

UDC 81-115[811.111+811.161.2]

DOI <https://doi.org/10.32837/2312-3192-2018-11-184-191>

RECONSTRUCTION OF THE ESTHETIC CONCEPT OF *CHARM* IN THE ENGLISH AND UKRAINIAN LINGUISTIC CULTURES

Yuliia Tomchakovska¹

Abstract

The article represents a contrastive study of the linguistic means verbalizing the ethno-specific aesthetic concept *CHARM* / *ЧАРІВНИЦЬ* in the English and Ukrainian languages. The research focuses on the reconstruction of the common and distinctive features of this concept in English and Ukrainian linguistic cultures. The work considers motivational, notional, associative and evaluative features of the given concepts. The presence of common motivational features in the structures of the concepts of *CHARM* and *ЧАРІВНИЦЬ* suggests that the phenomenon of charm was interpreted in the English and Ukrainian linguistic cultures in the same way. The study results indicate that the informants of both cultures associate the common features of *CHARM* with both internal and external abilities of a person to attract charm and enrapture other people. The differences in the perception of this concept are the following: for English-speaking informants *CHARM* is expressed as a set of outward means for creating a pleasant communicative environment in every-day and professional interaction. For Ukrainian-speaking informants *CHARM* is an inherent property related to a definite set of ethical values (faith, goodness, sincerity) usually born by loved-ones, relatives, first of all mothers. The linguistic reconstruction of the concept *CHARM* / *ЧАРІВНИЦЬ* showed that the concept is rather lacunary for the carriers of Ukrainian, and its "mastering" only begins at the current period of the integration of Ukrainian and Western European cultures. In the English linguistic culture, concept *CHARM*, on the contrary, is quite "pragmatised" and is actively used in text-advice in order to create a positive image in public and interpersonal communication.

Keywords

Concept *CHARM* / *ЧАРІВНИЦЬ*, conceptual feature, contrastive, verbalization, English, Ukrainian, linguistic culture.

1. Introduction. The article deals with the contrastive study of the verbalization of the ethno-specific aesthetic concept *CHARM* / *ЧАРІВНИЦЬ* in contemporary English and Ukrainian linguistic cultures, which is performed on the basis of dictionaries, texts of the Internet discourse and associative experiment with the participation of English and Ukrainian speakers. The relevance of the study of the cognitive nature of charm is determined by the fact that this phenomenon has long been widely used in various professional fields such as public activity, management, social interaction, advertising, cinema, show business, etc., but without specific clear content and empirically detected characteristics for each of the mentioned above professional spheres.

The complexity of detecting the concept of "charm" led to different approaches to its study. In the field of psychology of mass communication features of an attractive, popular and ideal communicator (speaker, leader, showman, etc.) are analyzed². From the standpoint of linguoculture and linguistic concept studies, charm is seen as a linguistic-cultural concept³, which is interpreted differently in different

cultures. In contrast to the concept of "beauty", the components of which are *aesthetic assessment* and *ideal*, *charm* is determined, first of all, by bright, attractive appearance of a person, but not necessarily very beautiful, an individual style of behavior, a favorable manner of communication, a pleasant voice and smile. The search for parallels and differences in the cognitively discursive reconstruction of linguistic and cultural concepts⁴ is part of the general paradigm of modern typological, comparative and contrastive studies and is aimed at determining the common and distinctive characteristics of language development of human reality in different languages⁵ and its embodiment in different types of discourse⁶.

The relevance of the study is determined by the general direction of modern linguistics for the study of linguistic and cultural concepts as collective mental content entities that capture the originality of the corresponding culture⁷, as well as the importance of obtaining scientifically proved data on *charm* as a general psychological and aesthetic phenomenon, the definition of the status of the concept *CHARM* / *ЧАРІВНИЦЬ* in the typology of linguocognitive and linguistic and cultural concepts, namely, motivational, conceptual, associative and evaluative components of the concept *CHARM* / *ЧАРІВНИЦЬ* as an aesthetic phenomenon in the English and Ukrainian world images.

The **aim** of the work is to determine the ways of verbalizing the concept *CHARM* / *ЧАРІВНИЦЬ* in the English and Ukrainian languages and to identify the contrastive peculiarities of the linguistic and discursive embodiment of this concept in two nonrelated

¹ Tomchakovska Yuliia, Phd, associate professor, National University "Odessa Academy of Law", Fontanskaya Doroga, 23, 65009-Odessa, Ukraine, E-mail: yuliya.tomchakovskaya@gmail.com; ORCID ID 0000-0003-0117-2704

² Müller, 2012, Spencer-Otey, 2008

³ Karasik, 2002

⁴ Selivanova, 2006

⁵ Suomela-Salmi, 2009

⁶ Kayne, 2010

linguistic cultures. The **object** of the research is the concept CHARM / ЧАРІВНІСТЬ as an aesthetic component of the English and Ukrainian world images. The **subject** of the study – similarities, differences and contrasts in the ways of verbalizing the concept CHARM / ЧАРІВНІСТЬ in the English and Ukrainian languages and the specifics of the discursive embodiment of this concept in the correspondent linguistic cultures.

