

Attributive portrait of human's internal qualities in Russian and Chinese linguistic culture

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Abstract

The article is devoted to the problem of studying the attributive portrait of human's internal qualities in Russian and Chinese linguistic culture via analysis of language material; comparison; methods of classification, generalization, and differentiation. As a result, when a person is calm, fluid, flexible in his actions, it indicates his sensitivity and therefore impartiality. In conclusion, in Russian linguacultural there are more units with a positive assessment of the individual. According to the attributive model of the Chinese language, the character of a person is more pronounced with positive adjectives.

Keywords: attributive, linguacultural, human, semantics, linguistic.

Retrato atributivo de las cualidades internas de los humanos en la cultura lingüística rusa y china

Resumen

El artículo está dedicado al problema del estudio del retrato atributivo de las cualidades internas de los seres humanos en la cultura lingüística rusa y china a través del análisis del material lingüístico; comparación; Métodos de clasificación, generalización y diferenciación. Como resultado, cuando una persona es tranquila, fluida, flexible en sus acciones, indica su sensibilidad y, por lo tanto, imparcialidad. En conclusión, en ruso lingüístico, hay más unidades con una evaluación positiva del individuo. Según el modelo atributivo de la lengua china, el carácter de una persona es más pronunciado con adjetivos positivos.

Palabras clave: atributiva, lingüística, humana, semántica, lingüística.

1. INTRODUCTION

As known, the language of each society is an integral part of its culture, and the lexical system of each language fixes the main features of the objects and phenomena of the environment. Currently, linguistics widely explores the linguistic world view, analyzes the linguistic view of human, and therefore, there is a need to develop system parameters of semantic description of units in a comparative aspect. The study of language semantics, reflecting consciousness and its national and cultural specificity, is one of the main directions of modern linguistic science. Our research is devoted to the study of the question of evaluative representations of the internal qualities of a

human represented in the explanatory dictionaries in the Russian and Chinese linguacultural.

The relevance of this study is that the comparative analysis can reveal psycholinguistic features in the use of adjectives in the Russian and Chinese languages, will find and determine the national-specific features of Russian and Chinese linguacultural. The purpose of our research is to identify the features of the functioning of adjectives that describe the internal qualities of a person in Russian and Chinese linguacultural. The object of the study is Russian and Chinese adjectives describing the internal qualities of a person in Russian and Chinese linguacultural. The subject of the research is the features of the functioning of Russian adjectives and their Chinese counterparts in these linguistic cultures (AL-RABAANI, 2018: ALWAHDANI, 2019).

2. METHODS

The various methods that have been included in work are: a descriptive method, for a complete analysis and presentation of the results of the study; elements of statistical methodology, to identify the quantitative characteristics of the studied object, as well as some research techniques: analysis of language material; comparison; methods of classification, generalization, and differentiation. Modern linguistics is based on the principle of anthropocentrism, which represents the language system as close as possible to a person (LUO,

LI, PENG & FAN, 2018; OSTOVAN, DARYANOOSH & SHARIFI, 2018).

3. RESULTS AND DISCUSSION

As we know, language is an exceptional attribute of a human being. At the same time, the human is the central figure of the world view that language creates. This is evidenced by numerous statements of linguists to the person: "Human is the center of the language and as a speaking person and as the main actor of the world he speaks about" (APRESYAN, 1995: 42). "It is impossible to understand the language by itself without going beyond it, without turning to its creator, the carrier, the user – to the person" (Humboldt, 1945: 451). The interests' origins of the modern science of language to the human imagination can be found in the works of Humboldt, who proposed an original even by today's standards linguophilosophical concept, which set new challenges for linguists.

We are not interested in a human at all, but an attributive portrait of a person in Russian and Chinese linguacultural. V. Humboldt wrote the study of language (...) serves the highest and common goal of knowledge of humanity itself. Language tells us about the person such things about which the person does not guess. Research of APRESYAN (1995), who in his article the Image of man according to the language on the basis of the analysis of a wide range

of Russian vocabulary, speaks about the multidimensional representation of a man in the language, is very interesting for us.

The linguistic image of a person is a multidimensional phenomenon since it includes the diversity of human manifestations (biological, physical, mental, social and, ideological) that were significant for the ethnos and its culture. The content explication of a particular unit is achieved on the reflexive basis - unconscious or conscious correlation of the content with those codes of culture that are known to the speaker. In that regard, these units belong to the cultural code and are knowledge, a stereotype that native speakers know more or less consciously (VEZHBITSKAYA, 1996). Russian adjectives represent their own version of this image, which is derived from the semantics of adjectives and those stereotypical associations peculiar to everyday consciousness and presented in dictionaries.

