

DOI: <https://doi.org/10.18454/RULB.2020.22.2.6>**ЛИНГВО-КОГНИТИВНЫЕ ХАРАКТЕРИСТИКИ СКАЗОЧНОГО ДИСКУРСА (НА МАТЕРИАЛЕ СКАЗОК И ЛЕГЕНД НАРОДОВ СИБИРИ)**

Научная статья

Абышева Е.М.*

Тюменский государственный университет, Тюмень, Россия

* Корреспондирующий автор (janeeyre[at]bk.ru)

Аннотация

В статье приводится лингво-когнитивный анализ сказочного дискурса. Сказочный дискурс рассматривается как особый тип дискурса, характеризующийся, с одной стороны, направленностью на образование детей, а с другой стороны – его способностью отражать коллективные представления людей.

Материал исследования составили 27 сказок сибирских народов из сборника Р. Лапыповой «Сказки и легенды народов Сибири». Автор исходит из предположения, что именно конфликтные ситуации и способы их преодоления наиболее полно отражают национальную картину мира.

Проанализировав материал исследования, автор приходит к выводу, что такие концепты, как ТРУД, ДОБРОТА, ПОСЛУШАНИЕ/НЕПОСЛУШАНИЕ, ХИТРОСТЬ и БОРЬБА составляют концептосферу сибирского сказочного дискурса.

Автор выделяет следующие универсалии сибирских сказок: магические герои, магическое знание, превращения. Отличительной особенностью сибирских сказок является то, что в них часто используется приём обобщения с целью объяснения явлений природы и окружающей среды.

Ключевые слова: когнитивная лингвистика, сказочный дискурс, магическое знание, национальная картина мира.

LINGVOCOGNITIVE CHARACTERISTICS OF FOLKTALE DISCOURSE (BASED ON MATERIAL OF THE TALES AND LEGENDS OF SIBERIA)

Research article

Abysheva E.M.*

University of Tyumen, Tyumen, Russia

* Corresponding author (janeeyre[at]bk.ru)

Abstract

The article suggests lingvo-cognitive analysis of folktale discourse. Folktale discourse is a special type of discourse, characterized by its focus on children's education on the one hand, and by its ability to reveal collective ideas of the people on the other hand.

27 Siberian folktales and legends from R. Latypova's book "Tales and Legends of Siberia" constitute the material for the research. The author makes a supposition that it is a conflict situation and ways of its resolving that most fully reveal national world outlook.

Having analyzed the material of the research the author comes to the conclusions that such concepts as LABOUR, KINDNESS, OBEDIENCE/DISOBEDIENCE, CUNNING and FIGHT form the concept sphere of Siberian folktale discourse.

The author states the following universalities of Siberian folktales: magic heroes, magic knowledge and transformations. Siberian folktales have also a peculiar feature: they often use generalization to explain some phenomena of nature and environment.

Keywords: cognitive linguistics, folktale discourse, magic knowledge, national world outlook.

Introduction

Discourse is considered to be a significant object of linguistic research in the framework of approaches worked out by sociolinguistics, pragmatolinguistics, linguistics of speech and cognitive linguistics. Nevertheless existing interpretations of discourse are numerous and heterogeneous. Being oral or written, various in length discourse is treated as "the actual medium through which knowledge (linguistic and cultural) is produced, transmitted and acquired by members of the society" [10, P. 37].

Socio-cognitive approach to discourse is developed by Teun A. van Dijk who defines discourse as "a general idea of the text, a concept of text" [12, P. 380]. But in this case, common structural and stylistic features become existential characteristics of discourse.

Folktale discourse is not similar to pedagogical, political or any other type of discourse. It is close to fiction or belles-lettres. The difference is that in folktale discourse the writers (if tales have authors) try to realize not their individual views and assessments, but the collective ideas of the people [6, P. 155].

The actualization of the folktale discourse was caused by social requirements. Its transformation from situational to personal-oriented existential type of discourse was due to the transition from the oral communication into the written one. This shift or transmission resulted in the loss of the participants' role-relations (those of a storyteller and a listener) and in digressions from a traditional formulaic style [2]. This shift brought significant changes in folktales. Folktale discourse acquired more aesthetic value.

