

**VALUE-ORIENTED MEANINGS IN THE SEMANTICS OF SET EXPRESSIONS**

***SIGNIFICADOS ORIENTADOS PELO VALOR NA SEMÂNTICA DE EXPRESSÕES DE CONJUNTOS***

***SIGNIFICADOS ORIENTADOS A VALORES EN LA SEMÁNTICA DE LAS EXPRESIONES CONJUNTAS***

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**ABSTRACT:** The article is devoted to the study of the specifics of the semantics of linguistic units at different levels of the language system, in which there are connotative semes that carry information about the culture of the people. It is established that by studying these schemes, we gain access not only to knowledge about the culture of the people, but also to the system of its values. It is stated that in the semantics of stable expressions of the English language - idioms, information about the cultural values of the British people is stored, analyzing which, we form a cultural background and understand more deeply how the British evaluate certain objects, events or phenomena of the real world that make up the linguistic picture of the British world.

**KEYWORDS:** Specific language units. Semantics. Connotation. Seme with cultural information. Language picture of the world.

**RESUMO:** *O artigo se dedica ao estudo das especificidades da semântica das unidades linguísticas em diferentes níveis do sistema linguístico, em que há semas conotativos que carregam informações sobre a cultura do povo. Fica estabelecido que ao estudar esses esquemas, temos acesso não apenas ao conhecimento sobre a cultura do povo, mas também ao sistema de seus valores. Afirma-se que na semântica das expressões estáveis da língua inglesa - expressões idiomáticas, estão armazenadas informações sobre os valores culturais do povo britânico, analisando quais, formamos uma bagagem cultural e entendemos mais profundamente como os britânicos avaliam determinados objetos, eventos ou fenômenos do mundo real que compõem a imagem linguística do mundo britânico.*

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**PALAVRAS-CHAVE:** Unidades lingüísticas específicas. Semântica. Conotação. Seme com informações culturais. Linguagem imagem do mundo.

**RESUMEN:** El artículo está dedicado al estudio de las especificidades de la semántica de las unidades lingüísticas en diferentes niveles del sistema lingüístico, en el que existen semas connotativos que transmiten información sobre la cultura de las personas. Se establece que al estudiar estos esquemas se accede no solo al conocimiento de la cultura de los pueblos, sino también al sistema de valores de la misma. Se afirma que en la semántica de expresiones estables del idioma inglés - modismos, se almacena información sobre los valores culturales del pueblo británico, analizándolos, formamos un trasfondo cultural y entendemos más profundamente cómo los británicos evalúan ciertos objetos, eventos o fenómenos del mundo real que conforman la imagen lingüística del mundo británico.

**PALABRAS CLAVE:** Unidades lingüísticas específicas. Semántica. Connotación. Seme con información cultural. Imagen lingüística del mundo.

## Introduction

In the vocabulary system of any language, a group of stable expressions that make up the golden fund is always identified, this is the phraseological fund. This vast group of stable expressions has certain characteristics. They are universal, because they can be found in any language.

The phraseological fund of the language is a valuable source of information about the culture and mentality of the people, it preserves the people's ideas about myths, customs, rituals, rituals, habits, morality, behavior, etc. It is no coincidence that B.A. Larin noted that phraseological units always indirectly reflect the views of the people, the social system, the ideology of his era (LARIN, 1977, p. 125).

Man is the center of the nation, so the phraseological foundation is anthropocentric. The semantics of set expressions reflects specific real-life events that are significant and important for the people, as a result, they speak of a pragmatic orientation. They are represented by metaphors, figuratively and expressively represent objects, phenomena and events. In the semantics of the FE, evaluativeness is embedded, connotatively showing the fact of approval or disapproval of the people (BERGENDORF, 2009).

The relationship between language and culture is one of the classic questions of linguistics. At the current level of its development, it is possible to distinguish three points of view (GINGER, c2022): the first group of scientists considers the relation of language and culture as the relation of the whole represented by culture and the part represented by language;

the second group of researchers, analyzing the relationship between language and culture, prove that language is a form of cultural expression; linguists of the third group are of the opinion that language does not depend on culture.

In our scientific work, we adhere to the point of view of the first group of scientists who consider linguistic phenomena, accepting the fact that language is part of culture. Language not only reflects the world around a person and the state of his culture at a certain level of development of society. One of the most important functions of language is to preserve the cultural traditions of the people, therefore language plays one of the decisive roles in the formation of national character, one of the features of national culture.

V. von Humboldt wrote that the soul of the people is embedded in its language (ERICKSON, 2016). By studying the language, you can get data about the history, psychology of the people, their thinking, priorities in the education of the younger generation, spiritual values and moral ideals. New generations, inheriting the language, receive a system of cultural values and assimilate the peculiarities of culture. "The value-semantic space of language [...] is based on special cultural categories called "values"" [3].

