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Lexicographical representation of the concept SUN in different types of dictionaries

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Abstract

In our research, we define *concept* as a form of reflection of a nation and its culture in a national language. We believe that verbalization of the concept's components is a key condition for its functioning in the linguo-cultural map of the world. By analyzing lexicographical data, we made an attempt to describe the verbalization of concept in the English language.

Keywords: *concept, verbalization, semantic features, multivectorial analysis, transformation, language, phraseology, lexicography, dictionary*

People perceive and interpret the surrounding reality through senses resulting in a cognitive picture of the world which, in turn, is only a reflection of reality in the human brain. Language is a bridge between an objective reality and the individual's subjective concept sphere. With the help of language people conceptualize reality, on the one hand, and reflect it in language signs, on the other hand.

A concept is a unit of a cognitive picture of the world, reflecting the human representation of the environment, which is formed on the basis of their individual and social experience. The essence of a concept is a connection between the objective information and a number of images, assumptions and stereotypes which reflect the external and internal world of the speakers of a given language. Individual, group, class, national and universal concepts are combined into the so called concept sphere of a nation. The process of their formation and actualization depends on the objective reality but is specified by the main traditions and laws that regulate the life of a specific society and form objective reality.

A concept is a product of the cognitive activity of an individual who processes a surrounding environment with the help of a living language, which means that the verbalization of a concept is the main condition for its emergence and implementation.

Z. D. Popova, I. A. Sternin (2002) suggested that a language unit or expression keeps a concept stable, introduces it into a language, makes it known, provides its usage, as the meaning of a concept's verbalizers is transmitted and interpreted by native speakers and fixed in dictionaries (Popova, 2002, p. 28) A description of a concept can be done due to the analysis of oral (interviews, surveys) and written (fiction, scientific, religious and other texts) sources. The collection of linguistic data as well as the analysis of the historical development and transformation of the concept allows the scholars (Karasyk, 2010; Maslova, 2001) examining the problem to describe it in details and show it as an element of a cognitive picture of the world of the speakers of a national language.

A special role in the description of a concept is played by the *lexicographical analysis* of its verbalizers or means of its expression. In the lexicographical sources the most basic and objective semantic features of a concept are fixed. According to N. Y. Shvedova (1988), a dictionary entry is a quantum of knowledge, designed to provide the most comprehensive characteristics of a word, to inform about different kinds of environments, and to show its opportunities for diversion.

For the description of the linguistic cultural features of the concept SUN I have analyzed the definitions and illustrations given in the entries of dictionaries of different types. In our study, we used different types of dictionaries such as: dictionary of idioms (Desk Book of Idioms and Idiomatic Phrases in English Speech and Literature, 1923; A Book of English Idioms with Explanations, 1956), dictionary of slang (Dictionary of Slang, Jargon & Cant, 1967), dictionary of thoughts (The New Dictionary of Thoughts, 1977), etymological dictionary (An Etymological Dictionary of Modern English, 1967) and explanatory monolingual dictionaries (Webster's Third New International Dictionary of the English Language, 1961; Webster's New World Dictionary of the American Language, 1970).

For the analysis of the verbal representation of the concept SUN I used simple words as well as set expressions and idioms or phraseological units. I believe that especially in phraseology we can see the reflection of the cultural self-awareness and identification of the nation.

According to V. A. Maslova (2001), phraseological units reflect in their meaning a long process of the cultural development of the nation, encode and transmit its cultural values, assumptions, traditions and beliefs, attitudes and stereotypes, standards and archetypes. Phraseological units are always stylistically marked and are not so much to describe the world as to interpret it, assess and express the subjective attitude of a nation to it (Maslova, 2001,

p. 82). Phraseology is a fragment of a linguistic picture of the world. It is the cultural essence of every national language which uniquely expresses the spirit and identity of the nation.

In this regard, it can be assumed that in the language, the phraseological units that are associated with a national worldview, cultural and national standards, values and beliefs, stereotypes and assumptions are fixed and when they are used in speech, they render a specific mentality of a particular linguistic cultural community (Teliia, 1996, p. 233).

