

DOI: <https://doi.org/10.18454/RULB.2020.23.3.13>**ТОЛКОВЫЕ СЛОВАРИ КАК ОТРАЖЕНИЕ ДИНАМИКИ КАРТИНЫ МИРА (НА МАТЕРИАЛЕ ОРУДИЙ ТРУДА)**

Научная статья

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Аннотация

В данной работе картина мира понимается не как устойчивая репрезентация имеющегося опыта, а как постоянно меняющееся, соответствующее определенному этапу развития общества видение мироздания. Целью работы является рассмотрение динамики картины мира людей на примере изменения их представлений об орудиях труда посредством анализа лексикографических источников различных лет. Задачей видится выявление взаимосвязи между толковыми определениями орудий и их востребованностью обществом. Доказывается, что по мере выхода орудий труда из активного употребления уменьшается детальность их описания в словарях. Чем понятнее и доступнее приспособление для общества, тем подробнее оно описано в словарных дефинициях.

Ключевые слова: картина мира, динамика изменений, орудия труда, лексикографические определения.

EXPLANATORY DICTIONARIES AS A REFLECTION OF THE DYNAMICS OF THE WORLD PICTURE (BASED ON THE MATERIAL OF LABOR TOOLS)

Research article

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Abstract

In this work, the world picture is understood not as a stable representation of existing experience, but as a constantly changing vision of the universe corresponding to a certain stage of development of society. The purpose of the work is to consider the dynamics of the world picture of people on the example of changing their ideas about tools through the analysis of lexicographic sources of various years. The task is to identify the relationship between dictionary definitions of tools and their demand by society. It is proved that as tools come out of active use, the detail of their description in dictionaries decreases. The most understandable and accessible for society devices are described in dictionaries in the most detailed way.

Keywords: world picture, dynamics of changes, tools of labor, lexicographic definitions.

Introduction

According to the definition of R. Redfield, the picture of the world is a vision of the universe, characteristic of particular people, the ideas of society members about themselves and their actions, their activity in the world. It implies a person's knowledge of the surrounding world, corresponding to a particular stage of development of society [1].

At the same time, the world picture of most people is not a stable representation of the existing experience. Over time, in various periods of cultural and historical formation of society, the level of its development significantly changes: the amount of available knowledge, production of material values, science, culture, as a result of which the worldview itself is transforming and changing in one direction or another in accordance with the increasing needs of people. Their continuity is based largely on the transfer of experience and knowledge inherited.

The picture of the world is freed from irrelevant, socially unnecessary meanings that are no longer in demand in practical activities. Some outdated things pass into a kind of "passive reserve" of modern culture, and then threaten to disappear completely into oblivion. In this regard, according to M. Halbvaks, there is such a phenomenon as "social oblivion", that is, the loss of certain information about the past. Memory accepts only what is vital from the past, what is maintained and continues to live in the consciousness of a particular group [2, P. 168]. Each new generation is constantly faced with a choice: what of the «heritage of the fathers», which has lost its immediate practical value, must be kept in memory, and what of the saved can be used [3, P.520-522].

We can say that the picture of the world includes both part of the image of the reality of the past and the reality of the present, based on the obtained and transmitted knowledge created by different generations.

What is stored in the memory of people, and what is lost, can be traced by comparing lexicographic interpretations of different years. For our work, dictionary definitions are not a "channel" for cognition of an already widely known artifact, but a more or less reliable mechanism that can reveal how a given object is "deciphered" by consciousness, a way to penetrate the conceptual essence of a specific word hidden from direct observation.

We tried to trace how people's ideas about tools changed comparing dictionary interpretations of different years. We based on the fact that lexicographic sources capture the picture of the world exactly in the era in which they were created. It is not by chance Y. N. Karaulov noted that each epoch has its own knowledge of the world, and as soon as we begin to explain the meaning of the word and resort to other words for this purpose, we inevitably turn to this knowledge, taking into account the extra-linguistic experience [4, P.168].

V. V. Morkovin, in turn, believed that "if we compare thematically organized vocabulary of the same language of different epochs, then we can see an objective picture of changes in human knowledge. We will notice how one topic grows and another "shrinks", how values are re-evaluated within the themes themselves, how words and many other interesting facts appear and disappear into oblivion. Being to some extent a mirror of the epoch, the vocabulary of the language reflects the level of people's ideas about certain phenomena, and sometimes characterizes the phenomena themselves" [5, P. 10].

In this paper, we have tried to consider how over time, at various stages of cultural and historical development of society, the volume of knowledge about tools changes significantly due to their withdrawal from widespread use, resulting in different lexicographic interpretations of different years.

Methods

The following methods were used: the method of analyzing dictionary definitions, the method of comparative analysis.

At the present stage of development of civilization, in the age of the most complex devices and machines, people have not forgotten primitive tools, many of them continue to be successfully used. At the same time, the tools can be seen as memory of practical ingenuity, which made them useful, and sometimes simply irreplaceable when performing a number of household tasks.

With many generations, human memory stores verbal information about a particular tool. Comparing their lexicographical interpretations of different years, we can talk about the extent to which ideas about tools changed during the historical development of society.

Thus, we see an exhaustive idea of the plough, once an indispensable tool for plowing, in the dictionary of V. I. Dal, dating from the middle of the 19th century: "the heaviest ploughing tool, Saban, used in the South and South-East for oranja under wheat, oxen. Ploughshare, cut and most of the post in the plough iron, ridge, Chapin, etc. wooden parts. A cut or knife is the main difference between a plough and a wooden plough; a roe or plough with cuts is already a transition to a plough that does not dig only the ground with a furrow, but raises the cut layer and turns it over" [6, P.130].

If the dictionary of V. I. Dal describes in detail the purpose of the tool, the sphere of application, features of functioning and design of the plow, the dictionary of S. D. Ushakov, published in the 30s years of the last century, mostly does not reflect the individual details of the tool, which have lost its former relevance. Only certain details of its device are partially preserved, such as its general configuration, part of the mechanism, and purpose: "an agricultural tool with a wide curved metal ploughshare for plowing, loosening the soil before sowing" [7, P. 533].

In the contemporary life of peasants, the plow is almost out of use. Lexicographic interpretations of modern authors are even less differentiated. Today, the absolute archaism has become a number of dictionary descriptions of structural parts of the tool. Among the characteristics mentioned earlier, only the purpose of the instrument is recorded in modern interpretations. Lexicographic sources present it as "an agricultural tool with a wide metal ploughshare or disk for plowing the land" [8, P. 146].

Conclusion

It is safe to say that as a result of everyday experience, a person has an idea about the structural elements of tools, as well as their functional component. In the sphere of direct awareness, the external features of tools are put forward, such as the shape and design, as well as the purpose and principle of operation of tools. Undoubtedly the language "spelled out" these parameters, which, from the point of view of a person, have a certain significance.

These examples of the described tools serve as a good confirmation of the idea that the picture of the world does not preserve all the knowledge from the past, not all the accumulated baggage of older generations. We see how lexicographic sources and literary works interpret tools in accordance with their demand by society.

As they go out of widespread use, images become more schematic and simplified, and the amount of available information is reduced. Structural elements of tools that were previously considered necessary for describing objects are lost. Many words that nominate details of artifacts in the past are forgotten. It is possible to add that functional knowledge about tools is more resistant to the effects of time than their inherent external characteristics.

Конфликт интересов

Не указан.

Conflict of Interest

None declared.

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