## Methods

The article is based on systematic approach to the interdisciplinary analysis. Due to the cross-disciplinary approach, we take into consideration the anthropocentric factor, linguistic and non-linguistic information, intercultural analysis, especially dealing with the problem of culture and language correlation.

## Results and discussions

It should be emphasized the inseparable connection of culture with language, translated into the concept of linguoculture (SAPIR, 1986), so that language has the opportunity to emphasize its individuality [10], to point out semantic properties (AMOSOVA, 2017).

In addition to physical features, phraseological units with the "tree" component describe human behavior, the manifestation of the character in difficult life situations. As a rule, such phraseological units convey a hard life, injustice, taboo, for example: *be out on a limb* translates as «to be on the edge, to be in danger, a difficult situation», «in a difficult, awkward, or vulnerable position, as in I lodged a complaint about low salaries, but the people who had

supported me left me out on a limb. This expression alludes to an animal climbing out on the limb of a tree and then being afraid or unable to retreat» (CAMBRIDGE DICTIONARY, 2020).

Etymology of the phrase is well known: «The term 'go out on a limb' originates from the practice of climbing trees, which people have been doing since the beginning of time. The expression was first used in a figurative sense in America during the late 19th century. An early example from an October, 1895 issue of the Steubenville Daily Herald reads: «We can carry the legislature like hanging out a washing. The heft of the fight will be in Hamilton County. If we get the 14 votes of Hamilton, we've got 'em out on a limb. All we've got to do then is shake it or saw it off» (CAMBRIDGE DICTIONARY, 2020).

The motivation of phraseological unit is based on an association with a person who climbs a tree to reach a hanging apple. The connotation of the set expression is negative, because it describes an unpleasant and atypical situation for a person. In the semantics of the set expression, the process of expanding the meaning has occurred. The new connotative semes contain additional information about the culture of the British and about the value system of Britain. One of the connotative semes reveals social values: a friend was left in trouble without help from others. In accordance with the criterion «the degree of representation of spiritual values in the language», the semantics of the phraseological unit reveals universal and national values.

***To hold out an olive branch*** «to offer peace, to resolve peacefully». If you offer an olive branch to someone, you say or do something in order to show that you want to end a disagreement or quarrel (CAMBRIDGE DICTIONARY, 2020). Already from the semantics of the phraseological unit, it is clear that it has a positive connotation associated with an attempt to resolve conflicts peacefully.

Etymology of the set expression: «A branch of an olive tree is an emblem of peace. In the Bible, it was the token brought by a dove to Noah to indicate that God's anger was assuaged and that the flood had abated (Genesis 8:11) » (CAMBRIDGE DICTIONARY, 2020).

The symbolism of the phraseological unit is clear. It is associated with the expansion of the denotative meaning: «to hold an olive branch» > «olive branch is a symbol of peace» > «to offer a peaceful solution to a controversial issue».

In the semantics of the expression, a connotative seme is revealed, which contains cultural information about social and moral values. This is a universal type of values. The expression goes back to sacred biblical texts, over time it became part of the general cultural values accepted by many peoples of the Christian world.

The phraseological unit *out of the woods* «to be out of danger, to overcome an obstacle» has a positive connotation. The motivation of the phraseological unit is based on the association of a person's way out of a difficult situation, out of a delusion. «Out of difficulties, danger or trouble, as in We're through the worst of the recession – we're out of the woods now, or That pneumonia was serious, but Charles is finally out of the woods» (GINGER, c2022).

Etymology of this expression, alluding to having been lost in a forest, dates from Roman times; it was first recorded in English in 1792 (HUMBOLDT, 2000).

The symbolism of the phraseological unit is based on the development and expansion of its semantics: «get out of the forest» > «get out of a difficult situation» > «find a way out of a difficult situation», «solve a difficult situation peacefully, through negotiations».

In the semantics of the expression, the connotative sema indicates the social and moral values of the British, who, having conquered half the world, still value peace above all. These are universal and national values.

*The wooden spoon* «the imaginary prize that a person or team is given if they finish last in a race or competition» (CAMBRIDGE DICTIONARY, 2020).

Etymology of the phrase goes back to the old tradition of Cambridge University: «a spoon made of wood presented originally at Cambridge University to the man ranking lowest among those taking honors in the mathematical tripos and at other colleges and universities to other selected recipients» (CAMBRIDGE DICTIONARY, 2020).

The symbolism of the phraseological unit is to encourage all participants of the competition, because the slogan is important: it is not victory that is important, but participation. A wooden spoon is a symbol of consolation, a consolation prize for those who took last place in the competition, but reached the end by showing strong character and will.

In the semantics of a connotatively positive phraseological unit, there is a sema containing the information about the social and moral values of the British, who respect not only the winners, but also the losers of rivals.

*A babe in the woods* «a person who is naïve, or lacks experience in a specific situation», «a naive or innocent person; an inexperienced person. (Like a child lost in the woods), «an innocent or very naive person who is apt to be duped or victimized», «You call someone a babe in the woods if they have little experience of life, and they are involved in a difficult situation that they do not understand» (CAMBRIDGE DICTIONARY, 2020).