For the analysis I used "A Desk Book of Idioms and Idiomatic Phrases in English Speech and Literature" where I came across different types of set expressions and phraseological units that are used to represent the concept SUN from different cognitive aspects (Vizetelly & Bekker 1923, p. 424). For example,

Sun – anything brilliant and magnificent or that is a source of splendor;
a glorious or resplendent object: *the Sun of righteousness*;

from sun to sun – 1. from day to day; 2. from sunrise to sunset;

a place in the sun – a position of prominence in the affairs of the world:
a phrase used by William II of Germany in discussing the attitude of foreign countries toward Germany, in Hamburg in 1901;

sundew – a marsh – or bog-plant having sticky hairs on the leaves of which a viscid liquid is exuded;

sundrop – an American species of evening primrose having large yellow flowers;

sun of Austerlitz – an unexpected sign of good fortune: from the sunburst through the clouds over the battle-field of Austerlitz which was taken by Napoleon I as a sign of victory;

the rising of the sun – the Orient as that part of the world in which the sun apparently rises;

to forsake the setting sun – to turn one's back on such as have fallen from power; to desert a lost cause;

to have been in the sunshine – to be bewildered as from sunlight; hence, to be fuddled with drink, to be intoxicated;

to worship the rising sun – to court the powers that are gaining ascendancy;

under the sun – in some place on earth: used as an intensive;

with the sun – in the same direction as the apparent daily motion of the sun;

sunflower State – Kansas, U. S. A.;

a month of Sundays – a long tedious period. As a month has from

twenty-eight to thirty-one days, a "month of Sundays" would mean thirty Sundays in succession. An alternative explanation is that, as a week is seven days long, a *month of Sundays* might mean seven weeks. Sunday – the Sabbath – used to be for many people within living memory, a dull day, from which all amusement was debarred, and going to church was the only activity (A book of English idioms with explanations, 1956, p. 164).

Another very important source of examples of the verbal representation of the concept SUN is slang. From the point of view of stylistics it belongs to a low register of a language, but due to its communicative importance, we considered the examples from the dictionaries of slang, too. As slang is an informal style of language usage, specific areas of slang are often associated with a particular social group. For example,

Sun (common), in the sun – having too much drink;

sun (naval) – *getting the sun over the fore-yard* – taking a forenoon cup of grog at six bells, or eleven o'clock;

Sunday – face (popular) – the look on a person's face after having been deprived of sleep due to binge drinking/taking drugs, usually after a good weekend;

Sunday-man (low) – the lover of a street girl. Formerly a man in debt who went out on Sundays only, for fear of the bailiffs;

Sun dog (nautical) – the name given to the phantasmic mirage of a mock sun shining near the real sun – a phenomenon observed in some latitudes;

Sundowner (Australian) – a tramp;

Sunshades (Stock Exchange) – Sunshades Extension of the Buenos Aires and Rosario Railway Company Shares (Dictionary of Slang, Jargon & Cant, 1967, p. 318).

In addition to the mentioned above lexicographical sources I also used and analyzed different types of contextual usage of the verbalizers of the concept SUN. Many linguists point out that besides the values associated with any word, there are numerous assumptions that exist in a daily life of the language speakers, but they are not always fixed in the lexicographical sources (Karasyk, 2010, p. 125). In order to get a relatively complete representation of a figurative side of the concept I considered different types of contexts in which the concept SUN is engaged.

"The New Dictionary of Thoughts" (1977, p. 648) gives the examples of the literary contexts in which the concept SUN is verbalized:

SUN: *That orb'd continent, the fire that severs day from night* (Shakespeare).

