The Concept “Family” in the Russian and Chinese Linguistic Views of the World

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Abstract

In this article the concept ‘family’ is viewed as a significant part of the culture in Russia and China. The particularity of the semantic content was studied with the use of Russian and Chinese explanatory dictionaries, which contain the basis of lexicographic sources. The central component is this extract employs the research of the concept itself, based on the semantic fields. Observations about the similarities and differences in the concept study were supported by the number of Russian and Chinese proverbs and sayings. The particularity of the concept ‘family’ performance in both languages is connected with Christianity and Confucianism. The definition of the main cultural component for the concept ‘family’ is of practical significance for teaching Chinese students the Russian language.

Keywords: Concept ‘family’, Russian/Chinese linguistic view of the world; semantic field

1. Introduction

Every nation’s linguistic view of the world is the reflection of the national mentality of this nation. The concept as a mental implication has special national features associated with the view of the world, culture, customs, beliefs, fantasies and the nation’s history. The concept “family” is one of the key concepts in the Russian and Chinese culture.

As a phenomenon, family includes a certain number of close people bound by sibs. Over the centuries family has
been the most stable social element of different nations. It has been family where the national culture has been preserved and passed. Children are born and brought up in a family and this means that mankind provides future generations.

There are many myths and religions where it is said that mankind has begun with creation of a married couple, in Christianity the mankind has been originated by means of Adam and Eve’s matrimony.

2. Semantic meaning of the word “family” in dictionaries

To analyze explicational specificity of the concept “family” it is necessary to take a look at the interpretation of this word in dictionaries.

In “Explanatory Dictionary of the Living Great Russian Language” by Vladimir Dahl (1955) family/ bloodline is explained as “the whole of close relatives living together; in a narrow meaning – parents with their children; married son or daughter living separately make up different family. Хороша семейка! (What a “good” family (sarcasm) Семья вояет, а один горяет. (Someone always suffers because of rows in a family) Семьи и горож моложить. (The best thing to do is to do it together with a family) // In natural history: the class of similar and related, alike; семейство кошек (a bloodline of cats), кошачье (belonging to cats), семья грибов, напоротников (a bloodline of mushrooms, ferns). Family (adjective), related to family. Семейный человек (a man of family), he who has his own family. Семейное согласие всего дороже (Family harmony is the most precious thing). Семейный городок всегда кипит.(Family life is always busy) In family, by the whole family, in the bosom of one’s family; populous, crowded. Семейно ли было на вечеринке? (Was the party like in family?) Family relations, household, kindred. Family man, a man of family; a family member; who he who has his own family, a man with his wife and children; the opposite – single, partnerless. Без друга, сирота; с другом, семьиин. (A man with a friend is compared to a family man, the one without a friend – to an orphan) Семейник (Semeinik), a man of family. Семейный (Semyanistiy), related to family.

“Dictionary of Modern Russian Standard Language” under the editorship of Galavonova Г.А. (1962) gives the following definitions of the word “family/bloodline”: “1. a group of close relatives (husband, wife, parents, children, etc.) living together. С утра дом Лариной гостили Весь полон; целями семьями Соседи съехались в волках. (А.С. Пушкин, «Евгений Онегин») (Whole neighbouring families got together at the Lariny’s). Семья у него была большая: два сына и внук женатый, и все жили вместе. (Л.Н. Толстой, «Два старика»). (His family was big with two sons and a married grandson, all living together) Figurative meaning – about a group, organization of people knitted by friendship and united by common interests. – Ты не понял, что коллектив – это большая семья. (В.Ф. Попов, «Сталь и шлак»). (Working staff is compared to a family) School, gymnasium, officer, etc. Family. Сидят у печеру друзья – Солдатская наша семья. (A soldier family get themselves warm altogether) Someone’s family. Живой, общийитель, он быстро вошел в семью подпольщиков. (И.А. Козлов, «В крымском подполье»). (He was vivid and easy-going and quickly became a member of undergrouders’ family) Family of nations, countries, republics, etc. Смыслит их, и до испугу, Что вся славянская семья в лицо и нейгру и другу впервые скажет: – это я! (Ф.И. Тютчев, «Славянам»). (The whole Slavic family is ready to present itself to either friend or foe) 2. a group of animals, birds consisting of a male, one or some females and whelps. Семья медведей. (A bloodline of bears) About a group of bees consisting of worker-bees, queen and drones. В этом первый день утакое, изумленные и голодные пчелы в среднем собрали на семью по два килограмма меду. (М.М. Пришвин, «Запольянный мед»). (It was the first day when tired and exhausted bees managed to pick up on average two kilograms of honey for a bloodline) A group of plants of the same kind, growing close to each other, which often have a common root, spawn. Семьи кактусов богаче всех: она занимает целую лужайку. (И.А. Гончаров, Фрегат «Паллада»). (A bloodline of cacti is the biggest, it occupies the entire lawn) Figurative meaning – the whole of homogeneous items or events similar to each other. Как женщи, он оставил книги, и полку, с пятью их семьей, задернул траурной тафтой. (А.С. Пушкин, «Евгений Онегин»). (A family of books was left aside) Семей (family like), as an adverb. To be situated, located in presence of each other. Кругом озера семьёй стеснились горы, они вознізший линей тонули в синеватой дымке горизонта. (Д.Н. Мамин-
Сибиряк, «От Урала до Москвы»). *(The mountains surrounded the lake family like)* 3. a group of kindred languages united by similarity of origin. *(Семья русских языков)* *(Family of Romance languages)* 4. kin, generation. *(Выбирая на престол Михаила Федоровича, выбрали, в сущности, семью Романовых)* (Galavanova, 1962:638). *(The whole royal kin was chosen by choosing one of its members)*

