИ**

В данной статье рассматриваются современные культурные коды в английском и русском языках. Лингвокультурологическое исследование предполагает выявление культурной информации, значимой для русского и английского социумов. Актуальность темы исследования обусловлена рядом факторов. Во-первых, фразеологические единицы, обозначающие эмоциональные состояния человека, представляют интерес не только в лингвистическом плане, но и в лингвокультурологическом, так как фразеологические единицы, обладающие высоким коннотативным потенциалом, являются хранителями культурной информации. Во-вторых, исследуемый в статье материал имеет непосредственное отношение к идее антропоцентризма в языке.

Для достижения поставленной цели необходимо решить следующие задачи:

- рассмотреть коды культуры как способ организации пространства культуры;
- исследовать механизм интерпретации фразеологизма через соотнесение его компонентами с кодами культуры;
- описать в лингвокультурологическом аспекте фразеологические единицы, вербализующие эмоциональное состояние человека, в английском и русском языках.

В исследовании были применены различные методы анализа: сопоставительный (контрастивный) метод; метод компонентного анализа; описательно-аналитический метод; статистический метод.

Практическая значимость работы состоит в возможности применения ее результатов в разработке специальных курсов по фразеологии.

Научная новизна исследования заключается в том, что в статье рассматриваются фразеологические единицы, обозначающие эмоциональное состояние человека, в английском и русском языках в соматическом, биоморфном и мифологическом кодах культуры.

Основным методом исследования являлись отбор и сравнение фразеологических единиц. Результатами данного исследования являются определения соматических, биоморфных и мифологических кодов культур. Исследование может применяться на дисциплинах лингвокультурология, лингвистика и прикладная лингвистика.

Ключевые слова: лингвистика, лингвокультурология, язык, народ, код культуры, мифологический код культуры, фразеологические единицы

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THE CODE OF CULTURE AS A REFLECTION OF "NAIVE" IDEAS ABOUT THE UNITY IN LINGUOCULTUROLOGY

This article examines modern cultural codes in English and Russian. Linguocultural research involves identifying cultural information, meaningful to Russian and English societies. The relevance of the topic of research is due to a number of factors. First, the phraseological units denoting the emotional state of a person are of interest not only in the linguistic terms, but also in linguocultural, since phraseological units with high connotative potential are custodians of cultural information. Secondly, the material studied in the article is directly related to the idea of anthropocentrism in the language.

To achieve the goal, it is necessary to solve the following tasks:

- Consider cultural codes as a way to organize cultural space;*
- Study the mechanism of interpretation of phraseologism through the correlation of its components with cultural codes;*
- Describe the phraseological units, verbalizing the emotional state of a person, in English and Russian.*

In the study, various analysis methods were applied: comparative (contrast) method; component analysis method; description-analytical method; statistical method.

The practical significance of the work consists in the possibility of applying its results in the development of special courses on phraseology.

The scientific novelty of the study lies in the fact that the article discusses phraseological units denoting the emotional state of a person in English and Russian in somatic, biomorphic and mythological codes of culture.

The main method of the study was the selection and comparison of phraseological units. The results of this study are the definitions of somatic, biomorphic and mythological codes of cultures. The study can be applied on linguoculturology disciplines, linguistics and applied linguistics.

Keywords: linguistics, linvoculturology, language, people, culture code, mythological culture code, phraseological units

Introduction

One of the basic concepts of linguoculturology is the term “culture”. The word “culture” as a source has the Latin “Colere”, which means “cultivation, education, development, veneration, cult” (Dahl, 1955, p. 836). Since the XVIII century, culture has been understood as

everything that appeared due to human activity.

The roadside stone is not culture, but the same stone laid on the grave of an ancestor is culture. Thus, culture is all the ways of life and activity in the world peculiar to a given people, as well as relations between people (customs, rituals, features of communication, etc.) and ways of seeing, understanding and transforming the world.

Culture can change and have either a positive impact on people, or a negative one (McGee, 2020). It never stands still. Surprisingly, culture can preserve the traditions and customs of the people, as well as absorb new trends in the field of science and the life of humanity as a whole, acquiring and forming new traditions (Zamaletdinov, 2012, p. 49).

From a philosophical point of view, culture is understood not just as a certain sum of ideas and things that can be distinguished, separated from each other and described. The whole world of man is the world of his culture, and the problem of culture is the problem of man himself, of the human way of being, of the relationship to himself (Zamaletdinov, 2012, p. 49).

