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**ВЗАИМОДЕЙСТВИЕ МЕЖДУ РУССКИМ И АНГЛИЙСКИМ ЯЗЫКАМИ КАК ДВУСТОРОННИЙ
ВЕКТОР ЛИНГВИСТИЧЕСКОГО ОБМЕНА**

Аннотация

Статья посвящена проблеме взаимодействия между английским и русским языками на протяжении последних десятилетий.

Лингвистический обмен рассматривается как двусторонний канал межкультурной коммуникации.

Ключевые слова: языковые контакты, межъязыковое перекодирование, русские заимствования, британская пресса.

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RUSSIAN-ENGLISH INTERACTIONS AS A TWO-WAY CHANNEL OF LINGUISTIC EXCHANGE

Abstract

The article is devoted to the problem of Russian-English interactions during the last decades. Linguistic exchange is considered as a two-way channel of intercultural communication.

Keywords: language contacts, interlanguage recoding, russian borrowings, british press.

The XXIst century has begun as an era of innovations and globalization. A number of factors such as the extension of interlingual and international contacts, the formation of the European Union, the creation of a single market and other integration initiatives that the world has seen lately all determined the perception of a modern world as a global village. In this context we face the problem of a global language and nowadays English is the most evident claimant to this role. But we must not forget that international communication is a multi-way channel. This means that bilateral, if not multilateral, relations are expected to take place in situations of language contacts. Thus, we could suppose that the English language itself is influenced by different languages and several researches have proved that. In this paper we will focus on Russian-English interactions during the new millennium.

The dominance of the English language in today's world is apparent and remarkable. Numerous studies of the present role of English have been conducted and points of view are different, sometimes contradictory. Some authors see the origins of the unprecedented spread of English in colonial expansion of the British Empire, others explain it by "American-directed international economy" or deliberate language expansion. Various terms are used to refer to English as a means of international communication: "International and Intranational language", "World English", "Lingua Franca", "Global English" or "Globish", to name a few.

Without considering the reasons of the phenomenon, we can state that nowadays English is the most important foreign language that "dominates international communication in the fields of business, science and the media" [2, p. 6]. This domination has led, among other consequences, to the flow of borrowings, a continual process spread all over the world. The existence of words and expressions "shared by languages different enough to belong to different language families" [4, p.2] gives linguists reason to talk about globalisms such as *computer, know how, manager, fast food, speaker* etc.

Actually many languages are borrowing from English, Russian is no exception. But linguistic borrowing is not simply a capture of lexical items; as a result, a new word appears in another language environment with different pronunciation, different grammar categories and even meaning. The process is reinforced by various semantic processes such as broadening, narrowing or functional changes making the meaning of the borrowed word modified if not unrecognizable. Numerous studies in various languages have shown many divergences between the English etymons and loanwords in the recipient language.

Therefore the repatriation of lexical borrowings sometimes becomes impossible without some transformations or necessary comments.

For instance, British journalists underline that Russian "*kottedzhi*" have nothing in common with the English cottage from which the word is derived, resembling more a fortress than a typical English cottage: «*Today, wealthy "New Russians" are building "kottedzhi", which are more like fortresses than the English cottage from which the word derives: vast stone and brick structures with high fencing, a swimming-pool, a bath house and a 24-hour armed guard, in the depths of the birch forest.*» [Independent, 17.07.1999] It is remarkable that the word is re-coded again that is transcribed from the Russian variant «коттеджи» in order to be opposed to the English «cottage» (a small house, especially in the country).

Although borrowing was and still is the topic of investigation by linguists around the world, it should be acknowledged that many of the issues remain controversial. Modern researchers have left the traditional approaches of earlier studies in favour of the framework of code-mixing and code-switching. This approach enables to differentiate code mixing as a process from linguistic borrowing as "the end product". Accordingly, it is generally agreed that "when a linguistic item is borrowed it is integrated phonologically, morphologically and syntactically" [1, p.4]. However, it is still difficult to draw a clear line between a borrowing and a single word code-switching, especially for the European languages. For this reason and some others, we prefer considering different types of code mixing as a continuum between code homogeneity, on the one hand, and code switching which is an example of code heterogeneity, on the other hand. This continuum embraces various categories of language usage beginning with loanwords and loan translations as the closest to the language uniformity, through the use of occasional borrowings, exotic or culture-specific words to intra-sentential or intersentential switches which are the

examples of two languages juxtaposition.

As we focus on the study of linguistic exchanges between Russian and English, we think it is preferable to use the term “re-coding” instead of “code-mixing”. In fact, these two languages differ in its origins, linguistic families, grammar structures; moreover, they use different alphabet systems. Thus, even occasional or contextual borrowings presuppose changing of the language code, for example, “*lyogkogo para*” (may your steam be easy); *the tsar’-batiushka* (Little Father) and *the narod*(the people)”. These items actually do not belong to either language system, they are more likely a hybrid, a sort of linguistic crossing. Under that logic they may be called “inter- language” or re-coded lexical items and may represent the first stage in the process of linguistic borrowing.

Having regard to the above said, we analyzed the use of borrowed and recoded Russian words into the British press. According to Volodarskaya E. [3], the Oxford English dictionary numbered 499 Russian loanwords brought into English at different stages of its development. They can be classified into different groups such as historical (for example, *tsar, knez, bolshevik, Politbureau*), geographical (for example, *steppe, tundra, beluga, sable*) or technical terms (for example, *sputnik, lunokhod, ethnonym*), social and political words (for example, *perestroika, glasnost, apparatchik, subbotnik*) or colloquial vocabulary (for example, *babushka, samovar, rouble, shapka, vodka*). We have studied the use of Russian words in the British media through a quantitative and qualitative analysis of national daily newspapers and we can conclude that words of Russian origin are quite frequent in the British press. The corpus this study is based on exceeds 50 000 examples from British newspapers edited for the last 15 years.

As a whole, Russian loanwords used in British newspapers represent a large group of words belonging to different semantic fields and different periods of borrowing. We differentiated them using the criteria of frequency. The most frequent tend to be political terms such as *tsar, Stalinist, Kremlin*, and some borrowed culture-bound items, for example, *vodka* or *sputnik*. Signs of a trend towards the internationalization of some Russian borrowings are to be noticed; as a result, these words lose the national-specific status and pretend to become globalisms: “...so was the series of historic reforms that began in the mid-1980s when Mikhail Gorbachev introduced words such as *perestroika* and *glasnost* to the global dictionary” [Times, 23.05.2004]. British journalists write about *perestroika* not only in Russia but also in some European countries, China and even USA.

At the other end of this scale are exotic and culture-specific items such as *drozhki, izba, valenki, balalaika, matrioshka, samovar, kolkhoz, kulak, samizdat, elektrichka, siloviki* etc. A particular group of recoded lexical items naming the dishes of traditional Russian cuisine is wide enough: *borshch, shchi, solyanka, okroshka, kulebyaka, kholodets, rasstegay, golubtsy, pelmeni, oladi, vareniki, varenye, kvass, kulich* etc. Paradoxical as it is, Russian words appear in the British press more and more frequently despite the actual period of tension in international affairs and economic sanctions against Russia. For instance, one of the articles about the economic blockade of Russia is entitled “*Goodbye parmesan, hello pelmeni. Goodbye brie, hello borsch*” [Guardian, 07.08.2014].

As the examples above illustrate, we often have to do with the words not literally borrowed by the recipient language but rather re-coded from one language into another. By interlanguage recoding we primarily mean formal changes of the word (transcription or transliteration), as English and Russian languages use different alphabet systems, but some morphological or semantic transformations may also occur in these cases. The most remarkable example is the word *intelligentsia* which was borrowed from Russian «интеллигенция» although historically derived from Latin *intelligens*. This word was described as a foreign word in the Russian language dictionary while in the English language dictionaries it is considered to be of Russian or Check origin. In some contexts it is clearly perceived as a Russian borrowing, for example: “*Exceptional heroism was shown by our hard core - surrounded by glory are our whole working class, our kolkhozpeasantry, the Soviet intelligentsia, who under the leadership of party organisations overcame untold hardships and bearing the hardships of war...*” [Guardian, 26.04.2007]

In general, borrowed and recoded Russian words can be found side by side. The following sentence, for example, includes two words of Russian origin, i.e. *dacha* which can be considered as a loanword and a recoded phrase *Rublyovskoe Shosse*. Note that both items are used according to grammar rules of the English language (*dachas* plural, *Rublyovskoe Shosse* with the definite article): “*Harley will open a second showroom this year on the Rublyovskoe Shosse, where many oligarchs and officials have their dachas*” [Telegraph, 18.06.2005]

The above arguments and given examples can be considered as samples of an inverse vector of language influence from Russian to English. The study of different British daily newspapers which reflect sociopolitical history day by day has shown that the Russian language is represented in the English-language media by a wide enough group of words including both linguistic borrowings and recoded lexical items.

To sum up, it should be mentioned that the process of intercultural communication in the framework of a globalizing but multipolar world may increase the interaction between languages and cultures; however, the vector of influence in this case is not exclusively one- sided. Sharing technical achievements or cultural values presupposes the exchange of specific linguistic items which are borrowed together with the concepts or phenomena they represent. The question still is: what is the ratio of this linguistic exchange between contacting languages in the dialogue of cultures? It seems that the direction and amount of borrowings is influenced by various factors and, first of all, extralinguistic ones.

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КАТЕГОРИИ И ПРОТОТИПЫ: ОТ АНТИЧНОСТИ ДО СОВРЕМЕННОЙ ЛИНГВИСТИКИ

Аннотация

В данной статье рассматриваются два подхода к исследованию категорий: классический или логический, берущий свое начало еще в учениях Аристотеля и современный или когнитивный, утверждающий, что процесс категоризации сложнее и предусматривает апелляцию к таким понятиям, как нечеткая логика, понятия с нечеткими краями, прототип, фамилное сходство.

Ключевые слова: категории, прототипы, фамилное сходство, нечеткая логика.

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CATEGORIES AND PROTOTYPES: FROM CLASSICAL ANTIQUITY TO CONTEMPORARY LINGUISTICS

Abstract

The article considers two approaches to category studies: a classical or logical one principles of which were formulated by Aristotle, and a contemporary or cognitive one that deals with such concepts as fuzzy logic, fuzzy sets, prototype, family resemblance.

Keywords: category, prototype, family resemblance, fuzzy logic.

Categories, as a philosophical and linguistic notion, go back to ancient times. Aristotle was first who studied a number of concepts using

the semantic terms of the language. These general notions were essence, quality, relation, place, time, state, quantity and a few others [1]. Each category, according to the Greek philosopher, is characterized by a set of necessary and essential attributes which makes all the members of the category equal. Thus, the boundaries of the categories are clearly cut, the membership is based on the criterion 'true / false', all members of the category are equal and all the objects belong only this or that category having this or that attribute [6, p. 22].

Without denying the importance of Aristotelian categories for cognition, modern science admits that ordinary consciousness of a person classifies parts of reality in a different way. Scientists paying a tribute to the classical approach with its proportions and precision claim that not all concepts have a finite set of attributes, there are 'good' and 'bad' examples of the category and cases where it is not clear whether the object belongs to the category or not [7, p. 79].

The world around us is more complex than it seemed to Aristotle: most birds fly but not all of them; dogs, horses, birds are animate but stones, liquids and plants are inanimate and yet sea stars and bacteria are somewhere in between [9, p. 338]. Moreover, conceptual and language categories might not coincide: watermelon is a berry but we consider it a fruit and tomato is a berry though it is a vegetable for an ordinary person.

In usual circumstances we do not have any difficulty identifying, classifying and giving names to an infinite number of animate and inanimate objects. However, it is not always true. Let's consider, for example, knees, ankles and feet of human beings and branches and the trunk of a tree. "It may be fairly clear that one's kneecap belongs to one's knee and that the trunk of a tree includes the section which grows out of the ground. Yet at which point does one's knee end and where does one's thigh start? Where does a trunk turn into a treetop and where does a branch turn into a twig? Similar problems arise with landscape names and words denoting weather phenomena" [8, p. 1].

Here we come across 'the boundary' notion. Cars, tables, books have clear-cut boundaries. Boundaries of such concepts as a knee, trunk, valley, mist are fuzzy. This fuzziness has been the subject of studies of many philosophers and linguists whose interests lay in the sphere of the relations between word meanings and extra-linguistic reality. It led to the formation of the theory of fuzzy sets that was developed by a famous logician and mathematician L. Zadeh. In the attempt to analyze systems that cannot be analyzed with the help of Aristotelian criteria, he demonstrated that human mind and the processes of cognition cannot be exact and clear.

The contradictions between the classical approach to categorization and the real process of cognition were reflected in L. Wittgenstein's "Philosophical studies" in the 1950s. Proving that it is impossible to define a word in every detail, he introduced the term 'fuzzy concept'. His example of this concept that became classical was the word 'game'. Because you use this word to describe a wide variety of leisure activities (Olympic games, games with a ball, chess, card games etc.), the scientist came to the conclusion that it is hardly possible to give a definition to this word. "What is common to them all? – Don't say: 'There must be something common, or they would not be called games' – but look and see whether there is anything common to all. – For if you look at them you will not see something that is common to all, but similarities, relationships, and a whole series of them at that" [cit. 8, p. 25]. Such concepts, according to the philosopher, are grouped together by a network of overlapping similarities – family resemblances. This principle helps include new games that resemble the usual ones like relatives of a family take after each other in terms of appearance, traits of character, habits, manners etc.

L. Wittgenstein and later the psychologists S. B. Mervis and E. Rosch showed that the principle of family resemblance is an alternative

to the classical approach. It can explain why attributes contribute to the internal category structure without being shared by all category members, without being necessary and essential according to the Aristotelian model. An ostrich is an ostrich not only because it has feathers and it lays eggs. It also has a long neck like a flamingo and decorative feathers like a peacock. We should consider any sensible attribute suggested for a candidate in order to find a place for it in the category.

W. Labov studied categorization of crockery: cups, mugs, bowls, vases. The results of his experiments showed that in everyday situations we do not draw a sharp line between category 'X' and 'not X' and in ambiguous cases we use the names of the neighbouring categories [4].

It was also proved by other experiments. B. Berlin and P. Kay demonstrated that despite the universal principles of color terms categorization, the reference boundaries of any color term is fuzzy [5]. So the term 'focus' meaning the best and most typical colors was introduced.

In order to study cognitive categories, we should look into the dictionary definitions. We can find the name of the category there (bird).

It also gives us the attributes that characterize birds: feathers, two legs, two wings, a beak and laying eggs. So there are attributes that group a robin, a parrot and an ostrich together and also differentiate them from each other. All these attributes lead to a detailed description of the internal category structure.

However, dictionary definitions are for practical use, not for systematic linguistic and cognitive analyses. Lexicographers can omit attributes that go without saying, it is important to grasp the general meaning. The question is: are the attributes necessary and essential. As we already mentioned in the beginning, the answer was put forward by Aristotle. So, a bird can be only a creature that has two legs, two wings, a beak, feathers and lays eggs. And if some creature has these attributes, it can be classified as a bird.

Speaking about cognitive categories with 'good' and 'bad' representatives and fuzzy boundaries, there can be a difficulty describing them. That is why it is important to turn to the prototypical approach formulated by E. Rosch.

It was proved that category members take a prototype as the best example with most obvious characteristics of the category. E. Rosch together with other psychologists put forward the idea that each category has got an internal structure with the center and periphery. Some category members become more salient than others in the human mind due to ontological reasons. Yet, this structure is not rigid. Both objective and subjective knowledge about the world is taken into account and the internal structure of the cognitive category consists of family resemblances mentioned by L. Wittgenstein,

Alternatively, A. Wierzbicka would not rely on the prototype in every case. She thinks we can give an exhaustive definition to the 'cup' and the 'game' in everyday situations. It is important to find a compromise between a classical and prototypical approaches and speak about the synthesis of two traditions [2, p. 226].

In conclusion we should say that categorization plays an important role in the processes of cognition and thinking. According to W. Labov, research in linguistics is about research in language categories. Most attempts are aimed at finding these categories, defining them and working out rules that help language elements find their place in this or that category [4, p. 133].

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СТРУКТУРНАЯ МОДЕЛИРУЕМОСТЬ ЕДИНИЦ С ФРАЗООБРАЗУЮЩИМ ТВОРИТЕЛЬНЫМ ПАДЕЖОМ ИМЕНИ

Аннотация

В статье рассматриваются продуктивные модели морфологически неизменяемых фразеологизмов современного русского языка, фразеобразующим компонентом которых является форма творительного падежа имени существительного в ракурсе их структуры и семантики. Для анализа взяты 877 фразеологических единиц в более чем 11000 употреблений.

Ключевые слова: фразеологизм, фразеологическое значение, фразеобразующий компонент, синтаксическая модель, словосочетание, слово-форма, сочетание слов, семантика.

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STRUCTURAL MODELMENT OF UNITS WITH THE PHRASE-FORMING INSTRUMENTAL CASE OF NOUNS

Abstract

The article deals with the productive models of Russian morphologically invariant idioms with the instrumental case of nouns as a phrase-forming component from the point of view of their structure and semantics. In the research process, 877 phraseological units in more than 11000 applications were considered.

Keywords: phraseological unit, phraseological meaning, phrase-forming component, syntactic model, set expression, word-form, semantics, word combination.

In Russian, a phraseologism, or a phraseological unit, is a nominative unit, which is used for designating almost all the actuals of the surrounding reality alongside with a word. As opposed to the word, whose unparted lexical meaning is formed from the morphemes it consists of, the phraseologism represents a separately formed structural unit of the secondary holistic nomination.

In Russian, there are a lot of phraseological units with the instrumental case of nouns in the quality of their phrase-forming components. These units represent one of the numerous structural-semantic models of the huge phraseological reserve. The abovementioned units are formed according to the productive original syntactical modals, namely the modal of the set expression and that of the word combination.

