

МУЛЬТИКУЛЬТУРАЛІЗМ, закріплені в українській та російській мовних картинах світу, у цілому збігаються. Перспективним є дослідження реалізації аспектів концепту МУЛЬТИКУЛЬТУРАЛІЗМ в україномовному та російськомовному дискурсах як структурних компонентів внутрішніх систем.

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### ANALYSIS OF VARIANTS CULTURAL VALUES INTERPRETATION OF CONCEPT MULTICULTURALISM IN UKRAINIAN AND RUSSIAN LANGUAGES (BASED ON NEWSPAPER ARTICLES UKRAINIAN AND RUSSIAN INTERNET EDITIONS)

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#### Abstract

**Background:** The concept of culture as a system of values is a fundamental, defining the nature of man. The value system is an attribute of human consciousness and determines its activity. The issue axiology has attracted the attention of scientists since antiquity, but still no universally accepted classification evaluation modalities determine the nature of values, what is perceived relevance of the proposed research.

**Purpose:** Detection of the system of evaluation stereotypes of concept MULTICULTURALISM in the Ukrainian and Russian languages.

**Results:** The concept of MULTICULTURALISM in Ukrainian and Russian language world pictures is interpreted as a phenomenon that is the coexistence within the framework of a society of many cultures. In ethical subsystem in two language world pictures in positive valuation connotations – is a moral and social ideals; with negative connotations in the two language world pictures – a phenomenon that is contrary to human nature, as well as Russian phenomenon, as opposed to the spiritual. Utilitarian subsystem in Russian language picture of the world in a positive valuation connotations of MULTICULTURALISM – a condition of normal life. Utilitarian subsystem in the Russian language world MULTICULTURALISM in the negative connotation valuation – a phenomenon that does not bring the desired results.

**Discussion:** Despite some of differences in correctly interpreting concepts, options of interpretation cultural value concepts embodied in Ukrainian and Russian language world picture, mostly the same. The perspective is to study the implementation aspects of the concept of MULTICULTURALISM in Ukrainian and Russian discourses as structural components of internal systems.

**Keywords:** axiology, concept, conceptual world view, language world, estimated modality, estimated stereotype, value.

#### Vitae

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### MIND VALUE: SEMANTICS, STRUCTURE, PRAGMATICS (on the Material of English, German, Ukrainian and Russian Phraseology)

Статтю присвячено визначенню універсального та самобутнього в презентації цінності «розум» на фразеологічному рівні ціннісної картини світу (на матеріалі англійської, німецької, української та російської мов). Цінності в ціннісній картині світу мають релятивний характер, виявлюваний через зв'язок із нецінністю, тобто розкриття змісту цінності, її структурної організації залежить від опозитивної одиниці. Опис специфіки цінності «розум» здійснено за допомогою методу параметричного аналізу семантичної структури фразеологізму з акцентуацією оцінного макрокомпонента та методу тематичних полів.

*Ключові слова:* оцінка, фразеологізм, фразеологічна аксіологічна опозиція, цінність, ціннісна картина світу.

In modern linguistics the theoretical and practical problems of values, the human's system of values are actively developed and the research of the axiological world's image fragments becomes actual (M. Alefirenko (Alefirenko 2010), O. Babayeva (Babayeva 2004), R. Batsuren (Batsuren 2010), Zh. Krasnobaieva-Chorna (Krasnobaieva-Chorna 2017), I. Rus-Bryushynina (Rus-Bryushynina 2010), O. Serebrennikova (Serebrennikova 2011) and others). The axiological world's image (hereinafter AWI) according to V. Karasyk, is the system of moral values, ethical norms and rules of conduct, reconstructed in the capacity of the interlinked value judgments which are relevant to legal, religious, moral codes, the generally accepted judgments of common sense, typical folklore and known literary subjects (Karasik 2002). The main features of AWI in the course of the linguistic analysis according to the linguist's opinion, are: 1) the existence of universal and specific components (various appraisive ratings of the objects, the combinatorics of the values); 2) there are the relations of inclusion and associational overlapping between the value judgements, which allows to set the value paradigms of culture; 3) the AWI in the framework of one linguistic culture turns out to be non-uniform because different social groups may have different values; 4) it exists in collective and individual consciousness, etc. In the article the axiological world's image is considered as the comprehension of the world by man, fragments of this world and the status of the human personality in this world through an appraisal of categorization in opposition to values and non-values (Krasnobaieva-Chorna 2017: 225).