In “Soviet Encyclopedic Dictionary” under the editorship of Prokhorov A.M. (1980) we can read the following definition: “family is a small group based on marriage or kinship, the members of which are united by similar living conditions, mutual help and moral responsibility. In a primitive society – a set of people for whom sexual relationships were allowed, (group marriage, marriage of a couple). It appears as a stable community with the decay of clan system. The first historical form of monogamy – patriarchal family (it was ruled by father and included his descendants with their wives and children and home slaves as well). Capitalist industrialization has torn the ties of family with household production leaving out of economic functions only the organization of living conditions; most families have started to include spouses and their children (nuclear family). In capitalist society where relationships based on private ownership encourage the spread of mercenary marriages there are two contradictory tendencies: family renewal based on industrial and cultural progress (turning family into moral and legal unity of man and woman) and its disorganization (the growth of family collisions and considerable number of divorces). Under socialism family relationships are free from regulations of former society (rights of property, influence of the church, class and notional prejudices). The overwhelming majority of marriages are concluded according to personal preferences of spouses-to be and family relationships are characterized by their equality” (Prokhorov, 1980:1205).

In “Explanatory Dictionary of Russian Language” under the editorship of Ozhegov S.I. (1999) concept “family/bloodline” is defined as the following: “Family/bloodline is 1. A group of relatives living together (husband and wife, parents with their children). 2. metaphorically, unity, a union of people unified by the same interests (high). В семье трудящихся *(In the family of workpeople)*. 3. A group of animals, birds consisting of a male, a female with whelps, and also a separate group of some animals or plants of the same kind. *(Семья медведей)* *(A bloodline of bears)*. A family of languages – in linguistics: a group of kindred languages” (Ozhegov, 1999 :711).

In the Chinese language the word “family” is denoted by the hieroglyph jia which represents graphically the sequence of the signs “house roof” and “pig”. In “Dictionary of Modern Chinese Language” (1996) “Family is 1. A unit of society which is based on marriage or blood relation including parents, children and other relatives living together *(There are five people in his family)*. 2. Dwelling, house, a place where family lives *(This is my house)*. 3. In the army or establishment this is a place where a person works *(A company commander is not in the army, he is out for a meeting)*. 4. A family or a person who does a certain kind of job *(Fishermen)*. 5. A person who has knowledge or does scientific work *(Artist, scientist)*. 6. Different directions in science and arts *(Confucianism)*. 7. A part or group *(Trilateral treaty)*. 8. A display of modesty while naming an elder relative with other people around *(This is my father)*. 9. Bred (the opposite “wild”)* domestic animals*. 10. A family name.” *(Liu Shu Xian, 1996 : 653)*.

In “Dictionary of Chinese Standard Language” (2000) “Family is 1. A unit of society which is based on marriage or blood relation including parents, children and other relatives living together. 2. Dwelling, house, a place where family lives. 3. A family or a person who does a certain kind of job. 4. A person who has knowledge or does scientific work 5. Different directions in science and arts. 6. A modest address to an elder relative with other people around. 7. Bred (the opposite “wild”) animals. 8. Numerable words. 9. A family name.” *(Zhāng Shujan, 2000 : 240)*.