Culture is a kind of "rules" of the life of the people, which are stored and transmitted in the social memory of the collective. Cultural norms and concepts are not inherited at the genetic level. This is learned by making mental and physical efforts.

Each nation puts some meaning into each part of its culture, its heritage. This is his experience, a set of practices characteristic of a particular people in a particular geographic location at a particular time.

According to one of the fundamental theoretical propositions of the Tartu School of Semiotics, culture is a sign phenomenon consisting of a large number of codes. These codes are in constant interaction, and re-encoding from one code to another leads to the creation of new information. They are called cultural codes or cultural languages.

V. V. Krasnykh understands the cultural code as a "grid" that culture "draws on the surrounding world, divides, categorizes, structures and evaluates it" (Krasnykh, 2002, p. 232).

V. I. Shakhovsky believes that "the cultural code includes: an ethnic picture of the world, a linguistic and national worldview based on the history of society, its stereotypes, traditions, mores, rating scale, and cultural values. The units of the cultural code are determined by mental, linguistic, or object signs, since the cultural code is also a conglomerate of knowledge systems about the people, a given language, and the rules

for using it" (Shakhovsky, 2008, p. 118).

As a rule, in the codes of culture, societies encode information about objects, phenomena inherent in a given people. There are different types of codes. We will consider the most important codes of culture that best reflect the "naive" ideas about the universe.

The main cultural code, first, is universal, and, consequently, works in any cultural type and any historical time; secondly, it is self-sufficient for the formation and preservation of human culture; thirdly, it is open to change, self – generation of new cultural codes, as well as secondary ones-in their connection with the structures of social codes. The existence of the main cultural code is determined by three parameters, according to which the self-organization of culture in the country takes place. These are objectivity, signedness, and ideality (Bobrova, 2009, p. 24). The objectivity of the code implies non-natural objects.

Materials and methods

Various analysis methods were applied in the study: comparative (contrast) method; component analysis method; description-analytical method; statistical method.

The material of the study is the corpus of Russian and English phraseological units, objectifying the emotional state of a person selected from various phraseological sources using a continuous sampling.

Results and discussion

Humanity initially tried to imitate what was given to it by nature and tried to preserve the acquired skills. So, primitive people stored fire, then learned to produce it, while improving their skills and abilities to create objects that did not exist in nature (bow, spear). People learned to combine the naturalness and non-naturalness of objects. They already lacked natural communication. This served to create language as a way of cultural communication.

Each item was assigned its own names, signs. Signedness has become a prerequisite for some types of activities. One example is the ritual. This period is characterized by a mythological code that combines people's knowledge, objectivity, and their tools. Hence arose the belief of people that every object and every living being has a soul. People believed that every animal has a soul, in the body of which it was located; the human soul is able to leave the soul and enter into any

animal and object (Bobrova, 2009, p. 24).

There are various cultural codes that affect a person's life in both material and spiritual terms. Cultural codes carry certain information that allows you to understand a person, his emotional state, depending on his culture, environment, geographical location, and so on.

Thus, knowledge about the culture of a linguistic community is structured and systematized using units of the cultural code that contain verbal (proper names and common names, phraseological units, quotations, aphorisms, etc.), nonverbal (natural and artifact), mental (stereotypes, mores, customs, traditions, rituals, value orientations, evaluation standards, typical representations, cultural scenarios, etc.) (Bryksina, 2014, p.35).

Linguoculturologists distinguish such cultural codes as spatial, temporal, somatic, biomorphic, subject, food and others, fixed in metaphorical signs that represent "the information that has already become a product of cultural and value processing" (Panina, 2011, p. 32).

This article presents somatic, biomorphic, and mythological codes. The somatic cultural code describes the surrounding world, a person and his emotions from the position of himself, his body. Using somatonyms, a person shows how important it is for him what he does and what he feels. The paper considers the most significant and frequent somatonyms that describe the emotional state of a person. It is interesting how, with the help of his observations and life experience, a person gives certain personal qualities and emotions to objects, plants and animals. Zoomorphisms, which will be considered in this paper, are of particular importance in the designation of emotions and feelings. Speaking about the sign of the surrounding world, it is impossible not to touch on the mythological code, which allows us to understand the nature of certain codes and their meanings. The main method of the study is the selection and comparison of phraseological units.

