

Lexical "portraying" of cognitive concepts

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Abstract. The article is devoted to the cognitive emotiological concept of pride. The relevance of the study lies in the fact that the compilation of conceptual lexical "portraits" and their subsequent comparison in different languages will reveal the similarity and difference in the natural language metaphysics of the compared cultures. Developed new author's technique of "lexical portraying" of the concept determines the novelty of the research. The linguistic material of the research was the data from the corpus dictionaries "British National Corpus (BNC)" and "Russian National Corpus (RNC)" which represent a collection of grammatically marked texts. The first part of the article highlights the relevance of the study, defines the term "emotiological concept", as well as provides general and specific for this area of research discussion issues from the field of cultural and cognitive linguistics. The authors analyze the interpretation of the term "concept", the scope and content of this meaning and the ways of its description. The second part of the article is devoted to the study of the cognitions of "a proud man" and "a prideful man". The authors conclude that the actualization of emotional feelings occurs under the influence of both external (socially conditioned) and internal (psychological) factors – the "provocateurs". The third part presents the results of the cognitive analysis of the concepts "pride" and "гордость". To provide this the authors refer to the definition of the realme (a unit of the given lexical system). The ontogeny of the characterological behavioral qualities of "a proud man" and "a prideful man" is traced, and the amount of semantic and pragmatic information is established. Based on the analysis of the empirical vocabulary data and the considered connotations of lexical units "pride" and "гордость", the authors propose a new type of "lexical portraying" and provide in the article the sample of one for the concepts "pride" and "гордость". The developed etymological entry of the concept indicates 1) the cognitive elements of the concept, 2) the socio-cultural elements of the concept, 3) the semantics of the concept and 4) the syntax of the concept. The article dwells on emphasizing the fact that it is the cognitive elements that are universal for both Russian and English, while sociocultural, semantic, and syntactic elements might not always coincide in different natural language metaphysics. In conclusion, the authors summarize the data of the study and outline the promising areas of work in the field of concept science and cognitive linguistics.

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1 Introduction

Cultural linguistics, while gradually comprehending the value of emotions and feelings that accompany a person through all his life, has come to pay more attention to emotiological concepts - the concepts that are generated by human emotional intelligence.

Within the framework of cognitive concept, science happens an obvious stereotyping and universalization of the models of representation of a particular concept, which leads to the global integration of knowledge of concepts. The natural world provides us with fairly objective information that allows the person to substantiate the conditions for the formation, and later the description of any certain concept.

The established cultural practice of studying concepts in modern Russian linguistics indicates the following order: virtualization (associative-figurative representation of the concept) ==> actualization (the lexical "portraying" of the concept) ==> implementation (individual author's representation of the concept in the text). Further, it is possible to compare the "portraits" within different languages, which shall reveal the similarities and differences in the natural language metaphysics of the cultures compared.

In the scientific community, among cultural linguists, great attention nowadays is paid to psychological cognitive theory, where the concept and the functioning of the conceptual system of the language occupy a central place.

A Swiss psychologist, the Director of the International Bureau of Education Jean Piaget proposed a theory that has become very popular among both linguists and culture experts. He wrote about the phased evolution of the conceptual system, taking place simultaneously on the general neuro- and psychophysiological levels of the development of a person [28: 10-23]. This "psychology of thinking" is based on the proposition that there exists no innate concept, for any person throughout their life assimilates the conceptual global and national space due to their ability to abstract thinking. J. Piaget's hypothesis about the psychological status of thinking made it possible to state that only the operational work of thinking allows the person to axiomatically evaluate and then genetically interpret the objects and phenomena of the surrounding reality. He emphasizes that it is the logician who "acts as a geometer, deductively constructing the space of the real world" [28: 22], while "the psychologists study how the actual equilibrium in its ideal form might be established and exist in the minds of people in its full form" [28: 23]. So, according to J. Piaget, only the joint mental activity of a logician and a psychologist, aimed at the axiomatic and axiological processing of a voluminous information space, allows "to study of both external and internal processes of cognition of the surrounding world" [29: 166] as fully as possible.

An important role in the formation of cognitive concept science in Russia played the scientific works of Soviet and Russian linguist N.D. Arutyunova, who defined the tasks of cognitive conceptual modeling of the linguistic picture of the world, stating that cultural concepts "perform the function of a kind of intermediaries between a person and the reality where they live" [4: 11]. Such algorithm for analyzing of the concepts includes:

- a) reconstruction of the natural language metaphysics and the history of the formation of the concept;
- b) defining of conceptual fields;
- c) the process of collecting massive data on the concept, its environment and, conjugation with other concepts both within the framework of conceptual fields and the entire lexical-semantic system of one / several languages.