The important element of the AWI is the evaluation – intellectual and psychic act, revealing a positive or negative feature of the subject stipulated by acceptance or rejection of a value. The values are the phenomena, which were evaluated very positively. The storage facility of the system of values, in R. Batsuren's opinion is the phrasicon (Batsuren 2010). The applicability of the article is determined by the absence of specific studies dedicated to the analysis of *the mind* value in English, German, Ukrainian and Russian phraseology.

The purpose of the work is to identify the specifics of presentation of *the mind* value at the phraseological level of English, German, Ukrainian and Russian axiological world's image.

The material of the investigation comprises phrasemes, taken from trustworthy phraseo-graphical publications in English (Oxford Dictionary of Idioms 2004), German (Schemann 2011), Ukrainian (Dictionary of phraseological units Ukrainian 2003) and Russian (Phraseological dictionary of Russian 1987). The main body of representing phrasemes of the *the mind* value is formed of 500 phraseological units.

The mind in terms of modern psychology is a structure of human's mental abilities and their level of knowledge of the world. By the mind one also understands the mechanism of mental adaptation of a human to different life situations, which is an adequate evaluation of the interconnections and laws of reality, as well as the involvement of a person in the society cultural experience.

The description of *the mind* value's specificity in the article is performed with the help of the method of parametric analysis of the phraseological unit's (hereinafter PhU) semantic structure, proposed by V. Zymin (Zimin 2005: 5), with the release of the evaluative macro-components, and the basic method ideographic linguistics, the method of thematic fields, that is, via the phraseosemantic fields, phraseosemantic groups (hereinafter PhSG) and phraseosemantic subgroups (hereinafter PhSSG), where the value is the phraseosemantic field, within the article's problematics it is mind, and the PhSG is the elements of phraseosemantic axiological opposition, and the PhSSG is interpreted as a set of PhUs combined by the differential seme, which binds their oppositional relationship of similarity or contrast. The phraseological axiological opposition (hereinafter PhAO) is understood as a unity of two blocks represented by PhU: the first is formed by phrasemes, semantics of which correlates with the values, and the second is made up by phrasemes, semantics of which correlates with non-values. The structure of *the mind* value in phraseology is represented in Table 1:

Table

**The structure of *the mind* value in phraseology**

Phraseological axiological opposition	Phraseosemantic groups	
PhAO «Mental adequacy – mental inadequacy»	PhSG «Mentally adequate»	PhSG «Mentally inadequate»
PhAO «Return of the ability to think reasonably – loss of the ability to think reasonably»	PhSG «Return of the ability to think reasonably»	PhSG «Loss of the ability to think reasonably»
	PhSSG «Return to normal perception of the world»	PhSSG of «To lose the ability to think reasonably, perceive reality realistically»
	PhSSG «Help someone deprive of illusions, perceive the surrounding reality soberly»	PhSSG «Deprive someone of the ability to think normally or perceive something»
PhAO «Mentally healthy – mentally ill»	PhSG «Mentally healthy»	PhSG «Mentally ill»

**PhAO «Mental adequacy – mental inadequacy».** PhSG «Mentally adequate» actualizes ‘smart’, ‘quick-witted’, ‘intelligent’, ‘gifted’ semes: *have (got) a (good) head on one’s shoulders; have (got) one’s head screwed on right (the right way); all there; (as) bright as a button; a clear head;* Germ. *einen klaren (offenen) Kopf haben; ein Mann von Geist; ein Mann von Kopf; Grütze im Kopf haben;* Ukr. *не з дурного десятка; бистрий на розум; не в тім’я битий; голова не половою (не соломою, не клоччям і т. ін.) набита; золота голова; розумна (твереза, мудра і т. ін.) голова; розуму не позичати; всі розуми поїсти; [ε] спичка в носі; шарики працюють; казанок (баняк, макітра) варить, fam.; є лій у голові, playf.; мати [всі] клепки в голові, playf.; мати олію (лій, рідше смалець і т. ін.) в голові, playf.; мати розум [у голові]; мати спичку в носі, playf.; мати тямку (тямку) [в голові] (1); мати кебету, playf. (1); з розумом (3); Russ. *голова [котелок] варит; голова на плечах; ума палата; имеют голову на плечах; светлая голова (1); с головой (1).**

An intelligent man possess following traits in Ukrainian phraseology:

- cunning, adroit: Ukr. *з-під стоячого підшви випоре; з вареної крашанки курча висидить, iron.;*
- consecutive thinker: Ukr. *світла (ясна) голова;*
- wise: Ukr. *золотий лоб;*
- inventive: Ukr. *меткий на вигадки (на витівки);*
- observant, vigilant: Ukr. *гостре око;*
- a man you should be cautious of because they can take advantage of one's blunder: Ukr. *пальця в рот не клади (1);*
- clever, quick in any undertaking: Ukr. *і швець, і жнець, і на (в) дуду грець.*

