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ГЕРМЕНЕВТИЧЕСКИЙ МЕТОД ГАДАМЕРА В КОНТЕКСТЕ ИЗУЧЕНИЯ АВТОБИОГРАФИЧЕСКОЙ ПРОЗЫ

Аннотация

В данной статье рассматриваются отдельные аспекты применения комплексного герменевтического метода Ганса-Георга Гадамера как основы изучения автобиографической прозы - концепции образования и опыта, которые признаются необходимыми элементами познания любого художественного текста.

Ключевые слова: герменевтика, понимание, автобиографический роман.

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GADAMER'S HERMENEUTICAL METHOD IN THE CONTEXT OF A STUDY OF AUTOBIOGRAPHICAL PROSE

Abstract

This article considers some aspects of the complex hermeneutical method of Hans-Georg Gadamer as the basis of studying the autobiographical prose. They are concepts of education and experience, which are recognized as essential elements of any understanding of every literary text.

Keywords: Hermeneutics, understanding, autobiographical novel.

Hermeneutics is the theory and practice of interpretation of every life expression: lifestyles, different forms of communication, social relations, morality, religion, art, laws, traditions, states and commonwealths, philosophy, science. Gadamer believed that the phenomenon of understanding and interpretation is not only a special methodological problem of the human sciences. The phenomenon of understanding is the base of all kinds of human's interactions with the world including science. So it is a vital part of any hermeneutical study of any kind of literary text.

Gadamer believes that the conceptual system, which develops philosophizing influences us in the same way as language in which we live. Truthful and fair scientific thought always requires such a predetermination of thinking. This is a base of a new critical consciousness that inevitably accompanies all responsible science and deduces those linguistic and mental habits, which are formed by person's communicating with the world. This is the only way we can study different historical traditions performed in literary text and realize all the cultural codes which form our point of views and the reality we think we belong to.

Gadamer says that inductive methods of the natural sciences cannot lead to real understanding of the socio-historical world. Scientists need to understand the phenomenon in its single and historical specificity and this final understanding can be considered as truthful scientific thought. Such a thought may include and affect a large amount of general knowledge of any kind, but it does not fix or give a deeper understanding of the general laws of human development and progress of nations and states. The thought goes deeper and provides the understanding of the nature of those processes itself. [1, 45-46].

Hermeneutical thought and hermeneutical understanding are complex and multi based phenomena and one of their grounds is the concept of education [1, 50-51]. Education builds up the way a person speak, think, understand the world and gives them some special clichés that they use to represent their points of view or feelings. Thus stylistic and narrative structures of any text can be understood only through accurate study of its author's education which can be considered as a new kind of hermeneutical code which forms the hermeneutical circle of the author of the text at the first place and then reorganise it into a part of a hermeneutical circle of a particular literary text. This statement becomes clearer and more obviously staunch while studying an autobiographical novel where the distance between a particular author and a literary character is minimal and hermeneutical circles of the text and the writer are very

close to each other and have more touchpoints than in any other literary genre. Understanding of education of a particular author as a part of an autobiographical novel is a quite simple and primitive process since it is usually a part of the story and all the ways that education of the author affects the text can be easily detected by a scientist. Nevertheless the can be identified within any literary text by a close stylistic analysis which is an essential part of any hermeneutical study.

Reading Henry Adams' autobiographical novel 'The Education of Henry Adams'[2] – reading has to be realized as the first and the most important stage of any literary study – the phenomenon of education becomes inseparably close to the idea of experience [1, 421]. Here any kind of life experience is considered as a part of education by the particular author himself and all the stages of this education is carefully described by the author. The statement is clear and quite understandable but is it actually true? Henry Adams has lived for 80 years (more than 28800 days and more than 691200 hours during which he had been gaining new experiences) and the novel that tends to describe the details of his education and experience includes only about 420 pages which means that the novel represents some extractions from the author's life experience, the essence of it and the first and the most important questions that must be answered here are 'What kind of extractions are they? What do they have in common (or do they have anything in common)? What is their importance? What is their nature?' Fortunately, Henry Adams was a well-known person and his biography can be studied in smallest details so there is an opportunity to find some logical and objective answers to those questions but what if pure objective logic cannot give all the answers? The necessity of hermeneutics stands on the fact that the experience presented in autobiographical novels or in any other literary text cannot be studied and then understood by pure scientific objective logic only and only through stylistic and linguistic analyses because they represent the experience of feelings and the education of thought that can be reached only by divination into author's subjectivity. Without using of such an approach the understanding of a text is poor, distant from the truth and quite useless even if the text is mostly fictional.

Gadamer's hermeneutics involves the problem of questions and answers. From the one hand the scientists are being questioned by the text they try to understand and from another hand the text is being asked by scientists. This succession of questions and answers forms the hermeneutical dialogue. Thus understanding of a text is always connected to understand its questions at the first place.

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Аннотация

В данной статье рассматриваются основные вехи формирования словацкой детской литературы и то, как она представлена в переводах на иностранные языки. Называются имена писателей, внесших наибольший вклад в развитие литературы для детей, а также имена переводчиков, способствовавших продвижению словацкой литературы за рубежом.

Ключевые слова: словацкая литература, детская литература, художественный перевод.