In cognitive cultural linguistics, the concept is observed as a fragment of system-structured nationally and culturally conditioned knowledge.

Russian linguist, Chief Researcher at the Institute of Linguistics of the Russian Academy of Sciences, Honored Scientist of the Russian Federation E. S. Kubryakova considers the entire system of concepts as a reflection of the relationship of a person with the world

surrounding him. According to E. S. Kubryakova, the concept posturizes the “multi-substrate units of operational consciousness, which are the representations, the images and the notions” [18: 46].

At this stage of the development of cognitive cultural linguistics, it is significant to assert that it is the concepts that belong to the final stage of intellectual (mental) evolution, while the most important role is played by the logical-psychological (both axiomatic and axiological) integrating information processing. The axiomatic direction is focused on the formal representation of the structures of the mental vocabulary – the certain semantic patterns. The axiological direction in linguistic and concept science presupposes the cognition of a person's involvement in speech-text interaction. At the same time, it is the person in his speech-text activity who forms the meanings. Those meanings are interpreted both by the person himself and by other members of a particular communicative act/community.

Any concept contains not only an objectively reflected natural language metaphysics but also its subjectively interpreted one. The consistency of objectively and subjectively presented information in the concept makes it possible to construct and describe any concept in the form of a lexical, algorithmically structured detailed entry. The mutual work of consciousness, thinking and language (MLC – mental-lingual complex) allows a person to typify certain psychological phenomena (feelings and emotions), turning them into specific concepts for linguistic research, such as, for example, *pride* (ru.: гордость /gordost'/ [39]), *love* (ru.: любовь /lyubov'/ [39]), *joy* (ru.: радость /radost'/ [39]), *jealousy* (ru.: ревность /revnost'/ [39]), *greed* (ru.: алчность /alchnost'/ [39]), etc.

The Theory of Concepts in cultural linguistics presupposes the ordering of both the concepts and their elements into a harmonious system. At the same time, when systematizing the concepts included in the concept, it is necessary to take into account those meanings that are acquired by the concept only in the speech-text act and which are not always recorded in the dictionary entries. As a rule, these meanings also refer to the pragmatic features of speech, revealing the emotional, sensory, mental man's world.

2 Methods and Materials

The methodology of this research is based on a cognitive approach to the study of the etymological concept, which allows to:

- a) provide a broader examination of the theory of the concept as an object of study in both cultural linguistics and translation studies;
- b) look into the most complete explanation of the mechanisms and patterns of its functioning (formulated by V.V. Vorobiev [2008]);
- c) analyze the linguistic entities (the first attempt carried out by V.A. Maslova [2001]);
- d) describe cultural dominants of the language (the theory developed by V.I. Karasik [2004]);
- e) study the linguistic personality (the approach is set out in the works by M.V. Lyapon [1995])

together with the theory of intercultural communication and symbols, as its integral part (G.G. Molchanova [2011], K. Azhezh [1992]) and other classical linguistic theories of Russian and foreign linguists (R.A. Budagov [1963; 2004], P. Grice [1989], V.V. Glebkin [2014], V.G. Kostomarov [2000], L.V. Shcherba [2004], J.A. Fishman [2000]).

In the field of conceptual linguistics, the study is based on the works of N.V. Alefirenko [2005], V.Z. Demyankova [1995], E.S. Kubryakova [1994], D.N. Shmelev [1977], J.L. Austin [1962] and others.

The research information base is represented by:

- 1) scientific sources in the form of data and information from books, journal articles, scientific reports, materials of scientific conferences;
- 2) Internet resources as a source of scientific, theoretical, and illustrative material in the form of electronic versions of books, magazines;
- 3) the results of our (the authors') own analysis of the cognitive emotiological concept "pride" (ru.: гордость /gordost'/ [39]) and the peculiarities of its functioning in both English and Russian.

The research was carried out using a complex of general and specific methods of linguistic analysis.

In the process of collecting, primary analysis and presentation of the data accumulated were used a descriptive-analytical method.

The comparative method – when analyzing the concepts "pride" and "гордость" and comparing it with the existing data.

