

Ryzhikova M. D., Cand.Phil.Sci., Lecturer,
V. I. Vernadsky Taurida National University, Simferopol

**PROFESSIONAL STATUS OF THE SPEAKER AS A FACTOR
FORMING ENGLISH LAUDATORY DISCOURSE
(ON THE DATA OF BOOK REVIEWS)**

The article focuses on the influence of social status of the speaker on the object and choice of linguistic means of laudation in English book reviews. Differences in what is praised depending from the professional status of the speaker are described. The corresponding language means that are used by professional and non-professional reviewers to express laudation are determined.

Key words: *laudation, laudatory discourse, professional status of the speaker, book review, linguistic means of expressing laudation.*

УДК 811.111'373

Rogach O., Cand.Phil.Sci., Associate Professor,
Lesya Ukrainka Eastern European National University, Lutsk

**THE CONCEPT OF POVERTY
IN THE ENGLISH LEXICAL PHRASEOLOGICAL SYSTEM**

The article deals with the verbal representation of the concept POVERTY in the English lexical phraseological system with consideration of such extralinguistic factors as national culture, history, international experience, cooperation and coexistence with other nations and ethnic communities, the formation and application of ethnic stereotypes, influence of national and social/class systems of values on the creation and usage of language units with the semantic marker "poverty". A special attention has been paid to the structure of the concept POVERTY which consists of such segments as poverty causes, its effects, advantages and dangers, relative importance, connection with wealth and pride, contempt for the poor and qualities of the poor.

Key words and phrases: *concept, POVERTY, verbalization, lexical phraseological units, stereotypes, extralinguistic factors, national values.*

Every national language is not a system of certain symbols but is a genetic code where an ethnic culture, historical and economic development of a nation that uses it for communication are represented. It is the language where we find the verbalization of the main national values, beliefs or superstitions. As David Crystal points out "language never leaves you alone. It's there in your head, helping you to think. It's there to remind you who you are and where you come from" [Crystal 2010, p. 253]. The **purpose** of our

research is to study the correlation between a system of national values and a national language on the phraseological level. The main methods of our research are a descriptive method, componential method, and a context analysis. The analysis is done on the basis of the English proverbs, set expressions and idioms that are used to verbalize the concept of POVERTY in the English language. We are interested not only in the lexical items and idioms themselves but in the extralinguistic factors that are reflected in the semantics of the analyzed data. The study is done within the frames of anthropological linguistics under the influence of the works by J. Green, R. Fergusson, A. Kunin, B. Azniuk, D. Crystal, J. Bartmiński and others. The future of the research is connected with further studies in the sphere of anthropology, ethnic culture and the verbalization of national values, beliefs and stereotypes in a national language.

In our research we use the definition of the concept as “the general idea or meaning which is associated with a word or symbol in a person’s mind” [5, p.74]. Concepts are the abstract meanings which words and other linguistic items represent. Linguists believe that all languages can express the same concepts, although some languages may have fewer names for some concepts than are found in other languages, or may distinguish between concepts differently. In other words concepts are mental constructs which a person uses in the process of thinking, they reflect the gained knowledge and experience, govern our thoughts and everyday functioning; they structure what we perceive, how we get around. As to the concept representation in a language they are verbalized with help of separate a) words, b) word combinations, c) phraseological units, d) sentences, texts, e) literary works of one or several authors.

Culture is the total set of beliefs, attitudes, customs, behaviour, social habits of the members of a particular society. The concept of POVERTY belongs to the moral concepts as it shows the attitude of the members of an English society to the poor but the causes of the appearance of the phenomenon of poverty are of social and economic nature. In the context of our research it is relevant to talk about cultural relativism which means that a culture can only be understood on its own terms. According to the Jack C. Richards, cultural relativity means that standards, attitudes, and beliefs from one culture should not be used in the description of another culture [5, p. 94]. The scientists say that there are no universal cultural beliefs or values, or these are not regarded as important.

The concept of POVERTY is defined as “state of being poor” [6, p. 970], where the adjective *poor* means “having very little money with which to buy one’s basic needs” [6, p. 960].

J. Green points out that attitude to the poor and poverty is usually rather abusive: “The comfortable are the great coiners of abuse ... To pontificate from a beachfront villa, a Left Bank apartment or Central Park triple is easy” [4, p. 282]. But we have to remember that the poor and the rich complement each other so there are different reasons for success and failure.

