

одно время жил. Герой рассказа, «спускаясь под гору на Подол», встречает извозчиков, которые «везли пассажиров с пятичасового поезда из Крыма», которые ехали «откуда-то, где должно быть хорошо». «Сквозь слёзы» он смотрит вдаль. Ему «грезились южные знойные города, синий степной вечер и образ какой-то женщины, который сливался с девушкой», которую он любил [2, 2, с. 217]. Несомненно, «южные знойные города» – это города Крыма, воспоминания о которых заставили его сердце «сжаться от каких-то мучительно-тоскливых и сладких стремлений».

Действие рассказа «Новый год» происходит «лунной зимней полночью» накануне Нового года на хуторе в Тамбовской губернии, где вынуждена была остановиться семейная пара, следовавшая «по пути в Петербург с юга». Герой рассказа, вспоминая встречу прошлого Нового года, не может вспомнить позапрошлый Новый год и задумывается над тем, что «годы сливаются в один, беспорядочный и однообразный, полный серых служебных дней, умственные и душевные способности слабеют...» [2, 2, с. 224]. Поэтому «всё более неосуществимыми кажутся надежды» и мечты о юге, о Крыме, где можно бы было «копаться с женой и детьми в виноградниках, ловить в море летом рыбу...» [2, 2, с. 224].

Мисхор представляется И. Бунину маленьким раем для влюблённых. В черновом варианте рассказа «Митина любовь» находим строки, подтверждающие, что именно в Мисхоре мечтал побывать Митя со своей возлюбленной: «...его охватывали страстные мечты о встрече с Катей в Крыму, о Мисхоре, который он хорошо представлял себе, так как в отрочестве был в Крыму два раза. Боже мой, боже мой, неужели никогда не дождётся он этого жгучего полдня, роз и лавров, моря, горящего синим пламенем между кипарисами! Неужели бог лишит его этого счастья...» [2, 4, с. 687].

Н. Яблоновская, верно, на наш взгляд, отмечает, что «жажда гармонии в отношениях мужчины и женщины, современных Адама и Евы, сочетается в представлениях Мити с мечтой о посещении Крыма как своего рода утраченного рая» [8, с. 19].

Таким образом, Крым всегда был для И. Бунина местом необыкновенным, райским, где хотелось уединиться со своей возлюбленной и самому писателю, приехавшему в свой медовый месяц именно в Крым, и героям его произведений, и куда всё время хотелось вернуться, чтобы снова и снова обретать этот рай. Не зря герой романа И. Бунина «Жизнь Арсеньева», возвращаясь по железной дороге из Крыма, глядел на «литые колёса», «тормоза и рессоры, – и видел уже только одно: то, что всё это густо покрыто белой пылью, волшебной пылью долгого пути с юга, из Крыма» [2, 5, с.167–168]. Герою И. Бунина даже дорожная пыль на «пути с юга» кажется «волшебной».

Выводы. Крым воспринимался И. Буниным как место «сказочное», куда всё время хотелось вернуться. «Сказочность» и святость полуострову в глазах писателя придавал тот факт, что здесь «бывал Пушкин», «соприсутствие» которого ощущалось везде. В «крымских» произведениях периода эмиграции у И. Бунина звучит тема «утраченного рая». В воспоминаниях о полуострове писателя охватывают двойственные чувства – радость и счастье от встречи с «краем» в мечтах и безысходная печаль от невозможности этой встречи в жестокой реальности.

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### Bogdanovich G.J.

#### LANGUAGE REPRESENTATION OF THE NATIONAL SELFISH IDENTIFICATION (SOCIOLINGUISTIC ASPECT)

Cognitive linguistic rather actively uses in the arsenal of means and receptions the term "concept". The use of this term was included into linguistic use, showing big difference in understanding that leads to various theoretical contradictions and even misunderstanding. Really, having appeared recently in language, "concept" becomes a subject of steadfast attention not only linguists, but also culturologists, psychologists, ethnographers, etc.