To identify the components of meaning and the most complete lexicographic description of the stated concepts as a whole unit, and the realms (the elements of a class of real objects that signify their common most essential quality) that form its cognitive field was used the method of analysis of dictionary definition together with the informational method of genetic interpretation with the obligatory consideration of the national and cultural specifics of the language community.

To interpret the meaning of the realms of both concepts "pride" and "гордость" used in a particular utterance were used the methods of both a) contextual analysis and b) interpretive analysis.

The method of grouping made it possible to order the collected data and formulate a new type of lexical "porting" of the concepts.

3 Results

Emotions and feelings are universal and culturally determined; they are the motivational basis for a person's self-awareness and social behavior. The interaction of feelings, emotions, and cognitions in the process of communication is usually analysed through the study of their nominations and descriptions. The vector of the research presented is aimed at studying the cognitions of "a proud man" (ru.: человек гордый /chelovek gordyj/) and "a prideful man" (ru.: человек гордящийся /chelovek gordyashchijsya/). Since human emotions and feelings are mental, then such a feeling as *pride* has a double (both internal and external) communicative function. The internal function is aimed at thinking and consciousness, in which there is cognitive (code-correlated with a feeling of pride) knowledge, while the external function is aimed at verbal and non-verbal presentation of this feeling. Since it is impossible to reflect the full completeness of cognitive-propositional states of "a proud man" and "a prideful man" in small dictionary texts, cognitive knowledge of pride is presented in the dictionary entries fragmentarily.

In both English and Russian languages, the emotiological concepts "pride" / "гордость" indicates a certain psychological state of a person and allows one to explore the complex nature of the relationship between four humanitarian scientific disciplines: psychology, sociology, cultural studies, and linguistics. Thus, one of the most interesting psychological directions in the study of human behavior is behaviorism. The adherents of this approach emphasize that those are socio-cultural, and not innate, biological factors that shape human behavior, his relationship with the surrounding world [11: 67].

Pride as a dual psychological state of a human mind reproduces in a person's mind a certain socially and culturally conditioned typified feeling together with the corresponding emotions (a reactive manifestation of this feeling). Feelings are programmed by intellectual-emotional thinking, while emotions are programmed by their emotive-emotional aspect.

Emotion is an actualized sensitizing feeling, which is the result of the transformation of a subject (presumably possessing one or another feeling), into a subject experiencing an emotion corresponding to the feeling (a proud man = a vain person). The actualization of emotional feelings occurs under the influence of both external (socially conditioned) and internal (psychological) factors-"provocateurs".

4 Discussion

Analyzing the concepts "pride" / "гордость", it is necessary to:

- a) define this word as a unit of the lexical system,
- b) trace the ontogeny of the characterological behavioral qualities of "a proud / prideful man",
- c) establish the amount of semantic and pragmatic information, and
- d) consider connotations (additional meanings) – "the insignificant, but stable features of the concept that express the assessment of the corresponding subject or fact of reality accepted in a given language community" [3: 159].

Explanatory dictionaries, though they are not devoid of some shortcomings (mutual interpretation of semantically "related" words, tautology, etc.), are quite acceptable sources of empirical data for revealing the primary knowledge of feelings and emotions, recorded to a greater or lesser extent in informational restrained and more often short entries. Words and their collocations, being structural elements of any language, fix a stable representation of a personality about the surrounding world. Thus, explanatory dictionaries briefly, but quite correctly, reflect a person's knowledge of reality.

According to the Russian explanatory dictionary by S.I. Ozhegov lexeme "pride" has 4 meanings.

1. "Чувство собственного достоинства, самоуважения" ("Feeling of self-esteem") [27: 136].

"Граждане, не трогайте ни одного камня, охраняйте памятники, здания, старые вещи, документы – всё это ваша история, ваша гордость" [30].

2. "Чувство удовлетворения от чего-нибудь" ("Feeling of satisfaction") [27: 136].
"Год назад у меня не было ноутбука (моя гордость, потому что куплен на заработанные в чужой стране деньги)" [30].

3. "О том, кем (чем) гордятся" ("used to speak about who (what) the person is proud of") [27: 136].

"Гордость издателя Суворина составляли справочные издания, выходившие ежегодно и являвшие собой подспорье деловому Петербургу и Москве, такие как "Весь Петербург", "Вся Москва", "Вся Россия" и "Русский календарь"..." [30] or *"Он – главная гордость нашего коллектива"* [Ibid.]