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SLOVAK CHILDREN'S LITERATURE IN TRANSLATIONS

Abstract

The article considers the main milestones of Slovak children's literature and how it is represented in the translation into foreign languages. The work of writers who have contributed to the development of children's literature most of all is analyzed in the article, as well as the work of the translators who have contributed to the promotion of Slovak literature abroad.

Keywords: slovak literature, children's literature, literary translation.

Slovak children's literature begins with tales from the collection of **Pavel Dobšinský** (1828-1885), teacher, translator, editor, journalist, anthropologist and folk tales collector. The first translations from the collection of Slovak fairy tales appeared in the post-war period in the Soviet Union in Russian (1949, 1950, 1955, 1956), Belarussian (1956, 1958), Ukrainian (1957, 1963, and in Prešov in 1960), Estonian (1956), Lithuanian (1955), Latvian (1955), Kyrgyz (1959), Ossetian (1960), Finnish (Petrozavodsk, 1958). In the 1960s it was followed by a German translation, published in Hanau, a French one, published in Paris, and an English one, published in London. From 1950s to the end of the 1990s P. Dobšinský's tales were the most popular Slovak books for children to be translated. In many countries, more than one edition were published (for example, three in Bulgaria, three in France, three in the Netherlands, four in Germany, two in Poland, and in Yugoslavia five in Slovenian and one in Croatian) [1], [2], [3].

New publications of Slovak fairy tales adapted by modern Slovak writers newly translated and illustrated have been published nowadays. A new translation into English, published in Trnava in 2004 *Slovak Folktales* stands out of the recent ones. In this joint work a Slovak translator Jana Babirátová-Judinyová aimed at following the original as closely as possible, while an English teacher in Slovakia Francis Xavier Luther and an American researcher Jean Shofranko-Olexy, both having Slovak roots, sought to Americanize the stories making them easier to understand for a native English-speaking child [4]. From the point of view of the American assistants, translation difficulties were mainly associated with Slovak history and proper nouns. Being sold in both, Slovakia and the United States, the book has a dedication: "The book is in memory of our Slovak forefathers and dedicated to their descendants and to all the children of the world" [5].

Children's writer **Mária Ďuričková** (1919-2004), a P. Dobšinský's literary tradition follower of the 20th century chose folklore as the key point of her work. She approached it from different aspects: as a folklore collector, as an editor of folktales collections as well as an author of her own fairy tales based on folklore. Mária Ďuričková's numerous fairy-tales have been quite extensively translated, most of them into German (twelve fairy-tales), Czech and Hungarian (ten each), the total number of languages being fifteen [6]. Six fairy-tales have been translated into Russian, and the latest publication in Russian, a tale *Danka a Janka v rozprávke*, came out in 2015. The majority of all translations were published in the former socialist countries. This, however, not diminishing the importance of her work for Slovak children's literature, which is reflected in the numerous awards and honours received by the author in her home country. Apart from that in 1975 the writer was awarded the Province of Trento European Award For Children's Literature for the book *Zlatá brána*, while her books *Dunajská kráľovná* and *Krásna nevidaná* were entered in the IBBY (International Board on Books for Young People) Honour List.

Klára Jarunková (1922-2005), M. Ďuričková's contemporary, was the most translated Slovak writer for children in 1960-70s, her

books still being the best known Slovak children's books abroad. Her works reflect an innovative approach to the period of adolescence, a turning point of physical and mental maturity, her characters have to undergo. Her debut book, published in 1960, a collection of short-stories about schoolchildren called *Hrdinský zápisník*, became a literary event. Over the next few years, the book was translated into Bulgarian (1963), Estonian (1963), German (1963, 1972), Russian (1962, 1965), Hungarian (1965) and Polish (1982).

Three years later the novel *Jediná* (1963) came out, and it was immediately sold out in Slovakia [7]. One of the first translation was published in the US under the name *Don't cry for me* [8], which for two years was among the bestsellers in the country [9, 40]. This was also due to the work of a talented translator George (Jiří) Theiner, who succeeded in emphasizing the ideas, which were easier to understand for the American audience. Thus, the Slovak name — *Jediná*, 'the only one', stresses that many events in the life as well as attitudes of the protagonist, Olinka, took place because she was the only child in the family, which is very unusual for Slovak traditions. As to the English translation, Olinka's relationships with neglected neighborhood children become the most important. One of the children has to go to an orphanage at the end of the story, and asks Olinka not to cry for her. The novel was altogether translated into 14 languages [10].

The secret of K. Jarunková's success is that she was never afraid to touch upon the most sensitive and painful topics, many of which were an absolute taboo not only in the socialist Czechoslovakia, but also in Western countries. In West Germany K. Jarunková was awarded Deutscher Jugenbuchpreis, having astonished German readers with "Slavic sensuality" [11] of her works. Speaking of her own work, K. Jarunková wrote: «It is really important to reveal courage to raise difficult universal issues such as the process of growing up» [12]. Foreign publishers found her on their own initiative, foreign translators used to come to her in person to discuss the problems of translation, concerning mainly the youth slang and archaisms in the speech of grandmothers in K. Jarunková's works.