Clauses which have left recently, pornographies, the collective works devoted cognitive to aspects of linguistics (N.N.Boldyrev, E.S.Kubryakova, J.S.Stepanov, Z.D.Popova, I.A.Sternin, G.A.Volohina, etc.), represent concept as one of the central, key terms in the device cognitive linguistics. Interpretation of the term "concept" can be explained by history of its origin, etymology of a word. Concept is a tracing paper with Latin concept's – "idea", "concept". J.S.Stepanov gives the whole etymological chain of this word [14, p.72]. In "the Linguistic encyclopedic dictionary" the following is defined: "Concept (концепт) – the phenomenon of the same order, as a word meaning, but considered in a little bit other system of communications; value – in system of language, concept – in

system of logic attitudes and the forms investigated both in linguistics, and in logic [6, p. 384]. Sources of similar treatment can be found in the domestic linguistic tradition, which are going back to I.A.Boduen de Curenthey and A.A.Potebnya.

In last time a word "concept" delimit from synonymous "notion". J.S.Stepanov approves, that it is terms of different sciences: concept – in logic, philosophy, linguistics; concept – in mathematical logic, culture, cultural science [14, p.40]. This if the term " notion " is used in linguistics by tradition the term " concept " rather recently was included into an arsenal of linguistic terminology where specifies a word – concept, essentially significant not only for culture, but also for language – both in sphere universal, and in sphere idioethnic generalizations [10, p.41]. It is known, that the person thinks concepts, combines them, making more complex, forms new concepts during thinking, structuring these units the knowledge of the world. In the linguistic literature differentiate концепты different types: concepts, the general representations, pictures, scripts, frames, a Gestalt, etc. [12]

And language is only one of ways of formation concept in consciousness of the person. High-grade концепт can be generated from direct sensual experience; from direct operations of the person with subjects; from cogitative operations of the person with others; already existing in its consciousness концептами; from language dialogue; from independent knowledge of values of the language units acquired by the person [13, p. 4; 3; 4]. And it is quite often same concept, arising, in consciousness of the person abstracts differently. Therefore it is natural, that many images come to light in associative experiments. For example: Crimea – parents, school, Yalta; city – Simferopol, university.

Identical answers of recipients appear infrequently and if those take place then we can ascertain, that uniform answers usually appear there where it is reflected or steady compatibility, or there is a standard conceptual image. Many концепты keep mainly sensual (empirical) character (A.A.Potebnya, Z.D.Popova, I.A.Sternin). And the maintenance such концептов reveals as a rule through demonstration of a subject (or the phenomena). In that case it is necessary to speak about is sensual-shaped character of concept, not forgetting that any image and, naturally, the image making the maintenance concept, in many respects is defined by national features of the recipient. Therefore concepts can be national and group (belonging age, social, sexual, etc. to groups), and also personal.

The word in the value always represents only a part концепта, therefore and there are numerous synonyms, definitions, statements, the texts, capable to open the maintenance of this or that concept. However all set of speech means, representation concept in language and texts at the given stage of development of language, does not give a full picture concept. " By virtue of limitation of language means for verbalization concepts also there are flours of a word, draft copies, self-editing, literary editing, etc. – the degree of accuracy, adequacy of speech transfer of this or that maintenance concept is supervised, improved, take measures to increase of its adequacy, speech expression концепта is specified " [13, p.8].

Concept it is studied in various areas of knowledge, however language opens the most effective access to its studying. From here interest modern cognitive linguistics is clear. To exchange concepts and their combinations as results of cogitative activity, it is necessary to make verbal this concept, i.e. to name, express language signs. For often discussed concepts in language there are system units which are easy for picking up, and for rarely explication (and for individual authors) the developed word-combination or texts – scientific, encyclopedic can be used.