4. "Высокомерие, чрезмерно высокое мнение о себе, спесь" ("used to describe arrogance or excessively high opinion of oneself") [27: 136].

"Признать это мешает только гордость и глупость" [30].

The word "pride", according to the Oxford Advanced Learner's Dictionary of Current English (further: OALDCE) also has 4 meanings.

1. "feeling of satisfaction arising from what one has done, or from persons, things, etc. one is concerned with" [26: 157].

"Sheer pride and being and wanting to be the best driver in the world has kept me going" [7].

2. "self-respect; knowledge of one's worth and character" [26: 157].

"It is difficult to have pride when there is no future" [720].

3. "object of" [26: 157]

"This passage is given pride of place at the start of the title on trusts in UE" [7].

4. “too high an opinion of oneself, one’s position, possessions, etc., arrogance” [26: 157].

“*It's been **pride** since the start and its pathetic silly little girls, isn't it?*” [7].

Having studied the above definitions of “pride” and “гордость”, we (the authors) can state that the structure of “a proud man” includes several substructures, which are:

- a) biopsychological (feeling of satisfaction, knowledge of character, etc. / self-esteem);
- b) biosocial (knowledge of one's worth, etc. / what they are proud of);
- c) sociocultural (an opinion of one’s position, possessions, etc. / high opinion about oneself) which are at the same hierarchical level as corresponding the feeling and emotions.

The mentioned definitions also testify the polysemantic nature of the words “pride” and “гордость”, while each of the variants presented in the entry, complementing each other, draws a certain image of “pride”. Moreover, in all lexical-semantic variants of this lexeme is fixed (either explicitly or implicitly) the semantic invariant of the psychological, repeatedly repeated positive state of “satisfaction/pleasure”, reflecting the inner knowledge of an English-speaking person about this feeling.

At the same time, the concepts “pride”/“гордость” consist of a certain set of semantic patterns that can be distinguished due to a comparative analysis of the lexical-semantic variants of this words presented in various explanatory and specialized dictionaries [20], [26], [35], [25], [36], [27]), etc. *Firstly*, it is the deliberate analytical work of emotional intelligence; *secondly*, ego-orientation / egocentrism, inherent in any type of intelligence, including emotional; and *third*, a positive assessment of the conscious analytical work of emotional intelligence.

Further, we list the said semantic patterns form the core of the concepts “pride” and “гордость”.

The first core semantic pattern is “*awareness*” / “осознание” (a person's knowledge of pride). It testifies the deep analytical work of the mental-lingual complex (MLC) of a person, consisting of thinking (an apparatus that generates concepts), consciousness (a mental “library” of concepts) and the language (a tool of communication, with the help of which they – the concepts – appear before a group of linguistic personalities).

The second core semantic pattern of these concepts is “*egocentrism*” / “эгоцентризм”. It indicates the self-reflective knowledge of the linguistic personality about pride. According to the dictionary entry of the word “pride” / “гордость”, the semantic markers that form this semantic pattern are:

- a) *self- and oneself- / само-*,
- b) *one is concerned with- / о себе-*.

The third core semantic pattern is “*opportuneness*” / “положительность” (a positive assessment), which is represented both in the concepts “pride” and / “гордость” and states such semantic markers as *satisfaction, self-respect, high an opinion of / удовлетворение, самоуважение, высокое мнение о себе*.

Communicative situations, in which both “a proud man” and “a prideful man” are present, give rise to their certain behavior, characterized to a greater extent by a comfortable psychological, quite stable state and indicating the strength of the human spirit. Any communicative act is aimed at achieving one or another pragmatic effect, which, in our case, includes the transfer of an emotional state of “pride”. The semantics and pragmatics of “pride” / “гордость” form a thesaurus of those concepts and their speech-text meanings that fully reflect the own behavioral and linguistic style of a “proud” and “prideful” man.

“Pride” and “гордость” as linguistic units, recorded in all English and Russian dictionaries, refer to the connection between the emotional and evaluative self-reflective knowledge of a person about himself and the situation in which this knowledge can be to some extent brought into the reality. Our ideas about pride are primarily the result of centuries of man's knowledge accumulation.

Both Russian and English dictionaries provide a sufficient semantic and pragmatic amount of data that defines the concept “pride”. This explication of information from a dictionary entry makes it possible to create a lexical “portrait” of “pride” / “гордость” as an egocentric emotiological phenomenon, since the words “pride” and “гордость” have a high semantic and pragmatic informative potential.