One of contemporary Slovak literary critics Vladimír Petřík wrote: "Her works, especially novels *Jediná* and *Brat mlčanlivého Vlka*, came out <...> in 87 editions and 32 languages. If we compare these figures with those of other authors, they are almost unbelievable. Therefore, it can well be stated, that Klára Jarunková introduced Slovak literature to foreign readers and, thus, undoubtedly helped to break down the wall of isolation, which always divided Slovakia from the rest of the world. <...> Klára Jarunková helped Slovak literature to develop, bringing in original values and inspiring other authors" [13]. However, the researcher notes, that the Slovak audience is unaware about the position of K. Jarunková's books abroad.

Klára Jarunková, together with some other Slovak writers, belongs to the so-called "generation of childhood aspect" [14], [15]. In the end of 1950s – beginning of 1960s they created a new model of literature for children, based on respect for childhood and considering the depiction of children's diversified attitudes to life

the most important aspect of their works [16, 12]. These authors (Lubomír Feldek, Miroslav Válek, Vincent Šikula, Jaroslava Blažková, Krista Bendová etc.) proclaimed that the purpose of children's literature was to not only educate, but also to play, entertain and develop imagination [16, 9]. The focus shift from normative education to aesthetic freedom was introduced by **Eubomír Feldek** (1936) in his article *Bude reč o literatúre pre deti* [17] published in the journal *Mladá tvorba* in 1958. This focus shift was immediately demonstrated by the author in his debut work *Hra pre tvoje modré oči*, published in the same issue of the journal. A game, a fantasy, an association, an allusion, a nonsense, a travesty, autobiographical motifs are the main features of the L. Feldek's poetics embodied in his poems, tales and plays for children. The name of L. Feldek, who is considered to be the founder of modern (and according to some observations post-modern as well) children's literature [18], is hardly known abroad. As almost all the languages his works were translated into are Slavic: Apart from the most popular language of translation, which is Czech, there are also translations into Russian, Slovenian, Macedonian, Serbian, Croatian, Bulgarian, Polish [1].

Such a difference in the ranges of interest to his works at home and abroad has been well explained by the author himself in one of his recent interviews: "The most translated one is the *Blue Book of Tales*. However, I am afraid, my books cannot rouse the interest of anyone in the world, because even the books that have been translated, do not sell, as, firstly, in my era few Slovak writers, except perhaps Klára Jarunková, could break through the Iron Curtain, and, secondly, because I, personally, was not seeking to break through. On the contrary, I intentionally tried to write in an untranslatable way. I wrote poetry mainly for children and the Slovak language itself did most of the work, as the Slovak is an amazingly helpful partner of a poet. I have always written things mostly for a Slovak reader to enjoy. Sociologists claim that self-consciousness cannot have attributes. I am afraid, it can't be applied to poetry for children. Slovak children poet's self-consciousness is a Slovak poetic self-consciousness" [19].

Whether **Miroslav Válek** (1927-1991) has similar self-consciousness, is probably well known to his long-term translator into English Ewald Osers. Ewald Osers, an Englishman with Czech roots, shares his impressions about translating Miroslav Válek's children's poetry: "Poetry translation is a specific aspect of literary translation, of which I have enough experience after translating forty books of poetry. Meanwhile, when I was offered to translate Válek's poems for children by the Slovak publishing house *Modrý Peter*, I had serious doubts. I had never translated children's literature before. Is the fantasy world of a Slovak child similar to the same of British or American children? Is it possible to preserve the Slovak children's games and rhymes background in the English-language culture? Those were my main questions. However, when I got a grasp of Válek's poetry, I felt that the translation is possible; I even was attracted by the challenge. Therefore, I accepted the offer. Some psychologists of childhood argue that Western children grow up earlier than those in Central and Eastern Europe, and thus that poems meant for a ten-year old Slovak child are more appropriate for an English eight-year old. That is the case, but this is not a problem for a translator to solve, but rather for a publisher or a bookseller. Válek's poems hardly contain anything specifically Slovak; I was under the impression that such poems could be written by an English author as well" [20].

Two more important names of "generation of childhood aspect" are worth mentioning: **Vincent Šikula** (1936-2001) and **Jaroslava**

Blažková (1933). Although their poetic manners are quite similar, their literary careers, as well as their books popularity abroad turned out to be very different. They both started in the period of political liberalization in the late 1950s and their debut works date back to the beginning of the 1960s. However, while the peak of J. Blažková's creative activity, the popularity both at home and abroad, accounted for the early to mid-1960's, Vincent Šikula faced recognition in mid-1960s and it only increased and strengthened throughout the socialist era. In 1968 Jaroslava Blažková emigrated to Canada together with her family. Right until the exile, she was the center of attention in Slovakia. And although her debut book *Nylonový mesiac* (1961) and children's book *Ohňostroj pre deduška* (1962) immediately brought her several national and international awards, she was forgotten soon after she left the country.

The two novelists' works were perceived absolutely differently abroad as well: while V. Šikula was translated mainly in the socialist states, J. Blažková was much more popular in Western countries, such as Germany. Then, the same year of 1968, when J. Blažková emigrated, brought the first success to V. Šikula with his translations published abroad: his novel *Prázdniny so strýcom Rafaelom* was translated into Czech, Russian, Bulgarian and Hungarian; while the novel *S Rozárkou* was translated into Czech and Hungarian the same year. These two of V. Šikula's novels are the most translated ones being published in twelve languages altogether, mostly Slavic [21].