Etymologically, the expression «the term originated in a popular ballad of 1595, "The Children in the Wood," about two young orphans who are abandoned in a forest and die» (HUMBOLDT, 2000).

The symbols of the phraseological unit is formed because of the extension of the denotative meaning: «the children were lost in the forest and died» > «the children were naive and went into the forest» > «the children did not know how to behave in the forest, so they died» > «the children were in a difficult situation and did not understand it» > «any naive person who does not understand the difficulties of their situation».

However, not only the characteristics of the person surrounding his life circumstances are translated through the phraseological component «tree». The focus of attention of such phraseological units may also be the characteristics of the events surrounding a person. So, the organization of space is connected with the meaning of the phraseology *apple-pie order*, which means «perfect order, complete organization». Pedantry inherent in the English-speaking linguoculture determines the motivated meaning of phraseology and, accordingly, its positive connotation. The phraseology *trimming the tree* also has a positive connotation, its meaning is motivated and transparent, based on the analysis of its constituent elements. This phraseology translates as «to decorate a tree», that is, to put something in order. The meaning of abundance conveys phraseology The phraseology *with the bark on* can be used both in relation to a person and in relation to a situation. Phraseology has the meaning «rough, uncovered», respectively, has a negative connotation. The phraseology *come into leaf* «to blossom, to be covered with foliage» has a positive connotation and the opposite meaning is perfect.

Phraseological unit *at root* has the meaning «completely, absolutely, to the ground», motivated by the translation of the elements ascending into its composition, «fundamentally in essence». A characteristic of status in the English-speaking linguoculture is the phraseological unit he that would *eat the kernel must crack the nut* «you can't catch a fish out of the pond without difficulty, there is no fruit without difficulty, you love to ride, love to carry sleds, if you want to achieve something, you need to work hard». This polysemy is common in English linguoculture, has a positive connotation, its meaning is clear based on the semantics of the elements ascending into its composition.

***When the oak is before the ash, then you will only get a splash; when the ash is before the oak, then you may expect a soak***: the components of phraseology determine the motivation of its meaning, «when, thanks to observations of plants, the peasants were able to determine

what the summer would be like. It was believed that if an oak tree blooms, the summer will be dry and hot, and if it blooms clear, the summer will be rainy»

The description of cause-effect relationships also includes the phraseology *not grow on trees* «they grow on trees», the phraseology shows that it is impossible to achieve anything without a certain amount of work.

Identical in meaning is the phraseology *money doesn't grow on trees*, which has the meaning «money doesn't grow on trees». The motivation of this phraseology is due to associations with a tree as a source of food and shelter. Since ancient times, the tree bore fruits that people ate, protected from wind and rain, its branches were used to light a fire. The connotation of phraseology largely depends on the context, but basically, like all phraseological units that have the meaning of «cause-effect relationship», they convey a moral character and are based on life wisdom and folk experience.

The phraseology flourish like a bay tree has a positive connotation, which has the meaning "to blossom". This phraseology is used to describe the meaning of rapid enrichment and prosperity. The motivation of the meaning of phraseology is quite transparent, since it is associated with the description of the beauty of a tree in bloom.

The phraseology *speak with a plum in your mouth*, literally mean «speak with a plum in your mouth», denotes that a person belongs to the upper class. The association is based on the fact that aristocrats, representatives of the upper class, often omit some vowels, so that their speech sounds very arrogant. From the presented motivation of the meaning, it is obvious that the middle class, as a rule, treats the aristocracy negatively, which naturally affects the connotation of the phraseology itself.

The phraseological unit *the top of the tree* literally means «the top of the tree». The motivation of the meaning of phraseology is clear, without analyzing the context. But depending on the contextual condition in it, both negative and positive connotations may prevail. Mainly due to this phraseology, the highest position on the career ladder is described.

## Conclusion

Summing up the results of our research, it should be pointed out that the modern science of language is constantly evolving, forming new perspectives on the study of language material. Linguoculturology, as a relatively new scientific paradigm, is in the stage of its formation, and focuses on the study of the semantics of special linguistic units at different levels of the

language system, in the semantics of which connotative semes are revealed, storing information about the culture of the people and their values.

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### **How to reference this article**

BONDARENKO, E.; BELOZEROVA, M.; AGAFONOVA, O.; LUKHANINA, A. Value-oriented meanings in the semantics of set expressions. **Rev. EntreLinguas**, Araraquara, v. 8, n. esp. 2, e022054, 2022. e-ISSN: 2447-3529. DOI: <https://doi.org/10.29051/el.v8iesp.2.17311>

**Submitted:** 14/05/2022

**Required revisions:** 28/06/2022

**Approved:** 06/09/2022

**Published:** 10/11/2022

**Processing and publication by the Editora Ibero-Americana de Educação.**  
Correction, formatting, standardization and translation.