- *The glorious sun, – the centre and soul of our system, – the lamp that lights it, – the fire that heats it, – the magnet that guides and controls it; – the fountain of color, which gives its azure to the sky, its verdure to the fields, its rainbow-hues to the gay world of flowers, and the purple light of love to the marble cheek of youth and beauty* (Brewster);
- *The sun-god's crest upon his assure shield, the heavens* (Bailey);
- *The sun does not shine for a few trees and flowers, but for the wide world's joy. – So God sits, effulgent, in heaven, not for a favored few, but for the universe of life, and there is no creature so poor or low that he may not look up with childlike confidence, and say, "My father! thou art mine."* (Beecher);
- *The golden sun, in splendor likest heaven, dispenses light from far; days, months, and years, toward his all-cheering lamp turn their swift motions, or are turned by his magnetic beam that warms the universe* (Milton);
- *Fairest of lights above! Thou sun whose beams adorn the spheres, and with unwearied swiftness move, to form the circle of our years* (Watts);
- *Thou earliest minister of the Almighty, who chose thee for his shadow; thou chief star, centre of many stars, thou dost rise, and shine, and set in glory!* (Byron);
- *Sunbeam of summer, what is like thee, hope of the wilderness, joy of the sea! – One thing like thee to mortals is given, the faith touching all things with hues of heaven!* (Hemans).

SUNRISE: *Yonder comes the powerful King of day, rejoicing in the East* (Thomson);

- *And lot in a flash of crimson splendor, with biasing, scarlet clouds running before his chariot and heralding his majestic approach, God's sun rises upon the worlds* (Thackeray);
- *See! The sun himself! On wings of glory up the East he springs. – Angel of light, who from the tune the heavens began their march sublime, hath, first of all the starry choir, trod in his maker's steps of fire* (Moore);
- *As a giant strong, a bridegroom gay, the sun comes through the gates of day, and hurls his beams o'er the proud hills- a stream of glory and a flood of day* (Broome).

SUNSET: *The sun, when he from noon declines, and with abated heat less fiercely shines; seems to grow milder as he goes away* (Dryden);

- *The zenith spreads its canopy of sapphire, and the West has a magnificent array of clouds, and as the breeze plays on them they assume the forms of mountains, castled cliffs and hills, and shadowy glens, and*

groves, and beetling rocks, and some in golden masses float, and others have edges of burning crimson. – Never from the birth of time were scattered o'er the glowing sky more splendid colorings (Carrington);

- *The death-bed of a day, how beautiful!* (Bailey);
- *The West is crimson with retiring day, and the North gleams with its own native light* (Bryant);
- *His rays are all gold, and his beauties are best, as painting the skies he sinks down in the West, and foretells a bright rising again* (Watts);
- *Sunsets in themselves are generally superior to sunrises; and with the sunset we appreciate images drawn from departed peace, and faded glory* (Hillard);
- *More joyful eyes look at the setting, than at the rising sun. – Burdens are laid down by the poor, whom the sun consoles more than the rich. – I yearn toward him when he sets, not when he rises* (Richter).

So, it is thus seen that in the given examples SUN and its derivatives are associated with "fire", "centre of our system", "heaven", "minister of the Almighty", "centre of many stars", "Angel of light". We can claim that the associations about Sun are positive.

Etymology is a starting point for exploring the name of the concept. The analysis of the examples from the etymological dictionary "An Etymological Dictionary of Modern English" allows us to trace the emergence of the concept (1967, p. 1446):

Sun. AS. *sunne*. Com. Teut.; cf. Du. *zon*, Ger. *sonne*, ON. *sunna*, Goth. *sunno*; ult. cogn. with L., Sanskrit *sva*, to shine. *Sunrise*, *sunset* prob. contain an orig. subjunctive, as in *ere the sun rise* (v.i.). *Sunstroke* is for earlier *stroke of the sun*, rendering F. *coup de soleil*.

Sunday. AS. *sunnandcaeg*, sun day, rendering Late L. *dies solis*, Late G., Du. *zondag*, Ger. *sonntag*, ON. *sunnudagr*. The first *Sunday School* was established (1783) by Robert Raikes, of Gloucester. With *Sunday clothes* (1642) cf. F. *s'endi-mancher*, to dress in one's best.