In 1990s, there appeared new bright and talented authors of children's literature. They were Dušan Dušek (1946), Peter Glocko (1946), Erik Jakub Groch (1957), Daniel Hevier (1955), Jana Juráňová (1957), Ján Uličiansky (1955), Gabriela Futová (1971) Although there has been few translations of their works so far, those who had their debuts back in the 1970-80s were translated into Russian, Polish and Slovenian [22]. Others, who started writing later, in the new economic environment, have been trying to gain popularity in Western countries, such as Italy, France, Austria and Germany. The majority of the authors published their works with the support of the Commission SLOLIA LIC (which stands for Commission Slovak Literature Abroad of the Literature Information Centre), an organization that funds translations of the Slovak literature abroad. From 1996 to 2015, there were realized 483 translation projects with the support of the Commission SLOLIA [23]. Almost all of them had their works translated into Italian as the result of SLOLIA's efforts. These activities date back to the International Children's Book Fair in Bologna of 2010, where Slovakia became the guest of honor, and it was a highly significant event in Slovakian literary life. Umberto Eco was among the guests of the Slovak stand, and richly illustrated Slovak books aroused his admiration: «Poland, Slovakia and the Czech Republic make really beautiful illustrations for children's books. It is very rewarding environment for book-publishing. The land that gives birth to wonderful books for children with a long tradition of creating posters and illustrations has been blessed. And this exhibition of illustrations is excellent» [24].

Nowadays translating Slovak literature for children and young people is a two-way process. On the one hand, it is the work of literary centers and institutes in Slovakia, that seek to promote national literature in the world. On the other hand, it bears personal interest for experts and translators of Slovak literature abroad, often immigrants from Slovakia or having Slovak roots, thus being the result of their personal desire to introduce unique and talented Slovak literature to their compatriots.

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ГУМАНИТАРНОЕ ОБРАЗОВАНИЕ В АСПЕКТЕ МЕЖКУЛЬТУРНОГО ДИАЛОГА КРЫМА

Аннотация

В статье анализируется гуманитарное образование как репрезентативная сфера культуротворчества в полиэтническом пространстве Крыма. В условиях контактной зоны доминирующих макроэтносов: крымских славян и крымских татар систему образования необходимо сориентировать не только на гармонизацию межэтнических отношений, но и, главным образом, на консолидацию нации, создание целостного культурного пространства.

Ключевые слова: гуманитарное образование, культуротворчество, полиэтническое общество, межкультурный диалог, консолидация.

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HUMANITARIAN EDUCATION IN ASPECT OF INTERCULTURAL DIALOGUE OF THE CRIMEA

Abstract

The article analyses the humanitarian education as a representative sphere of cultural creativity in the Crimean polyethnic space. Under conditions of contact zone of dominant macroethnoses, the Crimean Turkic people and Crimean Slavs, the system of education should be orientated not only to harmonisation of inter-ethnic relations but mainly to consolidation of nation, creation of integral polyethnic cultural space.

Keywords: humanitarian education, cultural creativity, polyethnic society, macroethnos, intercultural dialogue, consolidation.

Introduction

Topicality of development of humanitarian education strategy in the Crimea is conditioned by a complex and unique ethnocultural situation on the peninsula, by a number of historical and political factors. Ethnic population of the Crimea has radically changed several times from the end of XVIII century for a present time. According to the data of the last state population census of 2001, the representatives of more than 125 ethnic groups live in the Crimea (excluding Sevastopol). It is the unique polyethnicity of the region, as well as acute necessity of saving and development of national culture that served as a basis for revealing features and complications connected with multicultural character of the Crimea and searching for solution of existing sociocultural problems. Actualization of content and methodology in the system of education today is primarily connected with the shift in emphasis from the primary task of accumulation of knowledges by trainees to a principally new priority formation of students' culture of thought and sensation, humanitarian development of personality.

This theme is the subject of interdisciplinary analysis where different aspects of this sociocultural phenomenon are investigated with the help of theoretical and methodological approaches of humanities. This research requires an address to philosophical, culturological, sociological, ethnologic, politological, pedagogical and historical works. The problem of communication and education in a philosophical, psychological and socially-psychological context was covered in the works by

T. Grushevitskaya, N. Kazarinova, V. Kunitsyna, B. Parygin, V. Pogolyva, V. Popkov, A. Sadokhin. The works of the Crimean scientists, such as O. Smirnova, M. Aradzioni, Ye. Chorny, A. Shorkin, V. Buryak, Ye. Boytsov, V. Gankevich,

E. Muratova, Z. Khayreddinova, etc., deserve close attention [1],[2],[6],[7]. In spite of noticeable interest of many scientists to the problem of formation of interethnic communication culture, the questions related to the development of strategy of intercultural dialogue as a factor of consolidation of polyethnic space have not been properly analysed in modern scientific literature, which requires further deep study of this problem.

Theoretical Background of Study

It is difficult to imagine a more representative sphere of cultural creativity than humanitarian education. Education in this context is a process of objectivization of human creative forces which reveals already existing and gives rise to the new cultural forms, senses and values. They are, in their turn, estimated, transformed and included in the own unique spiritual world of a person, that makes him a competent participant of cultural polylogue and allows to master and produce new cultural experience.