For example, concept, which representation in language a word "Russian", in dictionary S.I.Ozhegov – N.J.Shvedova [11] it is presented: People making the basic indigenous population of Russia. In MAC [7]: the Nation, the basic population of Russia, and also the persons concerning this nation. In D.N.Ushakov's Dictionary [15]: "Russian" – East-Slavic people. Making the majority of population of the USSR. In V.I.Dal's dictionary "Russians" is absent [2].

In associative representation Crimean people concept, which verbalization a word "Russian people", can be added by following linguistic units: clever 4, kind 3, vodka 3, Moscow 3, Slavs 3, good 3, great people 2, cheerful 2, hospitable 2, benevolent 2, obscene language 2, a bear 2, can be mobilized 2, pel'menis 2, a field 2, simplicity 2, hardworking 2, breadth of soul 2, the joke, army, a balalaika, a bath, careless, carefree, without complexes, a birch, carelessness, pancakes, a borsch, magnanimity, belief, together family, close, binge, friendship, дурь, arrogant, culture, laziness, mighty, courageous, the muzhik, music, reliability, the reliable friends new, normal, sociable, passivity, patriots, songs, decent, the truth, Pushkin, expanse, the native land, russian's, free, Siberia, strong, a taiga, patience, a cap with earlaps, character, tsar, philanthropy, generosity [8].

In associative representation Crimean people concept, which verbalization a word " Ukrainian people", can be added by following linguistic units: bacon 4, nationalists 3, obstinacy 3, varenik 2, fun 2, galushki 2, hopak 2, greedy 2, songs 2, Slavs 2, dance 2, economic 2, borsch, Vakula, vodka, gorilka, give the God to them health, kind, long solving, yellow-blue, envious, malicious, cossacks, as well as everything, chestnuts, Kiev, a Kreschatik, Kuchma, ribbons, is better than the Russian, favourite work, malorusi, musical, perseveringa nationality, malevolence, independence, independance from whom, not треба, inept, new, the passport, patriots, "Pervak", are similar to Russian, chariness, simple, wheat, steppe, traditions, hardworking, workers, artful, a crest, Chernobyl, dear societies(shanovne panstvo), wide trousers, language [8]. It is remarkable, that at the general Russian-speaking language situation the some people a Ukrainian language of a word become significant, are used and do not demand translation.

Concept, presented to language by a word-combination " Crimean Tatar ", for the known historical reasons in lexicographic interpretation it is presented cautiously: Tatar – people making basic population of Tatarstan, and also living in the Volga region, in Siberia and some other areas. Kazan Tatar. Crimean Tatar [11]. Only in D.N.Ushakova's dictionary one of values

"Tatar " – the Turkic nationality living in Crimean ACCP [15]. The associative representations fixed by inhabitants of Crimea, in the form of various linguistic units, representations concept: hardworking 3, deportation 2, Med-

jlis 2, impudent 2, aggressive, Asians, a market, bayram, mutton, Bakhchisarai, happen everyone's, homecoming, everyone do only for themselves, hospitable, friendly, isolation, capture, disputed, the Koran, Crimea, cubete, curiosity, manti, a mosque, meeting, Moslems, arrogance, energetic, nationalists, ignorance, unreliable, anything to themselves, deceivers, tents, melodious, songs, pickets, плов, hard-working, realists, the market, originality, with greater problems, on mind, unity, construction, dances, patient, shopkeepers, dealers, traditions, respect for an old age haytarma, Khan's palace, artful, purposeful, strangers, language [8].

Armenians, Greeks, Bulgarians, Germans are considered as one of radical people of Crimea; also the greater diaspora of Byelorussians today lives. Greeks do not associate with peninsula, in representation modern Crimean people it: myths 3, hard-working 3, wine 2, ancient people 2, ancient theatre 2, an olive 2, the Acropolis, antique beauty, antique heroes, oranges, architecture, Athens, grapes, together suffered, polite, hetaeras, pride, hospitable, Greece, kind, an antiquity, ancient culture, friendly, familiar, history, beautifully, a resort, fans of art, the sea, music, people, imperceptible, a community, olives, the Olympus, Olympiad, rest, an openness, the patriotism which has presented the world democracy, respect, strong, swarthy same as Armenians, warmly, clever, fund, artful, noisy, exotic [8].