A sense of pride indicates a way of knowing your own (inner) world, as well as an awareness of your value. Psychologists proceed from the fact that a person "is in a state of continuous self-knowledge and as soon as the act of introspection is completed, its result" [34: 178] has to be re-analyzed. In general, that means that pride as a result of positive self-esteem of a person is subjected to secondary analysis, while “a proud / prideful man” tries to favorably and approvingly evaluate “themselves through pride” and “pride within themselves”.

However, this does not imply that “a proud / prideful man” shall be perceived positively by others. Some people may evaluate the behavior of “a proud / prideful man” very critically, considering it as a manifestation of arrogance and vanity. It is important to realize that pride indicates the successful psychological (personal) adaptation of a person to both conditions and circumstances. Not supported by real grounds, it (the adaptation) testifies the increased arrogance of a person, who cannot command respect from others, for they pay special attention to the demeanor, voice, appearance, etc.

"Pride" / “гордость” possesses the necessary socio-cultural competence, which can be figuratively expressed since it indicates the self-consciousness formed over many centuries. A sense of pride (ru.: чувство гордости) as an iconized linguistic sociocultural product obeys the discursive laws of representation, characteristic of many cultures, including both British and Russian. The internal structure of the words "pride" and “гордость” indicates the latent mechanisms of a person's discursive thinking, fixed in his consciousness as a result of a long process of self-knowledge and self-actualization.

The sense of pride has graded concrete and abstract values. A “proud / prideful man” can control the “quality” and the degree of manifestation of his pride. Vanity is the highest (perceived in the public consciousness as a negative quality), while self-confidence is a less high degree of manifestation of pride, at the same time indicating conviction and firm belief in their deeds / actions. Pride has specific psychological characteristics, recorded in dictionary entries and indicating the types of emotional positive or negative responses to a particular life situation.

Pride is multifaceted and has many different embodiments:

- a vice (arrogance, hubris / самолюбие, гордыня, надменность, высокомерие),
- a dignity (positive self-esteem, self-satisfaction, pleasure / положительная самооценка, самоудовлетворение, удовольствие),
- a true faith (pride in dedication to God, pride in one's country / гордость посвящения богу, гордость за свою страну),

That undoubtedly indicates the dual nature of the ethical category “morality / immorality”. At the same time, it is quite foreseeable that both the British and Russian linguistic personality believes that the positive connotations of the “pride” / “гордость” indicate a complete approval of the self-consciousness of “a proud / prideful man”.

At the same time, negative connotations that reveal the meaning of “pride” as a vice (egotism, pride, arrogance / самолюбие, гордыня, надменность, высокомерие) indicate a negative, unacceptable evaluative judgment about “a proud / prideful man”. In the lexical “portrait” of the concepts “pride” and “гордость”, as a rule, can be found an explicit and / or implicit commentary marking either a positive or negative connotation of: “approving” / “disapproving”.

In this regard, it is the dictionary entry that provides the necessary primary information about the main features of knowledge on “pride” / “гордость”. This is the knowledge that

enables the “artist” of the word, relying on lexicographic sources and his life experience, to “revive” the idea of “a proud / prideful man”, the readers, “to see” his psychological and cultural portrait.

The manifestation of a sense of pride indicates the “nature” of a person and allows one to construct a personality model of “a proud / prideful man”. It also helps to study the mechanisms that stimulate such behavior in a certain life situation and examine in detail the motive / motives underlying the understanding of this egocentric emotiological (psychological, social, and cultural) phenomenon.

It is also important to understand that pride, possessing the evaluative self-reflective knowledge of a person about himself, is essentially an auto-communication of an inner-utterance, that says: “I am Such” and “I am the Other”. Formally, this dialogue presents the tradition of pre-personal cognition of: “Myself” through the “Other” (“observing others, I shall know myself”).

One of the components of the lexical-semantic system of the English language is the lexical-semantic environment of the concept “pride”. One of the subgroups of this field includes lexemes that reflect our conceptual knowledge about the psychological positive attitude of a “proud person” to himself: *self-admiration / satisfaction*. Pride as a sensory-emotional phenomenon is a valuable positive self-awareness of a person, which implies the presence of both subjective and objective evaluative factors in the structure of “a proud / prideful man”.