In the previous works we analysed the ethno-transformational processes of inter-ethnic integration (based on unviolent, gradual and historically natural integration) and uniting, which resulted in formation of Slavonic and Turkic groups on the peninsula with

specific for the Crimea region features. We succeeded in revealing a number of typological features of Slavonic and Turkic groups of ethnoses. Indeed, each of these two groups of ethnic communities demonstrates the internal unity and integrity, which is confirmed by the following characteristics: high degree of language closeness among ethnoses of the group; one religion practised by representatives of different ethnoses (or inside one group), high degree of similarity of other symbolic and aesthetic constituents of culture; mutual positive stereotypes among ethnoses and subethnoses of the group; long mutual cultural influence within the framework of a single historical paradigm; common valued orientations for the whole group of ethnoses; a common level of socio-economic and socio-political development and ideals; appearance of common self-consciousness of ethnogenetic closeness; common global cultural aspirations [5, 291].

The conducted analysis allows to draw a conclusion about existence in the Crimea of two basic macroethnoses – the Crimean Slavs and Crimean Turkic people. To a great extent these macroethnoses reflect the cultural features of different types of civilization with their specific characteristics. The Crimean Turkic people have clearly marked orientation to civilization of eastern type with characteristic traditionalism and correspondingly a cyclic character of culture development, with the dominance of relation “state-society” over the relation “society-state”, marked foreign-policy purpose of civilization development. One more characteristic feature of culture of the Crimean Turkic people, peculiar to eastern civilization on the whole is a considerable role of religion in all spheres of life. The researchers of the Crimean Turkic culture note: “In the modern Crimea the Islamic religion becomes a more influential regulator of the family everyday relations for considerable part of people. Norms of morality, principles and traditions based on Islamic religion sometimes more effectively regulate the behaviour of moslems of the peninsula than legal norms” [1, 379].

This quotation speaks about the Crimean Tatars, accordingly about the Islam, but it is also referred to the Turkic ethnoses, traditionally practising other religions. The Crimean Turkic people inherit traditional for all eastern civilizations components

which have been establishing for centuries in co-operation with Chinese, Indian, Byzantine, Arab-Islamic and other cultures. The eastern civilization which combined so different features is steady and flexible.

We hold the view that the culture of the Crimean Slavs is paradigmatically close to the civilization of western type, thus eclectically includes features of the eastern civilization, though they are not basic. The main argument in favour of such point of view is including the Crimean Slavs into the European paradigm of modern, which during two and a half centuries determined the vector of development of western civilization. This vector involves orientation to dynamic lifestyle, values of technological development, intensive actualization of all spheres of human activity.

So, the West is associated with progress, innovations, modernization, and the East – with conventional experience, conscious disassociating from the values of progressivism; the western civilization orients itself to changes in the field of individual interests, the eastern – to the higher value of universal harmonic order, contemplative aspiration to understand the bases of the universe, not disturbing its order. The image of the West is democracy, civil society, ideas of liberalism, while the image of the East is an axiomatic duty of an individual to space, state, family, etc. Thus, the western civilization traditionally demonstrates the priority of personal, individual beginning, and the eastern one – of collective domestic beginning. This list of antinomies can be continued, but it is necessary to understand and take into account that, for example, at contrasting rationalism of the West with the eastern mysticism the western spirituality and mysticism are not absolutely excluded. In turn, in the culture of the East it is impossible to deny progress, innovativeness. Naturally, the reality is not identical to the given conventional chart of interrelation of civilizations, it is more complex and richer. In this case we consider the West and the East as not only steady systems of values, but, mainly, as different vectors and trends of progress of sociocultural experience of humanity.

Despite the difference of civilization orientations of the Crimean Turkic people and Crimean Slavs, these macroethnoses developed in the integrated geographical and historical space of the Crimean peninsula. In the Slavonic languages turkisms firmly took roots, in the Crimean toponymy the connection of Turkic and Slavonic languages is clearly traced; mutual influence of these two beginnings in folk creation, in everyday life of Crimeans, *etc.*, does not cause any doubt.

In addition, with the change of cultural and historical paradigm, which began in the middle of XX century and, to our opinion, has been taking place until now, changes in the directions and principles of development of macroethnoses of Slavs and Turkic people in the Crimea have also started. A new stage is related to establishment of a modern period of civilization development – the period of global civilization becoming. The East and West as a pair category, expressing simultaneously both the unity of culture and its dichotomy has essentially changed today.

Thus, it is senseless to talk about integration or synthesis of cultures of the Crimean Slavs and Crimean Turkic people, in spite of community of historical fates, common economic and political space. The only form of community implies a metacivilizational form which, however, hardly levels ethnocultural originality of these macroethnoses.

The most perspective direction of this work is considered to be orientation towards intercultural dialogue as the means of distributing ideas of the world culture, formation of polycultural thinking aimed at preserving natural integrity of different cultures in the process of their cooperation and mutual enrichment. The only basis is dialogueness, “opposing all forms of monological dogmatism leading quite often to the tragic consequences” [3, 402].

The researchers of dialogue in philosophy of culture paid attention to the fact that in a dialogue of cultures a dialogic character of truth itself is assumed.

An intercultural dialogue today acts as a worthy alternative to the ethnoevolutional processes and limited version of the program of multiculturalism. It is an attributive condition of modern positive cultural creativity, which provides and is provided by spiritually-cultural understanding and co-operation in the inter-ethnic integration on the basis of dialogic interaction of traditions and innovations.

