

Chornobay S.Ye., Trunchenkova N.M.**УДК 81'373.72****THE CONCEPT "PRIVACY" IN THE ENGLISH PHRASEOLOGICAL PICTURE OF THE WORLD****КОНЦЕПТ «ПРИВАТНОСТЬ» В АНГЛИЙСКОЙ ФРАЗЕОЛОГИЧЕСКОЙ КАРТИНЕ МИРА**

В статье рассматривается репрезентация этноконцепта «приватность» в английской языковой картине мира на фразеологическом материале. Анализируется структура этого концепта и определяются перспективы дальнейших исследований в рамках лингвокультурологии.

The end of the 20th – the beginning of the 21st century are characterized by the establishing of anthropocentric paradigm in Linguistics. Linguistic picture of the world and its constituents, i.e. concepts, became the main object of the scientific researches. Separate concepts have been precisely scrutinized since the beginning of the 90-ies [1; 2].

The topicality of the research is caused by a new approach to Phraseology studies. As V. N. Teliya observes, sign–text nature of phraseologisms gives them the status of special language signs and causes the necessity of their scrutiny in the frames of anthropological paradigm. According to it human factor in the language vs. language factor in the human became the core of the linguistic researches. The phraseological corpus of the language is especially beneficial material for studying this interaction because it conceptualizes not only the knowledge about naïve picture of the world proper and all the types of the subject's attitude to its fragments but the usage of these language entities and their participation in intergeneration transmittance of standards and stereotypes of the national culture are programmed in the corpus [3, 9]. The phraseological stock of the language is the mirror in which a linguocultural community identifies its national self-consciousness. Exactly cultural-national connotation of phraseologisms plays a significant role in the reproduction of the commonplace mentality. The description of the phraseologisms qualities as "the language of culture" confirms the thought of Sapir – Whorf hypothesis that the language imposes cultural-national outlook on the native speakers [3, 10].

The object of the study is English phraseology. The subject is the phraseologisms verbalizing the concept "privacy". The aim of the research is to describe the concept "privacy" in the English linguoculture. For achieving the aim the following tasks were set: to give the definition of the terms "concept", "linguistic picture of the world" and "phraseological picture of the world" as its constituent; to scrutinize the structure of the ethnoconcept "privacy". With the help of the method of sheer sorting the material of the research was taken out from the phraseological dictionaries [4 – 8].

There is no unanimity among the scientists concerning the issue of defining the term "concept". Concept is understood as "a global unit of mental activity", "quantum of the structured knowledge", "a unit of semantic space of the language" [1, 7], "the idea of the notion of the world", "national image, complicated by the signs of an individual idea" [1, 14]. L. V. Savchenko introduced an appropriate term of "ethnoconcept" which means ethnically oriented concept as a unit of ethnoculture which combines the word semantics with the experience of a definite ethnos. The researcher singles out macroethnoconcepts and microethnoconcepts in the system of cultural concepts. Macroethnoconcepts are complex mental formations, the core of ethnoconcepts which concentrates diverse generic information, fixing linguistic, culturological, historical-etymological, psychological characteristics. Microethnoconcepts are ethnocomponents of phraseologisms that have particular linguoculturological characteristics; that analyse a definite spatial or temporal period in the life of a person, an event, a fact; that are united with a definite field and groups which are in their turn divided into microfields and microgroups. The totality of the knowledge about macroethnoconcepts is accumulated in ethnostereotypes (images) which are represented by the ethnoconcepts and in a compressed form are fixed in phraseologisms [9, 120].

With the help of the concepts it is possible to reconstruct and describe the linguistic picture of the world which is understood as "a national picture of the world, emerged long ago and preserved till present days, supplemented with assimilated knowledge, reflecting the world outlook and perception of the world, which is fixed in the language forms, limited by the frames of the conservative national culture of this nation" [1, 15]. As Yu. D. Apresyan mentions, the linguistic picture of the world is sometimes called a naïve one, though naïve does not mean primitive. The "naivety" of the linguistic picture of the world comprises the experience of dozens of generations; the "naivety" is connected with the reflection of everyday, commonplace perception of the system of things in contrast with their scientific understanding and explanation [10, 39]. Phraseological picture of the world is a fragment of the linguistic picture of the world. It is necessary to mention that the reflection of cognitive, cultural and social characteristics of the native speakers and the geographical conditions of their residence in the linguistic picture of the world is determined by the mentality of the nation [11, 44]. I. T. Dubov gives a generalized definition according to which mentality is the "integral characteristics of people, belonging to a specific culture, that gives an

opportunity to describe the peculiarity of the people's vision of the surrounding world and explain the specificity of their reaction to it" [quot. by 11, 45].

As O. G. Prokhvacheva observes, privacy is one of the main concepts for understanding the British culture. The specificity of the concept under analysis is in the importance of its associative signs. Being pragmatic by the nature, they are especially important for studying the cultural peculiarities as they expose a wide spectrum of different extralinguistic phenomena. Exactly associative signs are usually the basis for metaphorisation of the meanings and in this way create figurative models which are as a rule the bearers of culturally significant information [12, 143].