One of the oldest cultural codes is the somatic code. The carrier of this code is the human body. This is due to the fact that a person tries to describe himself and the world around him through himself, and therefore, first of all, through his body and his feelings. The man extrapolated the acquired knowledge about himself and his body to the surrounding reality, which is recorded in the somatic code of culture.

The term "somatic" is used in the sense of "connected with the

human body, bodily" and is contrasted with the concept of "mental".

In the lexical system, somatism is a means of denoting phenomena related to the sphere of corporeality.

In the modern world, there are some relative dimensions, positions that a person relates to the location of himself, that is, his body. Examples of such words can be: "close", "far", "high", "my" and others.

This group also includes the personal characteristics of a person that determine his physical health and condition. For example, the straw head. The image is associated with the custom of stuffing the head of a garden scarecrow with straw. And in relation to a stupid person, a comparison of his mental abilities with a straw head indicates extreme lack of intelligence, stupidity and empty-headedness (Asanova, 2013, p.129).

An interesting fact is that the phraseological units that characterize a person's physique are expressed in English using the words bones and skin. The bones form the skeleton of the human body, a kind of "skeleton", covered with an outer layer of skin that protects our body from the outside impacts. But without muscle mass, a person looks frighteningly painful and ugly. For example, *to be skin and bone / bones* - to be extremely thin; *a bag of bones* – a person or animal that is extremely thin. Often, mental data is also compared with physical ability. In the Russian language, everyone knows the proverb "Сила есть, ума не надо". In English, it can be proverbs, sayings, or somatic vocabulary such as brawn, which means "physical strength, especially in comparison with mental abilities and intelligence" (Macmillan English Dictionary, 2002, p. 39): Middle English, from the Anglo-French *braon* flesh, muscle, of Germanic origin; akin to Old English *bræd* flesh (Merriam Webster Dictionary Online); brains [often plural] "mental abilities and intelligence".

The somatic code of culture objectifies the expression of the *Achilles' heel*. This phraseology comes from an ancient Greek myth that tells about a brave and invincible warrior. According to legend, a mother dipped her child in the waters of the River Styx. But while dipping, she held his heel, making it vulnerable to opponents. Currently, this phraseology serves to indicate a weak point of a person.

A large number of phraseological units are associated with parts of the face. For example, *на лбу у него написано*. The history of the

origin of this phraseology literally. In the past, runaway peasants and thieves were branded with iron, leaving ugly traces, which made it clear from their faces that they were criminals (Bashkatova, 2013, p. 91).

A person is a zone of increased information activity, a constantly working receiving and transmitting information device. The face is the most individual part of the human body, it is by its holistic perception that the individual personality is identified (Bashkatova, 2013, p. 91).

In English, the phraseology *to be all ears* 'to be attentive, to listen carefully' is popular. This is due to the fact that the mentality of the people teaches their people to be more attentive to each other, there are more coaches and mental leaders who teach leadership issues to people in different fields of activity.

With the help of body parts, a person describes his emotional state. The Russian phraseological unit "nose hang" conveys a state of sadness; to describe anger, the phraseological unit "get under the hot hand" and others are used.

The somatonym *hand* in English is in the first place in terms of use. In the dictionary of phraseological units, there are 155 phraseological units using this word. In most cases, phraseological units with the word "hand" have a positive rating. For example, *an old hand* means 'expert', *to give a hand* means 'help', and others.

The hand is the part of the body that is most filled with symbolic content. With the help of hand gestures in Russia, many important ritual actions were performed: they blessed, repented, which was fixed in a number of phraseological units: *положа руку на сердце, ударить по рукам*.

A distinctive feature of the somatonym in the Russian language is the fact that the phraseological units with the word "hand" were used to describe the social status of a person, his position in society: *с барской руки, крестьянские руки, боксерские руки, рабочие руки*.

In second place in terms of frequency of use is the somatonym of the eye. The eyes are extremely mobile and expressive, and therefore can perform the functions of other elements of the human body (Magomedova, 2015, p. 92).

The biomorphic code of culture is primarily associated with living beings. It describes a person's understanding and understanding of the flora and fauna of the world. The biomorphic code of culture is divided into 2 types: phytomorphic, associated with plant images, and

zoomorphic, associated with animal images.