Having studied more than 877 phraseological units, we arrived at the conclusion that the model representing *the analog of the set expression* (G.A. Zolotova) is the most constructive (for example, *тихой каной* (on the sly, by stealth), *невооружённым глазом* (to the naked eye), *своими руками* (with one's own hand), *за закрытыми дверями* (behind closed doors), *всем миром* (all hands), *таким образом* (thereby) and so on). The phraseologism is a syntax-indissoluble unit because the internal communication between the meanings of its particular components and its meaning in whole is lost. From the point of view of the morphology, the phraseological units cannot change; they are fixed in only one form and denote one concept.

The components of the phraseological units lose their basic categorical and lexical properties and take part in forming the holistic phraseological meanings like the morphemes in the word: *семимильными шагами* – quickly, в полный голос – openly, *своими словами* – in one's own way, *с поднятым забралом* – openly, *русским языком* – understandable, clear.

By considering the phraseological units formed according to the model of the word combination (*the analog of the word combination*)

G.A. Zolotova) we can highlight a number of the particular structures among which the models formed according to the formulas both *compliant component + noun in the instrumental case* (380 units) and *preposition + compliant component + noun in the instrumental case* (253 units) are the most productive (for example, *большей частью* (for the most part), *главным образом* (mainly, in the main), *вашиими молитвами* (thanks to your prayers), *любой ценой* (at any cost, at all costs), *задним числом* (after the event, in retrospect), *ровным счётом* (no more than, in all), *с полной выкладкой* (in full kit), *с поднятым забралом* (openly, above board), *с протянутой рукой* (cap in hand), *с чистой совестью* (with an clear conscience) and so on).

Almost all the researchers in the field of the modern Russian language on the whole and in that of the phraseology in particular admit that the phraseological units are formed according to the model of the set expression (V. V. Vinogradov, V. V. Babaitseva, L.U. Maksimov, V.P. Zhukov, V.M. Mokienko, V.N. Teliya and others). [3], [5], [6], [7].

But in Russian, there are some units with the initial model formed according to the formula *component-preposition + noun in the instrumental case* (for example, *под боком* (close at hand), *под секретом* (in secret), *за кулисами* (behind the scenes), *с процентами* (with interest), *с Богом* (God be your help), *под замком* (under lock and key), *с лухвой* (with a return above cost), *с миром* (in peace), *с умом* (wisely, sensibly) and so on). As for these units, the opinions of the linguists differ. Some of them do not consider such units as phraseologisms, whereas the others believe that they compose an important part of the idioms of the modern Russian language. We take the view of such linguists as V. V. Vinogradov, A.I. Smirmitskiy, P.A. Lekant, and A.M. Chepasova, who mean that the combinations *component-name + component-preposition* appear in speech as finished units and have all the properties of phraseological units (*minimum phraseological units* by P.A. Lekant, or *unimicronate idioms* by A.I. Smirmitskiy). [1], [2], [4], [6].

In our card index, 211 units are built according to the initial model of the word combination: *между делом* (in spare time, between things, between this and then), *с размахом* (in a big way), *с треском* (with a bang), *с ветерком* (like the wind, with a zoom), *перед глазами* (before one's eyes), *под арестом* (under arrest), *с хвостиком* (and a bit more).

In terms of volume, among the initial models of the phraseological units we describe two-component models prevail (601 units). These are *за вычетом* (with the exception of smth.), *под знаменем* (under the banner of smth.), *под маской* (in the guise of smb., under the mask of smth.), *с размахом* (in a big way), *таким образом* (in that way, therefore), *суконным языком* (in a stiff style, in a clumsy style) and others. Ternary models form the second largest group: *у разбитого корыта* (no better than at the start, with nothing), *всеми фибрами души* (with one's whole heart, in all the fibres of one's being), *с молоком матери* (at one's mother's knees, with one's mother's milk), *с полным правом* (pleno jure. rightfully), *с тяжёлым сердцем* (with a heavy heart) and others.

The phrase-making component of the units we describe forms a new type of semantics and a new set of phraseological values. 260 nouns became structural-semantic components, which form new phraseological units. The forms of the instrumental case of the nouns *образ* and *вид* have the greatest phrase-making ability (222 and 152 units respectively), for

example, *естественным образом* (*naturally*), *никоим образом* (*in no way, by no means*), *официальным образом* (*officially*), *с бодрым видом* (*cheerfully*), *с деловым видом* (*in a businesslike manner*) and others.

Our research proved that any qualitative adjective involved in the forming phraseological values of the individual units might be a compliant component. In this way the structural modelment of idioms is put into effect.

Being morphologically invariant, the idioms of the syntax-initial models we describe continue their further development in the form of various types of structural variation. 370 units we studied (42,3% of the total number) vary their composition, while retaining the semantic identity.

The most productive type of variation is a component one associated with the change in the composition: *под носом– перед носом* (*under one's very nose, in the face of smb.*), *другими словами– иными словами* (*in other words*), *своим домом– собственным домом* (*separately, apart*), *всей душой– всем сердцем* (*with all one's heart and soul*), *щедрой рукой– широкой рукой* (*lavishly, with a bountiful hand*) and others.

In the models we describe the morphological variation of the idioms associated with the change in the gender, number, case, and comparative degree of the components as well as the word-formative one relating to the modification of components in connection with the change of the morphemes are also very productive. In this case, the semantic identity of the units remains: *каким путём– какими путями* (*in what way, by what means*), *одним ударом– в один удар* (*at a stroke, in one stroke*), *вверх ногами– кверху ногами* (*upside down*), *с хитрецей– с хитринкой* (*not without cunning*), *между прочим – промежду прочим* (*by the way*) and others.

In 225 idioms, the mixed variation was detected, i.e. the change of the component composition occurs simultaneously in different aspects while maintaining the meaning of the unit as a whole. So we can state the phonetic, component, and quantitative variation in the following semantically holistic units: *одним росчерком – росчерком пера – единым росчерком пера* (*with a stroke of the pen*).

Thus, the phraseological units with the instrumental case of nouns are structurally well organized: they are formed according to the initial models of both word combinations and set expressions. Phraseological units may consist of two -six components involved in the forming the integral value of the nominative unit which is separately arranged. The structural features of the described idioms are different types of varying the composition while maintaining the semantical identity.

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АКСИОЛОГИЧЕСКИЕ АСПЕКТЫ ИДЕОЛОГЕМЫ "ПОРЯДОК" В ПОЛИТИЧЕСКОМ ДИСКУРСЕ РОССИИ И США ИХ СРАВНИТЕЛЬНЫЙ АНАЛИЗ

Аннотация

В данной статье рассматриваются аксиологические аспекты идеологем «порядок» и «order» в политическом дискурсе России и США, также приводятся некоторые результаты сопоставительного исследования идеологем «порядок/order» в российском и американском политическом дискурсе.

Ключевые слова: идеологема, порядок, аксиологический аспект, смысловое варьирование.

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IDEOLOGEME "ORDER" AXIOLOGICAL ASPECTS IN THE POLITICAL DISCOURSE OF RUSSIA AND THE USA AND THEIR COMPARISON

Abstract

The article deals with axiological aspects of ideologeme "order" in the political discourse of Russia and the USA. It is also supplied with some results of comparative research of ideologeme "order" in Russian and American political discourse.

Keywords: ideologeme, order, axiological aspect, semantic variation.

A new scientific approach in cultural linguistics – axiological linguistics – appeared as a result of increased linguists' interest to the study of values (Ye.V. Babaeva, V.I. Karasik, N.A. Krasavsky, G.G. Sluschkina and others). One of the key problems of axiological linguistics is the problem of expressing values and disvalues in the language. Different means of evaluation in the language which appeared to be the main means of reflecting the system of values in semantics are of special interest (Yu. D. Apresyan, N.D. Arutyunova, Ye.V. Babayeva, Ye.M. Volf, V.D. Devkin, Yu. Dolnik, G.N. Sklyarevskaya, V.N. Teliya). M.N. Epstein considers a way of expressing evaluation in the language to be one of those linguistic problems which have to be taken into great consideration while analyzing ideological texts [Epstein 1991: 19]. At the lexical level one has to define such means as pragmems, mythologemes, ideologemes, culturems (lingvoculturems).

In modern political linguistics in the process of cognitive approach "an ideologeme is thought out as a phenomenon forming conceptual schemes and categories, specifying the processes of perception, adaptation and evaluation of the information given about this or that ideologically important object. Semantic and emotional content of ideologemes can be

differently understood by addresses as ideologemes represent a specific point of view on the corresponding reality" [Nahimova 2011: 194]. In this article an ideologeme is defined as a special cognitive unit which gives a specified ideological meaning and emotional content to a fact or an action and has an increased axiological degree, the characteristics of which depend on ideological positions, regulations and party instructions.

The research of the ideologeme "order" as a value was carried out on the basis of modern Russian and American mass media. 820 (455

Russian and 365 American) examples enable you to make some important for this comparative analysis conclusions. Primarily, all the examples were classified according to the sphere of usage. There happened to be the examples referring to the subspheres of domestic and foreign policy. Their comparative analysis highlighted certain hierarchy of values. As for the subsphere of domestic policy the ideologeme "order" as the value and attribute of government and its power takes the leading position. Such an ideologeme was established in 70

Russian and 30 American examples. *"Order is a system of state management developed under V. Putin which is called by some politicians "a sovereign democracy". Our people stand up for order with all their might. The term "order" is best of all characterized by well-known Stolupin's words about revolutionists: "They need great turmoil but we need great Russia!" Our people and our party need such an order".* [The slogans of the party of social justice / Rossiyskaya Gazeta, 20.11.2007]. *"Conservatives accept that government exists as a necessary evil, to prevent anarchy, establish order and maximize but not absolutize freedom".* [David Limbaugh. – Access mode: <http://www.humanevents.com/05.01.2007>]. The results of this research in the subsphere of foreign policy are also of great interest. It should be noted that the ideologeme "order" in the context of the new world order takes the central position both in the political discourse of Russia and the USA. The value of the new world order as a polycentric order, as an interaction of different states, as the means of world globalization appears to be quite obvious. There are 42 and 29 Russian and American examples correspondingly. *"The problem what the new world order should be is being discussed a lot nowadays. The present-day world order is far from an ideal one. The content and the parameters of the new world order are very difficult to be defined. One can suppose that the new world order will be gradually formed and won't come over all the states of all local civilizations and continents at once".* [Yu.Ya. Kirshin, Nezavisimaya Gazeta, 10.04.2009].

«Obama promises the world a renewed America. With a steel never so pronounced in his campaign, he challenged America's adversaries – and, recently, some of its oldest friends – who have spied an America diminished by economic distress and war, and heralded a new world order in which America would give up much of its power». [The New York Times, 20.01.2009].

The ideologeme "order" takes some special place in the American political discourse. At the beginning of the 1990-s the USA claimed to be a global leader. After Saddam Husayn's regime fell there was a lot of talk everywhere in the world about the USA absolute domination by virtue of which this country took the liberty to intervene into affairs of other states. *"The burden of a lawmaker, a judge, a sheriff who leads, moves up underperformers, punishes troublemakers lies heavy on America".* [Bazhanov 2009:18]. According to the research results the ideologeme "order" meaning "keeping law and order in different countries of the world" in the hierarchy of values in the American political discourse is represented a lot (about 50 examples). *«But few expect the Somali force can establish order».* [Salad Duhul, The Washington Post, 15.01.200]. But in the Russian political discourse you can hardly find any single example with such a meaning. It's important to lay stress on the fact that in the American political discourse there are a great many examples criticizing a war in Iraq and American government measures there. *«There is no strong plan for turning Iraq over to Iraqi people and we're quickly losing even the ability to maintain order».* [Robert C. Byrd, The Washington Post, 15.01.2009].

The ideologeme "order" as the value of the present-day world order is also registered both in the Russian political discourse and in the American one (33 and 34 examples correspondingly). *"The world order created after 1945 which was able to avoid conflicts and to declare states' sovereignty over their territories and UN mandate necessity on any intervention in case of any international conflict was destroyed".* [Alexander Sharavin, Nezavisimaya Gazeta, 20.03.2009]. *«The iron law of the post-cold war global order is in order to be influential or powerful, a nation must be prosperous, its economy must take part in the international system».* [Michael Hirsh, The Newsweek, 13. 04.2009].

So, this research proved the idea that order is not referred to the list of fundamental American values. In the XXI century according to the results of numerous research of American and Russian scientists a complex system called "fundamental American values" includes private property, equality (first of all, equal opportunity), freedom, individualism, ambition for "personal success". This system can also be added by such important for Americans principles as a free enterprise, money, wealth, competition, an account on personal energy, a high standard of life, a family, democracy, and religion. On the contrary, widespread usage of the ideologeme "order" in the Russian political discourse specifies that in the Russian political thinking order is sure to be a basic value. The ideologeme "order" takes an important place in the Russian national worldview and its axiological peculiarities can be explained not only by traditional political culture but by national mentality as well. Following Anna Vezhbitskaya's logic about "order's" national cultural scenarios with different axiological peculiarities, Russian "order's" cultural scenario is closely connected with the value of vertical power structure supporting and promoting national interests. Some researchers point at specific Soviet overtones: "Order" is a very important value for Soviet and post-soviet thinking which meant, first and foremost, order as part of a state, a steady system of power having great authority and in the least was interpreted as an order in the deeds either of a person or a small group of people". [Pantin, Lapkin 1999: 147]. In any society there are rules or social restrictions but only in a sociocentrist society these rules and restrictions are total and universal. In the Russian society these rules and restrictions have also some political context: any method of living must be permitted by instructions, laws, and regulations "from the top- down". The more regulations you have, the more spheres of life they cover – the more order you have in a society. That's the reason why in the Russian mentality a social order is associated with a state, the role of which for the majority consists in rulemaking and orderization to all the social relations.

Order seems to be the more fundamental and reliable one the more there are laws and orders in the state, determining in

detail all the sides of life either of a society or an individual. This means that a Russian has a “passion for order” and willingness to support state power in “keeping order”. The Russian linguistic world-image includes order “from above” when somebody from the top of power pyramid knows what kind of order should be, hence a Russian has a great hope in “the kind lord”, “Father the Tsar”, “the wise ruler”, “the President who will get everything under control” and disbelief in the fact that anything depends on “the man of the street”. As Ye. Bazhanov states, in Russia there is traditional worship of the sole ruler of all Russia who is strict to his people and severe to his enemies. “All distinguished political characters of the past were precisely of this kind – Ivan the Terrible, Peter the First, Nickolay the First. Reformers, humanists are out of favour, neither Alexander the Second and Nikita Khrushchev nor Michail Gorbachev. Totalitarian sentiments are whipped up by the discontent of the present-day life. People are sure if there were Stalin, he would impose order and restore social justice”. [Bazhanov 2010:21]. It should be noted that the results of numerous sociologic research, all-Russian large-scale representative polls of “The Public Opinion” Fund and “Levada-center” surveys in particular, the aim of which was identifying the dynamics of political and other values of the Russians during the time of new political and economic institutions development, determine remarkable ideological connotation of such value as order. Boris Dubin, a “Levada-center” sociologist justifies the idea by saying the following: “The Russians haven’t got used to the opportunity of individual freedom yet. We live in the country where about 80% of the adult population admits they don’t rule over their own lives. More than 60% has no ideas about their nearest future. In Russia this type of person – without any initiative, more inclined to escape from reality than to establish any kind of relations with it – was brought up for many years. Sure, there are others but unfortunately they are only exceptions. Their number in 1990-s – at the beginning of 2000-s was practically unchangeable –7–8 %. The majority doesn’t consider themselves the architects of their own lives. We haven’t worked out positive values and ideals yet” [Dubin 2007:108].

But in December 2011 some significant changes took place in Russian political life. Great social transformation started: at first protests after the State Duma elections, then meetings in Bolotnaya square and “Marches of the Millions” – all this developed into active protest opposition movement with its own leaders and ideologists. It goes without saying that opposition in our country is nothing else but reaction to some social problems, weak participation of people in political life, obstacles put by authorities in the way to free and just elections. In network-media, in social networks, in blogosphere and at different forums there was a lot of discussion about reasons and perspectives of protest opposition movement. A new term – “a generation protest” – appeared. Kseniya Sobchak was the first to use it. Moreover the idea of “a generation protest” is being developed to a great extent by the president of the Institute of modern Russia Pavel Khodorkovsky. “Precisely when Vladimir Putin became the President of Russia – during the first 12 years of the XXI century – in Russia fundamentally new generation was formed. It has nothing to do with age. This generation was able – maybe for the first time in all Russian history – thanks to freedom of information (this concept is wider and deeper than “freedom of speech”, especially at a new level of telecommunications development) to get out of total state control mentally and creatively. This generation was able to find out what Europe is, European values are, European order, which we learnt to respect, is. This order is built on the idea that a citizen accepts laws and rules – both written and unwritten ones – on his own free will. What’s more he does so not because he’s afraid of punishment but because of inner conviction. Our generation approach is simple and clear. It means we do understand that not a person is for a state but a state is for a person; that democracy has lots of drawbacks but there isn’t any better socio-political system; that state management doesn’t need any men of extraordinary genius and giants with sacral knowledge and skills which are out of ordinary people’s depth but state institutes which can work steady – despite the fact who exactly at the head of the country is. It means the freely elected parliament, the court which is always under the law, the municipal authorities which are really independent from state authorities’ bodies and the like” [Khodorkovsky. – Access mode: <http://www.mk.ru/> 2012]. Nazir Yevloev, a blogger, doesn’t agree with him: “I think we as a Euroasian civilization must create the world order which is alternative to the western, American and whatever one. We must have a multipolar world which will consist of some main poles not spreading any influence on each other” [Yevloev. – Access mode: <http://www.mk.ru/blog/posts/1461-vosstanie-elit.htm/2012>].