The accompanying semes of PhSG «Mentally inadequate» are ‘unclever’, ‘reckless’, ‘foolish’, ‘weak-minded’, ‘slow-witted’, ‘obtuse’, ‘stupid’: *not know enough to come in out of the rain; not (quite) all there, (as) daft as a brush; dead from the neck up; have nothing between one’s ears, deprec.; (as) thick as two short planks, deprec.; have (got) a screw loose (missing), playf.; Germ. dumm wie Bohnenstroh; er ist mit Brettern vernagelt; dumm wie Bohnenstroh (wie die Sünde); er ist so dumm, daß ihn die Gänse beißen; nicht viel Grips im Kopf haben; Heu und Stroh im Kopfe haben; ihm wird der Kopf verkeilt; bei ihm ist eine Schraube locker; ein Narr in Folio (ein Narr in Lebensgröße, ein ausgemachter Narr); schwach von Begriff sein; seiner Sinne nicht mächtig sein; er hat Stroh im Kopf; Mensch, du hast wohl einen Bruch!; er hat eins mit dem Holzhammer (ab)gekriegt; hart verpackt sein; ein blinder Hesse, deprec.;* Ukr. *жуки у голові; зайчики в голові стрибають; на розум кволий; голова з вухами; бідний (небагатий) на розум; без голови; без [третьої (сьоомої)] клепки [в голові (у тім’ї)]; як (мов, ніби і т. ін.) колода (ступна); нема (немає, бракує, не стало) кебети; лобом неширокий; не при своєму (при своїм) розумі (умі); дурне сало без хліба; не сповна розуму; умом убогий; не родить у черепку, deprec.; курячий (короткий) розум, deprec.; шкандибати на голову, deprec.; не мати усіх дома, playf.; пустий лоб, deprec.; мати порожню макітру на плечах, deprec.; пеньок (пень) з очима, fam.; давати / дати зівка (1); битий у тім’я (2); порожньо в голові (у лобі) (2); Russ. *умом убогий; богом убитий; глуп как пробка; глуп как сивый мерин; голова еловая; голова соломою набита; дубовая голова [башка]; дурья голова [башка]; мякинная голова [башка]; пустая голова [башка]; пороха не выдумает; набитый [круглый] дурак; петый дурак; олух царя небесного; пень березовый; как [будто, словно, точно] из-за угла мешком прибитый [ударенный, трахнутый].**

A silly person is interpreted to be a deviation from the norm and acquires following traits in Ukrainian phraseology:

- weird: *a queer bird;* Ukr. *мішком з-за рогу вдарено (вдарили);*
- sluggish, inattentive: Ukr. *дурний піп хрестив; капустаяна (куряча) голова, deprec.;*
- light-minded: Ukr. *горобці цвірінькають у голові (у макітрі);*
- abnormal: Ukr. *несповна розуму; нема (немає, не було, не вистачає, бракує і т. ін.) [однієї (третьої, десятої і т. ін.)] клепки у голові, deprec.;*
- weak-willed: Ukr. *тютя з полив’яним носом, deprec.;*
- reckless: Ukr. *без царя (без царка) в голові (1).*

Phraseology displays the situations of temporary loss of ability to think reasonably, to perceive reality realistically, which lead to an opportunity to highlight **PhAO «Return of the ability to think reasonably – loss of the ability to think reasonably»** represented by:

1) the PhSSG of «To lose the ability to think reasonably, perceive reality realistically» (Germ. *in einem Wahn befangen sein;* Ukr. *у голові все іде / пішло обертом; глузд за розум завертає (завернув); думки колесом заходили (закрутилися) [в голові]; полуда на очі впала; розгубити ролики; як (мов, неначе і т. ін.) розум розгубити; погубити думки (мову, слова і т. ін.) (1); забивати / забити памороки (2); голова [іде (ходить)] / [пішла (заходила)] обертом (кругом, ходором і т. ін.) (3); Russ. *ум за разум заходит; голова идет [ходит] кругом (2);**

2) the PhSSG «Deprive someone of the ability to think normally or perceive something» (Germ. *j-n von Sinnen bringen; j-n aus der Fassung bringen (2);* Ukr. *замакітрити голову (світ); замутити голову (розум); засліплювати / засліпити очі; затемнювати / затемнити свідомість (розум); потьмарити розум (ум, мозок і т. ін.); забивати / забити памороки (1); затуманювати / затуманити голову (розум, рідше очі) (1); паморочити / запаморочити голову (розум, свідомість і т. ін.) (1)). Temporary loss of the ability to think reasonably in Ukrainian phraseology is called by:*