In “Dictionary of Chinese Language” (2002) “Family is 1. A unit of society which is based on marriage, blood relation or adoption 2. Address to spouses in ancient China. 3. A modest address to an elder relative with other people around. 4. In the army or establishment this is a place where a person works 5. Bred (the opposite “wild”) animals, those which have been grown up in domestic conditions. 5. A person who has knowledge or does scientific work. 6. Different directions in science and arts. 7. Dwelling, house, a place where family lives. 8. A clan of officiary in ancient China. 9. A person. 10. Numerable words. 11. In naming yourself. 12. A family name.” *(Dictionary of Chinese Language, 2000 : 1677)*.

Thus, having considered the interpretation of the concept “family” in Russian and Chinese dictionaries there is a conclusion: in both languages “family” denotes a group of close relatives (husband, wife, parents, children and others) living together. Despite this, in Russian “family/bloodline” denotes a group of animals and kindred languages and in Chinese there is no such a meaning. “Family” in Chinese has the meaning of “dwelling”, “house” and also it
can denote a person, a specialist dealing with sciences at school or university. The word “family” can perform the role of address to an elder relative; as well as this, bred animals which have been grown up in domestic conditions are called by this word; “family” refers to numerals; this word can mean a family name and etc. The word “family” in Chinese has much more meanings than in Russian.

3. Reflection of the concept “family” in phraseological units and works of Russian and Chinese literature

In the book by Dahl V.I. “Proverbs of the Russian nation” there gathered expressions of proverbial wisdom about family: “В своей семье всяк сам большой (Everyone is important in his own family); Вся семья вместе, так и душа на месте (There is nothing to worry about together with the whole family); Ссора в своей семье до первого взгляда (Family rows do not last long); В семье не без урода, а на урода все не в угоду (Black sheep occur in all families)” (Dahl, 2005 : 266).

In the book by Martynova A.N. “Proverbs. Sayings. Puzzles” one can read: “В семье и каша гуше (Meal is tastier in family); В семье и смерть красна (Even death is nice in family); Гляди семью, отколь берешь жену (Watch out the family where your wife is to be from). Дружно не грузно (Many hands make light work); Семьёй и горох молотят (The best thing to do is to do it together with family); Мир в семье женой держится (Wife makes peace in family); На что и клад, когда в семье лад (Peace and quiet in family is better than any treasure); Семья воюет, один горято (Someone always suffers because of rows in a family); Птицы в гнезде до осени, дети в семье до возраста (Birds stay in nest until autumn and children stay in family until proper age); Не велика семья, а все едоки (A family is not big but everyone eats); Семейное согласие всего дороже (Family harmony is the most precious thing).” (Martynova, 1986 : 211).

Besides, there is a famous saying by Leo Tolstoy “...all happy families are similar to each other, every unhappy family is unhappy in their own way.” Tolstoy, 1987 : 3).

In the Chinese language there are many proverbs and sayings about family: ”В дружной семье всё получится (Everything is easy to do in united family). В каждой семье есть трудно читающие молитву (т. е. есть своя проблема) (Each family has their problem). В своей семье всё хорошо, а если выйдешь хотя бы на один день, будет трудно (Everything is good in your family but it will be difficult if you leave even for a day). Выходишь из дома, тогда узнаешь, что в своей семье лучше (When you leave home you understand that it is better to be in your family)” (Cho, 2006 : 259–266).

As can be seen from the above mentioned examples there are common features of the concept “family” in the Russian and Chinese languages: family is close to the heart of each person, it is impossible to live without family, family harmony is the most precious thing which everyone strives to.

4. Semantic field of the word “family”

The analysis of lexico-semantic field of the concept “family” represents itself as one of the major methods of concept research. Sternin I.A. highlights in his work “The Methodology of Linguistic and Conceptological Analysis” that: “Concepts are organised internally on field basis – nucleus, nearest, farthest and outermost periphery, the structure of concept includes sensuous image, information content and interpretative field. Interpretative field of concept includes cognitive features which interpret information content of concept. They include evaluations of concept’s denotation, the emotions invoked by it, prescriptions, prohibitions, pragmatic features, information about kinds, types and varieties of phenomenon, about typical representative of this phenomenon and, as well as these, multiple peripheral features of encyclopedic and individual character which are derived from the information content of the concept. A paroemiological zone of the concept is included into the interpretative field – the interpretation of the concept which is contained in national paroemia. The paroemiological zone of the concept is understood as the whole of statements and ideas of the phenomenon which is reflected by the concept in national paroemia – proverbs and sayings” (Sternin, 2006:10).