All the diversity of folktale definitions can be reduced to the following two definitions as the most congruent ones:

- any belief or story passed on traditionally, especially one considered to be **false or based on superstition** [4]
- a tale or legend originating among a people and typically **becoming part of an oral tradition** [13].

Each folktale is considered to be *fictional*, because it is a *desacralized myth* [9]. Nevertheless, it becomes part of an oral tradition, because in educational discourse, for example, folktales act as effective means of socialization of children and organization of educational process [3]. Moreover, some linguists insist that “the very idea of cross-cultural communication is impossible if the participants do not know each other’s folktales” [8].

Material and Methods

Any lingvo-cognitive analysis of a folktale discourse implies revealing the characteristics that serve to describe ethnic culture and national character. As Miftah remarks, “if we speak about folktales texts, we should remember that local lore and culture are probably their most important components” [7, P. 131].

These components are usually represented in discourse in the form of concepts. In this article, we’ll mean by concept *a general unit of cognitive linguistics, the semantic formation of the lingua cultural features reflecting ethno cultural characteristics*.

Thus, the **relevance** of this research is due to necessity of further investigation of folktale discourse, which plays an important role in forming the national world outlook and reflecting the cultural values of different ethnic groups.

The **aim** of this research is to describe lingvo-cognitive characteristics of folktale discourse on the example of the folktales and legends of Siberia.

This aim can be gained by completing the following **tasks**:

1. to analyze the plots of the folktales by stating the conflict situations and methods of their resolution;
2. to reveal the most significant concepts which constitute the concept sphere of Siberian folktale discourse and to describe its linguistic characteristics;
3. to make conclusions establishing universalities and peculiarities of Siberian folktale discourse.

Material of the research is the collection entitled *Tales and Legends of Siberia* (translated from Russian by R. Latypova) [11]. The collection includes 27 Siberian folktales and legends: 3 Tatar tales, 4 Nenets tales, 5 Evenki tales, 3 Chukchi tales, 4 Nanai tales, 1 Itelmen tale, 1 Mansi tale, 2 Tofalar tales; 1 Nivkh tale, 1 Koryak tale, 1 Udege tale and 1 Ostyak tale. The choice of the material is explained by the following reasons: 1) the tales in this are versatile: they are about household use, about animals, they contain some magic features which make the tales memorable and bright; 2) the quality of translation of the tales is of the highest level, their originality and uniqueness are preserved. Both these two statements make the tales suitable for analyzing and revealing specific characteristics of Siberian folklore.

Analysis of the Conflict Situation in Folktales

In this part the research is based on the supposition that it is a conflict situation that most fully reveals the national world outlook. In the material under investigation the conflict situation are as follows:

Table 1 – Analysis of conflict situations

Folktale	Reason for the conflict	Resolution of the conflict
1. Three Sisters (Tatar tale)	<i>Their old mother fell seriously ill. She had to ask the Squirrel that was living nearby, to hurry up to her the eldest daughter to tell her she was ill.</i>	<i>The (youngest) daughter didn't say a word having heard that sad news about her mother, not even wiping her hands, she ran to the mother.</i>
2. Two bears (Nenets tale)	<i>The Brown Bear went and went for a long time and came to shore of the sea. Suddenly he saw the other Bear walking along that shore of the sea.</i>	<i>- We can't beat each other ... - That's absolutely true. What are we fighting for? Aren't there a few places in the world? So, since that time they have lived separately.</i>
3. Two Kedrovkas (Evenki tale)	<i>The first Kedrovka climbed the cedar very quickly and began to throw down the cones on the ground. The second Kedrovka stayed under the cedar to pick the cedar cones up. Suddenly one cone fell and hit the second Kedrovka in his eye. The poor Kedrovka sat down onto the ground and cried bitterly.</i>	<i>- Wolf, Wolf! Who let you eat the deer's calf? - Nobody let. I wanted to eat. (The Wolf was found guilty of the described situation)</i>
4. The Bear and Chulbacha (Evenki tale)	<i>- ... Let's see which one of us is stronger that one will pick all the berries.</i>	<i>But the man was very happy he could outwit the strongest Bear. Chulbacha went home cheerfully.</i>
5. The Tiger and the Man (Chukchi tale)	<i>The Tiger had never seen the Man. Now he wanted to see him.</i>	<i>The Man let the Tiger go away. - Go away and live far from my house! Never come back again! Since that time tigers have been hiding from people in the taiga.</i>
6. The Fox and the Lynx (Chukchi tale)	<i>- Oh, how beautiful your fur is! What do you do to have such a beautiful fur? - Can you see that ice? Run and lie down onto it. If you lie on it day and night your fur will become so beautiful too.</i>	<i>But the Lynx couldn't endure any longer and jumped to his legs. The tail was frozen to the ice solidly. The Lynx tore his tail off. Since that time all lynxes are tailless.</i>