Adjectives denote a person in his multilateral relations to other people, to objects and things of the real world, to society and various institutions, to all spheres of mental and practical activity of a person characterized by his physical and mental properties (ODINTSOVA, 2000). Very promising is the identification of the human image through the prism of adjectives because the signs allow us to detect how the Russian man saw himself (POLONSKY, 2005).

In Russian linguacultural, there are a number of adjectives denoting a person with visual defects – близорукий, косоглазый, слепой, одноглазый; hearing problem – глухой; voice feature –

визгливый, шепелявый, скрипучий, горластый. In the description of the human's portrait it is important to address the speaker to the external (anatomical) data (субтильный, костлявый, миниатюрный, худосочный), and also to its internal (mental) component. The attributive portrait of the person consists of parts, parameters, forms, different in the nature. One of such forms is intellectual (UFIMTSEVA, 1986). Intellectual is recognized as a fundamental picture of the world of the person.

With an intellectual form of the person native speakers are associated: a) the abilities of the person which are directly connected with his intellectual nature (ум, разум, рассудок, сознание, мышление); b) anatomic parts of the person which are directly responsible for intelligence (real parts: голова, мозг (мозги), извилины; c) the parts of a body indirectly connected with mental ability and intellectual activity (речь, воображение, память, идея, сочинение, жизнь, работа, поступок, взгляд) etc.

In Russian linguacultural, a person appears as a being whose intellectual ability, due to the presence of special anatomical parts (organs), extends to a variety of manifestations and attributes of a person (both internal and external), to all kinds of objects of the surrounding world, which are thought as parts of a person, because they are in indirect relationships. There are infinitely many such parts of a person, characterized and evaluated through the prism of intelligence, for e.g., умные мысли, слова, поступки, руки, движения; глупый взгляд, восторг, побег, костюм; разумные

предложения, желания, друзья, механизмы. Man in the Russian language consciousness is the center of intellectual antinomies. The two poles of the assessment of a reasonable person – positive and negative – are characterized by opposed nuclear values smart and fool (FU, 2010).

Since ancient times in the Chinese philosophical and linguistic science, the description of human properties and qualities was given huge attention. In the era of The Three Kingdoms (III century AD) Wei Liushao wrote an interesting treatise on the theme: On the distinction of human qualities, according to which there are nine types of characteristics of human appearance, correlated with the original classification of people. The main position of his teaching is that the basis of human personality comes from states and character. States and character, in this case, should be considered in the context of the traditional Chinese approach to the individual.

The character is expressed in ways of the response of the person to reality and is substantially connected with his psychophysical device, but not with his thoughts (ZHENG & MENG, 2003). As for internal qualities of the person, *уравновешенность* и *слаженность* are the most valuable in the Chinese culture. Characteristics which are expressed in Russian as tranquility and coordination are universal categories and are significant in Chinese at the designation of internal qualities of the person.

In Chinese language уравновешенный и слаженный человек is defined as a person who is able to control his feelings, who is in harmony. In other contexts, they can be expressed in terms of срединность, гармоничность. The concept of the middle denotes a way of keeping the center around which all other movements occur. The category of the middle is fundamental for the construction of personal strategies. China calls itself the Middle Kingdom, a name that emphasizes a constant effort to achieve balance and the resulting harmony, which involves restraint, modesty, kindness, impartiality, a sense of justice, but most importantly – love for people.

The philosophy of Chinese thought is reflected in linguistics: the language often uses adjectives to describe the inner qualities of a person: невозмутимый – 荣辱不惊 a person who keeps peace of mind in an emotionally difficult situation, спокойный – a person who has the ability to be equally calm in happiness and unhappiness, with an even mood to perceive all life situations without the appearance of any hostile or dissatisfied feelings, слаженный – 协同的 a person who has the ability to orderly, coordinated work, actions, уступчивый – 随和的 a humble man, obedient, who quietly and humbly listening to their elders, willingly obeys parents, teachers and mentors. Important in describing the internal qualities of a person in Chinese are the characteristics of his mental abilities. The qualities of the mind in Chinese are expressed in two characters indicating clarity of vision and sensitivity of hearing 聪明 that is, the mind is seen as a natural ability

to respond quickly and clearly to what is happening, to evaluate it correctly.