What concerns the research of dialogue of tradition and innovation, it is difficult to imagine a more representative sphere of cultural creativity than humanitarian education. In this context it is a process of objectivization of creative forces of man, when already acting cultural forms, senses and values are revealed and new ones are created. They are, in their turn, estimated, transformed and included into the own unique spiritual world of a person, that makes him a competent participant of cultural polylogue and allows to master and produce new cultural experience.

Humanitarian education fulfils the function of transmission of culture, and in this respect it comprises a great number of factors determining the formation of personality, namely a traditional institutional system, as well as a complex of social interactions, not directly connected to educational establishments. While researching sociodynamics of culture, the French sociologist A. Mol wrote that a man learns culture from social surroundings which partly acculturize him, and partly enrich him by it (culture) [4], thus proving the fact that culture and education are mutually determined. It is naturally to make the conclusion that humanitarian education (its content, principles and methodology) should meet the requirements of core and structure of current culture. Being one of the terms of self-identification and self-realization of individual, it belongs to key factors of modern cultural creative process.

Speaking about sociocultural space of the Crimea, it is necessary to say that the relations between two macroethnic groups of the Crimea, *i.e.*, the Crimean Slavs and Crimean Turkic people have been exacerbated. The situation is being aggravated by the obvious implanting of stereotypes in mass media, by weak economic situation on the peninsula, lack of objective information, acute necessity in development of education, culture and civil activity of repatriates.

Silence – Strategy for Indirect Communication

We carried out sociological research on this topic, which subject of interest was cross-cultural literacy and cross-cultural competence of students of higher school. As a result of questionnaire the following conclusions were made. Unfortunately, in a polycultural region the modern students of the Crimea still have a low level of inter-ethnic tolerance and ethnocultural literacy. The degree of susceptibility to the ethnocultural stereotypes formed by decades is high. In the educational environment the situation does not promote integration. Thus, it is evident that formation of culture of inter-ethnic communication is a major task in the polycultural Crimean society, and the prosperity of the region depends on solving this problem.

In spite of introduction of a number of projects aimed at development of inter-cultural education, their orientation is obviously ethnic, but tools are mainly classic-pedagogical. In addition there is a marked contradiction between an actual sociocultural situation requiring ethno-national orientation in teaching and insufficient competence of teachers. In contrast to existing projects, the cultural creative model of ethno-national education offered by us is directed at solving two basic global problems: to promote harmonization of inter-ethnic relations in the educational environment of the Crimea; to promote consolidation of civil nation, formation of integral over-ethnic cultural space of the Crimea within the framework of Russia. The solving of these problems is planned by means of introduction into the Crimean higher schools of the program (theoretic-creative educational complex) “Inter-Cultural Dialogue”. The main feature of the program is its orientation towards cultural creative approach and basing on multicultural strategy of culture dialogues.

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ЧЕЛОВЕК В РЕЧЕВОМ ИЗМЕРЕНИИ РЕЦЕНЗИЯ НА МОНОГРАФИЮ: КАРАСИК В. И. ЯЗЫКОВОЕ ПРОЯВЛЕНИЕ ЛИЧНОСТИ. ВОЛГОГРАД: ПАРАДИГМА, 2014. – 450 С.*Аннотация*

Рецензия представляет читателю монографическое исследование В. И. Карасика, выполненное в русле антропологической лингвистики. В рецензируемой монографии предложена модель изучения человека в его языковом проявлении: в качестве элементов этой модели выступают «аксиогенная ситуация, концептуализируемая ценность и дискурс как воплощение ценностей». Автор монографии предлагает к обсуждению дискурсивные модусы личности и рассматривает типологические характеристики дискурсов. Особый интерес представляют типологические характеристики медиадискурса. В монографии представлено также поэтическое измерение личности, в рамках которого рассмотрены поэтическая рефлексия, поэтическое воздействие и поэтическая техника.

Ключевые слова: антропологическая лингвистика, ценности, дискурс, дискурсивная личность, поэтическая рефлексия.

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HUMAN IN SPEECH DIMENSION REVIEW OF THE MONOGRAPH: KARASIK V. I. YAZYKOVYOYE PROYAVLENIYE LICHNOSTI: MONOGRAFIYA [LINGUISTIC MANIFESTATION OF PERSONALITY] / KARASIK V.I.; VOLGOGRADSKIY GOS. SOTSIALNO-PEDAGOGICHESKIY UN-T, NAUCHNO-ISSLEDOVATELSKAYA LABORATORIYA «AKSIOLOGICHESKAYA LINGVISTIKA». VOLGOGRAD: PARADIGMA, 2014. 449 P.*Abstract*

The review presents to the reader a monographic study by V. Karasik, performed in the mainstream of anthropological linguistics. The peer-reviewed monograph suggests a model for study of human in its linguistic manifestation: as elements of this model serve the "axiological situation, conceptualization of the value and discourse as the embodiment of values". The author of the monograph suggests an issue of the discursive modes of an individual for discussion and considers the typological characteristics of the discourses. Particular attention is given to the typological characteristics of media discourse. The monograph also presents the poetic dimension of personality, which considers poetic reflection, poetic impact, and poetic technique.

Keywords: anthropological linguistics, values, discourse, discursive identity, poetic reflection.

In his *Linguistic Manifestation of Personality* (2014), Professor Vladimir I. Karasik offers a new perspective on the human in the light of language as socio-cultural phenomenon and on the language from the standpoint of human values.