Folktale	Reason for the conflict	Resolution of the conflict
7. How the Polar Fox made the Black Raven and the Polar Bear Quarrell (Chukchi tale)	<i>Once there lived the Polar Bear and the Black Raven. ... Because of the greatest envy the Polar Fox decided to make the friends quarrell. - Raven, Raven! Don't you really notice anything? In fact, the Polar Bear eats the most delicious and the fattest parts of the prey.</i>	<i>Since that day as soon as the Polar Fox creeps quietly to the hare or to the mouse, the Black Raven claps his wings to make noise so that those animals run away as quickly as they can. And the Polar Fox goes away not catching anything.</i>
8. The Frog and the Elk (Nanai tale)	<i>The Frog thought: Though the Elk is a long-legged one and the quickest runner but he's so silly. Let me cheat him!</i>	<i>The Frog jumped from his head and said: - I have been here for a long time! So the small Frog could outwit and overtake the strong, but silly Elk.</i>
9. The Hare (Nanai tale)	<i>One day the little Hare ate some Sedge hurriedly and cut his lip himself. The Hare became very angry.</i>	<i>When the Sedge started to burn, the angry Hare was running in the Sedge. He burned himself and the ends of his long ears a little bit too. Since that time the ends of the hares' ears have been black.</i>
10. The Grey Little Gosling (Itelmen tale)	<i>... Only one grey little Gosling had no strong wings to fly very well. He could not rise into the air either.</i>	<i>Next autumn she flew to the South together with the flock. But the little grey Gosling never forgets about Sinanvet (the girl who saved him).</i>
11. The Long-Eared Hare (Mansi tale)	<i>The Hare listened and thought: - It wouldn't be bad to get some horn either. I'm not worse than the others.</i>	<i>- Even the longest horn cannot help the coward. Everyone should know that you like to overhear. And since that time the hares have had only the longest ears but not horns.</i>
12. Eternal People and Alive Water (Tofalar tale)	<i>The man went hunting and killed the sable. He brought it to the eternal people. Eternal people were happy: - You have saved us. We shall bring you life-giving water. Go home and wait for us.</i>	<i>- Look, look, what animals they have, how tiny they are! Eternal people were offended very much. ... They splashed the water out onto some trees in the forest. Since that time the cedar, the fur-tree and the pine have been evergreen.</i>
13. Capercaillie, the Duck and the Goose (Tofalar tale)	<i>- Capercaillie, capercaillie! Let's fly to the South together. You can get into some trouble and die from the hunger here in winter.</i>	<i>The Goose and the Duck seized the Capercaillie and dragged him to the warm country. The Capercaillie began to cry so bitterly that his eyebrows became very red. Since that time the capercaillies' eyebrows have always been red.</i>
14. The Bear and the Chipmunk (Nivkh tale)	<i>The Bear wanted to eat very much. - I'll bring you something to eat, - said the Chipmunk. - ... Thank you very much ...</i>	<i>The big Bear stroked the Chipmunk's head very carefully, kindly but he couldn't help leaving some dark stripes on the yellow Chipmunk's back. Since that time all Chipmunks have had these stripes.</i>
15. The Cunning Fox (Koryak tale)	<i>- Where have you sailed, the Fox? You have lost the way here in the sea, haven't you? You will be able to reach the coast, I suppose. - I am sure where I am swimming, - answered the Fox. I want to know how many sea animals there are in the sea water.</i>	<i>The sea animals swam away. The cunning Fox took off his coat and hung on the tree to dry. He also put his tail on the stone to dry it.</i>
16. Beads and the Thread (Udege tale)	<i>- What beautiful beads! The Thread became so insulted and ... came silently untied. And the beads became scattered.</i>	<i>- All for nothing, dear beads, you have boasted. ... Respect your friend, take care of friendship. It is always easier and more joyful to live together.</i>
17. The Strongest One (Nanai tale)	<i>Nameka Bowed to the Tree: - Hey, dear Tree! I beat Kurbu, the Ice hurt my back badly. The Sun melted the Ice. The Cloud closed the Sun. The Wind drove the Cloud away. The Mountain beat the Wind. You are beating the Mod into the mountain. You are the strongest One, aren't you?</i>	<i>- Yes, I am the strongest! - said the Tree proudly. - No, you are wrong! -said Nameka. He took an axe and cut down the Tree. Since that time the Man has been considered to be the strongest One in the world.</i>