2. Methodology

2.1. Program of contrastive study of the concept CHARM / ЧАРІВНІСТЬ. The program of contrastive study of the concept CHARM / ЧАРІВНІСТЬ in the English and Ukrainian languages includes seven consecutive steps:

(1) to define the status of the concept of ЧАРІВНІСТЬ in the typology of linguocognitive and linguistic-cultural concepts on the basis of the description of the key features of the phenomenon of charm;

(2) to develop the structure of the concept of CHARM / ЧАРІВНІСТЬ to compare (*tertium comparationis*) the means of verbalization of these concepts in two nonrelated languages;

(3) to establish the name of the concept and structure the semantic space of lexemes-nominations "charm" and "чарівність" in the English and Ukrainian languages;

(4) to distinguish motivational and notional features of the concept (etymological and componential types of analysis);

(5) to establish its figurative characteristics according to the associative experiment with the native speakers of the English and Ukrainian languages;

(6) to define the manipulative features of the concept CHARM / ЧАРІВНІСТЬ in the text-recommendations of the Internet discourse;

(7) by comparing the obtained data, to define the contrasting characteristics of the modern adaptation of the CHARM / ЧАРІВНІСТЬ concept in the English and Ukrainian linguistic communities.

2.2. Research materials. To solve the set tasks, the general scope of the research material was compiled consisting of three samples: (1) lexicographic sources – English and Ukrainian explanatory, etymological, synonymous, thematic dictionaries (total volume of 43 lexical units); (2) associative essays – total volume of up to 10,000 word forms, executed by Ukrainian speakers (faculty experts and students-philologists of Ukrainian universities) and English speakers (academic staff, faculty, students of the UK,

the USA and Canada), 100 informants for each linguistic community, (3) texts of modern Internet discourse (text-recommendations, e.g. "How to be ..." / "How to be ..." or "The ways of ..." / "Ways to be ...") – total volume of 15,000 word forms for each language.

2.3. Methods of analysis. The linguistic analysis was based on the application of **general scientific methods** (*analysis, taxonomy and comparison*) and **special linguistic methods**: *etymological analysis* – to determine the motivational features of the concepts under study, *componential analysis* – to clarify the conceptual features of lexem-representatives of the English and Ukrainian language nominations of the concept CHARM / ЧАРІВНІСТЬ, *method of conceptual analysis* – to outline conceptual, associative and evaluative components of the investigated concept, *contextual-interpretation analysis* – to reveal cognitive and metaphorical features of the verbalized concepts CHARM / ЧАРІВНІСТЬ in English and Ukrainian linguistic cultures; *cognitive analysis* – to determine the prototype scenario of the CHARM / ЧАРІВНІСТЬ concepts in the English and Ukrainian languages; *comparative (contrastive) analysis* – for a two-way comparison of the means of verbalizing the concepts CHARM / ЧАРІВНІСТЬ in the English and Ukrainian languages through tertium comparationis and the discovery of the contrasts of its adaptation in each of the non-related lingual cultures; *quantitative analysis* – to determine the frequency of data distribution in selected subsamples of linguistic material, as well as *elements of statistical methods of linguistics* – to verify the frequency of data distribution and the adequacy of the sample size and the establishment of correlation relations.

3. Results and Discussion

3.1. Theoretical premises of the study. The study of the phenomenon of "charm" is considered within the framework of the study of the somatic fields, that is, the fields of the names of the human body or corporeal semantics, which takes into account the influence of "physical" on "spiritual" in the study of the meaning of the word, in the field of neurological intelligence, which substantiate the importance of *somatikon* as a linguocognitive and intellectual-psyche entity, which influences all levels of the speaker's functioning⁸. Thus, charm is manifested at the first contact of communicants and transmitted by external data such as: (1) a face that reflects the inner essence of its owner, his personality and uniqueness, openness, expressiveness, sensuality⁹, (2) facial expressions (smile, look)¹⁰, (3) attractive habitus (slenderness, harmony)¹¹, (3) voice, (4) gestures, posture, movements that are actively involved in the perception of a person as attractive¹².