The semantics of the idioms and proverbs under consideration shows that they can be divided into several groups: a) poverty causes, b) its effects, c) advantages, d) dangers, e) relative importance, f) connection with wealth and pride, g) contempt for the poor and e) qualities of the poor. For example, *who spends before he thrives, will beg before he thinks* [3, p. 135]; *nothing is to be got without pains except poverty* [3, p. 136]; *a beggar can never be bankrupt; poverty is the mother of all arts; the poor sit on the front benches in Paradise;*

a poor man's table is soon spread [3, p. 136], *a light purse makes a heavy heart, a man without money is no man at all* [3, p. 137]; *who is content in his poverty is wonderfully rich* [3, p. 137]. Though poverty is assumed to be dangerous as it may lead to violence and crime: *poverty is the mother of crime* [3, p. 137].

Some of the proverbs containing the component POVERTY have a rather long history which proves that it has been social life of the Britons. For example: *POVERTY is no disgrace but it is a great inconvenience* (first mentioned in 1591) [1, p. 182], *POVERTY is not a crime* (first mentioned in 1591) [1, p. 182]. There may be some lexical, morphological or spelling variants of the proverbs that were used at different periods of time: *when POVERTY comes in at the door, love lies out of the window* (first mentioned in 1474) [1, p. 181], *As pouverty goes in at one doore, loue goes out at the other* (1631) [1, p. 182], *When povertie comes in at doores, love leaps out at windows* (1639) [1, p. 182].

The further research has shown that very often in national phraseological systems we see the reflection of stereotyped images of the poor and their ethnic "registration". Thus in the American English there are many idioms and set expressions containing the adjective *Mexican* which, without further qualification, implies the second-rate and the cheap, irrespective of which noun it qualifies. That's why a stereotyped Mexican is described as stupid, avaricious, animalistic, dirty, over-sexed and begging. The adjective *adobe* is similarly generic and significant of poverty as it comes from the Spanish word *adobe*: sun-dried mud or clay, widely used as a building material in Mexico. The following phraseological units and set expressions contain the meaning of inferiority or deficiency: *a Mexican nightmare* is a piece of gaudy ceramic crockery typical to the ones that are sold to the tourists; *Mexican schlock* (where *schlock* means cheap, inferior merchandise; anything defective or in poor taste; etymologically it is connected with the German word *schlag* – a blow, meaning merchandise that has been "knocked about") refers to the sort of art and souvenirs of low quality that are sold to the country's visitors [4, p. 283]. In the sphere of sports *a Mexican athlete* is an unsuccessful candidate for a college or school sports team, *a Mexican nose guard* is an athletic supporter, *a Mexican hairless* is a worn-out old tennis ball, and *Mexican liniment* is petrol [4, p. 283]. *Mexican Bogner's* are jeans worn as ski pants (Bogner's proper is the brand-name of choice in luxury ski-wear) and *Mexican cashmere* (another up-market fabric) is a sweatshirt.

Some set expressions that contain the component *Mexican* are used to describe the world of automobiles. For example, *a Mexican Maserati* is a Mercury, *Mexican Buick* is a Chevrolet, *a Mexican window shade* – a Venetian blind mounted in the rear window of a car. *To give one's car a Mexican carwash* means to leave it out in the rain, *a Mexican motor mount* is inner tubing used as a shock absorber, and *a Mexican muffler* is a home-made silencer made from a tin can stuffed with steel wool which is then attached to the car's exhaust pipe [4, p. 283].

In addition to the mentioned above group with the key component *Mexican* there are other ethnic adjectives with the meanings "poor; defective; unusual". For example, *the starving Armenians* refers not only to Armenians who suffered a severe famine at the beginning of the 20th century but to any starving people. In New Zealand the expression *British treasury* means "a blanket which soldiers found too thin to keep

them warm” [4, p. 284] while in Iceland *eiga ekki danskan tuskilding* – “not to have even a Danish two shilling piece” is used to nominate any starving people.

A large group of the words and set expression with the semantic marker “poverty” is formed by the language units that are connected with America’s black population. *Generic* and *off-brand* that are usually used in merchandizing both mean a Black person with the implication that black people in their poverty show no “fancy packaging”. Thus *generic* and *off-brand* goods are cheap and plain. *Nigger-rich* means having barely enough to live on, while the phrase *to nigger it* means to live at the very limit of subsistence [4, p. 284].

