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Concepts “good” and “bad” in Russian and Karakalpak phraseological units

The article deals with the issues of manifestation of the concept “good” (“жақсы”) in Russian and Karakalpak phraseological units. The concept is a mental formation that replaces for us an indefinite set of objects of the same kind in the process of thought.

Keywords: concept, cognitive, semantics, national specificity, cognitive models, differential signs

В статье представлен анализ концепта «good» («жақсы») в русских и каракалпакских фразеологизмах. Выявляются общие и национально-специфические черты репрезентации универсального концепта.

Ключевые слова: концепт, когнитивный, семантика, национальная специфика, когнитивные модели, разные сигналы

The concept is a mental formation that replaces for us an indefinite set of objects of the same kind in the process of thought. A. Askoldov argues that the concept of cognition is always related to some kind of multiple objectivity – ideal or real [1, p. 269]. He defines a word as an organic part of a concept.

Z. D. Popova and I. A. Sternin, define the concept as “a discrete mental formation, which is the basic unit of the human mental code, which has a relatively ordered internal structure, which is the result of the cognitive activities of the individual and society and carries complex, encyclopaedic information about the reflected object or phenomenon, about the interpretation of this information by public consciousness and the attitude of public consciousness to a given phenomenon or object ” [5, p. 34].

A. P. Babushkin in his monograph “Types of concepts in the lexical-phraseological semantics of language” considers concepts as structures of knowledge representation. He considers the concept “as any discrete meaningful unit of collective consciousness, reflecting the subject of a real or ideal world, stored in the national memory of native speakers in the form of a cognized substrate. The concept is verbalized, denoted by a word, otherwise its existence is impossible” [2, p. 29].

“Concepts, stereotypes, standards, symbols, mythologemes, etc. are signs of national and - more broadly – universal human culture” [6, p. 96].

To describe a conceptual word in sociolinguistic discourse, a complex lexicography is required according to dictionaries. So, as “the dictionary descriptions of lexical units relate to the linguistic picture of the world, they describe the bricks from which the linguistic picture of the world, in fact, is formed. They reflect the linguistic mentality of the speakers of a particular natural language”. But “explanatory dictionaries partly show the degree of representation of the concept in the minds of native speakers: what is the set, the hierarchy of semantic components of which they are composed” [3, p. 35].

Thus, an analysis of the existing literature indicates that sometimes linguists understand a variety of phenomena under the term ‘concept’. The range of interpretations is wide enough – from the lexical meaning of a word to the nature of subjective experiences that make up the content of the national mentality. In our opinion, the concept is a system of ideas about a phenomenon, characteristic of the bearers of a certain culture, to a certain extent manifested in the language and characterizing the national mentality. It is the conceptual content that is able to differentiate such universal phenomena as concepts.

The object of our research is the concepts “good” and “bad” expressed in phraseological units of the Russian and Karakalpak languages.

Cognitivism as a general doctrine of cognitive models involves, first of all, dividing information about the external world into pleasant and unpleasant for the knower, positive and negative.

The binary division into what is “good” and what is “bad” should be global. Apparently, exceptions are possible, but in principle everything that happens to us lends itself to such a global differentiation. In the Karakalpak language, the concepts of “good” and “bad” cover the entire semantic system. They are naturally presented in lexicon, phraseology and paremiology.

If they reflect linguistic and mental standards, then they themselves, in turn, shape the world outlook of new generations. The very presence of a sign to designate a standard serves as an indicator of mental attitudes; for new generations, such attitudes serve as educational means, norms, indicating how we see and understand the world.

The concept “good” in the Karakalpak and Russian languages forms 2 semantic fields:

- 1) with the meaning ‘good’;
- 2) with the component ‘good’.

In the Karakalpak language, phraseological units with the meaning ‘well’ (‘good’) are divided into the following thematic groups:

1. In the meaning of *жақсы* (сапа жагынан артықмаш), *әжайып* (good, high quality, precious, priceless).

Ақ кеуил – good-natured.

Айтқандай-ақ екен – ideal.

Алтын фонд – the best.

Жолы дүзеу – honest, kind.

Дыққатқа ылайық – delightful.

Бахасы жоқ, алдына түсетини жоқ – priceless.

2. Adverb *жақсы* (good, great). *Гүлала-гул болды* – lovely.

3. In the meaning of noun from good *жақсы*, *жақсылық* (kindness).

Жақсылық жерде қалмас – goodness will not be ignored.

Жаксыға жантас, жаманнан қаш – be friends with good, run from bad.