There are some fields included into the semantic field of family:

1) the field of everyday life (house, stove, bread and salt, mash);
2) the field of family relationships (kinsfolk, father, mother, husband and wife);
3) the field of abstract concepts (Motherland, home country, etc.) (Sternin, 2006)
4.1. The field of materials of everyday life

“House” in the dictionary by Vladimir Dahl is explained as “a building for living: in city – dwelling; mansion; in village – hut with all structures and household. Farm house, изба (hut); южная хата (South hut), palatine and generally big, of a nobleman, палаты (chambers), дворец (palace); landlord’s, in village, усадьба (homestead); small and poor, хижина (shack), лачуга (hovel); dug into ground, землянка (dugout). Belittling домец (domets), домик (cabin), домочek (domocek); домника (tiny house), домишечка (domishechka); enlarging домина (domina), домица (domischa). Держать дом, вести дом (master the house), household, order. Открытый дом (open house), hospitable” (Dahl, 2003 : 154).

In the Russian language there are quite many phraseological units characterizing a family, house and home. “House/home”: в своем доме и стены помогают (everything is helpful under your own roof); жить одним домом (keep house with somebody); как у себя дома (to make oneself at home); Без троицы дом не строится, без четырех углов изба не становится (A house cannot be built without the Holy Trinity and a hut cannot be founded without four corners); Без хозяина дом сирота (An ownerless house is like an orphan); Гость на порог – счастье в дом (Visitors at home bring happiness); Дом невелик, да лежать не велит (Even a small house needs maintenance); В гостях хорошо, а дома лучше (there is no place like home) (Dahl, 2003 :154).

Different authors have their sayings about a house/home: A house is a machine for living (Le Corbusier Charles); A house where I live in (Olsphanskiy I.G.); Our home is Russia. But where are my house and my mind? (Akhmatova A.A., “The basement of memory”): Your home is prison. (Braginskii E.V., Ryazanov E.A., “Beregis Avtomobilya!”) I raise my glass To raved home, My bitter life... (Akhmatova A.A., “The last toast”).

Besides, there are quite many spells (charms) about house/home in the Russian language: When you go to sleep, lock the door and you have to say: Вокруг дома моего – крестьянская охрана: в окнах – ангелы хранители, в дверях – Пресвятая Богородица, в углах – спастители. Снять ложусь – крестом помолюся. Ангелы – в окошках, Христос – во дверях. Аминь.(A special prayer for good sleep). A prayer to Domovoy (a house spirit): Поедем с нами домой, дом дому, скопичку разводить, в доме хозяйство все править, в доме добра наживать. Батюшка домовой, пустите меня в доме пожить да позволите хозяинкой быть (The prayer asks Domovoy to help in some household chores) (Anikin, 1998 :167–169).

As can be seen, the concept “house/home” has some peculiarities in the Russian language:

1) House/home is the symbol of an ideal family, the place where family traditions are kept alive, where dreams and pursuits of a happy and safe life come true. Russian proverbs claim that: Мило тому, у кого много всего в дому (The one who has everything at home feels nice). В гостях хорошо, а дома лучше (There is no place like home). В своем доме и стены помогают (Everything is helpful under your own roof). В гостях хорошо девка, а дома лучше того (A girl at home is better than on a visit). Дома и солома съедала (Even straw can be edible at home). House/home for Russians is the symbol of independence and order which is an important aspect of a happy family life. For example, Дом невелик, да лежать не велит (Even a small house needs maintenance). Твой дом, твои и гости (твои и воя) (Your home and the guests are yours (and your will too). Всякий дом хозяинам держится (Each house is kept by its owner). Чужим умом не скопит дом (Use your own mind to buy yourself a house). Без хозяина дом сирота (An ownerless house is like an orphan). Лучше пребывать в доме плата праведных, нежели в дому радости беззаконных (It is better to be at righteous mourners’ home than at outlaws’ happy one). 2) Conduct standards in and out of house/home. For example, Дома как хочу, а в людях, как велит (You can do as you will at home and as commanded with people). В людях ангел, а дома черт (An angel with people, a devil at home). Дом дому ( хозяин хозяину) не укажет (A house (an owner) does not order another house (owner). Не выносить сор из дому (To wash your dirty linen at home).

3) House/home is the symbol of hospitality and generosity of a Russian person. For example: Гость на порог – счастье в дом (Visitors at home bring happiness). Открой дом (Open your house). Спасибо вашему дому, пойду к другому (Showing gratitude to house owner).