The phraseological semantics of English shows that the objects of the negative evaluation of the concept "privacy" are the following actions: 1) to attempt to get the personal information about other people: *worm oneself into smb's confidence, have itching ears*; 2) to get broken into the alien territory: *crash a party*; 3) to spread the personal information about others: *stab smb in the back, cast dirt at smb, wash one's dirty linen in the public*; 4) to stare at smb: *watch smb like a hawk, stare like a stuck pig*; 5) to bother smb with their presence: *cling like a limpet to smb, breathe down smb's neck*; 6) to interfere in smb's affairs: *poke one's nose into smb's affairs, poach on smb's preserves*; 7) to impose service, opinion, acquaintance on smb: *scrape acquaintance with smb, smth down smb's throat*; 8) to violate decency, the rules of behaviour: *go beyond all bounds*; 9) to behave arrogantly and presumptuously: *have one's nose in the air*; 10) to control smb, to make smb subordinate: *get the whip over smb, get smb by the short hairs*; 11) to isolate smb from the society, to ignore smb: *give smb the freeze, avoid smb like a leper*; 12) to touch unpleasant topics in the conversation: *hit smb where it hurts, touch a sore spot*; 13) to criticize smb, be rude: *bite smb's head off, pick a hole in smb*; 14) to humiliate others, stressing on one's own position: *throw one's weight around, treat smb as mud*.

The next characteristics are evaluated positively: 1) freedom, independence: *free smb's hands*; 2) not to interfere in smb's affairs: *keep one's nose out of smth*; 3) preservation of one's own privacy: *be a master in one's own house*; 4) observance of decency and norms of politeness: *keep on the rails, keep a civil tongue*.

As J. Paxman mentions, "a truly comparable word for 'privacy' simply does not exist in French or Italian, yet in England it is one of the country's forming principles" [13, 118].

The analysis of the phraseologisms also shows that privacy is also connected with the following concepts: 1) home, family (*come home to smb, hit someone where one lives, all in the family, skeleton in the closet*); 2) one's own/ another's (*make a stranger out of smb, a stranger within smb's gates*); 3) politeness, decency (*to keep a civil tongue, mind one's manners*); 4) territory, space (*beat up smb's quarters, darken smb's door*); 5) surveillance (*have an eye out for smb, be at smb's tail/trail/track*).

As for the bases of the image-bearing content of the concepts under analysis the following models, containing metaphorical meaning, can be distinguished: 1) territorial and space images; 2) images of physical perception of the space by a human being; 3) images connected with the physical feelings of the human body; 4) images of the objects and situations, connected with the control over animals; 5) images connected with hunting.

Thus, the study shows that the concept "privacy" in the English phraseological picture of the world is a macroethnoconcept that correlates with the linguocultural concepts "home", "family", "one's own/ another's", "politeness", "decency", "territory" and "space".

D. O. Dobrovolskiy points out that a well-known national-cultural originality of figurative language signs, including phraseologisms, cannot be doubted. Phraseology of every language contributes greatly into the forming of the image-bearing picture of the world. The way of world view through language images which are preserved in the phraseological stock, being profoundly national, nevertheless are based on some general, i.e. universal, logical-psychological and linguistic foundations proper [14, 7]. In this context the comparative and contrastive studies of cultural concepts on the basis of the phraseological corpus of the languages that are not closely related can be perspective. The development of cognitive linguistics and linguoculturology in the end of the 20th – in the beginning of the 21st centuries gives new opportunities for the study of the phraseological stock in the frames of these disciplines. A great amount of scientific works, dedicated to the research of linguistic pictures of the world, concepts, national-cultural stereotypes on the phraseological material, proved that these studies were very fruitful. The scrutiny of phraseological pictures of the world as integral parts of the linguistic pictures of the world will contribute greatly to the development of area studies, linguoculturology, cognitive linguistics and the solution to the problems connected with cross-cultural communication.

Sources and literature:

1. Антология концептов / под ред. : В. И. Карасика, И. А. Стернина. – М. : Гнозис, 2007. – 512 с.
2. Иная ментальность / В. И. Карасик, О. Г. Прохвачева, Л. В. Зубкова, Э. В. Грабарова. – М. : Гнозис, 2005. – 352 с.
3. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты / В. Н. Телия. – М. : Школа «Языки русской культуры», 1996. – 288 с.
4. Cowie A. P. Oxford Dictionary of English Idioms / A. P. Cowie, R. Mackin, I. R. McCaig. – 8th impression. – 2002. – 686 p.
5. Collins COBUILD Dictionary of Idioms. – Glasgow : The University of Birmingham, Harper Collins Publishers, 2001. – 494 p.
6. Longman Idioms Dictionary. – 3d impression. – Huntington ; Cambridgeshire : Pen and Ink, 2000. – 398 p.
7. Кунин А. В. Англо-русский фразеологический словарь / А. В. Кунин; лит. ред. М. Д. Литвинова. – 4-е изд., перераб. и доп. – М. : Рус. яз., 1984. – 944 с.

8. Дубенко О. Ю. Англо-американські прислів'я та приказки / О. Ю. Дубенко. – Вінниця : Нова книга, 2004. – 416 с.
9. Савченко Л. Відображення етноконцептів опозиції народження/смерть у дзеркалі української фразеології та пареміології / Л. Савченко, О. Данилова // Культура народів Причорномор'я. – 2010. – № 182. – С. 120-122.
10. Апресян Ю. Д. Образ человека по данным языка : попытка системного описания / Ю. Д. Апресян // Вопросы языкознания. – 1995. – № 1. – С. 37-67.
11. Иванова Е. В. Мир в английских и русских пословицах : учеб. пособие / Е. В. Иванова. – СПб. : Изд-во С.-Петерб. ун-та ; Филол. ф-т СПбГУ, 2006. – 280 с.
12. Прохвачева О. Г. Приватность / О. Г. Прохвачева // Антология концептов / под ред. : В. И. Карасика, И. А. Стернина. – М. : Гнозис, 2007. – С. 142-155.
13. Rahman J. The English. A Portrait of a People / J. Rahman. – London : Penguin Group Ltd., 2007. – 309 p.
14. Добровольский Д. О. Сопоставительная фразеология (на материале германских языков) : курс лекций / Д. О. Добровольский, В. Т. Малыгин, Л. Б. Коканина. – Владимир, 1990. – 80 с.