Charm is most often associated with age and solid health, the manifestation of which serves as appearance (healthy, well, good, pretty, all right; able, exuberant, fit), and healthy energy (energetic, strong)¹³.

⁷ Croft, 2004; Pinker, 2013

⁸ Ageicheva, 2007

⁹ Pimenova, 2007

¹⁰ Karasik, 2009

¹¹ Pimenova, 2007

¹² Karasik, 2009

¹³ Pimenova, 2007

This is the so-called organic state of grace that reflects certain phenomenology – a pronounced sexual attractiveness, shining eyes, brilliant hair, a beautiful, healthy body attractive to everybody.

The feature of charm is part of the constitutive features of various lingvo-cultural and communicative types¹⁴, in particular those that cause sympathy and fascinate the interlocutor, for example, ENGLISH PIRATE (Jack Sparrow, endowed with personal charm, feeling humor, external appeal. Other examples include AMERICAN LAWYER (middle aged man with a sharp look and a charming smile), HOLLYWOOD STAR (star charisma (charisma, physical magnetism, charm, mystery, inner strength), etc. Along with the positive signs, charm can be the constituent of negative concepts, for example, DECEIVE and associated with the value of a bait, seize, lure, and attract¹⁵.

The phenomenon of charm is closely linked to the gender aspect, through which it is customary to operate with such concepts as femininity and masculinity. Traditional representations of femininity in European lingual cultures include women's attention to their appearance, for example, the interest in clothing, jewelry or other women's accessories, which usually increase external attractiveness in the eyes of men¹⁶. According to the study of stereotypes of masculinity and femininity in British linguistics, the feature of attractiveness fits into a figurative perceptual component, which is associated with a feature of age and appearance: for the younger age group, height, posture, eye color, skin color, attractiveness, adherence to fashion were determining.

In modern Ukrainian linguistics *concept* is understood as a distinctly organized, multisubstrate mental unit of knowledge included in the consciousness of a person and his collective unconscious¹⁷.

According to M. Pimenova, we single out the following conceptual features of CHARM / ЧАРИВНИЦЬ: motivational, notional, associative and evaluative features¹⁸.

3.2. Motivational features of the concept CHARM / ЧАРИВНИЦЬ. The comparative analysis of the motivational features of the concepts CHARM and ЧАРИВНИЦЬ allowed to trace the relation of similarities and differences in the verbalization of the features of these concepts in the English and Ukrainian languages. As a result of the analysis of the inner form of the words representing the concepts of CHARM and ЧАРИВНИЦЬ, it was discov-

ered that the quantitative correlation in the studied concepts revealed the same number of motivational features that are not congruent (CHARM – 3 characteristics: (1) *to sing, to chant* → *to chant / utter an incantation*, (2) *to give protection, to bring luck* - (3) *to delight, to please*; ЧАРИВНИЦЬ – 3 characteristics: (1) *чарувати, чаклувати* – “*зачаровувати*” (*to charm* – “*to enchant*”), (2) * *уаб* - “*кликати, кричати, плакати*” - *вабити* (“*to cry*” → *to attract*”), (3) *об’яетъ, об’яятъ* – “*зачаровувати, спокушати, зачаровувати словами, речами*” (“*to enchant, to tempt, to enchant in words, speeches*”)¹⁹.

The common Latin root “*carmen*” → English “*enchantment*” / Ukrainian “*чару*” in the English and Ukrainian languages testify to the relation of the congruent coincidence in the initial motivational signs of these two concepts. The relation of differences is observed in the derivatives of motivational features, namely, *to delight, to please* - “*to please, to admire, to bring great pleasure*” in English, and * *уаб* - “*кликати, кричати, плакати*” (“*to cry*”), which later developed in the Ukrainian language in the lexeme “*вабити*” – “*lure, invite*”²⁰. The motivational feature *to give protection, to bring luck* - “*to protect, to bring good luck*” is lacunar for the Ukrainian language, which is connected with the additional meaning of the English tokens charm “*amulet*”.

The presence of common motivational features in the structures of the concepts of CHARM and ЧАРИВНИЦЬ suggests that the phenomenon of charm was interpreted in the English and Ukrainian linguistic cultures in the same way, namely: features *to sing, to chant* → *to chant / utter an incantation* are original, primary. It is evident that in both conceptual systems the phenomenon of magic originally correlated with the pagan thinking of people and was perceived by native speakers of English and Ukrainian linguistic cultures through irrational concepts of magic and mystery. At the same time, the idea of the charm of the Slavs was reduced to a magical ritual, based on which was not a specific monotonous singing that resembled the spell, as we observe in the motivational features of the English concept CHARM *to chant* - “*to spell*” and the Ukrainian concept of ЧАРИВНИЦЬ - *to “enchant”*, having a common basis of the Latin. *carmen* “*song, singing*”, but to the conversation with a special tembre: - *б’яму* “*to speak, to tell, that is to enchant with words, words*”.