Soviet linguist, head of the Roman languages sector at the Institute of Linguistics of the USSR Academy of Sciences E.M. Wolf notes that “the subjective component presupposes a positive and negative attitude of the subject of assessment to its object (sometimes it is presented in the form of relations “like / dislike”, “appreciate / not appreciate”, “approve / disapprove”, etc.), while the objective (descriptive, indicative) component of the assessment is guided by the intrinsic properties of objects or phenomena, based on which the assessment is made” [38: 67].

Semantic markers like “*happy about*”, “*pleased with*” / “*доволен чем-либо*” и “*польщён*” of the positive self-awareness of “a proud / prideful man” include “*fortune, lucky, pleasure, contentment, satisfaction*” / “*удача, фортуна, удовольствие, удовлетворение*” as mandatory elements. Dictionary definitions of “*happy about*” / “*доволен чем-либо*”, “*pleased with*” / “*польщён*” indicate that the corresponding lexemes are mainly subject to mutual, cross-interpretation through “*feeling or showing / expressing satisfaction*” / “*чувство, демонстрирующее удовлетворение от проделанной работы*”. So, “*happy about*” / “*доволен чем-либо*” means “*fortune; lucky; feeling or expressing pleasure, contentment, satisfaction; (in polite formulas) pleased*” [26: 390] / “*о чувстве радости, удовольствия, испытываемом кем-л.*” [39], while “*pleased with*” / “*польщён*” is “*glad, feeling or showing satisfaction*” [26: 136] / “*приведенн в приятное настроение, удовлетворенный кем-л. лестным для себя*” [39]. A positive holistic self-perception in a particular life situation, as a rule, testifies a completely satisfactory attitude of “a proud / prideful man” to surrounding objects, people, events / phenomena and facts.

In general, the key (core) component that constitutes the concepts “pride” / “гордость”, and, accordingly, acting as an invariant for all lexical-semantic environment of this concept, is satisfaction, which testifies to the positive / approving self-awareness of “a proud / prideful man” and an awareness of a high positive assessment of oneself in comparison with others / others. Any “proud / prideful man” has a whole system of linguistic and non-linguistic means that allow them to express a sense of pride while focusing on the knowledge inherent in the ethnocultural community to which he belongs.

In general, the analysis of the vocabulary of both English and Russian languages allows us to state that knowledge about pride in explanatory dictionaries is recorded in two angles, reflecting the main types of speech activity.

Firstly, the actual description of a “proud man” (an outer point of view). For example, the expressions:

1) to swell with pride [35: 1305] / “преисполниться гордости” [39]
 – “*His heart swelled with pride when his daughter came in*” [7].
 – “*Все чаще звучат призывы воссоздать русскую государственность, укрепить патриотизм русского народа, преисполниться национальной гордостью и достоинством*” [30].

2) to glow with pride [35: 1305] / “светиться от гордости” [39]
 – “*Mary glowed with pride when Jim received his prize*” [7].
 – “*Глаза старика засветились гордостью при одном воспоминании об этом походе*” [30].

2) to puff up [35: 1305] / “надуться от гордости” [39]
 – “*Stop puffing up! That's annoying!*” [7].
 – “*Лейтенант, не заметив сарказма, надулся от гордости, а остальные отвернулись, пряча улыбки*” [30].

Secondly, the speech and behavior of “a prideful person” as self-expression of “being in pride” is an open demonstration of self-respect: “*I'm proud of, to praise oneself, to pat oneself on the back*” [35: 1305], etc.

At the same time, as a rule, a positive perception of oneself as part of positive self-esteem can be formally hidden behind an external demonstration of pride (a smile on the face, straightened shoulders, a head held high, a direct and confident look at the interlocutor, etc.) and only the inner voice would state the recognition of the right of a person to be proud of their deed or the result of their activity (praising).

The lexical "portrait" of the concepts “pride” and “гордость” contains extensive information about the "person proud / proud", which can be visually presented, audibly heard, and aesthetically appreciated. At the same time, pride shows the absolute inner balance of the “me” as “a proud / prideful man” at the level of psychological stability in various contexts of social life.

The brief analysis of the empirical vocabulary material showed that the "language" of pride, partially represented in the dictionary entries, presupposes certain value judgments as quite adequate and acceptable forms of a positive assessment of one's own "me". This is evidenced by the dictionary interpretation of words included in the lexical-semantic group of the said concepts.