Among opposition parties there are still a lot of arguments about the order in our country. The party “Apple” leader Gregory Yavlinsky while discussing the situation in the country when nationalists and communists instead of giving people freedom, justice and respect will again establish some kind of their “order” claims: “If power collapse happens to be at the time when there is no politically responsible democratic alternative then the ashes and fragments of power will fall into the hands of the most irresponsible forces as it used to happen before. If it really happens communists are likely to show their true colours and nationalist trend will take the most dangerous, violent and destructive forms for our country. It is a must to create an alternative – some kind of moral political force” [Yavlinsky. – Access mode: <http://www.mk.ru/> 2012].

Therefore one can make a conclusion that in the political life context of modern Russia, to be more exact while trying to explain main reasons of mass protests which began in Russia on December, 10 2011 and to forecast probable protest opposition movement perspectives transformation of the ideologeme “order” axiological aspect appears to be. Moreover representatives of different political parties and movements have some equalization of the ideologeme “order” semantic variation. Nowadays for the majority of them order is justice, the lack of lie, the law equal for all citizens of the country, independent court, inviolability of property, kindness, honesty and decency.

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**ТОПОНИМЫ-ГИБРИДЫ КАК ОБРАЗЕЦ СЛИЯНИЯ ДВУХ КУЛЬТУР
(НА ПРИМЕРЕ НЕКОТОРЫХ АНГЛО-ИСПАНСКИХ ТОПОНИМОВ США)**

Аннотация

В статье представлен анализ топонимов-гибридов США англо-испанского происхождения. Объясняется история некоторых

географических названий, рассказывается об исторических событиях, предшествовавших появлению данных топонимов. Особое внимание уделено принципам образования такого рода гибридов, а также выдвинуты предположения о причинах возникновения англо-испанских топонимов на карте США.

Ключевые слова: топонимика, топонимы-гибриды, испанский язык, американо-мексиканская война, земельный грант, экспансия, топонимическая метонимия.

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**HYBRID TOPONYMS AS A RESULT OF THE MERGER OF TWO CULTURES
(BASED ON THE HISPANIC PLACE NAMES OF THE USA)**

Abstract

The article presents an analysis of U.S hybrid place names of English-Spanish origin. The author explains the history of certain geographical names, describes the historical events that preceded the appearance of place names given. Particular attention is paid to the principles of formation of such hybrids, and some hypotheses are given about the causes of existence of Anglo-Spanish place names on the U.S. map.

Keywords: toponym, place names, hybrids, Spanish, Mexican-American War, the land grant, expansion, toponymical metonymy.

The territory of the United States is an exclusive material for toponymic research, firstly, because its toponymic system on a large scale began to be formed rather recently, in the XVIII century, and all stages of its development can be clearly seen and documented. Secondly, it is revealing that the United States has been settled by immigrants from various countries, they are speakers of different languages. The peculiarity of the American toponymy is that the migration flows went to the United States from different areas, and "toponymic models and toponymic tastes were mixed" [1].

The subject of our research reflected in this article are so-called hybrid toponyms, i.e. place names composed of lexical and/or grammatical means of two languages, in this case – Spanish and English.

Historical preconditions for the formation of the Anglo-Spanish hybrid toponyms

Historical conditions of the United States led to the ethnic diversity of the population and the heterogeneity of its toponymy. The huge territory of the United States, despite the large number of works devoted to its place names, to this day can not be considered as heavily studied. The origin of today's American toponymy as a whole is most directly linked with the development of the US by Europeans. Active colonization of North America began in the XVI century, and it was carried out mainly by Spain, England and France. During the War of Independence (1775 -1783) the ideas of expansionism were developed and maintained, and the original territory was extended with inclusion of Canada and Florida. In early XIX century the USA annexed Florida, the final assignment which was formalized in 1819 and became known as the transcontinental Treaty.

Demographic factors also play an important role in the quest for new lands. In 1820-1850 about 4 million settlers rushed to the new lands. During this period, the US population increased from 5 to 23 million. Rapid population growth contributed to a steady flow of immigrants. The development of transport and communication opened up new opportunities for the settlement of the western lands.

The US developed their expansionist aspirations on western lands, conquering and capturing them from various Indian

tribes, which, despite the stubborn resistance, could not resist the military and technical level of civilization. Another area of expansion was the Southwest, where the United States was a neighbor of Mexico, relatively weak state that had just achieved independence from Spain.

The war with Mexico spawned first wave of mass national enthusiasm, but later it became clear that Mexicans had a fierce resistance and led a real guerrilla war, which delayed the achievement of peace, so profitable for the Americans. This forced to intensify military operations, and at the same time the search for peace. On February 2, 1848 in Guadalupe Hidalgo, north of Mexico City, there was signed a peace treaty in which Mexico recognized the annexation of Texas and the establishment of the southern border on the Rio Grande, and the move to the United States of New Mexico and Upper California, including San Diego.

Even a cursory glance at the map of the United States is enough to see that Hispanic place names are prevalent in the west, southwest and Florida State. By its nature southwest differs from other regions with the deserts. Rain and wind are typical for this area only in spring. Partly due to the fact that this area is drier, it is much less populated. Thus relative abundance of hybrid place names in California, New Mexico and Texas is partly explained, in our opinion, by natural conditions. These lands in some cases changed hands many times, from the Spaniards to the English speaking new generations of Americans. For example, the village that today is known as *Bosque Farms (New Mexico)*, used to be a part of a land grant dating from 1716, this land was originally called *Bosque del Pino* (Span. – "Pine Forest"), or *Los Pinos* (Span. – "Pines"). The land changed hands numerous times before being purchased during the Great Depression by the New Mexico Rural Rehabilitation Corporation, which in turn sold it to the federal Resettlement Administration in 1935. The RA renamed the land *Bosque Farms* and turned it into an agricultural resettlement project for Dust Bowl refugees. Traditional farming failed due to poor soil conditions, and the families that stayed turned to dairy farming, which became the community's main agricultural industry through the 1960s.

To this day, the area of Spanish place names in the United States tends to the southwest and Florida. Here they constitute a significant percentage of all place names. Spanish toponymy recalls here the European toponymy of Mexico: *Florida, Los Angeles, Santa Monica, San Diego, San Antonio, Santa Barbara, Sacramento, Sangre de Cristo, Santa Fe, Colorado, Rio Grande, El Paso, Salinas*, and so on. The reason is that Southwest once belonged to Mexico. The United States received the land as a result of the war with its southern neighbor, which lasted from 1846 to 1848. The importance of the war with Mexico for the development of the US is conditioned primarily due to the territorial acquisitions made on its results and its influence on the formation of the North American subsystem of international relations. [3]

The issuance of land grants as a factor attracting the population

Trying to strengthen its position in North America, since 1775 the Spaniards start the distribution of large land grants to individuals, mostly retired military officers - a method justified in Mexico. After California was ceded to Mexico in 1882, the number of the grant allotments grew steadily and by the time of the acquisition of the territory of current California it has reached 717 [2]. The majority of land holdings were used by Spanish and Mexican settlers for livestock farms, ranches. Hence we have the hybrid components *Farms* (English) and *Ranch/Rancho* (Spanish): *Bosque Farms, Las Vegas Ranch, Rancho Mirage*. Most of them, being exposed repeatedly to different conversions, collapsed and ceased to exist. However, the information on them is preserved in the archives, including many modern toponymic dictionaries, and the names of the period, partly created on the basis of earlier Spanish titles have made the bulk of the Spanish place names layer, which were later borrowed and adapted by the English-speaking population. These complex toponyms with the Grant component form hybrids of our interest: *Alexander Valle Grant, Baca Grant, Baltazar Baca Grant, Pueblo Quemado Grant, Juan de Dios Peña Grant, Juan de Mestas Grant, Manzano Grant, Pablo Montoya Grant, Pacheco Grant, Quijosa Grant, Refugio Colony Grant, Talaya Grant*. As can be seen, most of these place names contain names of their successors.

The peculiarities of the Anglo-Spanish place names hybrids

A significant part of the Anglo-Spanish hybrid place names in the United States are formed with the participation of English components *Creek, Canyon, Mountain, Park, Beach, Peak, Valley, Springs, River*. Spanish components reflect both the wealth of nature, and the names of historically significant people at the time of formation of a toponym, as well as some unexpected, at the first glance, realia. Here are some examples: *El Cerro-Monterey Park, San Carlos Park, Buena Park, Villa Park, Moreno Valley, Amargosa Valley, Pismo Beach, Redondo Beach, Hermosa Beach, Solana Beach, Oro Valley, Allegros Mountains, Big Burro Mountains, Little Burro Mountains, Orejas Mountain, Pelado Mountain, Sangre de Cristo Mountains, Coyote Canyon, Animas Peak, Burro Peak, Cebolleta Peak, Alamo Peak, Gallinas Peak, Manzano Peak, Tres Orejas Peaks, Blanca Peak, Andrecito Creek, Manzanito Creek, Mangas Creek, Maquina Creek, Quien Sabe Creek, Sabado Creek, Macho Creek, Bonita Springs, Santa Fe Springs, Pagosa Springs, Poncha Springs, Lisboa Springs, Moreno River, Alamosa River, Ruidoso River, Hondo River, Jemez River, Puerco River (River Puerco), Seco River* etc. The word "canyon" on early maps and archival documents is pointed in Spanish (Cañon). However, modern place names contain this component in the English version (Canyon), e.g.: *Tuscococillo Canyon, Coyote Canyon, El Paso Canyon*.

Special attention is required to the City component. Along with the uses of the City as part of stress that we are talking about the city (*New- York City, Colorado City, California City, Kansas City*), we see the special role of this component in English - Spanish hybrid place names, as *Colorado City* is not only in Colorado, but also in Texas, and *Nevada City* is located in the state of California. *Rio Grande City* is curious with the fact that *City* here "beats" not a city, but the *Rio Grande river* (Span. – "big river"). Initially, the area around *Rio-Grande City* was first settled in 1846, when it served as a transit point for supplies and soldiers who supported the invasion of General Zachary Taylor to Mexico.

We can not say that in hybrid toponyms being considered the first component is always Spanish, and the second is always English. It's sufficient to look at the place names with component *Mesa* (Span. – "plateau") or *Laketo* understand that this is not the case: *Bartlett Mesa, Cat Mesa, Quintana Mesa, Black Mesa* and many others are characterized with the reverse order (first Eng., then - Span.). The same can be said about hybrids like *Lake Arroyo, Lake Baldes, Lake La Tule, Lake Isabel, Lake Lucero*. But here it is worth noting that *Lakemay* be the second component: *Ambrosia Lake, El Poso Lake, Escalante Lake,*

Progreso Lakes, Juan's Lake, La Casa Lakes, Santa Cruz Lake. On the principle of English.+Span. are also constructed *Barker Arroyo, Fort Tularosa, New Domingo, Old Laguna, New Laguna, Old Albuquerque, Old Mesilla, Old San Jose.*

Also on the map one can see the sufficient amount of place names which are not specific to the above groups, where Spanish and English components are presented in a random order, without reference to any principle: *Rio Communities, Del Rey Oaks, La Cañada Flintridge, Los Altos Hills, Mission Viejo, Marco Island, Florida Bay, Key Largo, Santa Fe National Forest, Coronado National Forest, Santa Fe Baldy, Las Flores Marsh, Loma Alta Marsh, La Habra Heights, Laguna Hills, Laguna Woods, Morro Bay, Brazos Bend, Port Isabel, Port Lavaca, Rio Grande National Forest, Mesa Verde National Park, San Isabel National Forest, Grand Mesa National Forest.*

A separate layer of hybrid place names form name transfers from other states and areas of the country, e.g. *West Sacramento, South San- Francisco, East Palo Alto, South Pasadena, North Las Vegas (Nevada), South Padre Island, South El Monte.* These place names derived from other previously existing place names, by adding words like new, west, north/northern, etc.

Among American hybrid place names of this type one can often observe the toponymical metonymy – the phenomenon of contact transfer of a place name from one to another, adjacent object. As in Russia *Kamchatka* river gave a number of derivative names (*Kamchatka Peninsula, Kamchatka Ridge, Kamchatka Mount, Kamchatka Volcano Peak, Petropavlovsk-Kamchatsky, Kamchatka region*), as the United States stand this kind of group. For example, from the name of *Pajarito* (Span. – "bird") derive as much as 6 hybrid toponyms: *Pajarito Creek, Pajarito Plateau, Pajarito Canyon, Pajarito Mountain, Pajarito Park.* *Manzano* (Span. – "apple tree") combines *Manzano Grant, Manzano Mountains, Manzano Peak, Manzanito Creek.* *Moreno* (Span. – "Dark") applies to *Moreno Creek, Moreno River, Moreno Valley.* *Pacheco* last name in California has also created a whole galaxy of hybrids. It all started with *Pacheco Grant*– land issued in 1769 with the permission of King of Spain by the governor Mendinueta to Jose Pacheco and El Salvador Pacheco, and then arose *Pacheco Pass, Pacheco Creek, Pacheco State Park, Pacheco Union School District.*

In conclusion we would like to note that, in general the toponymics as a science differs with its extraordinary stability. As soon as the word or phrase has become the name of a village, countryside, river, etc. it immediately becomes a proper noun with a firmly fixed feature. Peoples and their languages may disappear from the earth, but toponyms are easily absorbed by other nations, and thus can be preserved for thousands of years.

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ЕВРАЗИЙСКИЕ ЯЗЫКИ: ОСНОВАНИЯ ВЫДЕЛЕНИЯ, ЛОГИКА, СЕМАНТИКА

Аннотация

В статье авторы подводят логическое основание под идею Дж. Гринберга о евразийских языках, главенствующим положением, которой является утверждение о том, что все языки Центральной и Южной Америки входят в америндский филум. В качестве логического основания концепции Дж. Гринберга рассматривается логика нечетких множеств, или нечеткая логика, особое место в которой занимает лингвистическая переменная «истинность».

Ключевые слова: америндский филум, метод множественного сравнения, нечеткая логика, понятийная дислокация.

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EURASIAN LANGUAGES: THE BASIS OF ALLOCATION, LOGICS, SEMANTICS

Abstract

In the article the authors show the logical basis for the idea of J. Greenberg about Eurasian languages. A dominant position of this idea is the assertion that all the languages of Central and South America are included in the Amerind gens. The logic of fuzzy sets or fuzzy logic is examined as a logical foundation of J. Greenberg's concept. A linguistic variable "truth" takes a special place in this logic.

Keywords: Amerind gens, method of mass comparison, fuzzy logic, conceptual dislocation.

Eurasianism, as suggested by S.J. Boroday cannot be satisfied with historical and philosophical, political, and other issues in determining their own identity and demarcation of Western discourse [Boroday S.Y.]. Eurasian civilization has its own "history", its own "politics", its own "logic" because it has its own autonomous and auto-referential language at its disposal.

A kind of methodological and typological basis for the description of this language is the classification of Eurasian

languages proposed by J. Greenberg [Greenberg J., 2005]. In 1998 J. Greenberg suggested to use, developed in the framework of genetic linguistics, the method of mass comparison - comparing sets - for the analysis of African languages in the study of the features of Eurasian languages, including Indo-European, Uralic, Altaic, Korean-Japanese-Ainu, Gilyak, Chukchi-Kamchatkan, and Eskimo-Aleut.

The origins of the idea of Greenberg's Eurasian languages go back to 1958 when he suggested the existence of the Indo-Oceanic family, which includes non-Austronesian languages of Oceania and the Pacific Rim. Since 1956 Greenberg has confirmed that all the languages of Central and South America are included in the Amerind gens [1]. The publication in 1987, dedicated to the language of America, was represented by all the languages of the new division of the world into three phyla groups: Eskimo-Aleut, long known historical group, historically settled near the Bering bay; the second group - Na-Dene, the family, as defined in its central outlines by Sapir in 1913. After the death of Greenberg it was shown that this family belonged to Yenisei Ostyak, or Kelt in Central Asia. The third group, the allocation of which sparked a wave of criticism by linguists, absorbs all the other languages of Western gemisphere and is called Amerind. Two books published at the end of life, "*Indo-European and Its Closest Relatives*" (2000, 2002), Greenberg returned to his idea for the first time stated in the 60-s of the last century, with respect to the Eurasian (Eurasian) linguistic phylum similar to Nostratic phylum, including Indo-European. In addition, he proclaims the closest relative of this branch Amerind, implying an even greater historical group, which includes most of the languages of the two large trans-gemispheric landmasses.

Pairing features of life landmasses and developing their language sets identified the need to develop a new method of language description, for which J. Greenberg proposed a method of mass comparison, which is now referred to as the multilateral comparison.

It is possible to identify the following grounds of the method of comparison sets, in accordance with which the classification of

Eurasian languages occurs and the fact of the existence of another - Eurasian - language union is recognized:

- group of languages is interconnected, if their basic vocabulary and pronunciation, morphemes found numerous similarities, forming a combined pattern that is common to the whole group;
- although the method of multiple comparisons cannot identify every case of borrowing, it can identify many examples of borrowing, which is sufficient for establishing genetic relationships;
- results achieve unconditional approximation;
- there is no need to install repetitive sound correspondences or to reconstruct the ancestral form to identify the genetic relationship. On

the contrary, it is impossible to establish such correspondence or reconstruct such forms as long as the genetic relationships have not been identified [Greenberg J., 2005].

At the heart of the developed method of typology of languages by J. Greenberg, in essence of geopolitical typology, is the logic of fuzzy sets, fuzzy logic and the theory of fuzzy sets.

Fuzzy logic, by definition, S.D. Shtovba [Shtovba S.D.] - are cases when the truth is seen as a linguistic variable that takes different values of type. Linguistic variable is defined by the five , where is a variable name; - is a term set in which each element (term) is represented as a fuzzy set on a universal set ; are syntax rules, often in the form of grammar to generate the name of the terms; - semantic rules that define membership functions of fuzzy terms generated by syntactic rules .