3.3. Notional features of the concept CHARM / ЧАРИВНИЦЬ. The analysis showed that conceptual features of the CHARM / ЧАРИВНИЦЬ concept in the English and Ukrainian linguistic cultures, which are associated with the external or internal abilities of a person to attract, enchant, are common. There are four significant constituents singled out in this work: (1) SUBJECT (PHENOMENON), (2) SUBJECT'S CHARACTERISTICS (PHENOMEN), (3) OBJECT, and (4) ATTRIBUTE, which are uni-

¹⁴ Karasik, 2009

¹⁵ Karasik, 2007

¹⁶ Pimenova, 2007

¹⁷ Selivanova, 2006

¹⁸ Pimenova, 2007

¹⁹ Etymological dictionary of the Ukrainian language

²⁰ The Concise Oxford dictionary of English etymology

versal for all linguistic cultures) (in our research – English and Ukrainian) and are part of the syllogism of the linguistic units that nominate different kinds of attractiveness, for example, physical. The constituents of the English concept CHARM as the inexplicable magic, magic property are subconcepts ENCHANTMENT, SPELL, WITCHCRAFT. Constituents of the concept of CHARM as the psychological properties of attracting other people are subconcepts ADORABLENESS, ALLURE, APPEAL, ATTRACTIVENESS, CAPTIVATE, CHARISMA, DELIGHTFULNESS, FASCINATION, GLAMOUR, MAGNETISM, OOMPH²¹. In turn, the constituents of the Ukrainian concept, ЧАРІВНІСТЬ, as an inexplicable magic ability to influence other people by their qualities, are the following subconcepts: ЧАРІВНИЦТВО (WITCHCRAFT), ЧАКЛЮНСТВО (SPELL). Constituents of the concept of ЧАРІВНІСТЬ as a psychological ability to attract other people to their positive qualities are determined by the sub-concepts of ПРИВАБЛИВІСТЬ (ATTRACTIVENESS), ХАРИЗМА (CHARISMA), ПРИНАДЛИВІСТЬ (APPEAL)²².

3.4. Associative features of the concept CHARM / ЧАРІВНІСТЬ. The prototype scenario of the CHARM / ЧАРІВНІСТЬ concept in the English and Ukrainian languages underlying the perception of associative features of charm as immaterial (magic) and material (physical and chemical) abilities of a person has been investigated; associative features of the concept CHARM / ЧАРІВНІСТЬ in the English and Ukrainian languages have been singled out by writing associative essays by carriers of two linguistic cultures, and also the manipulative features of the concept CHARM / ЧАРІВНІСТЬ of English and Ukrainian Internet discourses have been defined²³.

In the figurative aspect, the concept CHARM / ЧАРІВНІСТЬ is realized through the following semantic dominant: (1) INEXPLICABLE NATURAL INFLUENCE = ЧАРІВНІСТЬ that is metaphorized as magical properties of a person, magical means, magic power, magic, and (2) INEXPLICABLE MATERIAL INFLUENCE based on such physical and chemical phenomena as RADIATION, HEATING, EMANATING, that metaphorize the ability of charm to go from a person in the form of rays of light, heat and fluids (gases) and direct to other people, influencing them, as well as MAGNETISM, which metaphorizes the ability of a person to attract other people unconsciously and instantly. The paraphrase of the semantics of charm, or the prototype script of the con-

cept of ЧАРІВНІСТЬ, can be expressed as follows: subject X RADIATES property Z and ATTRACTS with the property of Z object Y under the condition C, that radiation and attraction occur unconsciously²⁴.

The comparison of the associative features of the nuclear zone of the concept of CHARM / ЧАРІВНІСТЬ through tertium comparationis in the English and Ukrainian languages revealed the similarities in: 1) physical (attractive (16.4%) / attractive (3.6%), 2) psychological (kind (12, 7%) / good (18.8%), likable (10.9%) / nice (8.0%), capturing (9.1%) / exciting (2.5%) and complex (charismatic (18, 2%) / charismatic (2.7%) of the congruent paired signs. The correlation of the differences is found in the presence of odd features in: 1) physical (beautiful Ukrainian (13.4%), smiling (2.9%), 2) psychological English easy (9.1%), respected (9.1%): exemplary Ukrainian (5.2%), honest (5.2%), sensitive (3.1%), polite (2.3%) and 3) complex (English genuine (14.5%): good (9.9%), good (9, 7%), special (3.1%), cute (2.3%), perfect (2.3%) characteristics of the concepts under study. The mental attribute of the Ukrainian concept is ЧАРІВНІСТЬ "reasonable" is a *contrastive feature* (Fig. 1).

