AXIOPHRASESEM PRAGMATICS: REPRESENTATION OF CODE CULTURE
IN THE AXIOMATIC WORLDS IMAGE
(on the Material of English, German, Ukrainian and Russian)

Phrasemics convey most expressively and brightly the originality of culture and language, that is the reason of special attention that linguists pay to the phrasemic stock as an indicator of the specific and the universal of every pragmatics.

The component content of a phrase plays a substantial part in formation and preservation of cultural and national self-consciousness of a nation and its identification as the internal form of a phrase is but an epitome of national and cultural disposition. Every element of a phrase is quite ponderable, full of information, it being directly connected with evaluating peculiarities of such units. In this article the main attention was focused on the comprehensive for the axiological world’s image (hereinafter – AWI) associative components (somatisms, zoosemisms, phytocomponents, colouring, numerical and meteorological components), i.e. the lexemes, expressing links between separate phenomena, when one phenomenon causes another, having deep ethnical and cultural stratification and serving as the main source, that determines categorization of values in phrasemics (Krasnobaieva-Chorna 204).

Associating components are treated in the article as representing cultural codes: somatisms represent somatic code of culture, zoosemisms and phytocomponents represent biomorphic code, with subsequent subdivision into vegetative and zoomorphic (according to classifications by V. Krasnykh (Krasnykh 223) and O. Selivanova (Selivanova)), or into substantial with detachment of zoomorphic and phytomorphic (according to classification of L. Savchenko (Savchenko 94-125)), meteocomponents into natural (according to classification of L. Savchenko (Savchenko 94-125)), colouring components – into colorative, numerical components – quantitative (according to classifications, made by G. Bagautdinova (Bagautdinova 17) and L. Savchenko (Savchenko 94-125)), names of food products and dishes-gastronomic (according to classification by D. Gudkov and M. Kovshova (Gudkov, Kovshova 96-99)).

“Cultural code” is understood to be a specific cultural network of division, categorization and evaluation of the world (V. Krasnykh and O. Selivanova), or a system of signs, that represents cultural senses (V. Telia, L. Savchenko). I. Tsybor is quite right, saying that “as a secondary the cultural code accumulates for the culture the value sense, functioning as a way of description of the range of interests of linguistic society” (Chybor 5). Typical of axiophraseme pragmatics is investigation of associative as a figurative stem of a phrase in the process of determining of values. Determination of the universal and the original in this process on the material of single of different languages stipulates for actuality of this article.

The purpose of the article lies in determination of the role associatives, as representatives of the codes of culture in representation of values in English, German, Ukrainian and Russian phrasemics, as well as peculiarities of functioning of components of phrase – associatives – on the phrasemic level of the axiological world’s image.

Phrasemes with the associating components in English, German, Ukrainian and Russian languages. The main body of representing phrasemes of the axiological world’s image is formed of 6,206 phrasemes (1,550 English units, 1,552 German units, 1,555 Ukrainian units and 1,549 Russian units). About 2,500 phrasemes designed on the codes of culture (somatic code – 50%, biomorphic code – 20%, natural code – 12%, quantitative code – 8%, colouring code – 7%, gastronomical code – 3%). A quantitative detection of representatives of the codes of culture on the phrasemic level of the axiological world’s image is presented in Table 1.

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A quantitative detection of representatives of the codes of culture on the phrasemic level of the axiological world’s image

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<td>1.3</td>
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<td>2. Family</td>
<td>10</td>
<td>6.0</td>
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<tr>
<td>3. Freedom</td>
<td>22</td>
<td>28.5</td>
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<td>4. Health</td>
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<td>5. Honesty</td>
<td>4</td>
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<td>6. Life</td>
<td>12</td>
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<tr>
<td>7. Love</td>
<td>6</td>
<td>6.5</td>
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<td>8. Low</td>
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<td>9. Money</td>
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<td>10. Peace</td>
<td>2</td>
<td>0.2</td>
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<tr>
<td>11. Success</td>
<td>6</td>
<td>1.6</td>
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<td>Just:</td>
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**Somatic code of culture in AWI.** The analysis of links between 60 active phrasemic somatisms (back, body, bones, brain, chest, face, fist, forehead, gills, guts, heel, hump, knee, larynx, lip, neck, ribs, shoulder, skin, spine, stomach, sweat, teeth, tongue) and the number of their connotations revealed that lexemes head, hand, blood, eye, soul, heart, ear, neck, nose, skin, throat, finger, spine could determine five or more meanings in the analyzed languages.