A linguistic variable "truth" takes a special place in the fuzzy logic : in a a fuzzy logic truth is "fuzzify." The specificity of semantic category becomes more apparent in the text. As a basis of truth "fuzzify" in the text is the transformation of the Eurasian conceptual categories in semantic functions. This process is carried out in the process of transformation of epistemic forms of a word, locking the stable set of contexts functioning unit, its data volume and a corresponding amount of consciousness (brain activity), involved in the use of units for segmentation and continuation of information space (or space of communication)

Modified forms of coupling units in the Eurasian text of G.D. Grebenshchikov or conceptual dislocation violate static equilibrium between the content and the level of expression of the Russian language as one of the Eurasian languages: variety of signs of the imaged object reality and a limited set of verbal interpretative possibilities of a native speaker. Such education is an optically active compound (a special type of asymmetric molecules) to the active site, promoting the text from the form of inanimate nature in the form of wildlife.

Inside the modified forms of coupling units active sites are identified that are identical to the logical way in research of G.G. Shpet [Shpet GG, 1994]. Active centers, being endowed with a system of cognitive functions, fixed point around which are constructed mental plane of historical knowledge. In these planes condensation occurs, seal the logical forms of thought or concepts [Sumarokova L.N., 1961], characterized by a certain level of historical development of intellectual abilities. Concept is a method of communication of the detailed content of thought [Gorsky D.P., Komlev N.G., 1953]. In the work of G.D. Grebenshchikov it is restored through a sequence of propositional connectives, which define a set of logical operations to ensure the formation of new statements in the fuzzy sets.

[1] gens - the unit of systematics

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ИСТОРИЧЕСКИЕ, КУЛЬТУРНЫЕ, ЛИНГВИСТИЧЕСКИЕ АСПЕКТЫ ПРОИСХОЖДЕНИЯ ИМЕН СОБСТВЕННЫХ

Аннотация

Цель статьи - узнать происхождение имён и названий, использованных в серии романов Джоан Роулинг «Гарри Поттер», изучить исторические, культурные, лингвистические аспекты их происхождения. В ходе исследования были найдены пути, по которым персонажи и не существовавшие ранее предметы, придуманные автором романа, могли быть названы тем или иным образом: отсылки к реальным историческим лицам или к европейским легендам и мифам, ономотопея или анаграмма, переводы на другие языки.

Ключевые слова: Этимология, легенды, мифы, ономотопея, анаграмма.

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HOW ANCIENT AND MODERN CULTURES INFLUENCED THE WRITING OF THE NOVEL NAMES

Abstract

The goal of the research is to find out the origin of names used in the Harry Potter series by Joanne Rowling, to learn historical, cultural, linguistic aspects of it. The ways of the research are the studying of the dictionaries (linguistic, non-linguistic, general and specific ones), articles and the Internet sources that are connected to the theme of the paper, Joanne Rowling's interviews; juxtaposition between this data and characters' lots and natures, the purpose of the objects in the novel; social survey.

Keywords: Etymology, legends, myth, onomatopoeia, anagram.

The success of the films and the popularity among readers caused the emergence of different products. The brand name Harry Potter is now estimated over 15 billions of dollars and Joe became one of the richest women in Great Britain.

When the last novel about Harry Potter (The Deathly Hallows) was launched into the market, 2.5 millions copies of the book were sold in Great Britain in just one day; over 8 millions – in the USA. The average speed of selling was 7000 copies a minute. No other edition of any book had ever disappeared from the book shelves so quickly.

The books about Harry Potter become the second bestselling book after the Bible; over 450 millions copies were sold on the whole. The novel has been translated into 67 languages (including Latin and Ancient Greek). Thus, an ordinary French teacher, poor at one time, has written the most successful bestseller in the history of world literature!

“Thinking about my book, I realize: it is the best that I can offer to the world” said Joanne.

It should be noted that Joanne Rowling is a very educated and smart woman. That is why we can see lots of reference to history, historical figures, different languages and cultures in the books. Talking about the ways that were used to make up names used in the novel, 3 main categories can be followed there:

a) words deriving from different languages:

e.g. Accio - summoning spell. "Accio" is Latin for "to call to, to summon";

b) words taken from history and legends:

e.g. Rosmerta, Madam - Owner of The Three Broomsticks. "Rosmerta" is a Gaullish goddess of fire, warmth, and abundance. This Celtic name means 'Abundant Provider', which is pretty accurate for the hostess of a restaurant;

c) onomatopoeia or anagram:

e.g. Knockturn Alley – one of wizarding streets full of shops, always dark and dangerous. This is a play on words: “knockturn + alley” means “nocturnally”.

Not everything can be proved as only Joanne knows exactly where a word was found and she cannot tell us all the secrets but we can make assumptions basing on historical facts, folklore or different languages. And because of the difficulties of origin of some words and names, terms were classified in the order of what they are. Only characters' names and spells can be found in the main part of this paper, but you can see the origin of magical creatures' names, names of places, magical objects and so on in the appendix.

Bagman, Ludo (a former Quidditch player) – In Latin the name means "I play". It also fits Ludo Bagman as he likes to "play his luck" by betting on sports and he is the former head of the Department of Games and Sports.

"Bag man" is rather suitable description of this person because he always tries to make dubious deals.

Binns, Cuthbert (History of Magic professor) – A "bin" is what the British call "a garbage can". Many students consider Professor Binns' information to be rubbish. Also, In Northern England "Binns" is a slang term for "binoculars". Notice that Professor Binns wears very thick glasses.

Black, Sirius (Harry's godfather) – Named after the star, Sirius, also known as the Dog Star or Great Dog. Remember that Sirius Black is animagus and transforms into a big dog (by the way, black is the color of the dog). Sirius is the brightest star in the sky which can already say that he is a positive character. Also, it is often called "scorching" which quite suits Sirius' personality. According to "The Magical Worlds of Harry Potter: A Treasury of Myths, Legends, and Fascinating Facts" by David Colbert, in Egyptian mythology, the star Sirius is where it was believed the souls of humans traveled after death. This is very interesting considering the manner which Sirius died in.

Black, Regulus (Sirius' brother) – During the First Punic War (264-242 B.C.) the Roman general Regulus was captured by the Carthaginians. He travelled to Rome with a party of Carthaginian ambassadors to help secure terms of peace, agreeing to return to Carthage to face death if he failed in order to gain acceptance of the Carthaginian terms. Once in Rome, however,

Regulus urged the Senate to reject those terms; he returned to Carthage where he was tortured and executed. Regulus Black suffered a similar fate after trying to back out of being a Death Eater.

Regulus is also the name of the brightest star in the Alpha Leo (lion) constellation. Although this might seem odd at first, considering he was not a Gryffindor - lions in mythology are often used to symbolize fierceness or purity of a heart. Regulus means "prince" and "heart of the lion". This might be a reference to his bravery to deprecate Voldemort.

Black, Orion (Sirius' father) – Orion the Hunter is a constellation who rules the heavens from late fall to early spring with his hunting dogs

(Canis Major and Canis Minor) at his feet. This is quite suitable for Sirius and Regulus' father.

Black, Walburga (Sirius' mother) – "Walburga" means "rule of the fortress" in German ("wald" means "rule" and "burg" means "fortress"). Walburga Black is a real hostess of her house: even after she had died she kept commanding from her portrait, screaming and saying lots of rude words. Also, there is Walpurgis Night (May 1st) when the night witches revel.

Carrow, Alecto (a Death Eater) – In Greek mythology, Alecto was one of the Furies. Her name is derived from the Greek "alektos" meaning "unceasing in anger". Death Eaters are known not to be very kind and polite.

Carrow, Amycus (a Death Eater) – In Greek mythology, Amycus was the son of Poseidon and the nymph Melia. He was a king of the Bebryces, a mythical people in Bithynia, and was very skilled in boxing. Amycus may come from the Latin "amicus", meaning "friend" (however, this is ironic, because any Death Eater is obviously not a "friend").

Chang, Cho (a Ravenclaw, girlfriend to Cedric Diggory) – "Cho" is Japanese for "butterfly" and in Chinese it means "autumn". "Chang" is Chinese for "free" or "unhindered". In Chinese, "chou chang" means "melancholy". This all suits Cho very much.

On the other hand, "Cho" is Japanese for "very, extremely". "Chang", when used as a first name, can signify a quick thinking person. Therefore, Cho Chang is "very quick thinking", which is quite appropriate for a Ravenclaw as this house is famous for its smart and intelligent students.

Crabbe, Vincent and Goyle, Gregory (Draco Malfoy's goons) – If you switch the first letters of Crabbe and Goyle, you will get "grab" and "coil" which is what a snake does to its prey. These are suitable for two Slytherin students as the symbol of this house is a snake.

Harry Potter is not simply a children's tale – there is an attempt to find the answers to the eternal questions behind the magical plot. The work on the paper helped me realize that the things are much more complicated than they may seem, that everything in the novel is symbolic.

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СУЩНОСТЬ ПЕРВИЧНОЙ И ВТОРИЧНОЙ КАТЕГОРИЙ НОМИНАЦИИ

Аннотация

В данной статье рассматривается лингвистическое описание лексических единиц языка, которое невозможно без обращения к теории номинации, к настоящему времени сложившейся в языкознании. С выяснением того, как соотносятся между собой понятийные формы мышления, каким образом создаются, закрепляются и распределяются наименования за разными фрагментами объективной реальности связаны понятия первичной и вторичной категорий номинации.

Ключевые слова: первичная номинация, вторичная номинация, семиологический анализ, речевая единица.

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THE ESSENCE OF PRIMARY AND SECONDARY NOMINATION CATEGORIES

Abstract

This article examines linguistic description of lexical units of a language which is not possible without recourse to the theory of designation, by now prevailing in linguistics. From figuring out of how to correlate conceptual forms of thinking, how names for different fragments are created, distributed and fixed.

Keywords: primary category of denotation, secondary nomination, metalinguistic capability, semiological method of forming verbal signs.

The exceptional nature of human language is to perform word denotation as well as the sentence one. That's where the metalinguistic capability of interpreting not only semiotic systems but also the language itself comes from. All that gives the researcher an ideal opportunity to come to the following conclusion: there are two different, though interconnected, spheres of designation in a language.

Firstly, it is the scope of the primary, actually semiological method of forming verbal signs denoting repetitive presentation of objective reality and subjective experience of native speakers. Secondly it's the area of secondary denotation, creating statements as "full signs". Nominative signs are mainly used for classification-nominative sphere and, performing representative function, denote single objects and facts as well as give the name of the class of objects or a series of facts, because they express the generalized notions and concepts of the diverse "world of things and ideas."

Predicative signs "supply" the sphere of communication, so the core of the signified of these distinctive signs is a

communicative task, the modality of expression, something new, what actually these speech units are created for.

Thus, classification of the term "primary category" to the words and phrases, and "secondary nomination" to the sentences respectively, is justified by comparing the words in the language system and sentences as units of speech.

Primary and secondary designation in this sense is represented differently in terms of "basic" and "modified"; "Deep" and "casual". To refer to the ability of modern languages replenish their inventory nominative, the concept of secondary nomination is introduced, which is understood as the use of phonetic shape of a primitive linguistic unit for the new labeling, i.e. the emergence of new values in a particular linguistic unit.

The results of secondary nomination are seen as derivatives of morphological structure and meaning. Methods of secondary nomination in this sense differ a lot, depending on the linguistic resources used to create new names, and the nature of this interconnection is "the name of reality."

According to the type of techniques for differentiation the following are used: 1) word formation as a regular way of creating new words and meanings; 2) syntactic transposition, in which the morphological means indicates a change in syntactic function while maintaining lexical meaning; 3) semantic transposition, which does not change the material image reinterpreted units and leads to the polysemantic words formation. By the nature of specifying the name of the validity, two types of secondary nomination are recognised - autonomous and non-autonomous (indirect).

Autonomous nomination is a secondary meaning of the words, taking on an independent nominative function and calling that a fragment of objective reality, with its features or acts being autonomous on the basis of a single name. When a non-autonomous formation of a new linguistic unit occurs through the use of combinatorial techniques, such sign unit "always refers to its referent indirectly, through semantic reference for this combination name".

Thus, the indirect secondary nomination is presented in the language in a logical form of tropes. Phrases, realized due to the constructive value, are simple nominative signs, acting as multiword equivalent of the word.

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СЕМАНТИЧЕСКИЕ ПРИЗНАКИ В ТЕОРИИ ПАДЕЖА: ВОЗРАЖЕНИЯ И ПОПРАВКИ

Аннотация

В статье рассматриваются проблемы категории падежа. Общее значение грамматического падежа основывается, по мысли автора, на базовых пространственных образах (ВНЕ – ВНУТРИ) и связано с понятием диатезы и переходности глагола.

Ключевые слова: грамматический падеж, семантическое состояние, метафора пространственных отношений.

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SEMANTIC FEATURES IN CASE THEORY: OBJECTIONS AND CORRECTIONS

Abstract

The article considers the problems of the category of case. According to the author's interpretation, the general meaning of grammatical case is based on primitive spatial images (IN – OUT) and connected with diatheses and the category of transitivity.

Keywords: grammatical case, semantic state, metaphor of spatial images.

The structural approach to the language semantics is very difficult because the scholars haven't managed so far to find universal semantic differential features. The attempts to elicit the features belonging exclusively to the plane of content have been made by L. Hjelmslev and R. Jakobson in their well-known works on case. Although Hjelmslev's and Jakobson's studies were rather subjective because the authors' conclusions were based on their intuition, we cannot entirely exclude intuition from linguistic research.

Ju. N. Karaulov made an attempt to construct the objective technique in order to find the *invariant* cases meanings on the material of the Estonian language. He was guided by his intuition to unite several normative meanings into one common state. It was A. N. Kolmogorov's hypothesis ("the case is a class of absolutely equivalent semantic states in relation to the object") which aroused the fundamental supposition. If the state of two objects is equal, their lexical meanings don't matter. Karaulov supposes that the concept 'state' in the adequate linguistic interpretation includes three semantic features: *the direction of the action, the border of the object and interrelation of the object and the action*. They form "the basis of the space of logical possibilities" [3].

Let us look at the relevance of these semantic features in regard to the content of case.

1. The feature of the action ('direction'): *toor from* the object (is expressed explicitly or implicitly), no direction (is not expressed explicitly).

Objection. We should not include 'the direction of the action' in case semantics, however, many scholars do it. They usually name the following spatial relations which are present as shades of case-form meanings in actant functions: the

direction of the action from the object; the direction of the action to the object; the action (implementation of the action) is within the object (localization). However, the locative and directional meanings, according to Ch. Fillmore [5, 407], do not oppose each other, but they have surface differences which are conditioned by either the phrase structure or the type of the verb governing the noun. We should by all means take into consideration I. M. Tronskiy's opinion [4, 75] about the accusative meaning: the feature 'direction' (\rightarrow 'arrow, vector') is expressed not by an accusative case form itself (the accusative indicates 'immobility'), but a verbal predicate or a context. The action dwells in the object and is revealed in it. In contrast to the subject, the source of the action, which is separated from the action by two-part construction in the sentence structure, the object in the Indo-European languages is integral with the action and constitutes inalienable, but inactive possession of the action. Nearby the verb of motion the nominative means 'the source of motion', the accusative – not its direction, but 'something immobile', 'the final point of movement', or 'the measure of its extent in space and time' (the accusative of extent of space).

That is why there are no reasons to include the feature 'direction' in case semantics, especially if we mean the semantic state of the object. The direction of the action is not expressed by case forms, but explicitly – by verbal prefixes, by prepositions (after the verbs of motion), by voice constructions – or implicitly – the same 'the direction of the action from the subject to the object' is a semantic component of the transitive verb.

2. The feature of the object ('border'): the object is divided into parts or it participates as a whole (the border is expressed explicitly or implicitly), the feature is absent (the border is not expressed explicitly).

Objection. Aristotle noted correctly: "If something exists or in the possibility or reality as such, it is characterized by [affected] not so that one part was influenced, and the other does not, as a whole, because it is like that; [he is peculiar to test the effect] to a greater or lesser extent depending on whether it is, as such, to a greater or lesser extent" [1, 412]. Thus the action is either transferred from the subject to the object or not – *tertium non datur*. However, the border of the object is important in another respect (see below).

3. The feature of interrelation of the object and the action ('connection'): the object is connected with or separated from the action (the connection is expressed explicitly or implicitly), the connection is absent (the connection is not expressed explicitly).

Correction. In semantic analyses it is necessary and sufficient for defining the state of actants to take into account **interrelation of the object and the action**. Let us try to show what 'connection' and 'disconnection' of the object (always conceivable as a whole) with the action (which can be directed to or from the object) means from the viewpoint of spatial relations. As is well known, these are spatial images that belong to the oldest oppositions of the structure of human psyche and make up the nucleus of grammatical categories. For the adequate analyses of the category of case it is essential to separately examine the cases relating to the different levels of the sentence semantic structure [2] – internal syntax ("basis") and external syntax ("superstructure") because the mathematical (not linguistic!) concept 'state' is represented in different ways in these two levels.

The nucleus of the proposition, its sense centre, is a subject-predicate-object structure. This integral semantic-syntactic complex (we should describe the technique of uniting its structure components as a syntactic fusion) has its own spatial correlations and forms **the internal space**. In this paper we have to be restricted by consideration of internal syntax semantic structure.

According to localism, abstract (syntactic) cases represent the development of spatial (semantic) cases by means of metaphoric transfer, the so-called "secondary functions" (E. Kurilovich). A. Shakhmatov (under the influence of B. Delbrück's ideas) defined the "original" cases meanings according to the position that abverbial cases reveal the nature of active feature modifying this dependent substance. Indeed, the term "verb", according to A. Potebnya, correlates to 'energy' as a property of a thing (a subject) knowable by reflection on other things (objects). Now we can reformulate it in the following way: **in the internal space** the case is an indicator of the position of the object regarding the action. Therefore, the border of the object is important in spatial respect: the action can be identified **within** the object (**IN**) and **beyond** (**OUT**). These two primitive states seem to be corresponding to Kolmogorov's interpretation of case because the strict mathematic term "state" implies "the location of the point of the system within the corresponding element of space" [3].