The zoomorphic cultural code activates the images of animals, birds, and insects in the consciousness, which, as part of the linguistic units, represent, first of all, the qualities and character traits of the person himself (Boyko, 2008, p. 94).

Plant images, being verbalized and metaphorically reinterpreted, are actively used as characteristics of the surrounding reality and the person. Such figurative uses of plant names in order to create a figurative characteristic of a person and related objects, concepts, and phenomena are called phytomorphisms.

Vivid examples of phraseological units in the Russian language are the expressions *wolf in sheep's clothing*, *something is gnawing at my heart*, *forbidden fruit*. In folk folklore, images of animals and plants are used to give qualitative characteristics of a person, to describe an emotional state. The well-known fairy-tale image of Fox Patrikeevna says that a person is cunning, wants to profit. Hence the expression sly as a fox. For American folklore, such images are also not alien. Everyone's favorite Winnie-The-Pooh, whom Christopher called "stupid bear", means a kind, simple, but sympathetic friend, loved by everyone and willing to help in any situation.

Phraseologism *scapegoat*, often used in speech, came from the biblical tradition, according to which, on the day of forgiveness, the priest laid his hands on the head of the goat, thereby transferring all the sins of his people to this animal, later the goat was driven into the desert. Speaking about the guilty peasants, one cannot fail to mention the phraseological unit *to teach smb a lesson*. In ancient times, when they wanted to punish disobedient peasants, they were sent to look for crayfish in the winter on the lakes. The crayfish are buried deep for the winter, which made it difficult for the peasants to find crayfish. They got wet to the skin and got sick for a long time after that.

In English, the image of a horse is not always positive. For example, *a dark horse* is used to mean an incomprehensible and secretive person. In modern colloquial speech, this turn is more inherent in politicians who have just come to power, and it is still unknown what should be expected from this person.

In Russian, the following characteristics can also be attributed to a horse: agility (to run like a horse); ignorance, rudeness (laugh like a horse); tiredness (like a driven horse); strength, endurance (like a

healthy mare) (Boyko, 2008, p. 97).

Affecting human activity, phytonyms can be used in order to show a person's employment or his idleness: *как семечки грызть*, *ишики сбивать*, *управляться как повар с картошкой* and others.

An interesting value in culture is also inherent in the *ladybug* insect. According to the Russian interpretation, this is the name of a harmless person who does not know how to stand up for himself. In English, the ladybird, literally translated as 'Lady Bird', was the symbol of the Virgin Mary. The red color of the insect was compared to the red cloak of the Virgin.

The Russian people have always had a joking attitude towards chicken. This is due to the fact that although a chicken and a bird, it does not build nests, does not fly and is afraid of water. From here arose phraseological units *мокрый как курица* (about a cowardly person), *нацарапал как курица лапой* (about a person with an illegible handwriting), *куриная память* (about a forgetful person), and so on.

In every culture, animals and plants are emphasized. Since ancient times, people have endowed the images of animals with certain qualities. These iconic animals could have both positive and negative traits.

The mythological code is the so-called secondary reality, which is an integral element of the cultural space: devils, angels, witches.

The mythological code includes characters who have some unearthly stereotypes. These stereotypes are inherent in all peoples and their cultures. The study of myths, mythological thinking is carried out by researchers in ethnography, folklore, ethnolinguistics and others (Bukina, 2009, p. 17).

In the 20th century, the concept of "myth" has acquired greater significance than just legends and stories that come to us from primitive people. The modern myth acquired a negative connotation and began to be used in the context of something false, conventional, fantastic. (Bukina, 2009, p. 17). However, at the same time, the myth arouses great interest from people as something mysterious, enigmatic.

The phraseological fund of the English and Russian languages is replete with expressions of a mythological nature. For example, devils are creatures that always and everywhere interfere in people's lives, do nasty things. Hence the expression *злой как черт*. Over time, the images of the Devil, Satan, witches and other evil spirits began to

change their meaning. In modern colloquial speech, these images are not always negative, and to some extent even arouse admiration. How is this reflected in the language? If earlier the image of Satan was given a tinge of deception, flattery, a trap, now, in addition to these meanings, we often find such meanings as "dexterity", "intelligence", "seduction", "intelligence". In English, the phraseological units be the devil's advocate, a devil of a time, lucky devil and others can serve as vivid examples.