4) Common fate and life. For example: Жить одним домом (Keep house with somebody). Дом вести, не лати пласти (To keep order at home is not easy). Свой дом не чужой: из него не уйдешь (It is impossible to leave your own home). Домом жить – обо всем тужить (You have to care about everything while living at home). Полон
“Husband and wife” – are the nucleus of family life, in proverbs they are always together: “Муж без жены – что гусь без воды (Husband without wife is like a goose without water); Муж без жены – что конь без узды (Husband without wife is like a horse without bridle); Муж – голова, жена – душа (Husband is the head, wife is the soul); Муж да жена больше, чем брат и сестра (Husband and wife are bigger than sister and brother); Муж да жена – одна душа (Husband and wife are one soul); Муж жены – отец, жена мужу – венец (Husband is father to wife, wife is crown to husband); Муж крепок по жена, а жена крепка по мужу (Husband is tough by means of his wife and wife is tough by means of her husband); Муж не сапог: не снимешь с ног (It is easier to get rid of a boot than of husband)” (Anikin, 1988:186–188).

4.2. The field of family relationships

Here are Chinese proverbs to compare: Муж отвечает за внешние дела, а жена – за внутренние (Husband is in charge of outer deals, wife is in charge of inner ones). Муж – небо жены (Husband is his wife’s sky).

Thus, according to Russian and Chinese proverbs, there is understanding of husband’s role in family:

1) Husband is the head of family and wife is his faithful helpmate. Such are patterns of family life: Муж – дом строитель, нищете отгонитель (Husband builds house and repels poverty). Муж в доме, что глава на церкви (Husband at home is like dome at church). Муж – голова, жена – шея, куда захочет, туда и повернёт (Husband is the head, wife is the neck, she turns where she wants). Женаю доброю и муж честен (Wife being kind makes her husband honorable). Муж жена – отец, жена мужу – венец (Husband is father to wife, wife is crown to husband) (Anikin, 1988 :186–188).

2) There should be a clear distinction of responsibilities in family between a husband and a wife: the husband feeds the family and the wife helps him: Муж в семье, что матица в избе (A man for family is like a joist for hut). (In comparison with Chinese: Муж – опора семьи (Husband is support of family). Мужек да собака на дворе, а баба да коня в избе (дома) (A man and a dog are out but a woman and a cat are at home). Муж美貌е навозит, что жена горшком наносит (It is more difficult for husband to do the same job as his wife does). Муж как ворона, а все жена оборона (Husband may not be too helpful but still he is support for his wife). Муж вези гуж, а жена шей рубашки (Husband and wife should have different tasks) (Anikin, 1988 :186–188). The main task of the wife in a Chinese family is to take care of her husband and bring up children.

3) Husband and wife have common fate and life based on love and trust, compliance with the requirements of moral and virtue, spouses should be united and they should tackle problems together: Муж да жена – одна душа (Husband and wife are one soul). Муж да жена – одна сатана (Husband and wife are the same). Муж крепок по жена, а жена крепка по мужу (Husband is tough by means of his wife and wife is tough by means of her husband). Муж без жены – что гусь без воды (Husband without wife is like a goose without water). Муж без жены – что конь без узды (Husband without wife is like a horse without bridle). Где муж, там и жена (There is wife where her husband is). Жена мужа любила, в тюрьме место купила! (Wife loved her husband so much that she bought him a place in prison) (Anikin, 1988 :186–188). In the Chinese language: Муж поет, а жена подпевает (Wife accompanies when husband sings). Муж богатый, жена почетная (Husband is rich, wife is respected).

4) The main condition of a happy family life is joint efforts: Женаты – богаты; холосты – бедны (The married are rich, the single are poor). Лучше с мужем, нежели с чужим (It is better with husband than with a stranger). Мужем жена хорошина (Wife is nice by virtue of her husband) (Anikin, 1988 :186–188).

The prayer is said in order to get a happy life: В прежнее время были царя: Демья, Константин и Соломон. Были они кротки, смиренны и томились Иисусу Христу, так же и муж мой (имя) был бы тихий, кроткий и смиренный перед женой своей (или перед матерью), не бывал над женой (имя) (монитера) (The prayer provides the example of obedient tsars of the past with the reference to husband to be alike) (Anikin, 1988 :158).
In Chinese proverbs one can hear: В дружной семье всё получится (Everything is easy to do in united family). Муж и жена, берегите любовь друг к другу до ста лет (Husband and wife, keep your mutual love until you are one hundred years old) – a wedding wish in China.