The notion of spatial **localization** of the action based on the concept '**border**' is reflected by diatheses [1]. The diatheses as a category of deep (semantic) level shows the **spreading** of the process which is expressed in the verbal stem **in space**. Space, according to Aristotle, consists of places (*loci*). Actants are *loci* within the *internal syntax space*. The ancient Indo-European diatheses ('the position of the subject in regard to the process') as a deep (semantic) category was complicated by the category of transitivity / intransitivity ('the position of the object in regard to the process'). Transitivity is an "inverted" ancient diatheses appeared when the reversible perspective changed into the direct one and the former subject turned into the modern object. However, as distinct from "internal / external" (E. Benvenist) diatheses which had its marker in the verb, transitivity – in view of the fact that the verb has already been used by the subject – develops the category of object in order to receive its own marker. As the notions of 'case' (of the noun) and 'diatheses' (of the verb) are entirely symmetrical, it would be logical, on the contrary, to define the diatheses as a case of the verb. It is significant that antique linguists actually referred the definition $\pi\tau\omicron\sigma\iota\varsigma$ (*ptōsis*) 'case' not only to the noun but also to the verb.

We can find the embryo of diatheses (cases and voices) development in the verbs of exocentric semantics 'motion in relation to place (*locus*)' (Aristotle), i.e. **movement**.

The formation of the cases' oppositions is related to transformation of the former opposition centrifugal / centripetal into new gradually forming morphological opposition transitivity / intransitivity in the verbal system. The understanding of the deep semantics of transitivity is the key for the understanding of the nature of grammatical cases. Transitivity / intransitivity as a metaphor of spatial relations conceptualizes **transferring** and **localization** of the activity (energy) of an animate being putting in an action ('do'), and the purpose of the action is creating of an object or changing of its location, attitude, quality or quantity [2].

To sum up, the primitive *spatial meanings* (“IN” ~ “OUT”) play a role of “embryo”, out of which the different configurations of the *noun-verb* system develop gradually becoming overgrown with new, more differential shades of meaning. And the concept ‘BORDER’ is a criterion of differentiation of the meanings.

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МЕТАФОРИЧЕСКАЯ ОЦЕНКА В СПОНТАННОМ ДИАЛОГЕ (КОГНИТИВНЫЙ АСПЕКТ)

Аннотация

Цель публикации: объяснить взаимосвязь между метафорой и комическим эффектом, с целью оценки понимания какие когнитивные процессы лежат в основе реализации оценочных смыслов в диалоге. В результате исследования было выявлено, что оценочная метафора приобретает комический смысл, когда внимание собеседников сконцентрировано на двух концептах, участвующих в формировании метафоры.

Ключевые слова: спонтанная диалогическая коммуникация, концептуальная интеграция, комический эффект.

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METAPHORICAL EVALUATION IN SPONTANEOUS DIALOGUE (COGNITIVE ASPECTS)

Abstract

The aim of this publication is to explore the relationship between metaphor and comic effect in order to achieve the understanding of those cognitive processes that are updated during the implementation of evaluative meanings in dialogical discourse. Analysis of dialogical speech produced in the framework of this publication, indicated that the estimated metaphor acquires comic effect, causes laughter of the participants of communication, when their attention is focused on two concepts directly involved in the modeling metaphor. Speaking subject - intentionally or unintentionally - separates the domains that are relevant for the initiation of this metaphor, specially emphasizing the differences of these domains. This creates a voltage between the two input spaces are denoted by their borders, which, in turn, leads to comic effect.

Keywords: spontaneous dialogical communication; metaphorical name; conceptual integration, comic effect.

Facts of metaphors generation and initiation of the comic effect of linguistic units have certain structural similarities. In the case of metaphoric nomination and jokes combines two incommensurable concept, but the very nature and purpose of combining in each case are different. Taking into account the structural similarity of metaphors and language units with a comical sense, will try to answer the question: in what case evaluation metaphor becomes a joke, that is, produces a comic effect in the framework of spontaneous dialogue. At the core of our research is the following hypothesis: in order for the metaphor was used in spontaneous dialogical communication in the comic function, it is necessary that the attention of the interlocutors was concentrated on two (or more) spaces entry. This process, in turn, de-automized metaphor and provides the participants with the communication opportunity to emphasize the boundaries between these spaces to provide additional comments regarding their dissimilarity.

Justification of the choice of dialogical interaction's facts between the estimated metaphor and comic effect as the object of the research

are to us the following theoretical propositions. First, linguo-cognitive theories of humor are based on identifying the corresponding effect mainly within the framework of the narrative lyrics [1, p. 17]. Research of humorous effect on the level of communication performed in the aspect conversational analysis, as a rule, focused on the structure and function of the analyzed effect, and not the laws of its production [2]. Secondly, the study of conceptual integration in the production process of metaphor in dialogical communication allows us to identify patterns of how integration is implemented in real-time conditions. This, in turn, sheds light on how the evaluation metaphor involved in spontaneous dialogue, as it is interconnected with comic effect.

Metaphorical value, actualized in the process of communication, initiated by introductory spaces, when the boundaries between these spaces reveals some tension. Thus, in example (1) we will illustrate the fusion between the two input spaces. In this case the conceptual integration of spaces creates a comic effect. In this case, the conceptual integration of the fusion "extends" the metaphor to recreate ridiculous similarity between the two input spaces. The reaction of the other person talks about how rarely he feels attracted to and what consequences it brings. Compare:

(1) « (1) “Tell me the phase in which there is sexual activity in your life, and the phases in which there isn't.” His voice was thick and raspy. How much do you see those in which there isn't?

She really knew how to answer him: (2) “Long...”

(3) “Tell me.”

(4) “What is there to say? To begin with, from one time to the next I forgot what happens. For instance, I forget how it is to kiss someone, honesty...”

(5) “You forget what you've learnt the previous tome?” (6) “And they are so mane...” (7) “Isn't it like cycling and

swimming then?"

(8) "Yes, but cycling and swimming are things you never forget..." (9) "The truth is that well..."

(10) "Tell me."

(11) "I have never learnt this particular thing like I can say I've learnt to cycle or to swim." (12) "Aaah, you never forget these..."

(13) "I know how to cycle and swim, the other thing I never learnt..." (14) "Yes."

(15) "I'm using stabilizers and arm-bands..." [3, p. 132].

Replica (9) speaking interlocutor introduces the evaluation metaphor that actually sums up what the second participant of the conversation has said before. Biking and swimming (CYCLING and SMIWINNING) are the types of activity that people do not forget. And the feeling of desire are similarly evaluated. However, this metaphor is not exactly the situation spoken of the participants of communication. In this regard, it gets joint discussion in the further course of the dialogue (lines 8-13).

In the dialogue we observe clarification of the metaphor's meaning. Its original meaning was limited to the designation of what not to forget. Replica (7) the value of metaphor is detailed as follows: what you need to learn to commit. Slot INEXPERIENCE of entering SEX is projected in the integrated space where it is combined with elements, which, in turn, are projected from the input space CYCLING and SMIWINNING (that is, *stabilizers and arm-bands*. The appearing images (*lover with stabilizers or with arm-bands*) produce a comic effect.

The Analysis of dialogical speech produced within this article, has shown that the evaluation metaphor acquires comic effect, generates laughter of the participants of communication, when their attention is focused on two concepts involved in modeling metaphors.

Speaking person - intentionally or unintentionally - separates the domains that are relevant to this metaphor, emphasizing the diversity of these domains. This creates a voltage between the two input spaces are denoted by their borders, which, in turn, leads to comic effect. In dialogical form of communication we can also observe processes of de-automatization metaphors: the interlocutors, appealing in the subsequent course of the dialogue to one of the input spaces, "destroy" conceptual integration, in which is formed a metaphor. In other words, in the communication there is the reverse process of conceptual integration.

In example (1) metaphorical expressions that generate comic effect, belong only to the input spaces. Reference to the introductory spaces leads to repeated conceptual integration. A similar phenomenon is observed in the process of realization of humor: the addressee is not aware of the ambiguity comic remarks up until in his mind not actualized expression belonging to only one script (the one that was previously implicitly expressed), and not the script, which was explicitly presented. We can say that the comic effect produced by the evaluation metaphor, and other ways of generating this effect combines the phenomenon of sudden realization of duality. In the first case, the generated statement with a metaphorical expression, which is based on two introductory space. In the second case, the text can be interpreted through two dissimilar script.

Our analysis showed that the fusion of input spaces also creates a comic effect in dialogical communication. In example (1) spawned two conceptual integration, in which mixed domains in order to create comical images. In this case also reveals two main components comic effect - duality and tension between the boundaries of the input spaces. Both the process of conceptual integration differ in dialogical communication sufficient originality, and therefore, fusion of elements projected from input space, creates unique to this communication metaphor. This phenomenon implies the fact that the introductory space is different by activity, necessary for the subsequent tension between these spaces, and hence the subsequent comic effect.

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ПОНЯТИЕ "PROFESSION" В АНГЛОЯЗЫЧНОЙ КУЛЬТУРЕ

Аннотация

В данной статье рассматривается проблема поиска подходящих эквивалентов английской лексики в сфере наименований видов занятости. Автором проведен анализ семантических различий дефиниций "profession", "occupation", "job", "position". Аргументируется мысль о том, что при переводе с английского языка на русский следует учитывать специфику значения словаи выбирать русское соответствие, наиболее точно отражающее английскую реалию. Такая точка зрения будет интересна специалистам в области переводоведения и в преподавания английского языка.

Ключевые слова: лексика со значением «профессия», соответствие, корреляция, перевод, асимметрия.

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THE PROBLEM OF FINDING THE APPROPRIATE DEFINITION WHILE TRANSLATING ENGLISH VOCABULARY DEALING WITH PROFESSIONS

Abstract

In the original article the search problem of the proper equivalents regarding english vocabulary with the meaning "profession" is examined. Authors have scrutinized semantic differences between "profession", "occupation", "job", "position". The idea about necessity of using the more appropriate Russian equivalent is grounded. This view would be useful for professionals in translating and teaching spheres.

Keywords: vocabulary with the meaning “profession”, equivalence, correlation, translation.

There is an important problem in teaching English at school – teaching to translate words with different notions and different nomination. It isn't a goal at school to translate only, but nevertheless, teaching foreign language without teaching to translate correctly is impossible. While doing this, a teacher not only checks students' text understanding, not only teaches adequate literal translation, but also meets students foreign cultural values.

Definite semantic and cultural-historic discrepancies often cause incorrect usage of these lexemes by Russian students. For example, this is a typical dialogue at English lesson: -“What is your father’s profession?-His profession is a driver. -Where does your mother work?- She is a cook by profession. I think profession of a cook is boring”.

As we see, the majority of students don't associate the definition “profession” with having special or higher education. Also while making up personal questionnaire students prefer to use “profession” rather than “occupation”. They also use “occupation” in the meaning of “capturing the territory” quite often. Students don't think much about the right search of correlation in other language, they often make a mistake by using words with similar pronunciation. We call these words “false translator’s friends”. There are also mistakes in understanding the words “position” and “trade”: “His position is an English teacher”, “He is a lawyer by trade”.

Leibniz writes: while using a language we should pay special attention to the fact that words aren't just signs of thoughts, they are signs of things

So a translator has to know both historical background and the definitions of all the subjects in this background. If there aren't any equivalents for the things in a translation language, a translator should think about the words with similar meanings.

One of the most responsible features of a real translator is that he should not only understand a foreign text, but also to transform it into another cultural-historic space. That's why incorrect understanding of a text by an ordinary reader is a fault of a reader, and professional translator doesn't do such mistakes. He has to create idea-cultural adaptation.

We face many language and stylistic difficulties when we translate. The Russian translation of the word “profession” has its own peculiarities. Firstly, this word has many almost similar synonyms: occupation, job, position, vocation, employment, field, calling, post, pursuit, business, craft. Secondly, the meaning of the word “profession” in Russian language and in English differs because of mentality and cultural variances. All these facts create special feature and difficulties at the same time. We tried to reveal common and different sides in the words, that have Russian equivalent “professia”. We have used plenty of dictionaries for this. We have made a table, that contains names of dictionaries and their definitions of the words “profession”, “occupation”, “job”, “position”.

Table 1- Definitions of lexemes with the meaning “professional activity”

Dictionary	Profession	Occupation	Job	Position
Visual Thesaurus 3.0 Desktop Edition	An occupation requiring special education (esp. in liberal arts or science)	The principal activity in your life that you do to earn money	A specific piece of work required to be done as a duty or for a specific fee A performance of a piece of work	A job in organization
Merriam-Webster Dictionary	a calling requiring specialized knowledge and often long and intensive academic preparation; a principal calling, vocation, or employment	an activity in which one engages; the principal business of one's life	a piece of work	an employment for which one has been hired; social or official rank or status
Cambridge Dictionary	any type of work which needs special training or a particular skill, often one which is respected because it involves a high level of education	a person's job	the regular work which a person does to earn money	the place where something or someone is, often in relation to other things
Collins English Dictionary	an occupation requiring special training in the liberal arts or sciences, esp. one of the three learned professions, law, theology, or medicine	a person's regular work or profession; job or principal activity	an occupation; post of employment	a post of employment; job
Longman Dictionary of Contemporary English	a job that needs a high level	a job or profession	the regular paid work that you do for an employer	formal a job; somebody's position as something
American Heritage® Dictionary of the English Language	An occupation or career; an occupation, such as law, medicine, or engineering, that requires considerable training and specialized study	An activity that serves as one's regular source of livelihood; a vocation	A regular activity performed in exchange for payment, especially as one's trade, occupation, or profession. A position in which one is employed	Social standing or status. A post of employment; a job

As we see, each word has its own specific area of meaning and usage. Making a conclusion, we can assume following statements:

1. We should pay attention to the context while translating the Russian word "professia". We should understand if it is a profession, a job or a post.
2. We should pay attention to the specific area of a word's meaning and choose the equivalent, that describes the English term more precisely while translating from English into Russian.

The results that we have obtained can be perfect additional material both for translator courses and methodic courses.

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ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ С ЛЕКСЕМОЙ "ОГОНЬ" В ДИАХРОНИЧЕСКОМ АСПЕКТЕ

Аннотация

В данной статье рассматриваются фразеологические единицы с лексемой "огонь" на материале современного английского языка в диахроническом аспекте, что позволяет выявить информацию о многогранной культуре, истории, традициях отдельно взятого этноса.

Ключевые слова: фразеологическая единица, этимология, диахронический анализ.

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PHRASEOLOGICAL UNITS WITH LEXEME "FIRE" IN DIACHRONICAL ASPECT

Abstract

The article spotlights on the phraseological units of English with lexeme "fire" in diachronic aspect, which helps to reveal the information about multi-sided culture, history and traditions of a certain nation.

Keywords: phraseological unit, etymology, diachronic aspect

Phraseological units (Ph.U.) are popular and widely spread in different languages as they are very expressive. The analysis of their inner structure in diachronic aspect helps us to spotlight on the history, culture and traditions of different nations.

In this article we are going to describe the Ph.U. with "fire"- component in English as this nature element is vitally important for all human beings because on the one hand it gives warmth and life, on the other hand, it can be ruinous and disastrous and it can take this life away. The etymological analysis of this lexeme shows that it goes back to the Old English "fyr" which is in its turn related to Old Saxon "fiur", Old Norse "fūr", Old High German "fūr", Greek pur Derived words: "fireable ; fireless ; firer"[1]. Apparently there might be two roots for the lexeme "fire": *paewr- and *egni-(source of Latin *ignis*). The first one was "inanimate," referring to fire as a substance, and the second was "animate," referring to it as a living force such as water [2].

There are the following definitions of the lexeme "fire" in Collins Cobuild dictionary: 1) the state of combustion in which inflammable material burns, producing heat, flames, and often smoke

- 2) a) a mass of burning coal, wood, etc., used esp in a hearth to heat a room b) (in combination) firewood firelighter
- 3) a destructive conflagration, as of a forest, building, etc
- 4) a device for heating a room, etc
- 5) something resembling a fire in light or brilliance a diamond's fire
- 6) a flash or spark of or as if of fire
- 7) a) the act of discharging weapons, artillery, etc b) the shells, etc., fired
- 8) a burst or rapid volley a fire of questions
- 9) intense passion; ardour
- 10) liveliness, as of imagination, thought, etc
- 11) a burning sensation sometimes produced by drinking strong alcoholic liquor
- 12) fever and inflammation
- 13) a severe trial or torment (esp in the phrase go through fire and water)

Basing on the definition analysis, we may distinguish predominantly the following shades of meaning in the lexeme "fire": 1. nature element; 2. house heating device; 3. home comfort; 4. passion; 5. zest for life; 6. fever; 7. destroying force.

Generally speaking, it should be mentioned that in many cases the shades of the semantic meaning of this lexeme coincide in English and Russian. It can be proved at the functional level even in Ph.U. We can illustrate it in the following examples.

First of all, it should be noted, that fire for all human beings means the warmth and the comfort of home and it found its representation

in the language in the Ph.U. *keep the home fires burning* meaning "to provide family, to keep and protect it". In English this expression goes back to the song which was popular during the Second World War.

Eg., 'It seems to me,' went on Ernest... 'That we're going to hear a lot from father about *keeping the home fires burning*. You know what that leads to.' 'Reasonable 'conomy,' said Julie... [1]

In Russian "fire" also symbolizes "family comfort" and it may be proved by variety wedding customs and traditions. The universality of this meaning in different languages and cultures indicates that there might be some ancient pre-historic roots.