Sunday, being the day of the Sun, as the name of the first day of the week, is derived from Egyptian astrology, where the seven planets, known in English as *Saturn*, *Jupiter*, *Mars*, *the Sun*, *Venus*, *Mercury* and *the Moon*, each had an hour of the day assigned to them, and the planet which was regent during the first hour of any day of the week gave its name to that day. During the 1st and 2nd century, the week of seven days was introduced into Rome from Egypt, and the Roman names of the planets were given to each successive day (The New Encyclopedia Britannica, p. 392). Germanic people seem to have adopted the week as a division of time from the Romans,

but they changed the Roman names into those of corresponding Teutonic deities. Hence, the *dies Solis* became Sunday (German, *Sonntag*).

The English noun *Sunday* derived sometime before 1250 from *sunedai*, which itself developed from Old English (before 700) *Sunnandæg* (literally meaning "*sun's day*"), which is cognate to other Germanic languages.

Sunday is associated with the Sun and is symbolized by ☉.

Sundae. Soft plombir with syrup. A popular dessert is poured with hot chocolate or hot/cold caramel syrup (Chernova, 1996, p. 935) According to the Oxford English Dictionary, the origin of the term "sundae" is unknown. Various cities and states in the US claim that they coined this dessert: (New York, Buffalo, Ohio, Cleveland, Louisiana, New Orleans and many others). Among the many stories about the invention of the sundae, a frequent theme is that the ice cream sundae was a variation of the popular ice cream soda. According to documentation published by the Evanston Public Library (Illinois), the drinking of soda was outlawed on Sundays in Illinois ("Origin of the Ice Cream Sundae", 2008-2013).

Other origin stories for the sundae focus on the novelty or inventiveness of the treat or the name of the originator, and make no mention of legal pressures. Ice cream sundae soon became the weekend semi-official soda fountain confection in the beginning of 1900s and quickly gained popularity. *The Ice Cream Trade Journal* for 1909 along with plain, or French sundae, listed such exotic varieties as Robin Hood sundae, Cocoa Caramel sundae, Black Hawk sundae, Angel Cake sundae, Cherry Dip sundae, Cinnamon Peak sundae, Opera sundae, Fleur D'Orange sundae, Knickerbocker sundae, Tally-Ho Sundae, Bismarck and George Washington sundaes, to name a few (The Ice Cream Trade Journal, 1909).

Sundry. AS. *syndrig*, separate (v.s.). For orig. sense, as *in all and sundry*, cf. *divers*, *several*: "Rather I wish ten thousand sundrie deaths, Then I'll live and see my daughter thine".

Sunn [Anglo-Ind.]. Fibrous plant. Hind, *san*, Sanskrit sana, hempen.

Sunni. Orthodox Mohammedans (Turks and most Arabs), accept the *sunna*, trad, teaching of Mohammed, as of equal authority with the Koran.

So, as the dictionary entries show, the origin of the word SUN is connected with the sun as a shining/radiating star, while its derivatives are used to describe people or places that are exceptional or of a very great importance or value.

Explanatory monolingual dictionaries are the main source of lexical, grammatical and stylistic information about the verbalizers of the analyzed

concept. Using such a type of dictionary (Webster's Third New International Dictionary of the English Language, 1961; Webster's New World Dictionary of the American Language, 1970) I defined those linguistic and cultural features that are peculiar for the core layer of the concept. In "Webster's Third New International Dictionary of English Language" (1961, p. 2291-2292), I have found 29 verbalizers of the core:

Sun arc – a large lamp that is used in making motion pictures and that reflects light by a parabolic mirror – called also *sun lamp*, *sun spot*;

sunbeam – **1.** a beam or ray of light of the sun; **2a.** one that radiates happiness; esp: a bright merry child, **b.** a member of a Salvationist organization for younger girls similar to Brownies;

sunbeam snake – a harmless snake of the family Xenopeltidae of southeastern Asia and Malaya having smooth black or brown highly iridescent scales;

sun bear – a small bear of southern Asia, Java, Sumatra and Borneo that is about four feet long;

sunbird – **1.** any of numerous small brilliantly colored birds of the family Nectariniidae that are native of Africa, southern Asia, the East Indies, and Australia, that in external appearance and habits somewhat resemble hummingbirds but have a curved bill and are true singing birds;

sunblind – chiefly Brit: AWNING;