It should be noted that many writers dealt with issues of mythology, wrote stories and novels. The well-known atheist Mark Twain wrote a wonderful work "The Mysterious Stranger". In his work, he presents the image of Satan, who ridicules humanity, prejudice and beliefs. The work describes a case when, during a lesson, everyone was surprised by the newcomer's unique ability to quickly read and absorb information from books. Is this skill a mythological code of culture? Indeed, in the modern world, this has become a reality thanks to speed reading, although even in those days it was unnatural.

It cannot be asserted with complete certainty that the culture code is a "naive" view of the universe. It is quite possible that many literary sources contain information that has not yet been fully disclosed and deciphered. And how this will be reflected in the language, the future will show (Bukina, 2009, p. 17). The efforts of modern researchers are aimed at studying the mechanisms of linguistic conceptualization and categorization of the world. Various fragments of linguistic pictures of the world are specific and are reflected in the concepts of culture (Belozerova, 2013, p. 357).

The term "concept" appears within the framework of the Latin linguistic tradition in the writings of medieval philosophers. Pierre Abelard, John of Salisbury, Thomas Aquinas and Duns Scotus used this term in their works, offering in something their own, special understanding of it. From Latin, the term penetrates into English, French, German and Italian.

In the XX – XXI centuries, the idea of "concept" has gained great popularity among domestic linguists, despite the fact that the basis for this concept was laid back in the 70s by R. Pavilenis (Belyaev, 2012, p. 2). The scientist believed that trying to understand a word in his mind, a person uses some images that already exist in his mind.

The term "cultural concept" is used not only for words,

mythologemes, but also rituals, things and material objects, if they carry spiritual meaning and act as symbols.

A.S. Askoldov in the article "Concept and Word" gives the following definition of the concept: "The concept is a mental formation that replaces us in the process of thought an indefinite set of objects of the same kind" (Malkhazova, 2015, p. 139).

Most researchers agree that the concept is a heterogeneous formation "having a complex structure, expressed by different groups of features, implemented by various linguistic methods and means (Samsitova, 2012, p.1530).

A cultural concept is a collective meaningful mental formations that fix the originality of the corresponding culture. The concepts are divided into two groups: cosmic, philosophical categories, which he calls universal categories of culture (time, space, movement), and social categories (freedom, right, justice, labor, wealth, property) (Samsitova, 2011, p. 1046).

V.I. Karasik and S.G. Vorkachev introduced a new term - "linguocultural concept", which is recognized as a mental formation, objectified by linguocultural specifics and semantically representing some abstraction that can generalize meanings and correlates with the plan of expression of the lexical-semantic paradigm.

The connection between language and culture creates the connotation of the word. These are stable signs of the concept expressed by the lexeme. They reflect the ideas and traditions associated with the word.

The concept of connotation first appeared in the 19th century in English lexicography by foreign linguists A. Martinet, J. Molino, Russian linguists are L.G. Babenko, V.N. Telia.

V.N. Telia gave the following definition of the term. Connotation is that macro-component of meaning, which includes, along with the figurative-associative complex passing into an internal form, emotive modality and stylistic marking.

It is worth noting that in a changing language context, positive diminutive and playful connotations can be transformed into negative connotations of evil irony, ridicule and offensive disregard for the named person. For example, by means of modification suffixes: -ишк(а) (французишка, татаришка); -яшк (а) (итальяшка, япошка) and others.

The most active role in the emergence of the connotative zone in the nominative-derived meanings of ethnonyms is played by associative metaphorization. Negative and positive connotations of such nominations by nationality are determined only in the linguistic context, for example: *еврей* - "a calculating and hypocritical person", *негр* - "a person who doing hard, meaningless work" and others.

The cultural component carries cultural and value information in the units of the language system. Connotation is most evident in vocabulary and phraseology; it can be associated both with the semantics of the word and with the stylistic colouring.

Connotations often include figurative meanings of words (*ворона*), metaphors and comparisons (*нажраться как свинья*), derived words (*холостяцкий*), phraseological units, proverbs and sayings. There are positive and negative connotations. For example, German neatness, the word "*немецкий*" has a positive connotation, and the expression "*злой рок*" has a negative connotation.

A prime example is such words as *голый* and *нагой*. Nudity is associated with something beautiful, but nudity has always had a shade of indecency. Goddesses, nymphs in mythology, models in art are naked, and women and girls are naked.