In summary, in proverbs and sayings about family in Russia and China there is much in common, which is determined by universal significance of family life.

In Russian family the relationships between husband and wife are subject to common Christian traditions. Piety is an important element in family life of the Russian nation, even in entire spiritual life: God created human as his own kind. Man and woman, husband and wife, should be united during their whole life. Divine connection between husband and wife is the symbol of the symbol of connection between God and people.

Confucianism has been guiding Chinese culture for thousands of years, its influence on family life is huge. Thus, family relationships between husband and wife are vested in accordance with feudal moral code: Husband is his wife’s chief. Women have to abidden by norms of behavior in family. They are threefold submission and four dignities: “obedience to father before wedding, obedience to husband after wedding, obedience to son after husband’s death”, “virtue, modesty in sayings, femaleness, thrift” – those are traditional requirements for women in ancient China. Family structure resembles this of a state where strict norms result in the Emperor’s power: The Emperor is the basis of officiary. In Chinese proverb it is said: Even to the most fair officiary it is difficult to understand who is right in family argument and who is wrong (strangers find it difficult to understand family matters), in Russian proverb: There is no one to judge husband and wife, but God. Russian family is connected with Christianity and Chinese with authority.

4.3. The field of abstract concepts

The word “Родина” (“Motherland”) derives from the ancient Russian verbs: “родить (рожать)” (to bear), “родить” (to give birth) and from the word “род” (kin). In the dictionary by Dahl V.I. one can read: “Motherland – 1. Native land, someone’s place of birth; in the enlarged sense of the word – the state where someone has been born; in the narrow sense of the word – town, village. 2. Home land, fatherland where someone has been born and has grown up; root, land of nation which they belong either according to birthplace or language and belief; the state in relation to its subjects; Motherland in the enlarged sense of the word. For example, родина-мать (Mother country), мать-родина (Mother Motherland). Родина-мать, умей за нее постоять (You have to be able to defend your Mother country). 3. place of origin” (Dahl, 1955: 11).

The word “Fatherland” derives from “father”. “Fatherland is 1. The state of being father, parenthood – direct meaning (fatherhood); 2. Figurative meaning – home land, Fatherland where someone has been born and has grown up; root, land of nation which they belong either according to birthplace or language and belief; the state in relation to its subjects; Motherland in the enlarged sense of the word. For example, Отец мой выходит, а мое отчество Русь, русское государство (My father is immigrant and my fatherland is Rus, Russian state). Второе отчество (The second fatherland), the land where the immigrant has settled down having entered into citizenship or settled forever securely. За отчество живот кладут (To give one’s life for fatherland)” (Dahl, 1955: 724).

In conclusion, the abstract concepts “family” and “motherland” are identical in the Chinese and Russian languages as they mean unity. In this aspect similarity between the meanings of these words in the Russian and Chinese languages is observed. In Chinese the word “fatherland/motherland” consists of common hieroglyph jia – family. The Chinese say: If there is Motherland (fatherland), there will be family. The development of Motherland is connected with each person. Love of your family, home land and your fatherland is also expressed in Russian: Отец мой выходит, а мое отчество Русь (My father is immigrant and my fatherland is Rus, Russian state): Родина-мать. Умей за нее постоять (You have to be able to defend your Mother country); Человек без Родины – что соловей без песни (There is no man without Motherland as there is no nightingale without a song); Где ни жить – Родине служить (Serve your Motherland wherever you live); Нет земли краше, чем Родина наша (There is no better place than Motherland); Для Родины своей ни сил, ни жизни не жалей (Spare neither energy, no life in sake of your Motherland) (Vereschagin, 1979)
5. Conclusion

The concept “family” is an important component of person’s mentality both in Russia and China, as a language and culture unit it is expressed in different languages and reflects peculiarities of the national culture. Consequently, having analyzed materials of Russian and Chinese dictionaries of different kinds and phraseological units from fiction, I can highlight that, alongside with universal category feature, the concept “family” has national and cultural specificity in the Russian and Chinese cultures which can form a particular zone of interference for linguistic consciousness of Chinese philology students and should be taken into account while teaching Russian as a Second Language in the context of dialogue of cultures.

It follows that the given conceptual research appears to be perspective and useful for teaching any foreign language, it is also effective while teaching Russian as a Second Language and it encourages formation of sufficient level of linguistic and cultural competence of Chinese philology students.

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