Sunblink – Scot: a glimmer of sunlight;

sun blotch – a virus disease of avocados characterized by yellow or brownish red streaks on twigs and fruit, rough corky bark, and decumbent older stems;

sunbow – an arch resembling a rainbow made by the sun shining through vapor or mist;

sundress – dress with an abbreviated bodice usually exposing the shoulders, arms and back;

sundry or sundra – **1.** any of several trees of the genus *Heritiera*; esp: an East Indian tree with a bark rather rich in tannin and a hard close-grained reddish to dark brown wood that is strong, durable, and resistant to decay and is much used locally for boat-building **2.** the wood of a sundry;

sundries – miscellaneous articles, details, or items of inconsiderable size;

sundrops – any of several day-flowering herbs of the genus *Oenothera* (*esp. O. fruticosa*);

sune – chiefly *dial variant* of SOON;

sunfall – Sunset;

sunfish – **1a.** OCEAN SUNFISH; **b.** any of several rare related forms of the genus *Ranzania*; **2.** any of numerous American freshwater fishes constituting the family Centrarchidae and having a deep compressed body and usually a brilliant metallic coloration;

sunflower – a plant of the genus *Helianthus*; esp. common sunflower;

sun orange – a strong reddish orange that is that is paler and much yellower than poppy or paprika and yellower, lighter, and slightly stronger than fire red;

sun orchid – any of several chiefly Australian terrestrial orchids with showy brightly colored and sometimes fragrant flowers that are borne in terminal racemes and typically open only in bright sunlight;

sun-pain – intermittent neuralgic headache;

sun pillar – a light pillar extending vertically above and below the sun;

sunpocket – solar trap;

sunrise servise – an Easter religious service observed at sunrise often in an outdoor setting;

sunrise wall – the plane of the earth's shadow in the atmosphere at sunrise or the region of changing ionization near this shadow that effects radio fading;

sunset gun – a cannon fire at sunset or as part of the ceremony of flowering the flag at the end of the day;

sun's way – the path in interstellar space along which the solar system is traveling;

sunsuit – an abbreviated playsuit in one-piece or two-piece style worn usually for sunbathing and play;

sunstone – **1.** a brilliant variety of oligoclase flaked with minute scales of hematite; **2.** Aventurine;

sun letter – an Arabic consonant to which the "l" of the preceding definite article "al" is assimilated in pronunciation - called also *solar letter*.

All examples which are analyzed above show that the lexem SUN and its derivatives are mainly used to name the plants, birds, and animals or traditions that are typical of the local landscapes and are connected with the national history and culture.

In "Webster's New World Dictionary of the American Language", the most attention is focused on personal and geographical names (1970, p. 1342).

Sunda Islands – a group of islands in the Malay Archipelago, consisting of two smaller groups: **Greater Sunda & Lesser Sunda Islands**;

Sun dog – Parhelion;

Sunday punch – 1. A boxer's hardest punch; 2. Any measure most effective against an opponent;

Sunnite – a member of one of the two great sects of Muslims;

Sunny valley – city in W. California suburb of San Jose: pop. 107,000.

During the analysis of the data taken from the monolingual dictionaries it was noticed that the lexem SUN is very productive in building new words, mainly compound nouns or noun phrases.

In the conclusion, I can say that the lexicographical sources are very informative and important for the multivectorial analysis. I have analyzed some semantic features of the concept SUN, presented in the dictionaries of different types. In the examples given in the dictionaries' entries, the conceptual qualification of the main word has been traced. It is also possible to speak about the manifestation of the figurative and evaluative features of the concept SUN in the analyzed entries. First of all, an axiological component is shown in the examples of set expressions and phraseological units. The dominant conceptual elements are represented in explanatory monolingual dictionaries. Etymological dictionaries provide us with the information about the development of the concept verbalizers while slang dictionaries show the usage of the concept by specific groups of people or a community.

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