

Шурыгина Ольга Алексеевна,
к. филол. н., доцент, Дальневосточный федеральный университет, г. Владивосток
Shurygina Olga Alekseyevna,
Far Eastern Federal University, Vladivostok

Калинина Виталия Валерьевна,
к. филол. н., доцент, Иркутский государственный университет, г. Иркутск
Kalinina Vitaliya Valeryevna,
Irkutsk State University, Irkutsk

ЗНАЧИМОСТНАЯ СОСТАВЛЯЮЩАЯ ЭМОЦИОНАЛЬНОГО КОНЦЕПТА JOY: ЭТИМОЛОГИЧЕСКИЙ АНАЛИЗ VALUE OF THE EMOTIVE CONCEPT JOY: ETYMOLOGICAL ANALYSIS

Аннотация: в статье представлен этимологический анализ эмоционального концепта JOY, являющийся важным при исследовании значимостной составляющей концепта. Анализ языкового материала показывает, что первоначально английские лексемы с семантикой “радость” имели ритуальный смысл “радость приобщения к божеству, радость принесения жертвы, религиозный экстаз”.

Abstract: the article deals with one of important characteristics of the value of the emotive concept JOY – etymology of the presented concept name. The language analysis shows the original English lexemes with the semantics “joy” had a ritual meaning “joy of communion to the deity, the joy of sacrifice, religious ecstasy”.

Ключевые слова: значимостная составляющая, этимологический анализ, эмоциональный концепт, радость.

Keywords: value, etymological analysis, emotive concept, joy.

Emotion is one of the most complicated systems. Joy as one of the basic human emotions is an essential part of intellectual culture. In different languages the universal emotion of joy has a specific character of verbalization due to speakers' subjectivity of interpretation of the external world.

The process of joy formation includes both “me” and “not-me” worlds. It depends on the stage of the process. A certain new feeling, which reflects a world created by the subject as one of possible worlds, comes into existence as a result of many interrelated factors. This reflection with all its peculiarities is recorded by language units and represented as the concept **joy**.

A source of joy – the external material world in all its manifestations or a “not-me” world, on the one hand, and the sensual sphere – the sphere of joy as belonging to an individual's inner world or a “me” world, on the other hand, are combined in the concept.

The verbalization of joy is at the interface of these two worlds. It binds them together, symbolizing a “me” world and defining a “not-me” world at the same time, and transmits the content of the concept into communication and a linguistic sign. The concept is represented by different language means. It depends on the ways chosen by a speaker in a particular situation to describe a joyful state of mind (e. g. lexical, grammatical and stylistic techniques).

The value of any concept means the totality of immanent characteristics which are in the name of a concept in the lexico-grammatical system of any language. The value includes etymological and associative characteristics of a concept [3, p. 7].

Many linguoculturologists speak about linguistic aspects in semantics of a cultural concept and suggest that its full semantic description 1) consists of descriptions of syntagmatic [11] and paradigmatic links of the name of a concept and 2) includes sets of synonyms and antonyms [7, p.118]. “Nominative density” [5, p. 133] and “semiotic density” [8, p. 98] are considered as conceptually significant characteristics, i. e. when there are a number of language synonyms (words and phrases), thematic rows and fields, built around the nucleus of the presented concept name.

However, the system characteristics of a linguocultural concept necessary for its full semantic descriptions are based not only on the analysis of paradigmatic, syntagmatic, and associative links [10] of the name of a concept, but on the analysis of its etymological [1, p. 170] or culture [2, 12, 4] memory.

During the research we have analyzed articles from English etymological dictionaries, etymological articles from English dictionaries and etymological thesaurus [13, 14, 6]. Semantic relationships are strictly defined. It means that semantic patterns of Indo-European languages which in some cases can monitor the effect of phonetic correspondences in each matched pair of words more or less reliable. On the other hand, it becomes possible to control the semantic identity of the matched words based on phonetic correspondences and cases of an anomalous development on sound and semantic levels. We have studied not only one root meaning, but tried to give a whole etymological nest of words associated with this root, if it is presented in the language. Otherwise there is a risk to break semantic links which exist in the language.

In the process of its history a word can have several heterogeneous semasiological links, one and the same meaning of the word can rise to two or more different prototypes that may be phonetic correspondences.

Basic concepts that later became the basis of a huge number of Indo-European words (both specific and abstract) were *to bend*, *to beat* and *to cut* [6]. The semantic development of these meanings demonstrates that the convergence of many meanings that come to the speaker's mind immediately in a particular language is the illusion, having nothing to do with the facts. On the other hand, the actual meanings are often paradoxes for the speaker, because such development can hardly be assumed without special analysis.

In the etymological dictionaries it is said that the word **joy** appeared in English in the Middle Ages and is derived from the Old French *joye*, *joie* with the meaning 'joy, happiness'. Taking into consideration the influence of the Latin language to be affected by this lexeme, it is possible to speak about its links with the meaning 'to bend' and 'to rise (to be) up': Lat. *geu – 'to bend' > *geu – 'to hurry', but *gau – 'to have fun': Lat. gaudeo 'to rejoice'. The meaning 'to rise up' exists in the modern English language and actualizes in orientation metaphors that give the concept a spatial orientation. For example, the fact, that the concept **joy** corresponds to the 'top', is shown in English phrases like: *I am feeling up*; *That boosted my spirits*; *My spirits rose*; *You're in high spirits*, etc.

