



UDC 81'37

**GENERAL AND SPECIFIC ELEMENTS IN VERBALSATION
OF THE CONCEPT SUMMER IN RUSSIAN AND ENGLISH LANGUAGES****E. A. Grudeva***Candidate of Philological Sciences, teacher,
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Summary. The article presents an analysis of etymological layer of the concept *summer* in the Russian and English languages. The results of psychological experiment undertaken during the research show changes in figurative core of the concept among contemporary Russian and English speaking natives.

Keywords: concept; summer; etymology; core; ethno-cultural specification.

According to the Etymological Dictionary of the Slavonic Languages by O. N. Trubachev, proto-Slavonic *lěto* is a Slavic innovation in the Indo-European system of names of the seasons. This idea is developed in the work of T. V. Gamkrelidze and V. V. Ivanov (1984). In their study of "Indo-European language and Indo-Europeans" the authors compare the names of the seasons in different languages and come to the conclusion that in most archaic Indo-European dialects preserved the Indo-European names of such seasons as "winter" and "spring-summer", and the name "summer" is new.

P. Y. Chernykh indicates the uncertainty in the etymology of the word "summer". In his opinion, the related entities are undeniably only in old Irish *laithe*, that means "day" and Indo-European root **leto*, which could mean "the time when the sun shines".

M. Fasmer proves not only Slavonic, but Indo-European roots of the word "summer". In his dictionary there are several forms similar to the lexemes "summer" in old Slavic, Bulgarian, Serbo-Croatian, Slovenian, Czech, Polish, Ukrainian languages, that indicates the Slavic origin of this word. Also, according to the scientist, the word "summer" is akin to Swedish dialect *lading*, *laing* – "spring", *ladigs* –

"last spring"; Irish *laithe* – "day" and is close to the Lithuanian *lytùs*, *lietùs*, that means "rain".

These data prove the opinion of the scientists that *summer* is a new concept in the initially double-part Indo-European system of names of the seasons released from syncretic notion of "spring-summer". Thus, according to the materials presented in "Dictionary of Slavonic Antiquities" by N. I. Tolstoy, Slavic folk calendar divides the year into two halves – cold and warm, according to the climatic characteristics and the predominant type of economic activity. In this dictionary there is also no definition of "summer" in the ancient Slavonic, this time of the year was called *mezhen'* (*межень*) as a transition time between the main longer seasons – spring and autumn.

In general, it should be noted that in the concepts of all the etymologists we have study at our research the perceptual (tactile) features of "summer" (such as rain and heat) are predominant.

Most etymological dictionaries of the English language present not only the roots, which go back to the names of the seasons in the English language, but reflect Indo-European origin of the word "summer". Thus, according to "The Oxford Dictionary of Word Histories", the



lexem “summer” originates from the form *sun* (*summer* – *sumor* (Old.-Eng.), *samth* – *sun* (Irish), Indo-European root of this lexeme *sam* means “half a year, season”. According to the dictionary “Origins. a short etymological Dictionary of Modern English», the word “summer” came to the English language in the XII century and related to Old German and the Norwegian *sumer* – “summer season” and the origin of the word refers to the ancient Indian *samā* – “year, season”.

Thus, perceptual (visual) feature of the name of the concept *summer* (sun) is mentioned by the English etymologists, too.

The analysis of the etymological component of the concept *summer*, based on the etymological dictionaries of Russian and English languages analysis, showed that the archetypical images are partially overlapping. The image denoting the time of period – *day*, *season*, *time*, *year* – are presented in Russian and English languages. Mismatching etymological images: *rain*, *warm/hot* (in Russian) and *sun*, *half/mid* (in English) – means that the formation of the concept *summer* in the Russian and English language cultures can be explained by the national-cultural specificity of perception of this time of year, traditions and peculiarities of national character, as well as the specific geographical location and natural conditions: Russian summer starts in June (in Russia it is the rainy season) and British summer begins in May (in the British Isles during this month would be warm and sunny weather). However, according to the Slavic folk calendar, the beginning of summer coincide with different holidays of post-Easter cycle – that is in May and June, according to the “Dictionary of Slavonic Antiquities”.

The results of psycholinguistic experiment undertaken during the research have shown that for contemporary Russian native speakers the central image, representing the concept *summer*, is the association with *heat* (lexemes “heat”, “hot”, “warmth”

met in 93% of respondents). For contemporary English native speakers concept *summer* continues to be represented by the image of *the sun* (96% of respondents used the words “sun”, “sun rays”, “UV rays”, “sunny”).

Images, encoding the concept *summer* in the minds of contemporary Russian speakers, in comparison with the image characteristic of the ancestors of the Russians, not fully coincide with the archetypical images of *rain*, *warm/hot* and were replaced by the image of *heat*. Images, encoding the concept *summer* in the minds of contemporary English speakers, and archetypical images coincide partially: *sun*, *half/mid* – *sun*. This divergence in archaic and contemporary images in the perception of the concept *summer* reflects changes in the perception of the world by native Russian and English culture and shows the dynamics in socio-cultural factors. The representatives of English lingua culture preserved the image of the *sun*, typical for the perception of the concept *summer* by all classes of the population; for the representatives of the Russian lingua culture archetypical image of the *rain*, *warm/hot* primarily belonged to the perception of the world by a peasant or a farmer and contemporary image of *heat* indicates socially uncertain perception of the world by a citizen.

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