Folktale	Reason for the conflict	Resolution of the conflict
18. How the Crucian Carp became Flat (Evenki tale)	<p>- Let's go into the water! It is so col here! Today all the birds, water mice and otters have bathed here.</p> <p>The Bear became suddenly brave and rushed into the water. Both his ears and nose were full of water.</p> <p>- Oh, no! – shouted the Bear. – I cannot live in your small river</p>	<p>- You see, I can live both in a small river and on the ground too. It means I am stronger than you.</p> <p>The Bear became very angry. He swung and hit the Crucian Carp strongly.</p> <p>Since that time the Crucian Carp has been thin and fat.</p>
19. Greedy Capercaillie (Evenki tale)	<p>In the late autumn the birds gathered there on the edge of the forest. It was time to fly to the warm countries.</p> <p>The Capercaillie was absent.</p>	<p>The Eagle became very angry and flew to the warm countries with the other birds not waiting for the Capercaillie.</p> <p>The Greedy Capercaillie cried bitterly: - I am alone here in the forest. How can I winter?</p> <p>That is why capercaillies' eyebrows are always red.</p>
20. Iyoga (Nanai tale)	<p>- Dear Daughter! Bring the water, please! Mother took the fat cake and gave to the girl who had brought the water.</p>	<p>... Iyoga became very angry. ... Iyoga suddenly fell into the water. She turned into a Goose.</p>
21. The Fox, the Bird and the Raven (Nenets tale)	<p>- Who has taught you not to obey me? I think the Raven has taught, hasn't he? ... The Fox suddenly saw the Raven flying in the sky.</p> <p>- Do not kill me, please! What is the reason to kill me so simply? Lift me up, put onto the rock, run quickly off and push me down.</p>	<p>But the Raven waved his wings and flew further. The Fox couldn't stop running. She fell down so hard.</p> <p>That's why the Fox never competes with the Raven in cunning.</p>
22. Three Sons (Nenets tale)	<p>- Dear Sons! It's time to go and seek your fortune yourselves. The one who does not seek anything will find nothing.</p>	<p>At the bottom of the stream, under the water the wicked magician named Nileke hid his heart from the sun. Nileke died. Now all nomad camps, all herds will belong to us again.</p> <p>... his mother brought him up to be industrious and patient in achieving goal.</p>
23. The Bear and the Fox (Evenki tale)	<p>- I have seen some Crucian Carp in this lake. We shall catch him and divide equally.</p> <p>- Well, - agreed the Fox. You should drink out all the water from the lake. I shall seize the Crucian Carp and then bring him here.</p>	<p>And the Cunning Fox was just there. She jumped up, seized the Crucian Carp and disappeared.</p> <p>The Bear became very angry, but he couldn't catch the liar. A lot of water had been drunk by him.</p>
24. A Young Mouse and a Young Deer (Ostyak tale)	<p>- Young Deer! ... Let's play hide-and-see, please! ... For a long time the Young Deer tried to find the Young Mouse, but he could not.</p>	<p>The Young Mouse jumped out of moss and laughed merrily:</p> <p>- Young Deer! I see you are so big, but slow-witted! ... I am slier than you are!</p>
25. The Bullfinch (Nenets tale)	<p>-Mouse, let's live together. Firstly we shall live at your place, and then at mine, do you agree? The Mouse agreed.</p>	<p>But he had no fodder at all. The Bullfinch began to gather some pitch instead of the fodder and threw it to the Mouse.</p> <p>The Mouse became very angry. ... Suddenly the Mouse scratched his chest hard. The chest became red from the blood.</p>
26. Green Girls – Caretakers of Siberian People (Tatar legend)	<p>... But our elders didn't let us change the oldest faith.</p> <p>Then all the settlers were drowned in the lake. ... But two young men were in the forest at this time ...</p>	<p>In spring they accidentally met the two girls wearing green robes in the deep wood. The young men and the girls started dating and soon both men were married to the green forest girls. They went back to the lake together, built new houses and stayed there</p>