"Armenians" representations in following associative linguistic units: cognac 3, Ararat 2, cheerful 2, hospitable 2, music 2, enterprising 2, clever 2, a shish kebab 2, aggressive, Aragvi, water-melons, Aryan, Armenia, artistic, a market, arrogance, mountaineers, efficiency, money, Djigarkhanyan, diaspora, ancient inhabitants of Crimea, the friend, friendship, soul of the company, the son-in-law, sometimes thoughtless, KVN, businessmen, dexterous, like to earn, magariach, Matanadaran, machines, changers, impudent, normal, the nose, a community, sociability, usually serious, witty, esteem the traditions, pleasant, radio, native people, the market, independent, lady-killer-men, strong, the sun, hardworking, steady, Urartu, fruit, little khan, artful, church, cleannoisy [8].

Concept "Byelorussians" representations the following linguistic units presented in associations people of Crimea: Lukashenko 5, hospitable 3, potato 3, kind 2, hares 2, Minsk 2, "Pesnyari" 2, are similar to Russian 2, simple 2, obstinacy 2, good 2, fair 2, BELAS's, Belovezhskay the dense forest, birch sap, together were at war, draniki, friendly, the journalist, block, fellow countrymen, it is possible to deceive them, KVN, flax, loyal, good fellows, not spiteful, slowness, normal, limited, guerrillas, passivity, clear, decent, affability, rectilinear, Slavs, courageous, quiet, syabry, hardworking, smiling, clever, fascism, Khatyn, philanthropic, humor [8].

Here again it is necessary to agree with representatives Voronezh linguistic schools (Russia), that the major source of our knowledge of the maintenance of those or others concepts is semantics of words, set phrases of different type, structural and item schemes of offers in system of language, and also separate texts [1]. It is quite often any concept receives national-specific features, which are shown in use of various contexts. As an example the presented materials can serve that. People of Crimea different age, education status, a national identity it was offered to transfer language means the representation when mention about any of radical people of peninsula. As a result of carried out research it is possible to tell, that concept, representations in language a word "Russian", has the national specificity. So, Russian verbalization itself following associative language units: Kind, philanthropic, Moscow, pancakes, vodka, a field, good, great people, hardworking, pel'menis, hospitable, a bear, simplicity, carelessness, the native land, a birch, the sky, magnanimity, generosity, breadth of soul, laziness, passivity, patience, Siberia, a taiga, army, a bath, the muzhik, folly, the truth, belief, a balalaika, a cap with earlaps, binge, mighty, character, reliability, careless, can be mobilized, clever [8].

Ukrainian people representations Russian through associations: Moscow, arrogant, good-natured, hospitable, Slavs, a bear, the breadth of soul, culture, Pushkin, can be mobilized, songs, expanse, clever, strong, courageous [8]. Crimean Tatar represent Russian in own way: Moscow, vodka, a field, good, cheerful, pel'menis, Slavs, russians, rumor, a borshch, alcoholics, clever, sociable [8]. Russian are presented by eyes of Armenians as good, without complexes, cheerful, carefree, kind, decent, close, reliable friends to Armenians, friendship, together family [8]. Byelorussians verbalization Russian following language units: vodka, kind, hardworking, Slavs, simplicity, normal, clever, new [8.] Ukrainian people representations itself [8] as economic, bacon, inept, hardworking, Slavs, vareniks, songs, the traditions, favourite work, Chernobyl, galushki, Vakula, long solving.

