

**SAYINGS IN STUDYING CONCEPTS
OF RUSSIA AND CHINA**

Kharuzina U.V.

*Komsomolsk-on-Amur State Technical University,
Komsomolsk-on-Amur, Russia, xaruzu@bk.ru*

Sayings, which are complete sentences, occupy a special place among various linguistic clichés. They are specific units of language, containing ethno-cultural information on the definite situations. With all the nations of the world, these situations are similar in their logical content, but different in detail and realities [1]. Sayings are endowed with such pronounced independent structural plans as compositional and linguistic structure, semiotic and logical structure and realities. Science singles out seven important functions of sayings which are aimed at achieving communicative goals [2]: 1 a modeling function, shown in the portrayal of the layout of a certain life situation; 2 an instructive function, serving as a means of instilling certain indispensable skills; 3 a prognostic function, aimed at prophecy; 4 a magical function, calling the desired effects or actions; 5 an entertainment function, used for amusing the listeners; 6 an ornamental function, «decorating» the speech. The identity of cultural knowledge, sealed in sayings, is based on the fact that they reflect the rules, norms and patterns of thinking, in which a certain culture is encoded. Sayings are able to form a national picture of the world as a specific intralingual reality, working both in individual and mass consciousness. Therefore, its study is related to the study of the certain concepts which are specific for each particular language [3]. The notion of the concept is also interconnected with the concept of «cultural memory». A word can «remember» what is essential from the point of view of new linguistic relations because the mechanisms of memory are selective and based on cultural mediation of linguistic consciousness bearers. Thus, the study of saying in the study of concepts allows drawing new data on universal and national specifics of perception of various cultural phenomena by the representatives of Russian and Chinese linguocultures. But it should be borne in mind that the study of saying must be supplemented by the data received from the interviewing the present day language speakers as some saying may have become obsolete.

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JAPANESE ANIME UNITES RUSSIA AND CHINA

Livshits A.E., Galperin M.S.

*Komsomolsk-on-Amur State Technical University,
Komsomolsk-on-Amur, Russia, sweet_stinky@mail.ru*

Through the media, Japan creates its own special image in the eyes of foreigners. It confirms general ideas about it, using all of the familiar images. For many people, the cultural image of Japan is associated with such concepts as «sushi», «cherry», «anime», «kimono», «geisha», «sake», «Samurai» [1]. As follows from this, anime (first of all it is the name of animated films) takes an important place in this series. The first cartoons created in this format, date back to 1958, but the 1990s were a time of widespread acceptance of anime outside Japan, triggering the development of a corresponding subculture in many countries. The globalization of cultural space,

of course, affects the further development of the anime subculture, offering an unlimited number updated cultural forms for the members of the subculture to choose from. [2] The processes of spiritual and material innovation exchange within the anime subculture are an important factor of rapprochement of «animeshniks» from different countries as a whole, as well as from Russia and China in particular. [3] Representatives of the anime subculture actively interact with each other, going to international anime festivals from different cities and countries. At these festivals there takes place cosplay shows (a complete recreation of one of the characters in the anime), which have their own specifics in different countries. For example, Japanese cosplayers focus all their efforts on the quality of the actual costume. In China, there can be displayed the traditional costumes of characters of Chinese drama and Peking Opera and movie stars costumes, which have no relation to the Japanese science fiction. In Russia cosplay developed in close contact with role-playing community, so the «performing» of the character is a basic requirement. What unites all «animeshniks» is the ideology of the subculture, which declares such values as resistance, reluctance to give up to people or circumstances, the high human morality. In more serious anime-films they bring up the problems of the meaning of life, escapism problems, loneliness and separateness of people, and religion. In our opinion, this is the most important in subculture, as its widest segment are adolescents aged 12-15 years.

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**METHODS OF STUDYING CONCEPTS
OF RUSSIA AND CHINA**

Markelova A.A.

*Komsomolsk-on-Amur State Technical University,
Komsomolsk-on-Amur, Russia, anya-kms27@mail.ru*

The fact that «concept» has become a key notion of modern linguistics is widely recognized today. But in spite of that its definitions vary subject to the schools and scholars. This is caused by the fact that concept is an unobservable rational category which enables scientists to interpret it differently. The concept category can be traced in the works of philosophers, logicians, psychologists, culture experts, which imposes on it a conformable imprint. In lingvoculturology «concept» is a mental phenomenon which may have a generalized conception based on ethnic-specific culture and suitable for a particular lingvocultural community. Therefore, a linguist's attention should be focused on those linguistic units which carry the important cultural information. To analyze the concept they employ different methods and ways of describing, based on the usage of a wide range of scientific material. The most widely used in researches related to the study of concepts are such materials as vocabulary, the information about the role of word-representatives of concept in the texts and the results of psycholinguistic experiments. The features of keywords are ambiguity and frequent use of the word. A group of words representing a concept (a group of single-root words, lexical-semantic field, a number of synonymous) is also studied. The analysis of proverbs gives a researcher the data, especially on the content of interpretive field of the concept [1]. Experimental techniques present additional resources for describing the