In English and in Russian lexeme "fire" is very often connected with emotional sphere as in the Ph.U. *to catch fire*: Eg., 'I'll study algebra,' he concluded... He *took fire* with unexampled rapidity. [1]

Eg., And every day he was more and more tempted... to see whether he could not make her *catch fire*, and flare up with some emotion or idea. [1]

The origin of many Ph.U.s goes back to the Bible it can be demonstrated with the help of Ph.U. *fires of hell* meaning "a terrible places where sinners are tortured":

Eg., *The fires of Hell* burned fiercely before his mind's eye. [1]

On the contrary, the place where the righteous men are located, can be poetically called *fires of heaven* meaning "stars" which in many beliefs and religions are connected with upper positive spheres.

In many languages there are different legends describing the way people got fire, but one of the most famous and popular is a Greek legend about Prometheus who had gifted fire to people. Due to this legend Ph.U. *Promethean fire* became popular and gained the meaning in many languages "a burning desire to achieve goals, best ideals".

Everyday life exposes some practical things and situations. People know that fire can spread rapidly and it is reflected in the sheer inner form of some Ph.U.s:

The Ph. U. *like a forest fire* means "very quickly":

Eg., " She would... flirt *like wildfire* for a fortnight [1].

The inner form of the Ph. U. *no fire without smoke* shows that everything has got its consequences like in nature smoke shows that there is fire.

Eg., Mrs. MacHugh said that *there was never fire without smoke* [1].

In spite of that fact that there are some universal meanings of lexeme "fire" in many languages, there might be some national peculiarities. If we take, for example, Ph.U. *Kentish fire*, we will find out that it means "the sound of disapproval". Only in diachronic aspect we can reveal its inner content. This expression goes back to the noisy meetings in Kent in 1828-29 which were directed against Catholic Relief Bill. It can be observed at the functional level:

Eg., The entry of the professor was signalled by a few rounds of *Kentish fire* from the heavy boots of those students who sat on the highest tier of the gloomy theatre...[1].

To crowd it all, it should be mentioned that the diachronic analysis of Ph. U. helps to reveal their inner content and to find out many interesting facts about the customs and traditions of different countries.

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«НАМ НЕ ДАНО ПРЕДУГАДАТЬ, КАК НАШЕ СЛОВО ОТЗОВЕТСЯ»: К ПРОБЛЕМЕ ОЦЕНКИ СПОРНОГО РЕКЛАМНОГО ТЕКСТА

Аннотация

В статье поднимаются вопросы оценки спорных рекламных текстов. Рекламные тексты находятся в зоне повышенной речевой ответственности в силу своего функционирования в законодательном поле. Особый акцент делается на неоднозначность понимания адресатом имплицитно выраженной информации, которая вызывает затруднения и в процессе лингвистической экспертизы текстов. Предлагается поэтапный алгоритм выявления скрытого смысла высказывания в интерпретации его целевой аудиторией.

Ключевые слова: рекламный текст, эксплицитная и имплицитная информация, речевое воздействие, психолингвистическая экспертиза.

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"WE CANNOT KNOW FURTHER WAYS OF OUR WORD": TO THE PROBLEM OF ASSESSING CONTROVERSIAL ADVERTISING TEXT

Abstract

The article is devoted to the assessment of controversial advertising texts. Advertising texts are in an area of high speech responsibility, as they operate in the legislative field. The ambiguity in understanding implicitly expressed information by the

addressee is the focus of the authors' attention. Implicit information causes difficulties in the process of linguistic expertise of advertising texts. The article proposes a phased algorithm to identify the covert meaning of the statements in its interpretation by the target audience.

Keywords: advertising copy, linguistic manipulation, explicit and implicit information, psycholinguistic expertise.

Advertising texts are not infrequently known to be based on implicitly expressed information, but an essential feature of such information is “it is not necessarily taken in in the process of understanding and it is not a hundred percent recollected by the listener.” (Implitsitnost, 1999: 32). In this connection, there is a possibility of different interpretations (and, consequently, understanding) of the same text. Such texts quite often attract the attention of the regulatory authorities. However, it is not as easy to prove that the advertisement is inappropriate or, on the contrary, meets all the necessary requirements. “It should be said that nowadays both citizens and journalists have learnt very well to avoid responsibility. And this, undoubtedly, impedes the process of expertise,” says the full member of the Guild of linguists-experts in information and documentation disputes (GLEDID) E.S. Kara-Murza (2013).

According to I.A. Sternin, “the covert meaning is expressed by the author of the text with the help of certain linguistic units and constructions. When the recipient perceives them, specific cognitive schemes of interpreting different kinds of statements actualized in this culture are easily reconstructed. Herewith informative equivalence of explicit meaning of linguistic units in the text and the hidden meaning reconstructed by the recipient is established.” (Sternin, 2012: 270). Such cognitive schemes of perceiving text (including advertising text) are called receptive schemes, “i.e. schemes of understanding the covert hidden meaning of statements inherent to human mind” (Sternin, 2012: 270).

Experience shows that only lexical-semantic analysis is usually applied to assess controversial advertising texts, but, in our opinion, this approach doesn't give objective results. The tasks of expertise can most effectively be solved by complex research including psycholinguistic experiment which helps identify the peculiarities of perceiving controversial text by the target audience. It is certainly important that representatives of the definite demographic group to which the advertising text is addressed should take part in this experiment.

In this article, we offer an algorithm for text analysis in the advertisement of a dietary supplement. The choice of this category of goods is not accidental as it is typical for this kind of advertisements to use “receptive schemes”. The fact is that, according to the federal law “On Advertising”, dietary supplement adverts cannot mention therapeutic qualities of the advertised item; however, it is this information that makes the text convincing for customers and encourages them to purchase. Advertisers tend to disguise information of healing properties, express it implicitly to avoid penalties.

The research is based on the texts from radio advertisement of the food product made of seaweeds which more than once have become the subject of administrative and court trials between Federal Antimonopoly Department (FAD) and the manufacturer. Because the texts are quite long, we have chosen certain statements containing implicit information. We have selected for the analysis the phrases which, according to FAD, contain the features of violation of the law on advertising: *facilitates cleansing blood vessels and capillaries from atherosclerotic deposits, helps normalize blood pressure, is used as a prophylactic measure in many diseases, normalizes metabolic processes in the body.*

To identify whether the advertisement mentions therapeutic properties of the advertised item, it is necessary to carry out a research including several stages:

1. lexical-semantic analysis of the text based on linguistic dictionaries,
2. context analysis of the statements,
3. verification of the received data taking into account modern speech practice (using the data from National Corpus of the Russian Language – NCRL),
4. carrying out psycholinguistic experiment to identify the features of perceiving the text by customers,
5. carrying out a free association experiment to verify the received results.

On the stage of lexical-semantic analysis, the research of meaning and usage of individual words in controversial statements is carried out. Special attention is paid to the lexemes playing the key role in advertising texts (used several times, have extended synonymic and derivational rows). For the assessment of the abovementioned text in particular, we have chosen the following lexemes: *facilitate/help, normalize/normalization, prophylactic.*

Further, the context analysis is held – studying semantics of the chosen words in the contexts where they are used. The data received during the first and the second stages is taken into account while choosing stimulus material for psycholinguistic experiment and interpreting its results.

It often happens that experts limit expertise of advertising texts by only these two stages. In our opinion, however, it is not entirely correct, as information from dictionaries and context analysis do not often reflect peculiarities of the linguistic picture of the world characteristic for the consumers of the advertised item. Working with NCRL as well as studying concepts connected with the context of the texts under analysis help to bridge the gap. For instance, the expertise of the advert for the seaweed product is based on the description of the concept “health” (Aniskina, 2014).

Such phased and multi-aspect research of the controversial text is necessary as each of the selected words individually can't indicate therapeutic properties of the product, although the words are not understood separately in the text. According to G.V. Kolshansky, “the semantics of linguistic units is only revealed in communicative segments” (Kolshanskiy, 1980: 39), it is the context that can eliminate polysemy of words. Implicitly expressed information appears due to both using semantic and communicative presuppositions and appealing to concepts reflecting national linguistic consciousness. Therefore, it is logical to suppose that the combination of the words analysed above can be understood by the consumer as an indication of healing properties.

To verify this hypothesis, it is necessary to conduct a psycholinguistic experiment. The main method of the research can be a survey of the target group. In our opinion, the most representational results should be obtained from social (education, profession), age and gender groups, so it is these parameters that should be included into the establishing part of the

questionnaire. We believe that in order to make the information more objective, it is necessary to survey 4 age groups in the course of the experiment: 18-25 years old, 35-45 years old, 50-60 years old, 65 and above. Such a division is caused by different attitude of each age group to their health according to characteristic features of aging.

Besides, the questionnaire should contain stimulus material with several answers both relevant to definitions from dictionary entries and containing data from NCRL and the lexemes “heals”, “facilitates recovery”. Respondents have to choose (underline) what they think is the appropriate meaning of the word.

As for a free association experiment, it enables to compare the data of the psycholinguistic experiment with the conceptual constructs which help identify both profound views of a Russian person about health as an important value category and nationally marked understanding of health care and the ways to maintain health.

Thus, on the one hand, the algorithm of assessing linguistic material described above can help identify receptive schemes inherent to representatives of certain national consciousness and, on the other hand, it can help experts to solve complex tasks in assessing a controversial text.

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МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В СИТУАЦИИ БИЛИНГВИЗМА: ПЕРЕВОД СКАЗОК ЕСТЕСТВЕННЫМИ БИЛИНГВАМИ

Аннотация

В статье рассматривается современная социокультурная ситуация в Горном Алтае как ситуация трилингвизма. Исследуется влияние переводных текстов сказок на формирование коммуникативной компетенции детей-билингвов (алтайский и русский языки) в аспектах диахронии и синхронии.

Ключевые слова: билингвизм, трилингвизм, алтайский язык, русский язык, сказка

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CROSS-CULTURAL COMMUNICATION IN BILINGUAL SITUATION: TRANSLATION OF FOLK TALES BY SIMULTANEOUS BILINGUALS

Abstract

The author of the article considers the contemporary sociocultural situation in the Altai Mountains as a trilingual one. The article deals with the translated folklore texts training the communicative competence of the bilingual children (the Altai and the Russian languages are mentioned) in diachronic and synchronic aspects.

Keywords: bilingualism, trilingualism, the Altai language, the Russian language, folk tale

The linguistic situation of cross-cultural communication can be appreciated as a cultural dialog which supposes understanding and cooperation of different cultures members. A multicultural space is a space where diverse languages always interact and sometimes intermingle. The basis and the main aim of the cultural dialog is “understanding in all its aspects – linguistic, socio-cultural, axiological (considering and apprehension of the other culture values when this culture is understood as a communication partner)” [16, 16]. The process of translation is conceived in the research paper as a type of a text interpretation, though these two terms can be opposites. The peculiarities of a text as an object opened for the interpretation in the cross-cultural communication are given in one of the most renowned works by Umberto Eco: “A work of art, therefore, is a complete and *closed* form in its uniqueness as a balanced organic whole, while at the same time constituting an *open* product on account of its susceptibility to countless different interpretations which do not impinge on its unadulterable specificity” [2, 4; see also: 12]. It deals with the translator’s discourse and axiological strategies used by the translator [4; 6]. Mary Snell-Hornby, when studying translation as a cross-cultural communication event [15, 38], thinks that the intermediary of this event is sure the professional translator though s/he is not a natural bilingual: “The idea that anyone is qualified to translate is all the more absurd when one considers that in theory a translator is expected to be bilingual and bicultural” [15, 132]. Being in between of two or more semiospheres, the translator, as a participant of the cross-cultural communication act, works inevitably in different cultural spheres [5]. But when the translator is a bilingual person consciously aiming to form the basic communicative competence of a child reader and listener, the pragmatic effect of the target text multiplies obviously (cf. the discussion questions of different types of communication competence forming and different communicative products in the situations of teaching and natural bilingualism in [17]).

Firstly, we should speak of the bilingual situation with children speaking the Altai and the Russian languages in the diachronic aspect. In the late 1890s and the early 1900s it was possible to study Russian only in the newly-built schools of

the Altai Christian missionaries. The Altai written language was used only to spread Christian religion through the Altai Mountains aborigines. The first written translations of the Altai folklore tales into Russian, widely spread through all the region of the Altai Mountains, were made by Pavel Kuchiyak (with famous children's writer Anna Garf as his co-author) in the

1920-30s. Considering the oral folklore poetry of the Altai people one of the main sources to create the Altai literature (Russian literature is thought of to be the second source) [10, 12], the scientists point out the very important role of the folklore texts (songs, legends, folk tales) in polylinguistic culture of the Altai region. The successful introduction of an Altai child into the Russian culture had followed the appearance of the Altai folk tales, finely and elaborately translated into Russian by Pavel Kuchiyak and Anna Garf. There is no doubt those folk tales were addressed to the Russian children, too, when they started studying Russian.

In the simultaneous bilingual situation, as A. A. Zalevskaya thinks, "it is formed the coordinate or mixed type of a bilingualism" [17, 38]. In such a situation, we should mention the prevalence (dominance) of any of the languages (cf. [8; 14]). N. Ringblom supposes "the majority of bilinguals are dominant in one or two languages. ...However, language develops all the time and dominance can shift in response to changes caused by interaction with the environment such as schooling, traveling or spending more time in a particular language environment. ...Moreover, when dominance is measured in one language, it should also be specified how it corresponds to proficiency in the other, since the concept of dominance implies two entities: if a child is dominant in one language, his/her other language is automatically weaker" [13, 394-395]. Pavel Kuchiyak was a simultaneous bilingual; he was born in the Altai shaman family, and became one of the first professional bilingual Altai writers. He tended to regard much the Russian language and Russian literature [9; 11].

It was probably the key why Pavel Kuchiyak and Anna Garf, while translating Altai folk tales into Russian, used strategically correct basic words for the Altai children to recognize well-known proper names and realities. The translators transferred those words with the help of transcription or dubbing Russian and Altai word forms: *Жила-была девочка, звали ее Шелковая Кисточка – Торко-Чачак; Мое имя Рысту – Счастливый; кам жил в берестяном аиле; покатила в костер чочойка; еще не успели в стойбище расстелить на полу белую кошму, еще не заквасили чегеня для араки*(the quotes are taken from [1]). The translators of the Altai folk tales often used the adaptation strategy while transcribed the communication fragments in the Altai language incorporated into the Russian text: *Посмотрел большой медведь на свою бурую мохнатую шерсть: как огнем опаленная, пожелтела. «Э-э-э, ма-а-аи, как я похудел!»* (the folk tale «An Elegant Chipmunk»); *О-о, яйла! Вот гостеприимная птица! Спасибо тебе! – От этой похвалы кедровка совсем счастливая стала*(the folk tale «A Kind Nutcracker»); *Старичок погладил свой костыль, поправил усы; глаза его совсем узкими стали. – А ты, сынок, когда захочешь лечь, скажи коровам: «Пыи!» Побегать захочешь – скажи коровам:*

«Тан-Тажлан»(the folk tale «Happy Rystu»). Recognizing of the well-known communication fragments and known-by-ear proper names lets a child perceive the text easier though s/he could not know the Russian language well yet. It also helps a child to take the text into his or her cultural fund. But this translators' strategy can be appreciated as code-switching. "Code-switching has also been suggested as a criterion for dominance. Yet, code-switching should also be discussed in relation to identity, not just from the perspective of limited proficiency" [13, 394].

When taking into consideration the synchronic aspect of the problem discussed, we should mention the socio-cultural situation in the Altai Republic as not only bilingual, but as a trilingual one. The third language, English, is very important in this touristic region, too. In most of the contemporary pedagogical works in the Altai region bilingualism (see: [3]), the researches speak of the trilingualism problems studying from the linguistic and psycholinguistic points of view. In such a case the translation of the Altai folk tales into English, made for the trilingual children of the Altai region, can be appreciated as one of the most acute works. Such a practical research was defended as a diploma project at Altai State University in June, 2014 by Anastasiya Lisova, the student of German Linguistics and Foreign Languages Chair of Mass Communications, Philology and Political Science Department (the preliminary results see in: [7]). The translation of the Altai folk tales will be published in a local Internet site to be accessed by all the three languages (Altai, Russian, English) speakers. We see it as a unique possibility for trilingual children to train their communicative competence in Altai, Russian, and English, and to socialize successfully in the contemporary multicultural space.

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ПОСТМОДЕРНИСТСКИЙ ХУДОЖЕСТВЕННЫЙ ДИСКУРС КАК ЛИНГВОСИНЕРГЕТИЧЕСКАЯ СИСТЕМА

Аннотация

Статья посвящена изучению интертекстуальности как основополагающей категории постмодернистского художественного дискурса с точки зрения лингвосинергетического подхода. Можно выделить такие виды интертекстуальных отношений, как гипертекстуальность, паратекстуальность, архитектстуальность, интекстуальность.

Ключевые слова: постмодернистский художественный дискурс, интертекстуальность, гипертекстуальность, паратекстуальность, архитектстуальность, интекстуальность, лингвосинергетика, семиосфера.

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POSTMODERN LITERARY DISCOURSE AS LINGUOSYNERGETIC SYSTEM

Abstract

The article is devoted to the study of intertextuality as the basic category of postmodern literary discourse in terms of linguosynergetics. There are different types of intertextual relations such as hypertextuality, paratextuality, arhitextuality, intextuality.

Keywords: postmodern literary discourse, intertextuality, hypertextuality, paratextuality, arhitextuality, intextuality, linguosynergetics, semiosphere.