The metaphoric nature of the book's title (that is stated in the author's foreword) bears, in our view, a twofold meaning. On the one hand, any human being manifests or reveals itself in communicative practices. On the other hand, a certain individual creates a language, while a group of individuals generate discourses. In this way, language could be considered as a tool for the human, but also the human appears to be a tool for shaping the current, here and now existing language. Thus concluding our short philosophical passage provoked by the work being reviewed, we turn to analyzing its content.

In the three chapters of the book *homo parlans* is presented as a value-oriented (Chapter 1) linguistic personality that is actualized in the variety of discursive modes (Chapter 2) and has a need in poetic conceptualization of the world (Chapter 3). As a result, Vladimir Karasik's approach to anthropological linguistics issues is demonstrated in the monograph to form part of an entire conceptual system which integrates and develops his ideas that have been previously delivered in his numerous publications of the recent years.

Taking value orientation as a basis for linguistic manifestation of personality, the author structures his first chapter — *Value Orientations of Personality* — in the following way. In the beginning he introduces and comprehensively defines the term 'axiogenic situation' as a unit of referential base of axiological world-image (article 1.1). Here an extensive body of texts — parables, legends, paremiological genres, and anecdotes — is given value-focused interpretation. Then, the dynamics and reformulation of traditional values are considered, with the material ranging from the biblical Decalogue to a critical reassessment of evangelic values (articles 1.2. and 1.3.). Afterwards the author analyzes transformation of traditional values, occurred due to the civilization shift in Russia's historic development, and communicative orientations, associated with globalization processes in mass culture (articles 1.4. and 1.5.). A logical continuation to the issues under discussion comes with the lingvo-ecological diagnostics of the 'language's health condition' suggested by the author (article 1.6.). In the last article (1.7.) the language itself is proposed as relevant value for linguistic personality, which is proved by everyday linguistic self-analysis directed at 'linguistic units that require

explanation and communicative actions that allow for ambivalent evaluation' (p. 143).

The second chapter of the monograph, called *Discursive Modes of Personality*, presents discursive specificity of personality which is, according to Karasik, one of human's dimensions. Discursive personality (article 2.1.) is described with the help of three-dimensional model. Firstly, in a socio-linguistic perspective, as each social character type — actor, philosopher, politician, scientist, and poet — is characterized by its own lexical-phraseological identifiers, mental patterns of subject matter thematisation, and professionally marked evaluation. Each of these properties is vividly exemplified by the author. In the second dimension, a person is recognized by its behaviour pattern and, consequently, personality could be singled out basing on pragmalinguistic criterion of communicative tonality: humorists, mockers, traditionalists, fans, etc. Thirdly, in the aspect of performativity a communicative action could be characterized as an 'installation (performance) that is produced in order to exert one's influence on other people' (p. 290). To interpret discourse, according to the author, of great importance is the ability to explicate discursive emblems — such linguistic signs that serve as signs of identification for communicants and circumstances of communication (article 2.2.).

A special influence on contemporary communicative practice is exercised by media discourse (article 2.3.), manifested in 'casual dialogue and transfuses all types of institutional communication' (p. 202). The author characterizes its systematically important features from the standpoints of socio-linguistics and determines two main trends in the development of media discourse — its expansion into other discursive formations, and the increase of its game constituent. The description of communication tonality types that are actualized within media discourse leads the author to discuss the specificity of mass culture where 'media-reality (especially, in computer networks) progressively displaces other types of reality' (p. 228). While measuring the media discourse in the view of performativity, the author characterizes it in terms of action: 'real — probable', 'direct — indirect', 'simple — magic', 'open — manipulative', 'natural — manipulative'.

Vladimir Karasik refers media-political discourse (article 2.4.) to the type of combined discourse, along with scientific-political and advertising-political discourses, and identifies its two forms: political-popular and political-analytical (p. 230). The author designates this type of discourse as a hybrid one since its 'factual-analytical component of communication is inseparably associated with agitational-propogandistic component' (p. 291). Entertainment discourse is discussed as a specialized type of communication

(article 2.5.) that is aimed at empathetic interaction between communicants.

Discursive personality nowadays comes with a special field for self-manifestation. This field is the Internet discourse that offers a variety of means to build one's image (article 2.6.). In his account of one of such means — the social network status messages — the author views superimposition, i.e. layering of meaning, as the cognitive mechanism of self-representation in the Internet discourse.

To conclude the chapter, Vladimir Karasik considers philological way of thinking (article 2.7.) as the basis for a specific way of communicative behaviour. A philologist thinks in a different manner from that of a mathematician and, in this way, he represents a type of discourse-generating personality that is characterized by a scholarly world perception, humanitarian conceptualization of the reality, and properly philological specificity of organization and manifestation of knowledge. All this is demonstrated in an experiment comparing argumentation belonging to representatives of different fields of knowledge and occupation.

The third chapter — *Poetic Dimension of Personality* — suggests a definition of linguistic personality in the perspective of artistic conceptualization of the world. 'Poetic reflection' (article 3.1) is defined by the author as 'one of the means to cognize the reality or, rather, self-recognition as a participant in the great dialogue with humanity and the universe' (p. 292). The intrinsic human need to express the experience of existence is actualized in a figurative form that contains high density of meaning. According to Karasik, the experience conveyed in such a way turns into a symbol following the cultural traditions of meaning verbalization. Verbalization of condensed meaning may also be performed in the genre of aphorism (article 3.2.).