In the Chinese language, умный is a person who has a clear, intelligent mind, the highest concept and correct logic. Often smart is replaced in the language by an adjective мудрый. Мудрый – wise man in Chinese -贤明,聪明,聪颖,聪慧. - a man of wisdom; characterized by inner simplicity and outer clarity of expression. According to the attributive model of the Chinese language, the character of a person is expressed in a larger case by positive adjectives: 智慧的 smart – a person with a clear, intelligent mind concept and correct logic, 温和的, 亲切的 affectionate – a person who has the ability to kindness and gentle shower, 善良的 the kind of person who takes a soft heart and simplicity in relation to others, 关怀的 friendly - a person who acts kindly, show a friendly and caring attitude to all people. 富有同情心的 responsive – a person who sympathizes with the misfortune of others. 关心的 caring – a person who shows attention and selflessly helps another person. 勇敢的 brave – a person who is not afraid of danger and difficulties. 精力旺盛的 energetic – a person who maintains a high vitality and will be full of energy, 沉着的 unperturbed – a person who has the ability to maintain peace of mind in an emotionally difficult situation, 诚实正直的 honest person who tells the truth, avoid cheating in relationships with other people and with yourself, 公正正义的 fair – the person who acts on

legitimate, fair and impartial grounds. 豁达的 generous – the man with a wide soul. 宽容的 condescending – a person who shows understanding, kindness and tolerance for the actions, state and situations in which others find themselves, 冷静的 sober – a person who does not have impulsiveness, shows restraint, 温柔的 gentle – a person with the ability to be affectionate and caring.

Adjectives *мягкий и волевой* become especially important. In character it is expressed by adjectives – *мягкий/ гибкий, твердый/ волевой*. The will is shown in spirit width. The breadth of the soul in manifestations of will is an essence of reflection of kindness and philanthropy. Not without reason that in the language a good man (*добрый*) is designated as – 纯真温厚, 没有恶意的人, 也指人和善, 心地好. This is the man who has a tender heart, and simplicity to others, doing good to them. Humanity is expressed by the following lexical units – 指对全人类的广泛地爱. – which means a man who loves all of humanity (ZHANG, 2007). Modesty in Chinese linguacultural is a consistent concept, has no poles and is a positive quality of a person, manifested in the appropriate behavior.

The term middle way in the ethics of Confucianism means the moderation of a modest person in the best sense of the word. Chinese synonym for modesty – *открытая, широкая душа*– not contrary to moderation and compromise, because in the Chinese language picture of the world shy people have a wide, unlimited, open soul. Their soul

is open to receive advice, opinions, criticism and new knowledge. The purity of spirit and soul is called decency and politeness. *Порядочность и вежливость* are the basis of adherence to precise behavioral norms. Under decency understood the desire to always comply with the rules of politeness and order of human relations. *Порядочный человек* - 指作风规矩严肃, 符合道德规范的人. – this is a man who follows moral standards and does the right thing. In Chinese, politeness is a manifestation of modesty, respect and reverence in speech and actions, an expression of the degree of respect. If a person is sinewy and strong, energetic in their manifestations, it is defined as courage and bravery.

According to our research adjectives with negative assessment are presented in informal conversation by lexical units as: *循规蹈矩的* – characterizes the person who strictly follows the existing rules (there is no equivalent), *轻率善变的* light-minded, *爱发火的* (the one who likes to become angry.), quick-tempered, *爱贪小便宜的* – petty, mercantile, *好表现的* self-centered, *易于激动的* people whose feelings are easily excited, *易泄密的* who reveals the secrets.

4. CONCLUSION

Consciousness, language and culture are closely interrelated; culture and language are the main forms of human consciousness, reflecting the worldview of man and the people. The largest structural elements of the system are the external person and internal person

aspects. The linguistic image of a person is an inseparable property of evaluation in its various semantic interpretations. Language analysis shows that it is difficult to find such lexical units in two languages, the content of which (including denotation, connotations and lexical background) would be absolutely identical. The linguistic image of a person in two languages consists of images of different parts, parameters: external (anatomical) and internal (intellectual, moral, mental, emotional).

Statistical analysis of adjectives allowed us to find out that in Russian linguacultural there are more units with a positive assessment of the individual. Thoughts and feelings of the Russian people are localized in the heart and soul. Confucianism had a great influence on the national culture of China. According to the attributive model of the Chinese language, the character of a person is more pronounced with positive adjectives. The fact that the Chinese language is missing the adjective bad (in the Russian language –плохой человек) Chinese – buho means bad, broken, a spoiled speaks of a particular specificity of Chinese culture presented in this language.

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