Somatism head / Germ. Kopf / Ukr. голова / Russ. голова possesses the highest number of lexical-semantic variants (hereinafter – LSV) and transforms AWI:
1) ‘to deprive of life’ (have smb.’s blood on one’s hands (head); Germ. den Kopf fü r j-n (etw.) lassen müssen; Ukr. пoplepitися життя (головою); Russ. класть голову [життян, життят]) “life” values;
2) ‘anxiety’ (bother one’s head about (over) smb. (smth.); Ukr. дяк за голову взятися; Russ. хвататься за голову) “freedom” values;
3) ‘to love’ (Germ. j-n den Kopf verdrehen; Ukr. морочити голову (6); Russ. потерять голову (3)) values of “love”;
4) ‘insane’ (not right in the head; Germ. ein Häkchen im Kopfe haben; Ukr. в голові кебета дорога дрі том стади) “health” values;
5) ‘smart’ (a clear head; Germ. +nicht auf den Kopf gefallen sein; Ukr. розумна (твердя, мудра) голова; Russ. с головой (1)) “health” values;
6) ‘stupid’ (soft (touched, weak) in the head; Germ. ein Brett vor dem Kopf haben; Ukr. дура голова; Russ. пустая голова [башка]) “health” values;
7) ‘crippled physically’ (a cold in the head; Germ. ein Brett vor dem Kopf haben; Ukr. дура голова; Russ. кружиться (1)) “health” values;
8) ‘state of drunkenness’ (go to smb.’s head (1); Ukr. бити / ударити в голову; Russ. бросаться [сидіти] в голову) “health” values.

Somatisms are really original in this group of phrasemes:

a) an eyeball (be up to one’s (the) eyes (eyeballs, eyebrows, eyes, neck) in smth. – ‘work time’ (“freedom” values)) in English phrasemics;
b) limbs / Germ. Glieder (Germ. der Schreck(en) sitzt ihm in den Gliedern) and medulla / Germ. Rückenmark (Germ. ihm gefror das Rückenmark) – ‘limitation of freedom as a manifestation of fear’ (“freedom” values); belly / Germ. Magen (Germ. er hat einen Schwamm im Magen – ‘bad habits’ (“health” values) in German phrasemics;
c) neck / Ukr. карк (Ukr. скрутити (рідше вкрутити) в’язи (карка, карк) (2) – ‘to end a life’ (“life” values); Ukr. клас (звищати) / згнуту спину (нія, карк, хребет і т. ін.) (1) – ‘work time’; Ukr. накладати (накладати, надіяти і т. ін.) / накидали (накидали, надіти і т. ін.) (номі) [на [свою] нію (на карк, на себе)] – ‘subordinate’ (“freedom” values); Ukr. скрутити (рідше вкрутити) в’язи (карка, карк) (3) – ‘absence of success’ (“success” values) in Ukrainian phrasemics;
d) crest / Russ. холка (Russ. намять холку, прост. (1) – ‘crippled physically’ (“health” values)) in Russian phrasemics.
Biomorphic code of culture in AWI. In AWI of the languages under investigation nearly 60 zoosemisms (anuran, ape, ass, bat, bea, bee, bull, bumblebee, cat, cock, cow, crocodile, crow, dog, dove, duck, fly, fox, goat, goose, hare, horse, kangaroo, lion, pig, rat, sheep, snake, sparrow, spider, wolf) were fixed, which take part in figurative motivation of phrasege. For such zoosemisms like hare, mouse, shivers limitation of freedom as a sign of fear is typical in single-multi-language LSV, bird – ‘free (from oppression, power, will, influence’ “freedom” values, crocodile – ‘dishonest actions’ values of “honesty”, an ox – “healthy” “health” values. The analysis of semantics of zoosemisms reveals the peculiarities of the detonate, fixed in the language, irrespective of the degree of their correspondence to properties of the reference animal. Qualities understood to belong to one or another animal can differ in single and multi-language systems, like, for example, zoosemism/ fish / Ukr. риба / Russ. рыбa:

a) Ukr. як (мов, нiби і т. ін.) рiба з водою (1) – ‘marriage (to get on well)’ “family” values in Ukrainian phrasemics;

b) Ukr. як рiба у водi (1); Russ. как рыбa в воде – ‘free (from oppression, authority, somebody’s will or influence)’ “freedom” values in Ukrainian and Russian phrasemics;

c) drink like a fish – ‘to be on drinking spree’ “health” value in English phrasemics;

d) cry stinking fish – ‘marriage’ (to reveal family secrets) “family” values in English phrasemics.