Folktale	Reason for the conflict	Resolution of the conflict
27. Brave Siberian Girls (Tatar legend)	<i>In order to appease the enemy, Yediger decided to gather three hundred young and beautiful girls and give them to the harem of Kuchum. But the girls were not eager to become some concubines of the Khan.</i>	<i>Fighting girls retreated further and further. It became worse when it snowed. The footprints were visible clearly. There was nowhere to hide. The last forty girls were surrounded by the enemy near the place called Kainaul. They had the last mortal fight and all the girls were killed.</i>

As it is seen from the table, the conflict situations arise for different reasons. Most often these situations resolve in favour of the main hero(ine). In such cases, the narration just describes the concrete steps, stated at the beginning of the tale, which are necessary to achieve the desired goal. But there are tales in which the main hero(ine) is punished for his (her) **greediness** (“*Greedy Capercaillie*”), **boasting** (“*How the Crucian Carp Became Flat*”), **rage** (“*Iyoga*”). In the tale “*The Bear and the Fox*” the Bear becomes the victim of the **cunning** Fox. The tale “*Brave Siberian Girls*” ends with a **tragedy**. The girls die, but serve as a vivid example for the Siberian people.

Cognitive Analysis of the Siberian Folktale Discourse

In this part the research is aimed at revealing the basic concepts of the Siberian folktale discourse. The basic concepts are the concepts which are essential for developing the actions of the tales and their understanding. Moreover, they have the largest amount of representations.

Five basic concepts constitute the concept sphere of the Siberian folktale discourse.

1. **LABOUR**

The concept **LABOUR** is most vividly represented in the Nanai tale “*Iyoga*”. This is the story about the beautiful, but lazy and ragged girl. As a result, she is transformed into a goose. The concept is represented by the following linguistic means: *bring water, knead dough, bake cakes, work for, flap hands, stop helping, concern about the beauty, spoil the beauty, scratch hands, prick finger*. So, the concept **LABOUR** in this context has an obvious connection with the concept **BEAUTY**.

2. **KINDNESS**

The concept **KINDNESS** is most fully represented in the tales “*Three Sisters*” (Tatar tale) and “*The Grey Little Gosling*” (Itelmen tale). The first one is the story about the youngest of the three sisters, the only one to run to their ill mother. As a reward for her kindness, she turned into a gold Bee after her death.

The second tale is the story of the wonderful rescue of the Grey Little Gosling (who couldn’t fly to the South with his relatives) by Sinanvet, the Wizard’s daughter.

Linguistically, **KINDNESS** is represented by the following patterns: *bring joy to people, love, care, kind, warm, thank*.

The described examples prove the idea that **KINDNESS** is closely connected to **REWARD** and **GRATITUDE**.

3. **OBEDIENCE / DISOBEDIENCE**

The concept opposition **OBEDIENCE / DISOBEDIENCE** is represented in most of the analyzed tales. It is described here as a binary opposition, because: 1) obedience / disobedience is a universal means of world cognition; 2) obedience/ disobedience reflects the same lingvo-cultural idea [1, P. 108].

In Nenets tale “*Three Sons*” only the youngest son obeyed his Mother’s will and ate the fat cakes given to him (the elder ones threw the cakes away, because they were stale), and this brought him happiness.

It is noteworthy that in Siberian folktale discourse **OBEDIENCE** has most often positive connotation, while **DISOBEDIENCE** has mostly negative connotation. In Russian folktale discourse, for example, both **OBEDIENCE** and **DISOBEDIENCE** can be both positive and negative. Ivan Durak never obeys any rules of the society, but finally, he gets his happiness.

But in Evenki tale “*The Bear and the Fox*”, the Bear obeyed the Fox, but this didn’t make him happy, because the Fox deceived him and ate the Crucian Carp only by herself. The conclusion to be stated here is that obedience makes heroes happy only when they are ready to **act** in accordance with their views and values.