Similar associative features of CHARM / ЧАРІВНІСТЬ concepts are associated by the informants of two linguocultures with the inner and / or external ability of a person to attract, enchant, and capture other people. Differences in the associative perception of these concepts are that for English speaking informants, charm is a set of means for creating natural, easy communication (authenticity, genuineness, ease, pleasure), where public and ordinary people in the domestic and professional spheres of communication must have a good look, smile and make compliments (good-looking, smiling, complimenting). For Ukrainian informants, charm is a profound feature associated with certain ethical values, such as: goodness, sincerity, decency, courtesy, politeness, "samples" of which are close people, parents and, above all, mother, as well as the presence rational component, expressed by the contrasting feature "reasonable". In the associative works of the Ukrainian language carriers, we observe the desematization of the original conceptual feature of the concept of ЧАРІВНІСТЬ "witchcraft, magic" and its main attribute, "unknown, incomprehensible, secret", which is replaced by the feature "fast" and is associated with the ability of a person to do something fast as by the magic of the magic wand. Such a charming stick for Ukrainian informants, first and foremost, is a **mother** who is always near and ready to help at a difficult moment and, as a fairy, a magician "to make a miracle" – to solve all the problems (Fig. 2).

During the associative experiment, negative associations were also recorded. For example: **ненадійність / unreliability** ("якщо вираз "чарівна людина" вимовити з негативною, іронічною