The postmodern discourse being the special way of the content presentation of cultural traditions in the spiritual space of the modern time is a specific set of texts, the defining features of which are openness, mobility, and disconnection in the infinite space of the culture. The possibility of different level reading of a non-linear semantic structure of postmodern literal work transmutes the text into the transforming field of meanings that occurs at the intersection of the author's and the reader's fields of meanings and includes all the infinite set of other texts which can be correlated with them inside a semantic field. The point is the interaction of author's intentions, a complex set of the reader's possible reactions and the open structure of the text that presents the literal work in the infinite semiosphere space, which is a set of all sign systems used by the person including not only the text and language but also culture in general.

The postmodern literary discourse as a component of semiosphere is viewed in this paper in terms of synergetics – the study of complex dynamical systems, the laws of their growth, development, and self-organization. Synergetics as an interdisciplinary area of research is notable for pluralistic qualities. It offers philosophical, semiotic, and cognitive interpretation of language processes. From such a standpoint the postmodern literary discourse is a developing synergetic system among the distinctive features of which we should highlight the hierarchical qualities, instability, nonlinearity, emergence, symmetry / asymmetry, and openness.

The hierarchically organized interdiscursive (interdiscourse means discourse interaction) semiosphere space is presented as a heterogeneous set of discourses among which the postmodern literary discourse, consisting of many intertexts, takes place. The instability of “intertext – discourse – interdiscourse” can be explained by the interdependent nature of changes in the sphere of intertextual inclusions which lead to the conversion of the appropriate type of discourse. The transformation of the discourse, in turn, has an impact on interdiscourse of semiosphere as a whole. Due to the property of openness such structural-semantic exchange, ensuring the development of each hierarchical level, leads to the appearance of emergent properties uncharacteristic to the individual hierarchical levels (intertext, discourse or interdiscourse) but inherent to the system which functions as an integral functional formation. The organization of textual environment is carried out according to the principle of diversification (branching) of the trajectories of symmetric (being in dynamic equilibrium) and asymmetric (being in the dynamic disequilibrium) components of the system. Nonlinearity of textual environment is reflected in the removal of boundaries between “our” and “foreign” and presentation of the work of art as a succession of comments to yourself with endless references to the “traces” of previous texts.

The material shows that the postmodern literary discourse being the developing synergetic system is the result of interaction of literary texts within the literary discourse and diverse discourses within the semiosphere. Thereafter, the specific character of the literary discourse of postmodernism in relation to other forms of literary art creation is determined by the categories of intertextuality and interdiscursivity (discourse interaction).

Intertextual patterns appearing from the penetration of encoded fragments from other texts in the work of art require the recipient's interpretation of these “messages of the author”. While identifying intertextual relationships and their sources the previous knowledge becomes important as well as cultural, material, historical, geographical, and pragmatic knowledge which the addressee has. The decoding of the received information is personal and depends on the level of grounding of the recipient

and the depth of his or her knowledge in this or that area. Various links, directing the recipient to the right area, play the undeniable role.

In general, intertextuality actualizes self-similar indexical and iconic connection of a text's parts with each other, a text with precedent texts (and what is more – precedent phenomena), and an author's texts on the content, structural and genre-stylistic peculiarities levels. However, this does not belittle the merits of each new text because every literary work, building up its own intertextual field, restructures all former cultural funds and creates its own cultural history. Moreover, by means of the establishing connections between a separate literary work with previously created texts intertextuality acts as an effective way of reflecting the sense forming process and provides the possibility of split-level interpretation, turning a postmodern text in non-linear semantic structure with the increasing sense entropy.

On the linguistic level, the intertextuality signals can be divided into several types. It can be the author's comment on the work peculiarities, links to various prototexts or other works of the same author. Thereafter, we can dwell upon the following varieties of intertextuality – hypertextuality, paratextuality, architextuality, intextuality.

Hypertextuality and paratextuality actualize intertextual relations on syntagmatic level and become the basis for horizontal intertextuality which is realized while moving indication, which is expressed by the signals of intertextuality, on a new referent according to the principle of their adjacency when the folded prototext substitutes the whole text in the mind of the recipient. The special relationship between texts of the works of one writer is hypertextuality. The implementation of indexical relations in the framed neartextual space (title, subtitle, epigraph, preface, afterword, etc.) is treated as paratextuality. Hypertextual relations among all the texts of the author and paratextual relations of the certain work that organize intertextual frames by updating the relevant precedent phenomena allow us to determine the deeper meaning of each particular work of art and describe entire picture of the world view constructed by the author.

The transference of indication which is expressed by the signals of intertextuality on a new referent on the basis of their similarity leads

to realization of the so-called paradigmatic intertextuality in the form of architextual and intextual relations. Architextuality demonstrates the establishment of paradigmatic connections of text or its parts with a certain precedent genre. Iconic relations of similarity become the basis of stylization, the contrast leads to the genre characteristics parody. The actualization of text reminiscences (various quotes, allusions, and extensions), which form the vertical context of the recipient text, leads to the realization of intextual connections with various precedent phenomena. Practical analysis confirms that postmodern text composed of allusions, metaphors, stylizations, explicit or implicit polemics, secondary and sequential interpretations and reinterpretations of text, parody, "alien" text narration, multiple-in-one text collage, being the unit of postmodern discourse, transforms the increased citationality and reminiscence occurrence to the basis of postmodern writing.

To sum up, we note that intertextual multigenre and multidiscourse organization as the essence of postmodern poetics plays the role of marker belonging to a tradition of non-linear narrative.

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НЕВЕРБАЛЬНОЕ ОБЩЕНИЕ И СПАСЕНИЕ РЕПУТАЦИИ: ОТ ТЕОРИИ К ПРАКТИКЕ

Аннотация

В статье рассмотрен феномен молчания в качестве ресурса невербального общения. Специалисты, занимающиеся прикладной лингвистикой утверждают, что использование молчания для общения может быть определено факторами нескольких категорий, одним из которых является спасение репутации. На сегодняшний день было предпринято множество исследований того, как носители языка используют молчание, тем не менее, только немногие из них рассматривали молчание в качестве стратегии спасения репутации. Таким образом, для того чтобы определить связь между спасением репутации и невербальным общением, автором было предпринято данное исследование. В рамках текущего исследования был проведен анализ молчания в качестве рабочей стратегии, применяемой в общении на английском языке лицами, не являющимися его носителями. Для этой цели были выбраны 4 группы лиц, не являющихся носителями английского языка. Была предпринята стратегия качественного исследования. В результате было обнаружено, что в тех случаях, когда целевой язык употребляется для общения, испытуемые попадают под влияние когнитивных и прагма-социальных факторов. Когда испытуемые применяют вербальное и невербальное общение, стратегия зависит от многих факторов, молчание является одним из них. Исследование показало, что молчание применяется для косвенной передачи информации, и часто используется в качестве стратегии сохранения репутации в общении на целевом языке. Использование молчания как стратегии коммуникации зависит от множества факторов и от конкретного человека, а также от цели общения.

Ключевые слова: невербальное общение, молчание, репутация, сохранение репутации.

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INDIRECT COMMUNICATION AND FACE-SAVING FACTOR: FROM THEORY TO PRACTICE

Abstract

The paper analyses silence as a non-linguistic resource for conveying indirect communicative acts. Applied linguists assert that the use of silence for communicative purposes might be determined by several categories of factors, the face-saving factor being one of them. So far, much research has been done to determine how the speakers of different languages use silence; however, only limited research on silence as a strategy for face saving can be identified. Thus, the current investigation was undertaken to explore the relationship between the face-saving factor and non-verbal communication where silence as a strategy for indirect interaction was applied. Within this framework, the study dealt with the analysis of silence as a workable

strategy that is often adopted in non-native speakers' communication in English. With this purpose, four focus groups of non-native speakers (NNSs) of English in Latvia were selected. The investigation was approached from the perspective of qualitative research, and it applied a case study as the research method. The study has acquired two types of findings. First, when the target language is applied for interactional purposes, NNSs of the English language are influenced by cognitive and pragma-social factors. Second, when NNSs adopt both aspects of language, i.e., verbal and non-verbal, for interaction, the strategy depends on numerous factors, silence being one of them. The study has demonstrated that silence is often applied to communicate information indirectly, and it is frequently used as a face-saving strategy in interaction in the target language. The use of silence as a communicative strategy depends on numerous factors in different non-native language users' settings and varies according to the focus of interactional purposes.

Keywords: indirect communication, silence, face, face-saving.

Introduction

The study discusses the importance of understanding silence as a face-saving strategy in non-native language users' speech community. It aims at examining how the phenomenon of silence, which is one of the nonverbal strategies applied by NNSs of Latvian and Russian origins, is used. In the current situation in Latvia, the English language is prioritized both by professionals who are to apply the language for instrumental purposes and by the language learners of different focus and age groups who master the language in academic settings in order to develop the communicative language competence. Consequently, the paper deals with the analysis of some of the related factors that demonstrate the increasing tendencies being observed when NNSs interact in the target language. To achieve the research aim, the study examines the use of *silence* as one of the means of indirect communication in NNSs classroom, views some of the seminal theories on *face-saving* factors, explores selected aspects of the use of silence in foreign language classroom and offers some interpretations of silence applied as a face-saving strategy from the perspective of pragmatics. The study has been based on investigating the communicative behaviour of four groups of language learners: a) dental practitioners who master the language for professional purposes in order to communicate with their patients of foreign origin, b) learners who do their academic studies at the University of Latvia and who do their professional studies in the Vocational School and at Riga Technical College.

Thus, the study has posed the following research question: How does silence function as a face-saving strategy when NNSs use the English language for communicative purposes in Latvia?

Theoretical Background of Study

The theoretical background of the present study is established considering selected theoretical contributions on investigation of *silence* as a strategy for indirect communication and it is backed up by the analysis of some of the seminal writings on *face-saving* that deal with the study of *face* when it is used to refer to the public image of a language user.

Silence - Strategy for Indirect Communication

Silence does not merely function as a 'background' to speech. It, in fact, is considered to be a complex, multifaceted and powerful element of human interaction. In recent years, there has been a growing research interest in exploring the role of silence in communication (e.g. Nakane, 2007). The recent study has demonstrated so far that the notion *silence* is used to refer to various phenomena, ranging from the absence of any noise to brief almost inaudible silences (pauses) within or between speech turns (Sifiniaou, cited in Jaworski, 1997, p. 63). Besides, silence can exist without speech, but speech cannot exist without silence. Silence establishes its meaning only in verbal or nonverbal contexts (Johannesen, cited in Jaworski, 1997, p. 44). Applied linguists have indicated that silence is not simply an absence of noise but it constitutes a part of communication that is as important as speech (e.g., Jaworski 1997; Sacks et al. 1974; Tannen & Saville-Troike 1985; Nakane, 2007, p. 5)

The contradictory nature of silence indicates its complex and context-dependent role in communication. Nakane (2007), for example, states that while the linguistic strategy of questioning in one-to-one communicative situations gives power to the questioner, the respondent can reverse the situation by refusing to give a response (Nakane, 2007, p. 9-10). Besides, silence can be, or can seem to be the result of personal choice; however, silencing involves choices made by other people as well as the choices prioritized by the speaker himself/herself. According to Thiesmeyer (2003), the action of silencing is accompanied by social, political, and cultural judgements of what is acceptable and unacceptable in a particular community (Thiesmeyer, 2003, p. 2).

Forms of Silence

According to Nakane (2007), silence can be represented via such forms as: a) intra-turn pauses, b) inter-turn (switching) pauses/gaps, c) turn-constituting silences with illocutionary force when the gap becomes a more extensive silence; this often can be interpreted as a 'silent response,' which itself can perform a speech act in an indirect manner, d) temporary silence of individuals who do not hold the floor in interaction, e) an individual's total withdrawal of speech in a speech event, f) silence of a group of participants when it is a constituent of social/religious events, g) discourse suppressed by a dominant force at various levels of social organisation or *hidden silence* (Nakane, 2007, p. 6). In addition, Blimes (1997) notes that *hidden silence* refers to what remains 'untold' in discourse, and is often associated with power. This type of silence does not have a recognisable 'form' itself, but it can be noticed or even 'created by the analyst' (Blimes 1994, p. 84). In Jaworski's (2000) terms, *hidden silence* can be characterised as 'an absence of something that we expect to hear on a given occasion, when we assume it is 'there' but remains unsaid' (Blimes, 2000, p. 113). 'An absence of information through censorship', as referred to by Jaworski and Galasiński (2000) regarding the Polish government, is an example of such silence (cited in Nakane, 2007, p. 6-7).

Walker (1985) states that switching pauses 'occurs at margins of speakers' turns', while inter-turn pauses 'take place during the utterance of a single speaker only' (Walker, 1985, p. 61). Sacks et al. (1974) list different types of silences in conversation from a conversation analytical perspective, such as: a) pause: silence within a single turn, b) gap: silence which occurs at a transition relevance place (TRP) where a speaker change is relevant, c) lapse: silence at a TRP where no one claims the floor and 'the ensuing space of non-talk constitutes itself as more than a gap' (Sacks et. al, 1974, p. 715).

Functions of Silence

Nakane, (2007) states that silence performs four functions, such as:

a) *a cognitive function* that is marked by pauses and hesitations; it is fulfilled for cognitive processing of language. Sugito (1991), for example, has examined the roles of pauses in understanding monologue in Japanese. His research results have demonstrated that, without having pauses, listeners experience considerable difficulties in understanding an ongoing talk and in interpreting it correctly. The scholar admits that pauses play a crucial role in achieving successful communication: they allow both the speaker to gain time for organising his/her thoughts and the listener- to have time for processing the information offered;

b) *a discursive function* that marks boundaries of discourse in order to indicate the meaning of sentences/ utterances in communication. Brown & Yule (1983) claim that units of speech defined by prosodic features, such as tones of voice, are often followed by pauses. Jaworski (1993) characterises the discursive function of pauses as ‘defining the boundaries of utterance’ (Jaworski, 1993, p. 12), and as ‘marking boundaries as a prosodic feature of discourse’ (cited in Saville-Troike, 1985);

c) *social functions* of silence are fulfilled a) when a social distance is maintained or negotiated, b) when impression management through a pause length, frequency and speed of talk is created, c) when conversational styles through a pause length, frequency, speed of talk and overlapping evolve, d) when social control through avoiding verbal interaction with specific individuals is established, e) when maintaining power through avoiding certain content of verbal expressions is demonstrated, f) when maintaining and reinforcing power relationship is established, g) when negotiating power, politeness strategies are carried out via positive and negative face saving factors to avoid face-threatening acts;

d) *affective functions* of silence can perform as a means of emotion management or can also play a role in the display of language users’ emotions. Saunders (1985), for example, proves in his research that serious emotional conflicts can be avoided by the use of silence.

Silence –Strategy of Communicative Behaviour: Culture-Related Aspects

Liu (2002, p. 38) states that silence represents the strategy of a certain aspect of communicative behaviour and can be examined considering the following categories: a) prior learning experience or mental readiness to study, i.e. the cognitive factors, b) teaching styles, active participation as a course/subject requirement, equal opportunities to speak/perform during the language acquisition/production process, i.e. the pedagogical factors, c) motivation, positive attitude and positive learning/teaching environment, i.e. the affective factors, d) face-work, i.e. the pragma-cultural factors, e) communicative competence, the target language proficiency, prosody, i.e. the linguistic factors.

The scholar states that each of the above-mentioned categories is operated at three functional levels, such as a) a facilitative level, b) a debilitating level, c) a neutral level. It must be remarked that the three functional levels are interlinked. Thus, for instance, if a language user/learner possesses a high level of the foreign language proficiency, he/she is interested in the subject, and keeping silence could be a representation of a high motivation to find out as much as possible about the subject matter under discussion. Depending on the cultural background, keeping silence can be interpreted as respect paid to the speaker, because to be a good listener might be a representation of exceptionally high cultural values. Conversely, low language proficiency can result in poor classroom work, inattentiveness, disinterest into the subject matter and in distracted attention.

Another aspect that should be considered when exploring silence as communicative behaviour of non-native language users is their culture-specific characteristics. Hall (1992) acknowledges that cultures differ in their use of context to create the linguistic meaning; the scholar admits that cultures can be characterised considering the communication styles of the language users. These styles evolve in three dimensions, such as: time, space and context (Hall, 1992, p. 40-67). Boyacigileer et. al (2004) state that cultures are powerful social constructs (Boyacigileer et. al. 2004, p.99). For example, Europeans and Americans ‘regard talk as desirable and use it for referential and social or affective purposes’ (Liu, 2002, p. 39). Bruneu (1973) asserts that ‘in Western cultures moments of silence and solitude are becoming rare’ (Bruneu, 1973, p. 37). As regards Eastern cultures, they are ‘characteristically silent: both general and lengthy interactive silences are common’ (ibidem).

Thus, it can be assumed that the interpretation of silence differs from culture to culture. Manifestation of silence does not always mean that a person has nothing to say. Conversely, the meaning of silence, depending on the social context of communication, might mean: a) manner of speaking, b) social and cultural values, or habits, e.g. reaction to the outspokenness of a communication partner, c) manifestation of indirectness as a communication strategy, d) benefiting from listening to others to reach full understanding of what has been stated, e) respect paid to others due to their seniority or competence, f) self-protection, g) dominance or power in the social group, e.g. expressing agreement or disagreement. Besides, silence as a strategy bears an ambiguous nature. The interpretation of its meaning requires a culture-specific knowledge. Sobkowiak (1997) asserts that, depending on the interlocutor’s culture-bound values, silence can be explained through the range of the following types: a) refraining from speech, b) absence of sound, c) withholding knowledge, d) failure to communicate, e) obviation or obscurity (Sobkowiak, 1997, p. 43).