So, forming the cognitive dictionary in the entry on “pride” / “гордость” we can provide there the following information:

1) The first segment of the definition includes cognitive (normative) information about the concept. This is, first of all, the type, status, and type of thinking, the mental way of processing information, as well as that mental “index”, which presents cognitive (mental) knowledge about this phenomenon.

2) The second segment of the definition is devoted to sociocultural information about this concept. Here we are talking about the role and perception of this emotiological evaluative phenomenon, presented in the social life of a person as a national-personal phenomenon: internal (self-) and external reflexive. Pride is represented as an absolutely positive and negative (unacceptable in the public consciousness) feeling.

3) The third segment of the definition would reflect the semantic and syntactic information about this phenomenon.

Though the data on “pride” / “гордость” is not exhaustive. It is quite acceptable to present in the entry the information about the pragmatics of this concept, etc.

In a comparative analysis of these concepts in other languages, must be stated general conceptual elements, as well as those components that are characteristic of a particular national language.

It is the cognitive elements of this concept that are universal for both the British and Russian languages, while the sociocultural, semantic, and syntactic elements will not always coincide in different nationally determined worldviews.

In the table below, on the example of the concepts “pride” and “гордость” we present a new kind of lexical “portraying” that is the basis for a cultural-linguistic conceptual and emotiological dictionary.

Table 1. Concepts “pride” / “гордость”.

№	Identifier	Russian natural language metaphysics (“гордость”)	English natural language metaphysics (“pride”)
Cognitive elements of the concept			
1.	type of intelligence	emotional	
2.	thinking status	psychological	
3.	kind of thinking	abstract: logical-psychological	
4.	way of processing information	a) axiomatic (logical); b) axiological (emotional-evaluative)	
5.	"Card index" of consciousness	feelings and emotions	
Sociocultural elements of the concept			
1.	National and personal identity	саморефлексив (рефлексия, эго)	psychological “me”
2.	Dignity	самоуважение, уверенность в себе, удовлетворенность, удовольствие	self-esteem, self-confidence, satisfaction
3.	Vice	гордыня (эгоцентризм), самолюбие, высокомерие	pride (egocentrism), pride, arrogance
4.	True faith	бог, страна, народ, конкретный человек, религия, вероисповедание	god, country, people, personality, religion, belief, confession
Semantics of the concept			
1.	semantic constructs	осознание, эгонаправленность, положительность / отрицательность (положительная либо отрицательная оценка)	self-awareness, egocentric personality, positive or negative evaluation
2.	non-verbal semantics	манера поведения, голосовой «почерк», внешний облик, «маска»	demeanor, vocal code, appearance, "mask"
3.	synonyms	мания величия, честь, чувство собственного достоинства, страсть, достоинство, важность, украшение, звёздная болезнь, амбиция, самолюбие, чувство самоуважения, жемчужина, брезгливость, высокомерие, спесь, гонор, надменность, чванство, форс, заносчивость, кичливость, претенциозность, эгоизм, напыщенность.	delight, dignity, ego, happiness, honor, joy, pleasure, satisfaction, self-confidence, self-respect, egoism, egotism, face, gratification, pridefulness, repletion, self-love, self-regard, self-satisfaction, self-sufficiency, self-worth, sufficiency, amour-propre, ego trip, self-admiration, self-glorification, self-trust
4.	antonyms	смирение, стыд, скромность	lowliness, meekness, modesty
Syntax of the concept			

1.	Type of definitional narrative	complex: compound and composite extended sentences	simple: simple non-Union extended sentences
2.	Modality	inter- and intra-modal	
3.	Aspects	discursive management of a plurality of meanings	

5 Conclusion

In conclusion, we would like note that both “pride” and “гордость” (as a linguistic sociocultural phenomenon) is an original construct of self-reflective communication of “a proud man” and “a prideful man” – a person who accepts the inequality of his “personal-me” as a “surrounding-me”.

“Pride” and “гордость” as cognitive concepts testify such a trait of “a proud / prideful man” as a positive perception of oneself, manifested in the form of self-esteem. This is a recognition of one's exclusiveness here and now, which is most often justified by one or another act or result activities, sometimes irrational, indicating ambition and selfishness. Dictionary entries of both “pride” and “гордость” contain the information possessed by a person who has experienced this feeling, or has observed the manifestation of this feeling in other people. All lexical and semantic variants of the lexical units “pride” and “гордость” are attached to the emotional world of a person, therefore, in the end, in one way or another, they describe the emotional intelligence, which forms public opinion and ideas about “a proud / prideful man”.

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