²¹ The Merriam-Webster Unabridged

²² Academic explanatory dictionary of the Ukrainian language

²³ Tomchakovska, 2015

²⁴ Tomchakovska, 2015

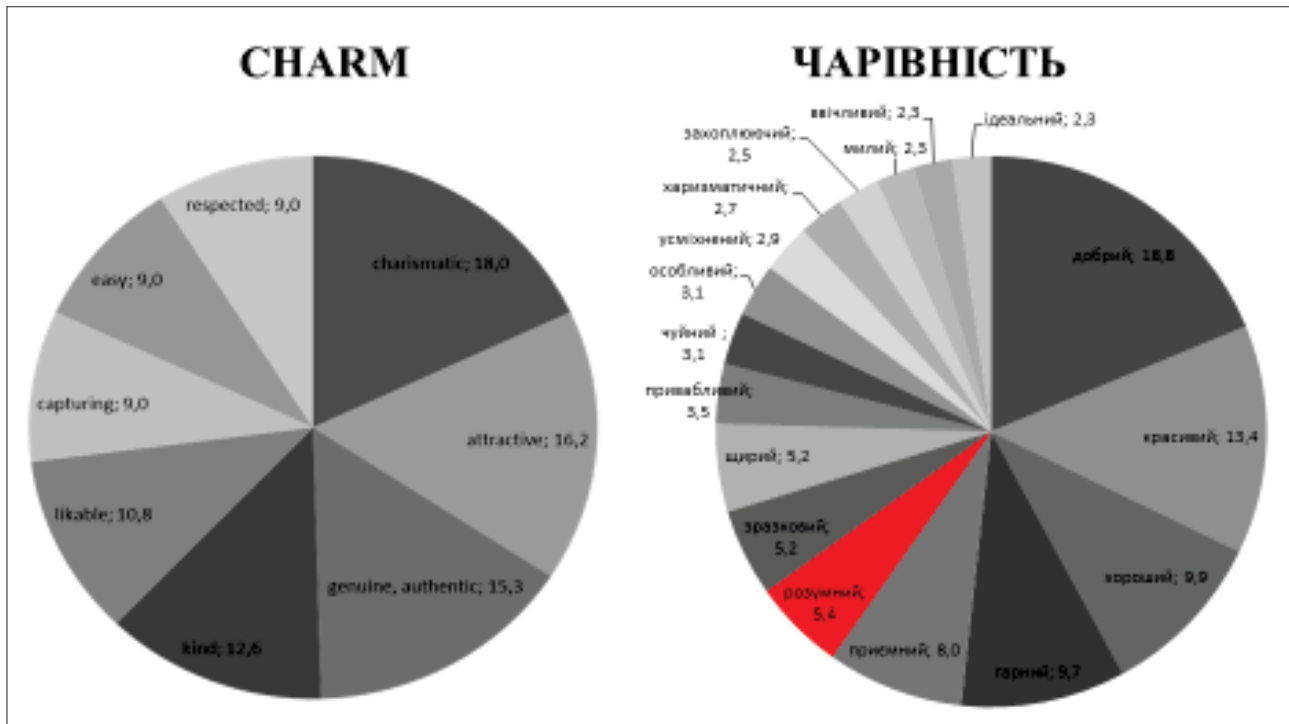


Fig. 1. Associative features of the concepts *CHARM* and *ЧАРІВНІСТЬ*

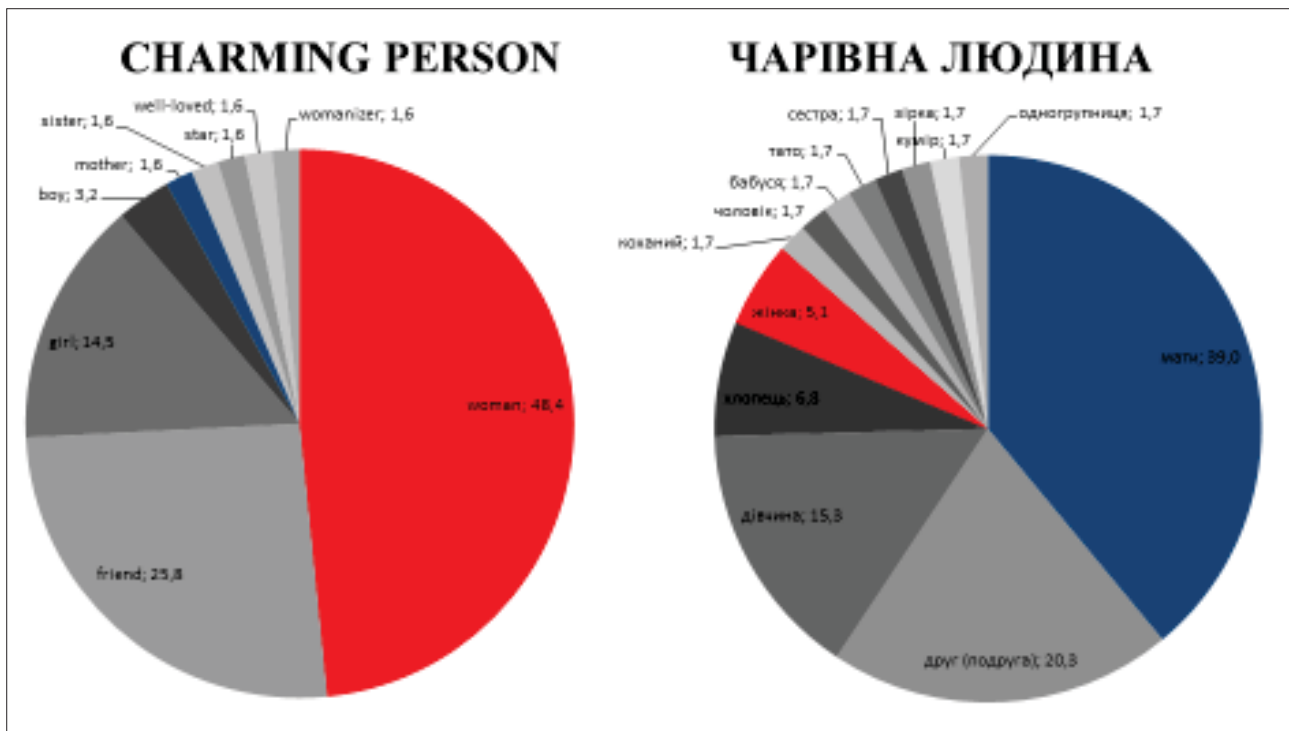


Fig. 2. Names of people characterized as a *CHARMING PERSON* and *ЧАРІВНА ЛЮДИНА*

інтонацією, то його значення змінюється на протилежне. ...ця людина втілює у собі негативні риси, можливо, вона когось підвела, не виправдала очікувань" / if the expression "charming person" is spoken with a negative, ironic intonation, then its meaning changes to the opposite. This person embodies a negative trait, perhaps it has let someone down, did not meet the expecta-

tions), *підлабузництво* / *adulation* ("Інколи при цих словах я думаю про людину, яка є хитрою, підлабузником, закомплексованою, якій потрібні постійні компліменти" / ("Sometimes, hearing these words, I think of a person who is a sly, adulatory, complicated person who needs constant compliments"), *удавання, облудність* / *impassion, desecp-* tion ("але чарівна зовнішність буває оманливою.