A series of words with the semantics of 'joy' can be correlated with the meaning 'to beat': cf. Indo. *per – 'to beat', but *prai-, *pri – 'high spirits' (cf. Goth. frijon, German. freuen 'to rejoice'). In modern English the meaning 'to beat' is manifested in the phraseological unit *to kick up one's heels* (to rejoice).

The adjective **merry** comes from the Latin root *meu – 'wet' and the Greek word βρέχω 'to wet', cf. also Latvian Merguôt 'to drizzle', merga 'drizzle', but Indian mōdaté 'cheerful', modana 'fun'. In modern English the relation of the concept **joy** with the meaning 'wet' is proved by such phrases as *to cry for joy*, *to weep for joy*, *to smile through tears*, *to laugh with one eye and weep with the other*, *to laugh until one cries*, etc., as well as by examples from which we have identified a conceptual metaphor JOY IS LIQUID [9].

Language material indicates the relations of the concept **joy** with the meaning 'to take, to seize' (cf. Goth. fahan-'to seize, take', but faheps 'joy'), which manifests itself in the present stage of development of the English language.

The following Indo-European roots and words indicates the relations of lexemes with semantics 'joy' with the meaning 'movement': Indo. *uei -'to go, to move', but Avestan vói -'to please'; Lat. jacio -'to throw', but jocus – 'joke'; German Scherz -'joke', but *ker -'to jump, to spin, to weave'. In modern English this meaning is updated in the cases of using lexemes that represent the emotive concept **joy** with verbs of motion, for example: *to go mad with joy*, *to go out of one's mind with joy*, etc.

The above meanings indicate a close relationship with the meanings that characterize a ritual act of sacrifice 'to move, to make movements', 'to take' ('to give'), 'wet' ('sacred libation'), 'to cut, to bend'. In this regard, it can be assumed that the original English lexemes with the semantics 'joy' had a ritual meaning 'joy of communion to the deity, the joy of sacrifice, religious ecstasy'.

This is indicated by others: Old English. *sæl* 'joyful, happy' and Goth. *saljan* 'sacrifice'. Sometimes the meaning 'to rejoice' corresponds with the meaning 'sacrificial animal' (the victim as a deliverance from misfortune = joy): cf. Lat. *vitulus* 'a calf', but *vitulor* 'to joke, to rejoice'; Lat. *ovis* 'sheep', but the Lat. *ovare* 'to rejoice'; German dialect *hunten* 'to joke' and *Hund* 'dog'. However, in our opinion, this semantics is lost in lexemes that represent the concept **joy** in modern English.

A series of words with the semantics of 'joyful' can be correlated with the meaning 'smooth': cf. Russ. *гладкий*, but English *glad*. The lexeme 'glad' expresses 'a state' in its essence and etymologically goes back to 'smooth'. Hence the lexeme 'glow' with the meaning 'affected with pleasure, satisfaction; pleased, joyful', i.e. being in a state of pleasure, joy, etc.

Thus the process of transition from movement to a state, etymologically shown in the concept **joy**, emphasizes its emotive component. The analysis of language units that represent the concept **joy** in modern English confirmed the relations of mentioned meanings. They are included in the conceptual core of the concept **joy** and its figurative and value components.

Список литературы:

1. Апресян Ю. Д. Избранные труды. В 2 т. Т. 2. Интегральное описание языка и системная лексикография. М.: Школа «Языки русской культуры», 1995.
2. Бабаева Е. Э. Кто живет в вертепе, или Опыт построения семантической истории слова // Вопросы языкознания, 1998. № 3. С. 94-106.
3. Воркачев С. Г. Счастье как лингвокультурный концепт. М.: ИТДГК «Гнозис», 2004.
4. Калинина В. В., Фетисова С. А. Концептуальные связи концепта *Shame* // Международный научно-исследовательский журнал, 2012. № 5. С. 89-90.
5. Карасик В. И. Языковой круг: личность, концепты, дискурс. Волгоград: Перемена, 2002.
6. Маковский М. М. Удивительный мир слов и значений: Иллюзии и парадоксы в лексике и семантике. Изд. 2-е, стереотипное. М.: КомКнига, 2005.
7. Никитина С. Е. О концептуальном анализе в народной культуре // Логический анализ языка. Культурные концепты, 1991. – С. 117-123.
8. Попова З.Д. Очерки по когнитивной лингвистике. Воронеж: Изд-во «Истоки», 2001.
9. Сайко О. А. Актуализация эмоционального концепта "JOY" в художественном и религиозном типах дискурса: образная составляющая (на материале английского языка) // Вестник Поморского университета. Серия: Гуманитарные и социальные науки, 2007. № 5. С. 151-155.
10. Шурыгина О. А. Ассоциативное поле эмоционального концепта "JOY" в художественном и религиозном дискурсах (на материале английского языка) // Известия высших учебных заведений. Серия: Гуманитарные науки, 2012. Т. 3. № 1. С. 33-38.
11. Шурыгина О. А. Синтагматические связи языковых единиц, вербализующих эмоциональный концепт "JOY" // Вестник Дагестанского государственного университета. Серия 2: Гуманитарные науки, 2013. № 3. С. 172-175.
12. Яковлева Е. С. О понятии «культурная память» в применении к семантике слова // Вопросы языкознания, 1998. № 3. С. 43-73.
13. The Concise Oxford Dictionary of English Etymology / ed. by T. F. Hoad. Oxford : Oxford University Press, 2003.
14. An Etymological Dictionary of the English Language / ed. by Walter W. Skeat. London : Oxford University Press, 1956.