The set expression *Cheap-john* [4, p. 284] means a pawnbroker or his shop while its synonym *cheap Charley* can be a corner candy store. These expressions are connected with the 19th century’s “Cheap Jack”, an itinerant hawker who would set up his stall, price his wares at largely inflated prices, then gradually reduced them until the customers – still massively overcharged – were willing to buy them. The expression *beg-lander* goes back to the 18th century and is connected with the Irish immigrants in America. The expression underlines the role of the poor Irish as tenants rather than landlords that’s why the main semantic components are poverty and begging. The phrase *America’s hoper* [4, p. 284] is used to describe an Irish immigrant who regrets his miserable situation in the New World and goes to bed with the hope that during the night a miracle will happen and he will be a Yankee when he wakes up. The researchers point out that not all Irish immigrants were similarly poor, there was a social diversity among them and they were divided on class lines. There were *lace-curtain Irish*, genteel and petit bourgeois, and *the shanty Irish* or *shanty-micks* – the lower-class, impoverished Irish whose windows were covered in sacking, not lace [4, p. 284].

In France the expression *être en ecossaise* – “to be in a Scottish plight”, means to be down at heel, to be reduced to the point of starvation suggesting that not all Scottish parsimony is seen as voluntary [4, p. 284].

So, the semantic analysis of the phraseological units, set expressions and proverbs proves that the semantic component *poor* is associated with person’s fate, style of living, life goals as well as social values and attitudes on the individual level while in the global village they are usually associated with certain regional, social and ethnic communities. The vital roles in such associations are played by experience, common history and stereotypes. The **perspective** of our research is connected with the evolution and modification of the concept **POVERTY** in our present day life as well as changes in the repertoire of its verbalizers.

REFERENCES:

1. Concise Oxford Dictionary of Proverbs, The / Edited by J.A, Simpson. – Oxford University Press, 1982. – 256 p.
2. Crystal D. A little Book of Language / D. Crystal. – Yale University Press, 2010. – 260 p.
3. Fergusson R. The Penguin Dictionary of Proverbs / R. Fergusson. – London : Allen Lane, 1983. – 331 p.
4. Green J. Words Apart. The Language of Prejudice / J. Green. – London. : Kyle Cathie LTD, 1996. – 383 p.

5. Longman Dictionary of Language Teaching and Applied Linguistics. – England : Longman, 1999. – 423 p.

6. Oxford Advanced Learner's Dictionary. – Oxford : Oxford University Press, 1994. – 1545 p.

Стаття надійшла до редакції 10.04.2014 р.

Рогач О., к.філол.н., доц.,
Східноєвропейського національного університету ім. Лесі Українки, м. Луцьк

КОНЦЕПТ БІДНІСТЬ В АНГЛІЙСЬКІЙ ЛЕКСИКО-ФРАЗЕОЛОГІЧНІЙ СИСТЕМІ

Статтю присвячено аналізу вербальної репрезентації концепту БІДНІСТЬ в англійській фразеологічній системі з урахуванням таких екстралінгвальних факторів як національна культура, історія, міжнародний досвід, співробітництво та спільний життєвий досвід з іншими націями та етнічними спільнотами, формування та застосування етнічних стереотипів, вплив національної та соціальної/класової системи цінностей на створення та вживання мовних одиниць з семантичним маркером «бідність». Особлива увага приділена структурі концепту БІДНІСТЬ, до складу якого входять такі сегменти, як причини бідності, її наслідки, переваги та небезпеки, відносна значущість, кореляція із заможеністю та гордовитістю, а також співчуття до бідних та їхні характеристики.

Ключові слова: *концепт, БІДНІСТЬ, вербалізація, лексико-фразеологічна система, стереотипи, екстралінгвістичні фактори, національні цінності.*

Рогач О., к.філол.н., доц.,
Восточноєвропейский национальный университет им. Леси Украинки, г. Луцк

КОНЦЕПТ БЕДНОСТЬ В АНГЛИЙСКОЙ ЛЕКСИКО-ФРАЗЕОЛОГИЧЕСКОЙ СИСТЕМЕ

Статья посвящена анализу вербальной репрезентации концепта БЕДНОСТЬ в английской лексико-фразеологической системе с учетом таких экстралингвальных факторов, как национальная культура, история, международный опыт, сотрудничество и общий жизненный опыт с другими нациями и этническими сообществами, формирование и использование этнических стереотипов, влияние национальной и социальной/классовой системы ценностей на создание и употребление языковых единиц с семантическим маркером «бедность». Особое внимание уделено структуре концепта БЕДНОСТЬ, в состав которого входят такие сегменты, как причины бедности, её последствия, позитивные стороны и опасности, относительная значимость, кореляция с обеспеченностью и заносчивостью, а также сочувствие к бедным и их характеристики.

Ключовые слова: *концепт БЕДНОСТЬ, вербализация, лексико-фразеологическая система, стереотип, экстралингвальные факторы, национальные ценности.*