Така людина може бути злою, непривітною, лукавою, нещирою" / "but the charming appearance is deceptive. Such a person can be evil, unfriendly, wicked, insincere"), *пихатість* / **pomposity** ("Зараз зустріти можна багато чарівних дівчат на вигляд, але вони з часом виявляються пихаті, гордовиті та заздрісні" / ("Now you can meet a lot of charming girls, but they eventually turn out to be pompous, proud and envious"). Representatives of English-speaking culture negatively perceive a feature related to the conscious manipulative use of the values of the CHARM concept for establishing good relationships and obtaining material gain, etc. (*I guess I just do not trust "charming." I find it rarely genuine and it comes across as manipulation: I spent many years in public service and often wanted a button that said "resist to charm" because you see it so often, people trying to charm (ie manipulate) you into getting what they want*).

3.5. Evaluative features of the concept CHARM / ЧАРИБНІСТЬ. Inner and outer features of formation of a CHARMING PERSON image have been singled out in the process of our analysis. Inner axiological features of CHARMING PERSON are the content indicators of the concept CHARM; they are manifested through the domineering feature SELF-DEVELOPMENT or DEVELOPMENT OF PERSONALITY.

The feature of SELF-DEVELOPMENT is presented with the help of the following concepts:

1. GOAL, AIM, MENTAL INSPIRATION, for example: (1) "Maybe we are busy or tired, or sometimes do not feel like working. In this case, our main problem is the lack of a definite aim. So we have to select and *fix a goal* before we start to work; (2) "Aim always gives *mental inspiration* and strengthens your confidence-level. However, the researchers have observed that if the aim is too flexible, it is never successful", (3) "When you feel frustrated for some reason, look at these papers. Go through them. You will be *recharged again with new inspiration*"²⁵;

2. TIME, for example: (1) "Start working *with enough time* in your hand. Those, who take time to start a work, are, in one sense, too much optimistic. They think that though they have started late, they will be able to *finish it in time*"; (2) "Always *arrive in time!*"; (3) "To answer unnecessary telephone calls, *use the most unproductive time of the day*, for example, before the lunch-time or before you go to the office in the afternoon"²⁶;

3. MEDITATION, for example: (1) "*Meditate again in the morning*. Make your work schedule

for the whole day. Start your day's work with new inspiration"²⁷.

Outer axiological features of CHARMING PERSON are physical indicators of the concept CHARM; they include mimic, eye contact, voice and touching features. For example, **mimic features** can be associated with *expressiveness* ("It's also related to having an expressive face, in that the more your audience can read in your body language, the more they grasp your meaning and enjoy your company"), **satisfaction** ("Your face will show your satisfaction, chest uplifted"), **pride** ("So you feel proud and your face glows in pride") and **smile** ("Smile sincerely. A smile is simply the brilliance of your inner beauty shining through"²⁸).

Thus, for English-speaking recipients, the set of manipulative features in the Internet-discourse text recommendations is associated primarily with an evaluative feature such as SELF-DEVELOPMENT or DEVELOPMENT OF PERSONALITY, which is foregrounded through its components: self-esteem, self-confidence, self-control, "simply-be-yourself", that are revealed in body language, for example, FACE (satisfaction, expressive), SMILE (genuine, big, friendly, sincerely), EYECONTACT (direct), TOUCHING (light), HANDSHAKE (firm), and VOICE (boldness, confident, gentle, peaceful, direct).

The manipulative features of the concept of ЧАРИБНІСТЬ in the Internet-discourse texts used by Ukrainians to create a positive image in everyday communication and professional activity are associated with valuable features, such as *душевність, щирість* ("широка душа", "душа компанії") / sincerity ("broad soul", "soul of the company"), *життєрадісність* ("центр тяжіння компанії") / cheerfulness (the company's center of gravity), *своєрідність* ("родзинка") / peculiarity ("zest"), while the physical characteristics (eyes, voice, smile) serve as "external indicators of the charming inner world". For example, *очі як дзеркало душі, усмішка як генератор позитивних флюїдів* / eyes like a mirror of the soul, a smile as a generator of positive fluids, etc. It has been proved that the discursive feature of SELF-DEVELOPMENT of the English-language concept of CHARM is contrasting. It has been established that such discourse features of the Ukrainian concept of ЧАРИБНІСТЬ as LOVE and DIVINE GIFT are contrasting, and the discursive features CONFIDENCE and RELIGION are integral for the two concepts.