Russian people associate Ukrainian due to language units [8]: chestnuts, bacon, a borshch, nationalists, a hopak, greedy, economic, cheerful, "Pervak", vareniks, Kuchma, it is yellow-blue, kind, songs, chariness, dance, steppe, independence, wheat, a crest, vodka, cossacks, wide trousers, obstinacy, spiteful, not треба, dear society. Ukrainian eyes of the Crimean Tatars are presented by [8] lexical units: bacon, a hopak, a Kreschatik, fun, malorussians, independence from whom, independence, the passport, ribbons, simple, obstinacy, workers, language, persevering. Armenians verbalizations Ukrainian people words: better Russian, nationalists, nationalism, are similar to Russian, malicious, envious, musical, greedy, give the God to them health [8]. Byelorussians representations Ukrainian people [8]: Slavs, as well as everything, obstinacy, artful, gakushki, can betray, new.

Cited data testify, that associative representations, verbalization representatives of different nationalities (ethos's), are specifically embodied in language and are a component of expression certain concept. As an example to that also can serve representatives Armenians. In individual knowledge of the Crimean Armenians (sometimes thoughtless, usually serious, hardworking, steady, hospitable) the circle of linguistic means is rather limited. It is insignificant as well in representations of the Crimean Byelorussians: diaspora, cognac, normal, artful. Greeks in general prefer to speak only about traditions with reference to Armenians. For the Crimean Tatars Armenians – Ararat, Djigarkhanyan, Urartu, ancient inhabitants, money, machines, clever, clean, music, like to earn, businessmen, independent. Ukrainian Crimea representatives Armenians following linguistic means: enterprising, cognac, a shish kebab, Ararat, soul of the company, плов, a nose, music, artistic. Probably, at Crimean Russian there are more than impressions of acquaintance to Armenians, which they make verbal in associations: enterprising, cognac, lady-

killer –men –men, a shish kebab, hospitable, KVN, noisy, cheerful, the son-in-law, the friend, witty, impudent, the market, sociability, church, a community, mountaineers, magarach, water–melons, a market, arrogance, efficiency, clever, Aragvi, dexterous, pleasant, fruit, Matanadaran [8].

However any concept it is not capable to be expressed in speech completely since grows out individual knowledge, therefore entirely it to express it is simply impossible, and any researcher, any linguistic analysis cannot reveal or fix, analyze completely all of means language and speech representatives concept in language – always something remains not fixed, not considered [13, p.11]. Precise structure by variety of given circumstances at concept to define difficultly. But through semantics it is possible to allocate the conceptual attributes leaning specificity national, group and individual. Presence of individual attributes in concept does aspiration to their verbalization to constants. Through speech creation, word creation, art creativity individual conceptual attributes leave in the general consciousness, are fixed, become accessible to perception of other people.

The language sign represents concept in language, in dialogue, in the associative representations based on individual experience. The word represents concept short – it the value transfers some the basic conceptual attributes, relevant for the message. By means of a word it is possible to get access to conceptual knowledge, having connected to cogitative activity and other conceptual attributes, the given word directly not named. Words, thus, as well as any nomination, is the key "opening" for the person concept as unit of cogitative activity and doing possible to take advantage of it. Concept has multicomponent and multilayered structure which can be revealed through the analysis of its language means репрезентации. " Concept represents quantum of the structured knowledge and by virtue of it has the certain structure, though and not rigid structure: it consists of components (conceptual attributes), i.e. separate attributes of the objective or subjective validity, differentially reflected in its maintenance and differing on a degree abstractedness from nuclear, is extremely concrete–shaped, up to peripheral a high degree abstractedness " [13, p.17].

Any generalizations, any formation of new concepts leans finally on the certain objective structure of a reality. Knowledge of the world creation is adequate picture. National–cultural specificity of speech dialogue develops in our representation of system of the factors causing differences in the organization, functions and a way of dialogue, characteristic for the given cultural-national generality (or, in the linguistic plan, – the given language collective).