Phrasemes with phytocomponents (beans, birch, cabbage, chestnut, daisy, lemon, lily, linden, oak, olive, pea, peony, poppy, rose, spruce, violet, wheat) in AWI testify greater difference (as compared to zoosemisms) both in component content and figurative substrate, comp. LSV:

1) ‘mentally limited’ (birkh / Russ. берёза (Russ. пень берёзовый), oak / Russ. дуб (Russ. дубовая голова [башка]), ержіс / Russ. ель (Russ. голова еловой)) “health” values;

2) ‘physically fit’ (daisy (as) fresh as a daisy (1)) “health” values;

3) ‘state of drunkenness’ (Germ. blau sein (wie ein Veilchen)) “health” values;

4) ‘handsome’ (lilly, rose (as) fair as a lily (as a rose)), peony / Germ. Pfingstrose (Germ. aussehen wie eine Pfingstrose)” “beauty” values;

5) ‘peace’ (olive (the olive branch)) “peace” values;

6) ‘absence of success’ (wheat / Germ. Weizen (Germ. ihm blüht kein Weizen)) “success” values, whatsoever.

Comprising the same nominative components phrasemes with phytocomponents do not coincide in semantics, for example:

a) pea / Germ. Erbsen / Ukr. горох (Germ. mit j-m durch einen Scheffel Erbsen verwandt sein (‘congeniality’ “family” value in German phrasemics) and Ukr. як (мов, нiби і т. ін.) [мой] горох при дорозі (4) ‘loneliness’ “family” values in Ukrainian phrasemics);

b) lemon / Ukr. лимон / Russ. лимон (Ukr. як (мов, нiби і т. ін.) ябланий лимон (‘physically not fit’ “health” values in Ukrainian phrasemics) and Russ. выжатый лимон (2) ‘absence of spiritual force’ “health” values in Russian phrasemics).

Natural code of culture in AWI. Phrasemes with meteocomponents (cold, fog, frost, ice, snow, shower, storm, thunder, volcano, wind) occupy a substantial place in AWI. The highest affinity in the analyzed languages show meteorological components that mean ‘limitation of freedom as a sign of fear’ (65% of the selection of meteocomponents): “freedom” values:

a) volcano / Ukr. вулкан / Russ. вулкан (‘danger’ (sit on a volcano; Ukr. як (мов, нiби і т. ін.) вулкані; Russ. как на вулкане));

b) ice / Ukr. крига / Russ. лёдо and cold / Germ. Kälte / Ukr. холод / Russ. холод (one’s blood freezes (runs cold, turns to ice); Germ. es überläuft mich kalt (es läuft mir kalt über den Rücken); Ukr. кров холоне (крыланис, застигає) / захолола (застигла) у хлодах: Russ. кров стиене [левеше, холодеете] <в жылах>);

c) frost / Ukr. мороз / Russ. мороз (one’s blood freezes (runs cold, turns to ice); Ukr. мороз хапає / вхопив за плечі (2); Russ. мороз по коже [по спине] дерем [подирає, продає, пробесегає, іде]);

d) water / Germ. Wasser / Ukr. вода (get into deep water(s); Germ. Blut (und Wasser) schwitzen (2); Ukr. лиши холодну воду [за костю]);

The bulk of LSV in AWI comprises the component wind / Ukr. вітер / Russ. ветер / Germ. Wind: 1) ‘dire straits’ (Ukr. вітер у кишенях (у кишенях) (риць по кишенях) сниться (чвеє, гуде, гуляє, віс, ходить) (1), Russ. ветер свистит в карманах (в карманах) и 2) ‘squandering’ (Ukr. пустіти / пустити на вітер із сл. грош, майо і т. ін. (1); Russ. бросать [кидать, швырять, пускает] на ветер “money” values in Ukrainian and Russian phrasemics; 3) ‘free time’ (Ukr. глянці вітер по вулицях (по світу)); 4) ‘work time’ (Ukr. думати (думу) проти вітру) “freedom” values and 5) ‘physically not fit’ (Ukr. думати і полегтити за вітром) “health” values in Ukrainian phrasemics; 6) ‘solvency’ (raise the wind) “money” values; 7) ‘physically fit’ (sound in wind and limb) and 8) ‘state of alcoholic intoxication’ (a sheet in the wind) “health” values in English phrasemics; 9) ‘psychological freedom’ (Germ. dem Wind und Wetter trozten) “freedom” values in German phrasemics.