Саўапқа қалыў – to do good

4. in the meaning.

Жаксы болыў, тәўир (heal, be healthy).

Шыпа түсиў, саўалып кетиў – recovery.

5. In the meaning of affirmative particle (agree, so be it) *яқшы*, *мақул*, *мейли*, *дұрыс*.

Ығына жығылыў – come to an agreement.

6. In the meaning of (beautiful) *жақсы*, *сулыў*, *көркем* (be beautiful, to blossom, to flourish).

Гулдей ашылыў, гул-гул жайнаў – prosperity.

In Russian, phraseological units with the meaning ‘good’ are divided into the following groups:

1. Adverb of the word ‘good’.

В ажуре – good.

Видеть насквозь – see through.

Дело в шляпе – in the bag.

Как по маслу – like clockwork.

Как по писаному – as from the book.

Знать толк в ком, в чем – know a lot about who is what.

Идти на лад – get good.

Как нельзя лучше – never better.

Как свои пять пальцев – like the back of my hand.

На славу – a good job.

2. Обладающий положительными качествами или свойствами, вполне удовлетворительный, такой, как следует; противоп. *дурной, плохой* (Possessing positive qualities or properties, quite satisfactory, such as it should be; against. *bad, bad*): На диво; Хоть куда; Благодатная почва; Любо-дорого; Разлюли-малина.

3. adjective.

Experienced, skilful in one's field. На ять – very good.

Собаку съест – to be an old hand at...

4. good, a particle.

Expresses consent, yes, okay, so be it.

Comparative analysis of the semantic field of phraseological units with the meaning 'good' in the Russian and Karakalpak languages shows that the semantic field of the Karakalpak phraseological units is wider than in the Russian language.

PU with a component 'good' in the Karakalpak language are divided into the following thematic groups:

1. in the meaning. Жағымпазлық етиў (to please someone). Жаксы атлык.

2. in the meaning. унатыў, суйиў, ықлас етиў (love).

3. in the meaning. мақтаў, қоллаў (appreciate). Жаксысын асырды, жаманын қашырды- to exalt good, to humiliate evil.

Unlike the Karakalpak language, phraseological units with a component 'good' in Russian form a larger number of thematic groups, which indicates the breadth of the semantic field of Russian phraseological units:

1. Expresses disapproval, indignation. Nice thing.

2. Irony about troubles that need to be reconciled. Otherwise, beautiful marquise, everything is fine. (А в остальном, прекрасная маркиза, всё хорошо).

3. Comparing your location with unknown places. It is good where we aren't. (Хорошо там, где нас нет);

4. Everything has to happen on time. It is good to have a spoon for dinner. (Хороша ложка к обеду);

5. Moderation. Pretty little by little (Хорошенького понемножку).

6. Ability to speak well. A good talker (Язык хорошо подвешен).

Thus, we can conclude that the meaning of "good" in the Karakalpak language is represented in the lexeme "жаксы". The semantics of phraseological units shows that ethnic mentality connects specific phenomena with "good".

For example:

Жаксы айтпай жаман жоқ (Without knowing what is good, you will not understand what is bad);

Жаксынийет – ярым даўлет (good desire is half the wealth);

Жаксыға ер, жаманнан қаш (be friends with good, run from bad);

Жаксыдан ат қалар (good name will remain from good);

Все хорошо, что хорошо кончается (All is well that ends well) – about a favourable outcome of something unpleasant;

Лучшее – враг хорошего (The best is the enemy of the good) – striving to improve something can damage the good that has already been achieved;

Хорошенького понемножку (Pretty little by little) – what you have is enough.

Analysis of the semantic features of phraseological units of the Russian and Karakalpak languages shows that the basis of differentiation is always moral norms. The collective consciousness of the Russian and Karakalpak people expressed in phraseological units is associated with the ideas of good and bad.

Bad is what gives physical trouble, brings grief, pain, suffering, good is what gives physical pleasure, good deeds, happiness, health, comfort in the house, peace. And these assessments are based on the mental characteristics of the people's worldview.

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Особенности адаптации имен собственных под русскоязычного зрителя

Статья посвящена путям адаптации иноязычных имен персонажей, взятых из американского мультфильма «Самолеты» (англ. *Planes*). Авторы статьи привлекли те приемы и способы, к которым прибегают переводчики, чтобы передать смысл, скрытый авторами в именах, и в то же время сделать их доступными для понимания детской аудитории.

Ключевые слова: адаптация, «говорящие» имена, транскрипция, трансформация, смысловое развитие, аллитерация, ассонанс