- great emotion caused by joyful or sad events (Ukr. [аж (рідко білий)] світ крутиться (вернеться, макітриться, колихається, іде) / закрутився (завертівся, замакітрився, заколихався, пішов) обертом (перекидом, перекидьки, ходором і т. ін.) [в очах (перед очима)] (2));
- severe pain, hunger (Ukr. голова туманіє (туманиться, чманіє і т. ін.);
- confusion, especially in a difficult situation (Ukr. втрачати (зубити, тратити) / втратити (ззубити, стратити) голову (1); втрачати (тратити) / втратити (стратити) розум (глузд) (2));
- fear (Ukr. дух у п'яти ховається (лізе, заходить і т. ін.) / сховався (заліз, зайшов і т. ін.);
- weakness, intoxication, fatigue (Ukr. в очах замигтіли (замиготіли) [білі (веселі, грайливі і т. ін.)] метелики);
- success (Ukr. сп'яніти від успіху (від успіхів));
- old age (Ukr. вижити / виживати з розуму (з ума)).

The return of reasonable and sober perception of reality is represented by the PhSSG «Return to normal perception of the world» (Germ. *j-m seinen Wahn benehmen*; Ukr. *прибрати себе до рук; скидати / скинути полуду з очей*; Russ. *падать с неба на землю; приходит в рассудок*) and PhSSG «Help someone deprive of illusions, perceive the surrounding reality soberly» (Ukr. *скинути з неба (з небес) на землю*).

**PhAO «Mentally healthy – mentally ill»** is implemented by PhSG «Mentally healthy» (*be in one's right mind*; Germ. *seine fünf Sinne beisammen haben; nicht bei Besinnung sein*; Russ. *в полном [здравом, твердом] рассудке; в своем уме*) and PhSG «Mentally ill» (*go out of (lose) one's mind; (as) mad as a hatter (as a March hare); be out of one's senses; (as) crazy as a loon; have (got) bats in one's (the) belfry; take leave of one's senses; (as) nutty as a fruitcake, fam.; (as) balmy (barmy, mad) as a bandicoot; far gone (2)*; Germ. *einen Knall haben (kriegen); im Kopf gestört sein (nicht ganz richtig im Kopf sein); schwach im Kopfe sein; Spatzen im Kopf haben; Herr seiner Sinne sein; eine weiche Birne haben; nicht ganz richtig oben sein; bei dem ist's wohl nicht richtig im Oberstübchen; einen Klaps haben; des Kuckucks sein; bei ihm rappelt's (es rappelt bei ihm im Oberstübchen); bei dem ist eine Schraube los (locker); nicht recht bei Groschen sein, iron.; er ist nicht ganz in Ordnung, iron.; es ist hei ihm im Dachstübchen nicht ganz richtig, fam.; einen Nagel (im Kopfe) haben (2)*; Ukr. *з кіндратиком у голові; з глузду (з розуму) з'їхати (зсунутися, спасти і т. ін.); прибитий [це] на цвіту; рішитися (позбутися) розуму (ума, глузду); не при своїх; спасти (сплести) з розуму; стратитися розуму; [не] в своїй сорочці (льолі), fam.; зійти / сходити з ума (з розуму, з глузду) (1); [як (мов, неначе і т. ін.)] не при собі (2)*; Russ. *тронутый умом [мозгами]; тронуться [повредиться] в уме [в рассудке]; тронуться [повредиться] умом [рассудком, мозгами]; мешаться в уме [в рассудке]; терять рассудок (1); лишиться [решииться] ума [рассудка] (2)*). One of the causes of mental illness is aging: Russ. *выживать из ума; впадать в детство*.

The structure of the *mind* value represents the mental qualities of the natural mind or its loss and is presented in the analyzed AWI by three phraseological axiological oppositions: the PhAO «Mental adequacy – mental inadequacy»; the PhAO «Return of ability to think reasonably – the loss of the ability to think reasonably» and the PhAO «Mentally healthy – mentally ill». Asymmetry towards negative evaluation can be observed in all languages. Much in common can be seen in the methods of evaluation: 1) the presence of the connotative seme of 'depreciatingly', 'familiarily' and 'playful' fixed by the phraseo-graphical sources in the composition of the phraseological meaning; 2) the presence of the associative components (somatisms, zoosemisms, phytocomponents, onyms, colouring, numerical and meteorological components) in the composition of the phraseological unit. However, in the means of expression the associational reflexive the specific is revealed (zoosemisms *bandicoot, bat* (English), *cuckoo, goose* (Germ.), *beetle* (Ukr.), *gelding* (Russ.); phytocomponents *nut* (English), *pear, kidney beans* (Germ.), *cabbage* (Ukr.), *spruce, Birch* (Russ.); meteorological components *rain* (English); onyms *Billy, Colney Hatch* (English), *Hesse* (Germ.) etc.).