Phraseological units constantly arise and have the ability stay in speech for a long time. This is due to the fact that using a small turn of speech, which has a certain inherent cultural information, we save time for explanation, while conveying the cultural spirit of the nation. Cultural information is embedded in a certain system of images that evoke certain associations.

In the English and American linguistic literature, there are few works devoted to the theory of phraseology, but even the most significant works (A. McKay, W. Weinreich, L.P. Smith) do not raise such fundamental questions as the criteria for identifying phraseological units, the ratio of phraseological units and words, phraseology, the method of studying phraseology and others. Also, English and American scientists do not raise the question of phraseology as a linguistic science.

Phraseologisms play a huge role in the language picture of the world of every ethnos. Phraseologisms are carriers of background information about life, history and culture of a particular ethnos in specific conditions. The phraseological units are always facing the

subject, arise in order to interpret, evaluate and express a subjective attitude towards it. This is the distinctive feature of a phraseologism.

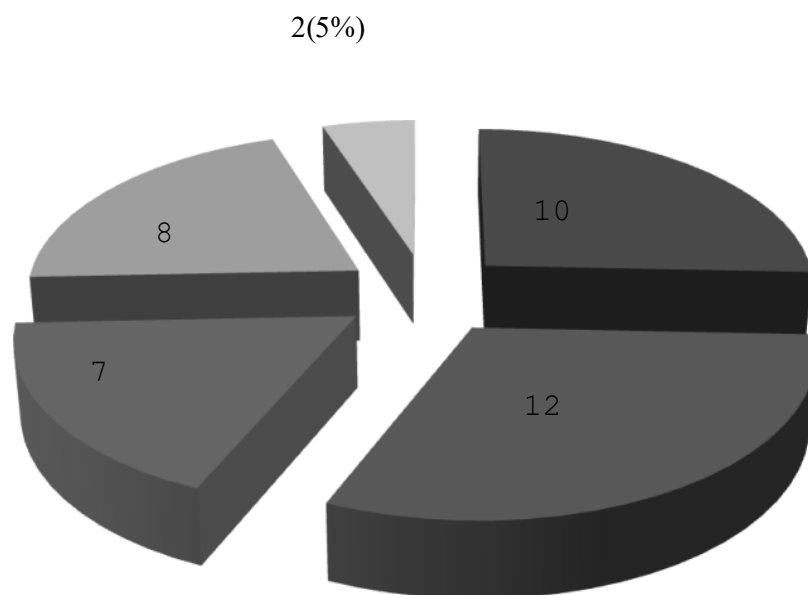
Phraseologisms actually impose on native speakers the perception of the world, the vision of their culture, a certain situation. A distinctive feature of phraseological units is imagery, which is so appreciated by writers and poets. Due to the imagery and picture, which give phraseological units, poets and writers manage to wake the imagination of the listening and make him experience the emotions that are experiencing their heroes, their soul, the people as a whole.

The formation of phraseologisms occurs when some situation arises corresponding to the literal value of phraseologism. For example, a man slipped away and sat down on the Kalos. The content is fixed behind it, and an image of a phraseological unit is formed on the basis of the primary meaning of words in the prototype situation. This forms the inner form of phraseological units, which contains basic cultural information.

From a linguistic point of view, phraseological units are of interest as a fixed structure with a certain lexico-grammatical composition. From a linguocultural point of view, phraseological units are distinguished by images and a value that attached to phraseological units. Researchers, studying the origin of phraseological units, disclose a special cultural code, laid down in expression, its significance, which means the nature of the nation itself. During the analysis of phraseological units with the Heart component, it was revealed that these phrase units are most often objective to negative emotional states such as: anger, anxiety, fear. Significantly less frequently phraseological units reflect a positive emotional state: joy.

Physiologically, when feeling a feeling of fear, fright actively triggers the heart. In this regard, many phraseological units appeared, describing the condition of a person at the time of fright: the heart is bleeding, the heart knocks, the heart froze, the heart fell, the heart drops, with a fading of the heart.

The emotional state of sadness, sadness in English and Russian is expressed with the help of phraseological units: cats are scratching on the heart, break the heart; somebody's heart bleeds, to break one's heart. Heart as a source of moral qualities: a golden heart, a soft heart, a good heart, a stone heart.