Social-Norm View and Face-Saving View

To examine silence as a strategy of communicative behaviour in non-native language learners’ speech community, the current study considers the theoretical writings on the *Social Norm View* (SNV) and on the *Face-Saving View* (FSV). As regards the SNV, it is a linguistic approach that states, characterizes and represents a historical understanding of linguistic politeness (Fraser, 1990). The norms of politeness were established as a codified system of linguistic behaviour in the 15th and 16th centuries, when they implied a rich variety of activities, such as: a) choice of sociably acceptable topics to discuss in public, b) choice of appropriate vocabulary, c) balanced usage of talk and silence, b) balance between talking and listening (Watts, 1992). The SNV is based on the assumption that each society and each culture establish a specified set of implicit and explicit rules, which underlie appropriate social behaviour in a particularized context of use. Barron (2002) asserts that consideration of these norms testify to ‘one’s *good manners* and *etiquette*, which make a proper conduct and tactful consideration of others’ (Baron, 2002: 4).

As regards the *Face-saving View*, the concept of *face* should be considered; it is analysed in Brown and Levinson’s *Universals in language usage: politeness phenomena* (Brown, Levinson, 1978). In 1987, the authors published a revised edition of the above-mentioned book *Politeness: some universals in language usage*. This is a seminal work in regard to the study of

politeness phenomena, because it offers a description of principles referring to cross-linguistic politeness.

It was argued in the work that a speaker and an addressee are expected to coordinate their linguistic activities to communicate their meanings in interaction. Besides, *social factors*, such as social distance between an addressee and a speaker, age and the context of communicative situation can act as constraints on the interpretation of an utterance. Some of the social factors can bear *external nature*, while some of them can bear *internal nature*. Factors being of external nature involve such aspects as interlocutors' social status, age, gender, and power. Factors being of internal nature comprise such aspects as the degree of friendliness, the mutual attitude between the speaker and the hearer, and alike. Thus, to consider the use of language that 'shows attention to social factors and explains the strong reactions provoked by failure to pay attention to them, the concept of *face* is commonly offered' (LoCastro, 2006, p. 110). Therefore, the concept *face* is used to denote the public image of a human being. Face occurs in interactions with other people, and this is one way in which the concept *face* differs from related concepts, such as self-image or self-esteem. Face does not refer to what one thinks of oneself, but it rather denotes what kind of image is established in interaction. Face is public in the sense that it is observable. It is social in the sense that it involves the actions of all the participants and not only the actions of the individual whose face is considered. Face is situated.

For example, we can adopt different identities in various interactions in the course of the day: we can be students at a university, customers to a shop or patients in a hospital. Therefore, losing or saving face has to do with our ability to stay in character and behave in the way that matches our expectations for our role. If someone is engaged in a scandal, he/she risks losing face. It means that some actions are face threatening, but some situations are threatening to a particular role. Thus, it is never only one's behaviour that sustains or loses face. It is the meaning of that behaviour that can save, threaten or lose one's face. Face evokes emotional reactions. We feel good when we are in face, and we feel bad when we are out of face. According to Brown and Levinson (1987), each individual has a face of two distinct varieties: a positive face- the wish to be accepted and liked by others and a negative face- the wish that one's 'actions are unimpeded' (Brown and Levinson, 1987: 62). It means that every person wishes to be both appreciated and autonomous. These wishes are labelled as *face wants* or *face needs* by Brown and Levinson (1987). Any action that does not meet face needs or face wants poses a possible offence and is referred to as a *face-threatening act*. (FTA). The size of a face-threatening act depends on imposition, which involves culturally shared ideas about how many different acts impose on us or undermine our image. For example, in Latvian speech community, to ask a question of how much money one makes could be considered an intrusion to Latvians' privacy. However, in other cultural groups the same question would not be considered intrusive at all.

Thus, distance, specifically social distance, determines the relationship between the interlocutors. Power refers to the degree of relationship. Imposition establishes compulsory arrangements, activities forced on others. Grundy (1995) states that 'Distance+Power+Imposition is equal to the degree of face threat to be compensated by appropriate linguistic strategy' (Grundy, 1995: 135). Besides, it should be added that *face* is a symbolic feature that characterises interaction between the speaker and the hearer. It is considered to be a technical term to mark the public self-image people maintain. The term includes both social and emotional aspects. In addition, it comprises a person's expectations that his/her face needs will be recognized and acknowledged by others. Taking into account this theory, silence in non-native language users' community might be interpreted as face-saving strategy. According to Brown and Levinson (1987), the central aspect in their theory is 'the public self-image that every member of society wants to claim for himself' (Brown and Levinson, 1987, p. 61).

Method

The present study was approached from the qualitative research perspective. It employed selected elements of quantitative study to interpret the statistical data acquired in the process of the investigation. To provide a detailed description of the instances under analysis, a case study was identified as the research type. As regards the study context, it was conducted in Latvia in two phases: a) during the autumn semester of 2012/2013 study year, and b) during the autumn semester of 2013/2014 study year.

Data Collection

Data collection procedure involved three research instruments: interviews with the target language learners to find out their language wants and needs; lengthy classroom observations to see how the target language is used for communicative purposes and a questionnaire that was filled in by the research participants to understand which strategies of communication are used in the language classrooms. After numerous classroom observations, a questionnaire addressing 20 different questions was spread among the research population in the autumn semester of 2012/2013 study year and in the autumn semester of 2013/2014 study year.

Classroom observations and interviews with the research participants indicated that the majority of them intentionally selected silence as a strategy for indirect communication in the target language classroom. This fact raised the research interest in the author of this paper. Thus, the designed questionnaire included closed-ended questions, the majority of them concentrating on a factor that could possibly relate to the use of silence as a strategy in the foreign language acquisition and production processes. The structure of the questionnaire was designed so that it enabled the author of this paper to obtain reliable data for the current study. The validity of the gained research results can be proved by a considerable number of the research population who participated in the study and shared their opinions on the subject-matter of the present analysis.

As regards the theoretical contributions that were taken into account to back up the interpretation of silence being one of the strategies used by the research participants for indirect communication within the framework of *face* theory, the following theoretical aspects were considered in the questionnaire: a) categories to analyse the reasons for manifestation of silence (Liu, 2002), b) culture-specific issues of the language learners (Sobkowiak, 1997), c) the ways of how individuals encode their face (Brown and Levinson), d) the belongingness to a specified context culture (Hall, 1992).

Research Population

The research population consisted of two focus groups. During the identified period of 2013/2014 study year, the focus group included the English language learners- dental practitioners in Latvia who are to apply the language for interactional purposes to communicate in English with the growing number of their foreign origin patients. During the study period of

2012/2013, the focus group involved Latvian and Russian origin students who acquire the English language for academic purposes in foreign language classrooms. As regards the age group of the research population, 20 dental practitioners formed the group 35+ and 73 learners of the tertiary and secondary levels referred to the group 18+ respectively. Concerning NNSs foreign language proficiency, the research participants' language ability was referred to B2-B1 levels, according to *Common European Framework of References for Languages* (2001) that is considered to be an officially accepted standard in Europe for grading an individual's foreign language competence. Besides, it was taken into account that the tertiary level students (the University of Latvia) specialise in Business and Modern Languages Programme; the secondary level students specialise in Engineering (Technical College and the Vocational School of Mechatronics and Wood Processing) The learners were informed that their answers would lay a foundation for a scientific article devoted to the issue of interpretation of silence as a strategy of indirect communication in the target language classroom. However, in order to avoid bias the students were not told how exactly the questions corresponded to the categories influencing the development of silence.

Results

The research data gathered proved that the action of silence is accompanied by cognitive, social and cultural judgements expressed by the target language users. Besides, it was revealed that as a strategy of communicative behaviour it manifests itself via cognitive, social, discursive and affective functions, according to the classification by Nakane (2007). Not only the silence factor but also the linguistic factors play a decisive role in NNSs communication. Essentially, it was pointed out as well that silence was used as one of the strategies of indirect communication with a purpose of saving the individual's face.

Cognitive Function of Silence

The cognitive function of silence is fulfilled for developing cognitive processing of the language (Nakane, 2007). The use of pauses, for example, establishes successful communication.

To determine how successful communication in the target language can be achieved, the following questions of the research interest were involved in the questionnaire: a) *Does your previous language learning experience affect your participation in the foreign language classroom discussions?*; b) *Are you usually more likely to answer the teacher's questions when you are familiar with the topic/theme of the discussion?*; c) *Do you answer the teacher's questions when you feel shy to speak up in the classroom?*

Regarding the answers supplied to the first question (a) of the questionnaire, an increasing number of the respondents answered that their previous language learning experience does not affect their participation in the foreign language classroom discussions. In answer to this question, the majority of the dental practitioners stated that their previous language learning experience does not play a decisive role in the target language classroom. As they were engaged in the language studies to advance their foreign language proficiency, it was a strong motivational and contributory factor.

Only 32% of the tertiary level students and only 17% of the secondary level students reported that their participation in the target language classroom was not influenced by the previous learning experience. This could be explained by the fact that the tertiary level students having chosen modern languages as their speciality most likely had gained a positive language learning experience in their former language studies, which motivated them to continue with the target language studies at the University of Latvia. The former experience was seen as a challenging and helpful factor to advance the language proficiency during their academic studies. Regarding the students of Technical College and the Vocational School, they major in the area of engineering, thus, they consider that a high level of the foreign language proficiency is not necessarily their learning priority.

In reference to the second question (b) set in the questionnaire, most of the respondents confirmed that they are more successful with providing answers to the professor's or tutor's questions if they are familiar with the topic of the discussion. However, the research data reported that 31% of Technical College students stated that the topic of the discussion does not affect their participation in the discussion process. We assume that the reason for the above given answer could be seen in the respondents' adolescent age: it is generally accepted that an adolescent age involves psychological level dilemmas that pose the immediate need for attention. Presumably, this might be the explanation for the case when the adolescents found it pretty difficult to keep silence in the classroom, and they preferred to express their opinions spontaneously, even not being familiar with the topic under discussion.

Regarding the third question (c) set in the questionnaire, most of the respondents stated that they would still answer the professor's or tutor's questions even if they feel shy to speak. Despite that, more than a third of the learners would prefer to keep silence in such a situation. The research results demonstrate the existing correlation between the age of the respondents and their readiness to interact in the target language classroom. The Vocational School and Technical College students were more likely to overcome shyness during the lessons while 46% of the dental practitioners and 63% of the tertiary level students preferred to keep silence. This phenomenon might also be explained by the younger learners' need for attention.

So far, the discussion can draw several interim conclusions: a) silence constitutes a part of NNSs indirect communication, b) silence is the result of a personal choice, c) silence is a significant strategy of successful communication because via indirectness, it manifests a psychological readiness of an individual to share or not to share one's thoughts, ideas or assumptions.

Socio-Pragmatic Function of Silence

The social function of silence is determined by the contextual appropriacy of its use in relevant contextual situations. To study the respondents' indirectness as a pragmatic strategy via positive and negative face saving factors to avoid face threatening acts, some research questions were set, such as a) *When you have any questions and you would like to ask the speaker, but you assume that he/she will not be able to answer them, would you still ask those questions?*; b) *Do you keep silence when you are not sure whether your remarks would be relevant and appropriate?*; c) *Do you keep silence in the language classroom when you intend to show respect to the teacher or your groupmates?*; d) *Do you agree with the statement that being a good listener means having a balanced talk and silence?*

As regards the answers provided to question (a), most of the respondents from all the focus groups agreed that they would not ask the presenter a question if they were not sure that he/she would be able to answer it. This puts forward an assumption

that the pragmatic factor of face-saving is a significant determinant among the target language learners in Latvia. Besides, it might be presupposed that face-saving is a part of the language learners' culture, but, on the other hand, the face-saving factor also depends on an individual's background, psychological characteristics and the context of language use.

Regarding the answers offered to question (b), most of the tertiary and secondary level students and the dental professionals were inclined to observe the principle of relevance and avoid communication if they were not sure whether their remarks in the classroom were appropriately made. Thus, we could presume that the above-mentioned focus groups preferred not to lose face because of their level of education, or- because of a comparatively high social status, in the case of the dental practitioners.

On the other hand, 38% of the Vocational School students and 26% of Technical College students were less concerned about being relevant when they performed in the language classroom. This might be explained by the fact that the college students of engineering are less expected to have a good command of English as compared to the students of the University of Latvia. If the students of engineering do not observe the appropriate language use in relevant context when they use a foreign language for instrumental purposes, they can always refer to their age or to the fact that they do not specialise in languages.

Concerning the answers provided to question (c), most of the respondents admitted they would keep silence if they wanted to show respect to their professor or to their groupmates. On the other hand, nearly one third of the Vocational School students did not see any correlation between keeping silence and expressing their respect to the speaker: they held a view that respect or disrespect to the professor or to the tutor cannot be related to their wants to speak in the target language classroom.

The author of the paper has recorded several empirical observations which also prove that many students believe that they should be allowed to communicate at any time when they would like to offer a comment or would prefer to be involved in the classroom discussion because they consider that verbal communication makes an essential part of acquiring a foreign language. However, 72% of the secondary level respondents also agreed that keeping silence is a strategy of indirect communication to show respect or admiration to one's competence. Besides, it is typical of Latvian culture to keep silence rather than actively participate in the discussion, thus saving the speaker's face by not interrupting him/her. For example, "Latvian face" encodes the want and need for a positive self-image. On the other hand, "Latvian face" seemingly representing Low context culture (Hall, 1992), might be characterised as a very individualistic culture where the public self-image plays an exceptionally high role. One of the key aspects of "Latvian face" is that it does not necessarily place *self* in the most important position, according to Brown and Levinson's definition of face; but "Latvian face" encodes the behaviour to be judged or perceived highly by the community in order represent the values existing and/or being fully accepted by it.

So far, the following interim conclusions can be drawn: a) silence as a strategy of indirect communication is used in the Latvian speech community to show a respect to the speaker's competence, b) silence as a strategy of indirect communication can be used to demonstrate disagreement with what has been said, c) silence as a strategy of indirect communication is used to avoid face threatening act, especially in the cases when one's competence is under the question.

Discursive Function of Silence

According to the classification by Nakane (2007), discursive function of silence makes the frontiers of the discourse and defines the boundaries of the utterance via employing linguistic factors, for example, the prosodic features. The current research results demonstrate that the respondents, in general, assign an essential role to the linguistic factors in the target language acquisition process. Surprisingly enough, nearly a half (46%) of the dental practitioners and approximately one third of the Vocational School and Technical College students (34%), and the University of Latvia students (37%) stated that their participation in the language classroom discussions does not depend on the level of their language proficiency. The respondents admitted that they would still prefer communicating even if they did not know how to use the normative grammar rules appropriately.

Thus, it can be presumed that facing language problems does not affect the language learners' mental readiness and wish to participate in the target language classroom in general. Besides, it seems evident that the cognitive and linguistic factors are closely linked. The research observations reveal that the new generation of the language learners feel more secure in the target language classroom and are not afraid of making mistakes.

As regards the intentional keeping silence, 31% of the secondary level (the Vocational School and Technical College) students compared to 63% of the tertiary level students (the University of Latvia) and 62% of the dental practitioners prefer to keep silence if they are not sure about their pronunciation or if they face difficulties with the English phonetics in general. The research results demonstrate that prosody is one of the crucial linguistic factors that create silence in the foreign language classroom. This might be explained by bilingualism in Latvian society where many Russian origin speakers speak with a Russian accent when they speak Latvian; by the same token, the native speakers of Latvian speak with a Latvian accent when they speak Russian. It sometimes causes misunderstanding or even communication breakdown and can be considered a serious obstacle in communication with confidence. In the case of the English language, it is the English pronunciation, not grammar or vocabulary that differentiates between the native from non-native speakers of English not only in Europe but in Latvia as well.

The research has drawn the following interim conclusions up to now: a) the linguistic factors, e.g. prosody is a decisive factor to establish a positive face of the language user, b) ignorance of the linguistic factors in communication is a potential threat to the language user's face, which might result in misunderstanding, miscommunication or even in a communication breakdown.

Conclusions

1. The research has resulted in the conclusion that silence being a nonverbal instrument of indirect interaction serves as one of the face-saving strategies when NNSs in Latvia apply the English language for instrumental purposes. Thus, silence constitutes a part of NNSs' indirect communication and is the result of a personal choice. Silence is a significant strategy of successful communication because via indirectness, it manifests a psychological readiness of an individual to share or not to share one's thoughts, ideas or assumptions.

2. The action of silence is accompanied by cognitive, social, linguistic and cultural judgements that are acceptable and reasonable in a Latvia society. Silence is a very ambiguous notion. To analyse the meaning of silence in an individual's speech,

several factors have to be taken into consideration, such as the manner how a person uses the language, his/her cultural, social and emotional background. As a strategy of communicative behaviour, silence manifests itself via cognitive, social, discursive and affective functions. Not only the silence factor but also the linguistic factors play a decisive role in NNSs' communication. Thus, silence is used as one of the strategies of indirect communication in Latvia with the purpose of saving an individual's face.

3. The interpretation of silence differs from culture to culture. The manifestation of silence does not always mean that a person has nothing to say. Conversely, the meaning of silence, depending on the social context of communication, might mean: a) manner of speaking, b) social and cultural values, or habits, c) manifestation of indirectness as a communication strategy, d) benefiting from listening to others to reach full understanding of what has been stated, e) respect paid to others due to their seniority or competence, f) self-protection, g) dominance or power in the social group. Thus, the interpretation of silence and its meaning requires a culture-specific knowledge.

4. Silence as a strategy of indirect communication is used in the Latvian speech community to show respect to the speaker's competence. Typically, it is used to avoid a face threatening act, especially in the cases when one's competence is open to question. Besides, it is conventional for Latvian culture to keep silence rather than actively participate in communication. Latvian *face* encodes the want and need for a positive self-image. On the other hand, Latvian *face* seemingly representing Low Context culture might be characterised as a very individualistic culture where the public self-image plays an exceptionally high role. One of the key aspects of Latvian *face* is that it does not necessarily place *self* in the most important position, according to Brown and Levinson's definition of face; but Latvian *face* encodes the behaviour to be judged or perceived highly by the community in order to represent the values existing and/or being fully accepted by it.

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