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### **Бондаренко Т.А., Гавриленко В.В. АКСИОЛОГИЧЕСКИЕ ОСОБЕННОСТИ КОНЦЕПТА "ЖЕНЩИНА" В РУССКОМ, ИСПАНСКОМ И УКРАИНСКОМ ЯЗЫКАХ**

*В человеке должно быть все прекрасным:  
и лицо, и одежда, и душа, и мысли.*  
А.П. Чехов

Постановка проблемы. Каждый язык имеет особую картину мира, представляющую собой совокупность знаний человека о мире и о самом себе, которая отражает познавательный опыт человека в процессе осмысления им окружающей действительности. Язык формирует личность, национальный характер этнической общности, народа, он способен отражать и сохранять культурный мир своего речевого коллектива. Особенности языка определяются общественно-историческим опытом, который и формирует в сознании носителей языка картину мира, отличную от картины мира других языков, придает действительности специфическую окраску.

Изучению природы концепта в когнитивной лингвистике уделяется первостепенное значение. Актуальность нашего исследования состоит в попытке анализа языковых, этнических особенностей, традиций, культуры, общественного самосознания трех наций.

Цель предлагаемой статьи – рассмотреть способность языка сохранять и отражать культурный мир своего речевого коллектива на примере темы "женщина и отношение к ней".

Оценочная структура концепта "женщина" в рассматриваемых языках определяется целым рядом параметров, среди которых выделяются доминантные для поля "человек": признаки внешности и черты характера. Первую группу составляют такие универсальные понятия, как "внешность", "манеры", "поведение" и др., а вторую – "свойства личности", например "ум", "душа" и т.д. Можно выделять более частные признаки, если они играют какую-либо роль для носителей рассматриваемых культур и особым образом представлены в языке, вскрывая тем самым специфические характеристики конкретного языка, например, социальный статус, возраст и т.д.

Проведенный анализ показал, что доминантными областями при оценочной квалификации женской внешности в сопоставляемых языках выступают лицо, фигура, походка, одежда, эмоциональное воздействие. Значимым при оценке лица в русском, украинском и английском языках является цвет волос, глаз и кожи. В русском и украинском языках выявлено достаточное количество лексем, называющих женщину по деталям лица, например, рус.: *черноглазка, чернобровка, круглолицка, смуглянка, цыганка (перен.), белянка, чернушка, златовласка*; укр.: *чорноока, чорнобрива, білявка, білолиця, смаглявка, чорнявка, чорнява: Полюбила чорнобрива козака дівчина (Т.Шевченко)*; исп.: *ojinegra, ojipreta, ojos de carbón (черноглазая), ojos de esmeralda (зеленоглазая), pelinegra, de rizos negra (черноволосая, чернокудрая), carriredonda (круглолицая), de cabellos dorados, de rizos de oro (златокудрая), pelirrubia (блондинка), (круглолицая), (смуглянка)*. Актуальными для оценки фигуры являются ее параметрические данные, такие, как "рост", "объем", "пропорциональность", "особенности телосложения"; в испанском языковом сознании выделяется также аспект "женские формы", а именно "привлекательная округлость форм": *atractiva; "сексуальность" – atrayente*. Оценочная квалификация походки и телодвижений, в частности, такие свойства, как скорость и равномерность перемещения тела в пространстве осмысливаются в картине мира носителей русского и украинского языках, во-первых, через ряд позитивных качеств – активность, подвижность, легкость, соотносимых с молодостью, а также плавность, вальяжность, которые ассоциируются с представлениями о внутреннем достоинстве, знатном происхождении – рус.: *вострушка, резвунья, пава, лебедка, царица, дама*; укр.: *цариця, панночка, пава*; исп.: *señora, gran señora, señorona* и во-вторых, через ряд негативных признаков – тяжеловесность, грузность, неповоротливость, сопряженных с представлениями о старости, низком социальном положении: *кубышка, кувалда, гусыня, бомба, бабища, бабина*; укр.: *незугарна, незграбна, баба, шерпа, копиця*; исп.: *zaragatera (крикливая, шумная), camorrista (вздорная баба, сварливая), toza viva (бойкая бабенка), mijerona (бабища), hembra (баба), ballena, vaca, chancha, pendón (долговязая, жердь)* и т.д.