The prospects for the research include the increasing number of studied languages and focusing on the comparative aspect of the phraseme level of axiological world's image with projecting on a national character.

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#### List of Abbreviations

AWI – Axiological World's Image

deprec. – Depreciatingly

fam. – Familiarly

Germ. – German

iron. – Ironically

PhAO – Phraseological Axiological Opposition

PhSG – Phraseosemantic Group

PhSSG – Phraseosemantic Subgroups

PhU – Phraseological Unit

playf. – Playful

Russ. – Russian

Ukr. – Ukrainian

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#### **MIND VALUE: SEMANTICS, STRUCTURE, PRAGMATICS (on the Material of English, German, Ukrainian and Russian Phraseology)**

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#### **Abstract**

**Background:** In modern linguistics the theoretical and practical problems of values, the human's system of values are actively developed and the research of the axiological world's image fragments becomes actual (see the works of M. Alefirenko, O. Babayeva, R. Batsuren, I. Rus-Bryushynina, O. Serebrennikova and others). In the article the axiological world's image is considered as the comprehension of the world by man, fragments of this world and the status of the human personality in this world through an appraisal of categorization in opposition to values and non-values.

The important element of the axiological world's image is the evaluation – intellectual and psychic act, revealing a positive or negative feature of the subject stipulated by acceptance or rejection of a value. The values are the phenomena, which were evaluated very positively. The applicability of the article is determined by the absence of specific studies dedicated to the analysis of *the mind* value in English, German, Ukrainian and Russian phraseology.

**Purpose:** The purpose of the work is to identify the specifics of presentation of *the mind* value at the phraseological level of English, German, Ukrainian and Russian axiological world's image. The sources of the factual material are the reputable publication phraseo-graphical publications in English, German, Ukrainian and Russian.

**Results:** The description of *the mind* value's specificity in the article is performed with the help of the method of parametric analysis of the phraseological unit's semantic structure, proposed by V. Zymin, with the release of the evaluative macro-components, and the basic method ideographic linguistics, the method of thematic fields, that is, via the phraseosemantic fields, phraseosemantic groups (PhSG) and phraseosemantic subgroups (PhSSG), where the value is the phraseosemantic field, within the article's problematics it is mind, and the PhSG is the elements of phraseosemantic axiological opposition, and the PhSSG is interpreted as a set of phraseological units combined by the differential seme, which binds their oppositional relationship of similarity or contrast. The phraseological axiological opposition (PhAO) is understood as a unity of two blocks represented by phraseological units: the first is formed by

phrasemes, semantics of which correlates with the values, and the second is made up by phrasemes, semantics of which correlates with non-values.

**Discussion:** The structure of *the mind* value represents the mental qualities of the natural mind or its loss and is presented in the analyzed the axiological world's image by three phraseological axiological oppositions: the PhAO «Mental adequacy – mental inadequacy»; the PhAO «Return of ability to think reasonably – the loss of the ability to think reasonably» and the PhAO «Mentally healthy – mentally ill». Asymmetry towards negative evaluation can be observed in all languages. Much in common can be seen in the methods of evaluation: 1) the presence of the connotative seme of 'depreciatingly', 'familiarly' and 'playful' fixed by the phraseo-graphical sources in the composition of the phraseological meaning; 2) the presence of the associative components (somatism, zoosemism, phytocomponents, onyms, colouring, numerical and meteorological components) in the composition of the phraseological unit. However, in the means of expression the associational reflexive the specific is revealed (zoosemisms *bandicoot, bat* (English), *cuckoo, goose* (Germ.), *beetle* (Ukr.), *gelding* (Russ.); phytocomponents *nut* (English), *pear, kidney beans* (Germ.), *cabbage* (Ukr.), *spruce, Birch* (Russ.); meteorological components *rain* (English); onyms *Billy, Colney Hatch* (English), *Hesse* (Germ.) etc.).

The prospects for the research include the increasing number of studied languages and focusing on the comparative aspect of the phraseme level of axiological world's image with projecting on a national character.

**Keywords:** evaluation, phraseology, phraseological axiological opposition, value, the axiological world's image.

#### **Vitae**

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