Linguistically, **OBEDIENCE / DISOBEDIENCE** is represented by the following means: *obey, good idea, ...you’ve thought it up cleverly and skillfully*.

4. **CUNNING**

The concept **CUNNING** is also widely spread in Siberian folktale discourse. It is represented in almost every tale. In some tales the Hero (ine) manages to outwit his (her) opponent: “*The Fox and the Lynx*”, “*The Frog and the Elk*”, “*The Bear and the Chipmunk*”, “*The Cunning Fox*”, “*A Young Mouse and a Young Deer*”.

But there are tales in which the Hero (ine) is being fooled himself (herself): “*The Bear and the Chulbacha*”, “*How the Polar Fox made the Black Raven and the Polar Bear Quarrell*”, “*The Fox, the Bird and the Raven*”, “*The Bear and the Fox*”. It is common when an animal, which is physically weaker and slower than the other animal, manages to outwit him (her) due to its cognitive abilities.

Linguistically, **CUNNING** is represented by the following lexemes: *cunning, sly, outwit, overtake; escape, slow-witted, coward, silly, pursue, compete, cheat, deceive*.

5. **FIGHT**

The concept **FIGHT** is most vividly shown in Tatar tale “*Brave Siberian Girls*”. This story ends up with a tragedy, because all the three hundred girls died. But this explains people that it is necessary to struggle for freedom and happiness.

The following linguistic means are used: *injured girls, buried, killed, retreat, remain alive, be surrounded by enemy, mortal fight*.

Conclusions

The research proves the significance of folktale discourse and its inextricable connection with educational discourse (because tales serve as means of children's socialization) and the belles lettres style (because both types of writing require imagination).

Siberian folktale discourse reveals important ethno-cultural characteristics which constitute national world outlook of the Siberian people. The world outlook is essentially influenced by the way of life of the Siberian people. Most of them live in taiga and tundra, in severe weather conditions, and they have to work really hard to survive; and keep the behests of their ancestors safe. So, the national values of the Siberian people are represented in such concepts as *LABOUR*, *KINDNESS*, *OBEDIENCE / DISOBEDIENCE*, *CUNNING* and *FIGHT*.

The analyzed discourse possesses both **universalities** (common characteristics which are relevant for any folktale discourse) and **peculiarities** (characteristics, which make this type of discourse special or unique).

Universalities consist of the following characteristics:

- *magic heroes* – in Siberian tales there are a few magicians (e.g. Nileke in “*Three Sons*”), wizards, eternal people (who possess alive water), the Squirrel in “*Three Sisters*” has some magic force, which she uses to punish the elder daughters and reward the youngest one;
- *magic knowledge* – e.g. the Mother in “*Three Sons*” somehow gets to know that her two elder sons disobeyed her and failed to do the job, the Fox in the tale “*The Fox, the Bird and the Raven*” somehow gets to know that it was the Raven who taught the Bird to disobey her;
- *transformations* – e.g. the youngest daughter in “*Three Sisters*” was transformed into a Gold Bee after her death, Iyoga was transformed into a goose.

The peculiar characteristic of Siberian discourse is that it reveals a strong *explanatory paradigm*. Having read the tales, the reader understands why the hares have long ears, but not horns, and why their ears are black. It becomes clear why the Polar and Brown Bears live separately, why the Bullfinch has a red chest.

It is an interesting fact that the story narrates about just one Hare (for example), but its results are **generalized** and become true for all hares as a species.

Discussion

Folktales are typically considered as children's stories in the modern world. Certainly they do appeal to children and help them develop critical, social, cognitive, and linguistic skills. In the same way, it should not be overlooked that the themes and issues raised in these tales can be significant for all ages, all humanity. While folktales from different cultures may display many differences, some elements can be justifiably claimed to be common to many or all cultures.

In other words, the relationship of narrative form, function and field in tales with the didactic moral seems to appear in folktales from many lands [5, P. 8]. Just as such moral concerns of honesty, kindness and generosity, as opposed to jealousy, greed and pride, are issues in any culture, the contrastive structural form of presenting those issues are also found to be transcultural, if not universal.

Конфликт интересов

Не указан.

Conflict of Interest

None declared.

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