4. Conclusions. The concept CHARM / ЧАРИБНІСТЬ is an ethno-specific mental entity that is initially perceived by a person as witchcraft, magic, mystery, and is currently understood as an attraction that manifests itself in the external and internal features of a person and can have a greater external or internal manifestation in representatives of different linguistic cultures. The presence of common moti-

²⁵ Be charming

²⁶ How to fascinate people

²⁷ Magnetic personality

²⁸ Be charming

vational features in the structures of the concepts of CHARM and ЧАРИВНИЦЬ suggests that the phenomenon of charm was interpreted in the English and Ukrainian linguistic cultures in a similar fashion, namely: features *to sing, to chant* → *to chant / utter an incantation* are original, primary. It is evident that in both conceptual systems the phenomenon of magic originally correlated with the pagan thinking of people and was perceived by native speakers of English and Ukrainian through irrational concepts of magic and mystery. At the same time, the idea of the charm of the Slavs was reduced to a magical ritual, based on which was not a specific monotonous singing that resembled the spell, as we observe in the motivational features of the English concept CHARM to chant - "to spell" and the Ukrainian concept of ЧАРИВНИЦЬ - to "enchant", having a common basis of the Latin. *carmen* "song, singing", but to the conversation with a special timbre: - *bayaty* "to speak, to tell," that is to enchant with words.

Establishing the relation of the differences in the adaptation of the concept by native speakers belonging to English and Ukrainian linguistic cultures suggests that the associative features of CHARM for carriers of the English language culture are external signs of charm, primarily associated with formally-behavioral communicative stereotypes, namely: a charming person should be witty, always smile, be pleasing to other people. The main features of the English concept of CHARM are appearance, pleasant / friendly attitude, happy feeling, fun, humor and smile. In their

turn, for the representatives of the Ukrainian linguistic culture, internal spiritual values such as goodness, harmony, inner strength, sincerity, vulnerability, wisdom, mercy are important as well as external qualities: attractiveness, beauty, posture, femininity, taste, which, as a rule, are equally combined with the inner world, soul, character of a charming person or stand in second place after it.

The linguistic reconstruction of the concept CHARM / ЧАРИВНИЦЬ showed that the concept is rather lacunar for the carriers of Ukrainian, and its "mastering" only begins at the current period of the integration of Ukrainian and Western European cultures, where the latter has long traditions of politics and courteous behavior. In the English linguistic culture, the concept CHARM, on the contrary, is quite "pragmatized" and is actively used in text-advice in order to create a positive image in public and interpersonal communication.

The perspectives of this study include the further study of the verbalization of the concept CHARM / ЧАРИВНИЦЬ in the individual-author's images of the world. The obtained results can be used for further study of contrastive features based on the nomination of the concept of ЧАРИВНИЦЬ in the mental map of the representatives of English linguistic cultures (English, Americans, Australians, Canadians) and Slavic linguistic cultures, as well as for the study of the peculiarities of the linguistic means by which the verbalization of the given concept of these linguistic cultures is carried out.

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Анотація

Статтю присвячено контрастивному дослідженню лінгвістичних засобів вербалізації етноспецифічного естетичного концепту CHARM/ЧАРІВНІСТЬ в англійській та українській мовах. Дослідження спрямовано на реконструкцію схожих та відмінних рис зазначеного концепту в англійській та українській лінгвокультурах. В роботі розглядаються мотиваційні, понятійні, асоціативні та ціннісні ознаки даних концептів. Найявніші спільні мотивуючі ознаки у структурах концептів CHARM і ЧАРІВНІСТЬ уможлиблює припущення про те, що феномен чарівності осмислювався носіями англійської та української лінгвокультур подібним чином. Результати роботи вказують, що асоціативні ознаки концептів CHARM/ЧАРІВНІСТЬ пов'язуються інформантами двох лінгвокультур з внутрішньою та зовнішньою здатністю людини приваблювати, зачаровувати, захоплювати інших людей. Відмінності в сприйнятті цих концептів виявляються у тому, що для англійських інформантів чарівність є низкою засобів створення природного, невимушеного спілкування у побутовій та професійній сферах. Для українських інформантів чарівність є глибинною ознакою, пов'язаною з певними етичними цінностями, як-от: *добро, щирість, порядність, чуйність*, "зразками" яких є близькі люди, родичі і, перш за все, мати. Лінгвістична реконструкція концепту CHARM/ЧАРІВНІСТЬ показала, що даний концепт для носіїв української лінгвокультури є, скоріше, лакунарним, і його "освоєння" лише починається в актуальний період інтеграції української та західноєвропейської культур. В англійській лінгвокультурі даний концепт, навпаки, досить "прагматизований" і активно використовується в текстах-порадах з метою навчання позитивному іміджу в публічній та міжособистісній комунікації.

Ключові слова

Концепт CHARM / ЧАРІВНІСТЬ, концептуальна ознака, контрастивний, вербалізація, англійська, українська лінгвокультура.