Colouring code of culture in AWI. Phrasemes with colouring components (black, blue, gray, green, pink, white, yellow) occupy a prominent share in formation of AWI. The following AWI are typical in single and multi-language systems: 1) ‘free (from oppression, authority, somebody’s will or influence)’ “freedom” values of the colouring component of green / Ukr. зелений / Russ. зелёный (give smb. (smth.) a (the) green light; Ukr. зелена вулиця (1); Russ. зелёная улица (1)); 2) aristocratic, noble, gentry “family” values (blue blood; Germ. blaues Blut; Ukr. блакитна кров; Russ. голубая кровь) and 3) ‘state of alcoholic intoxication’ “health” values (drink till all’s blue;
Diversified polysemy in the analyzed languages (exceeding 5 LSV) is peculiar to such colouring components like black, blue, green and white.

**Quantitative code of culture in AWI.** Decimal numerals are most productive in productive of phrasemes with numerical component in AWI of the analyzed languages, showing a special role of the number of the first ten, like:

1) one ('abundance of success' (one in the eye for smb.) value of “success”);
2) two (‘prophecy’ (Germ. auf zwei Augen stehen (rufen) “family” values);
3) three (‘a distant relative or a person, having no relation at all’ (Ukr. твої хати мої хаті троє рідних погріб) “family” values);
4) four (‘loneliness’ (Ukr. у чотирьох стінах, зі сл. сидіти; Russ. жить [сидеть] in four walls) in four (Ukr. тілі) “family” values; or to ‘infringe laws’ (Germ. vor die vier Bänke kommen) “law” values);
5) five (‘same person’ (Germ. seine fünf Sinne beisammen haben) “health” values);
6) six and nine (‘fat’ (Ukr. нісниць на дев’ять (на шість)) “health” values;
7) seven (‘work time’ (Ukr. висипати / виганяти його потік, (сімий піт) (1); Russ. до седового поток) “freedom” values);
8) eight (‘insolvency’ (Germ. an einem Hering acht Tage essen) “money” values);
9) tenth (‘a distant relative’) (Ukr. в десятом колі) “family” values.

In the Ukrainian language a variance of numerical and non-numerical in the phrasemes components ‘three / seven’ (Ukr. без [третєї (сімом) клепка в голови у тілі]); ‘one / three / nine’ (Ukr. не мати (однієї (третньої, двійки і т. ін.) клепка в голови); ‘one / three / ten’ (Ukr. нема (нема, не було, не вистачає, бракує і т. ін.) (однієї (третньої, двійки і т. ін.) клепка у голови) (“health” values); ‘seven / seven’ (Ukr. десята (сімом) вода на кисел) (“family” values); ‘seven / bloody / bitter’ (Ukr. пролити [кривавий головний, сімом і т. ін.] прип’ять; ‘seven / bloody / bitter’ (Ukr. обливатись (рияде умиватись, обливатись і т. ін.) / облитись (виходити, обливатись і т. ін.) [кривавий (гіркий, сімом і т. ін.) прип’ять) (“freedom” values) were registered. Variance of the numeral with pronoun ‘four / six / all’ (be (hit, operate, run) on all (four, six, etc.) cylinders (1) – ‘work time’ “freedom” values and application of a numerical complex ‘one plus eight’ (‘bad habits’ have one over the eight (have one too many)) “health” values) were found to exist in English phrasemics.

Common LSV can have different numerical components in single and multi-system languages, e.g.: ‘bad habits’ “health” values (the component three in English phrasemics (three sheets in the wind) and the component seven in German (Germ. halb sieben sein)).

In the research the use of numerical components thousand (‘limitation of freedom as manifestation of fear’ (Germ. er schwebt in tausend Ängsten) “freedom” values in German phrasemics) and million (‘good state of health’ (feel like a million dollars) “health” values in English) was registered.