● joy ● anger ● anxiety ● fear ● sadness

Chart 1. Fraseological units of the Russian language reflecting the emotional state in the somatic code of culture

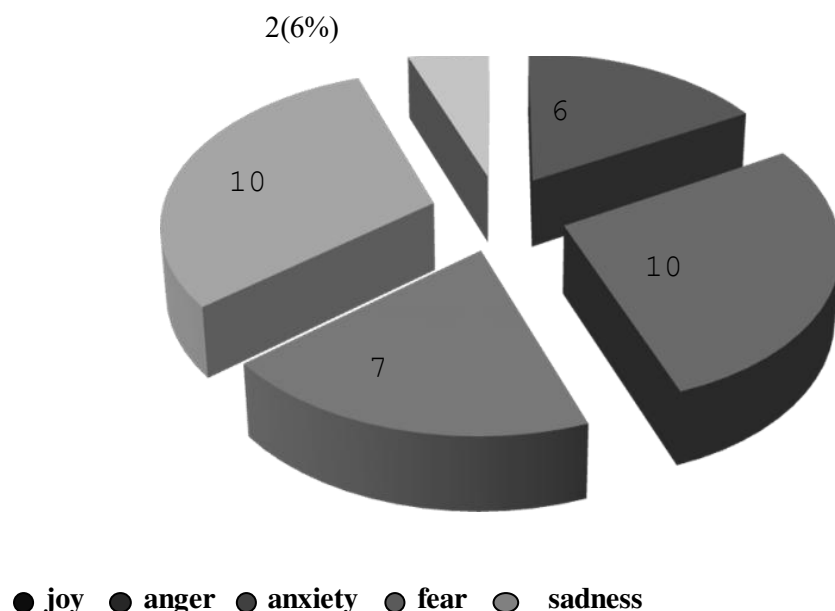


Chart 2. Phraseological units of English, reflecting the emotional state in the somatic cultural code

After analyzing phraseologisms with a wolf component, it was found that in Russian and English languages the number of phraseological units describing the emotional state of the person is the same. Emotional states of fear and despair in both Languages are transmitted to the greatest amount of phraseological units. This is primarily due to the characteristics of the animal itself, with which many people of the world connect a negative emotional state.

The most ancient turns with this component are the speech patterns of the wolf in the shepherd and a wolf in a sheep's clothing.

Some of the bright components of the mythological code of culture are the components of the Devil and Dam. According to the etymological dictionary, the devil means "Evil Spirit, A Devil, The Devil, False God, Diabolic Person" from the Latin word Diabolus.

In all peoples, the devil and the line are inherent negative traits of character. With the devil, all negative emotions are associated. However, in the modern world, an image of smart, cunning and

seductive creation is often configured, as evidenced by Full of the Devil phraseological units (very smart, energetic, dear), Like The Devil, The Devil Is No Match for Someone, The Devil Looks After His Own, The Devil's Own Luck; The devil himself crawled, damn himself.

The expression of admiration can be expressed using phraseologism "Damn it!", "Damn it." These phraseologisms can also be used when describing the emotional state of a person: surprise, amazement, irritation and annoyance.

Phraseological units with a component of the devil objective negative emotions as irritation and discontent: "The feature of a bald!", "Damn with two!", "Damn those that!", "What a damn?!", "Damn it is what it is!", Damn knows; The Devil Knows What!, The Devil A Bit, "What The Devil!", "Where the Devil Have You Been". Another emotional state objectified with the help of phraseological units with the devil component is fear. As a rule, this is a very strong fear that can be expressed using phraseological units: to be afraid of the features of Ladan 'BE AS AFRAID OF SOMETHING AS THE DEVIL IS OF INCENSE'. The devil is used in most cases in a negative value, although in recent decades both in the literature and on the screen you can meet the devil association with a positive assessment.

Conclusion

In the course of the study, it was found that the number of phraseological units with the components of the wolf, the heart, the devil / traits, the heart, objectifying negative emotions in English and Russian, significantly exceeds the number of phraseological units with the components under study, objectifying positive emotions in English and Russian. The number of negative emotional states transmitted by phraseological units with the analyzed components in English and Russian, includes anger, fear, anxiety and irritability.

In the English and Russian languages, phraseologisms describing the emotional state of a person objectify the negative emotional state of the person more often than positive, as evidenced by the analysis of phraseological scientists in 3 cultural codes.

Linguoculturological approach to the study of units of the language opens up great prospects for further research, since it is based on not only scientific interest, but also the spiritual need to know other peoples, their culture, national character and mentality.

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