**Gastronomical code of culture in AWI.** The specific character of “money” values in Ukrainian and German phrasemics can be seen in marking of the notion ‘solvency’ (particularly presence of big amounts of money) with names of food products and dishes:

a) dumpling, viscous stewed fruit, butter or oil, honey, milk, lard, cheese, bread (Ukr. мозоліві ріки і киселеві (мазлий) береги, як бобер у саді; як каренник у маслі (у сметані); як сир у маслі; медовий рік; житю [собі] та мозолівий рік; житю [собі] та мозолівий рік; житю [собі] та мозолівий рік) in Ukrainian phrasemics;

b) fat, bones, lard, sheesh kebab, eggs (Germ. Eier im Fett (Schmalz) haben; im Schmalz sitzen; leben wie Mäuse in der Speckseite) in German phrasemics.

In phrasemics the word ‘bread’ acts as an index of well-being and dire straits: Ukr. їсти хліб; перепадати / перепасти на хліб; їсти хліб (1).

Thus, differences in the meanings of associates are explained by specific character of culture, national mentality, ways of life and figurative perception of environment by the bearers of the languages analyzed. Coincidence in figurativeness of phrasemes in single and multi-system languages partially demonstrates the universal character of the transfer of associates and their functional and semantic dynamics in representing phrasemes of “beauty”, “family”, “freedom”, “health”, “honesty”, “law”, “life”, “love”, “money”, “peace” and “success” values.

Universal phrasemes are characterized by associative character of human thinking and AWI they are linked with:

1) mental and physiological human peculiarities (the structure and functioning of human organism, analogous or comparable non-verbal elements and their typical interpretation in linguistics and cultural science, communicative linguistics, mechanisms of mental and cognitive human activities etc.);
2) exterior, behavior and habits of animals,
3) perception of colour and symbolic significance of colour, fixed in the world’s practice, 4) typical characteristics of phenomena and states of nature that gave an opportunity to reveal phrasemes in English, German, Ukrainian and Russian which are equal in sense and internal appearance and comparable in external appearance. The biggest influence in AWI has somatic code of culture, the least-gastronomical.

The prospect of our investigation can be in further elaboration of structuring and categorization of evaluation at different levels of Ukrainian and intensification of investigation of the means aspects of phrasemic level of the axiological world’s image, by projecting it upon ethnic codes of culture.
AXIOPHRASEME PRAGMATICS: REPRESENTATION OF CODE CULTURE IN THE AXIODOLOGICAL WORLD’S IMAGE (on the Material of English, German, Ukrainian and Russian)
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Abstract
Background: Phraseemics conveys most expressively and brightly the originality of culture and language, that is the reason of special attention that linguists pay to the phrasemic stock as an indicator of the specific and the universal of every nation. An important part in this aspect belongs to axiophrasemic pragmatics, as it establishes the degree, the reason of special attention that linguists pay to the phrase mic stock as an indicator of the specific and the universal

The component content of a phraseeme plays a substantial part in formation and preservation of cultural and national self-consciousness of a nation and its identification as the internal form of a phraseeme is but an epitome of national and cultural disposition. Every element of a phraseeme is quite ponderable, full of information, it being directly connected with evaluating peculiarities of such units.

Purpose: The purpose of the article lies in determination of the role associatives, as representatives of the codes of culture in representation of values in English, German, Ukrainian, and Russian phraseemics, as well as peculiarities of functioning of components of phraseeme –associatives –on the phrasemic level of the axiological world’s image.

Results: The role of associatives in presentation of values in Ukrainian, Russian, English and German phraseemics was determined with the projection onto somatic, biomorphic, natural, coloring, quantititative and gastronomic codes of culture. The peculiarities of functioning of components of phraseeme-somatisms, zoosemisms,
phytocomponent, colouring, numerical and meteorological components were also described on the phrasemic level of the axiological world’s image.

**Discussion:** Thus, differences in the meanings of associates are explained by specific character of culture, national mentality, ways of life and figurative perception of environment by the bearers of the languages analyzed. Coincidence in figurativeness of phrasemes in single and multi-system languages partially demonstrates the universal character of the transfer of associatives and their functional and semantic dynamics in representing phrasemes of “beauty”, “family”, “freedom”, “health”, “honesty”, “law”, “life”, “love”, “money”, “peace” and “success” values.

The prospect of our investigation can be in further elaboration of structuring and categorization of evaluation at different levels of Ukrainian and intensification of investigation of the means aspects of phrasemic level of the value picture of the world, by projecting it upon ethnic codes of culture.

**Keywords:** axiophrasemic pragmatics, categorization, cultural code, phraseme, value, the axiological world’s image.

**Vitae**

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