The author of the monograph sees poetic argumentation (article 3.3.) as a specific feature of poetic impact which is aimed at convincing the addressee of genuineness and high value of some statements. To achieve that, one creates figurative claims in a form of poetic text.

The phenomenon of translator's poetical reflection (article 3.4.) is viewed in the work as 'commentary on commentary': Alexander

Gorodnitsky, Samuil Marshak, Vasily Trediakovsky, Grigory Kruzhkov, Vladimir Nabokov — this is not an exhaustive list of authors whose poetic conceptualization of translator's effort is analyzed by Vladimir Karasik. The author also produces a bright interpretation of poetic masterpieces to support his argument on poetic techniques: poetic symbolization and poetic text delinearization (articles 3.5. and 3.6.).

Poetic worldview presented in the third chapter is completed by comic miniatures (article 3.7.) which 'selectively express the diversity of laughter-based attitude towards reality' (p. 390).

To conclude the review of Vladimir Karasik's monograph, it is important to mention its exceptionally balanced composition. Each of the three chapters consists of seven articles and is closed with a resume that are brought together and summarized in the Conclusion. In keeping with the character of the overall rigorous composition of the book the structure of each article is also clear-cut, and every notion in discussion, or a new term coined by the author, is provided with a comprehensive explanation, introduced into a wider scholarly context and exemplified with diverse speech material. Each article is concluded with a resume of the issues considered. The attention given to the book's composition and structure emphasizes its value for tutors. This book could be considered as a perfect textbook for students in the fields where primary working tool is speech communication. A comprehensive bibliography provided by the author (more than 800 items) compliments the value of the monograph as a scholarly and methodological source for senior graduate students (MA and PhD levels). The book could be considered as a manual for those studying a range of disciplines in such academic programmes as Journalism, Stylistics in Mass Media (Professional Styles), Communicative Culture for Journalists, Effective Communication in Mass Media, Psychology of Mass Communication, etc.

However, the major advantage of Vladimir Karasik's book, as is the case with all of his previous writing, lies in its thought-provoking nature.

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ФУНКЦИИ ПАРАГРАФЕМНЫХ СРЕДСТВ В ИНТЕРНЕТЕ

Аннотация

В данной статье рассматриваются три вида параграфемных средств (графические средства, композиционно-пространственные и иллюстрации) и их функции в Интернете. Указываются возможности параграфемных средств восполнять эмоциональную недостаточность в Сети, оказывать влияние на восприятие информации адресатом, повышать эффект дружелюбности Интернета к человеку, формировать концептуальное свойство мировой паутины – вариативность.

Ключевые слова: Интернет, параграфемные средства, графические средства, композиционно-пространственные, иллюстрации, вариативность, дружелюбность.

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FUNCTIONS OF PARAGRAPHMIC TOOLS ON THE INTERNET

Abstract

The article reviews three types of paragraphemic tools (graphic tools, spatial composition techniques and illustrations) and their functions on the Internet. It points to resources of paragraphemic tools to replenish a lack of emotions on the Web, influence the way how users interpret information, strengthen the effect of the Internet's friendly relationship with a human being and form a conceptual feature of the World Wide Web – its variant nature.

Keywords: Internet, paragraphemic tools, graphic tools, spatial composition techniques, illustrations, variant nature, friendly relationship.

Non-verbal tools of communications on the Internet are classified into three groups. The first group is graphic tools: fonts, text highlight colour, letter-spacing, underlined text, strikethrough text, use of special characters and symbols, numbers, unusual wording, punctuation marks and mathematical symbols and icons. The second group is illustrations (photos, collages, drawings, charges, flowcharts, diagrams, caricatures, memes, demotivators, etc.). With their independent status, images can play a role of self-sufficient pieces of work that do not need any verbal component. The third group is spatial composition techniques used to organise the area of a page:

separating lines, boxes, colour background, margin widths and word line lengths. The role of paragraphemic tools used in the Internet discourse will be examined in this paper.

Three main functions attributed to paragraphemics and covering all of the above groups of non-verbal elements on the Internet are connective, excretory and separating [Anisimova: 2003, Lazareva: 2010]. However paragraphemic tools have started playing new roles that will be examined below.

Firstly, graphic tools, illustrations and spatial composition techniques make information easier to interpret and mitigate the risk of communication conflict. Paragraphemic tools contribute to

strengthening the Internet's friendly relationship with a human being. Spatial composition techniques, graphic tools and illustrations create image of an Internet page, make it expressive, rich, attractive and, most importantly, understandable to a targeted audience. It is due to paragraphemic tools that users distinguish between primary and secondary information, understand the message status (advertisement, breaking news, announcement, playbill, trailer, section heading, title, etc.) and go after data scores by author or other Web users. Graphic tools help to complete the start and end of a verbal message, allow the author to emphasise his message in a vast information flow. Spatial composition techniques are extremely important (e.g., underlined text, boxes and colour in advertising that often takes a permanent place on the Internet page will show the role of the message and stress its advertising nature). Boxes become essential to create an independent information block on the Internet. Emphasising the descriptive part as a column, page or zone using not only colour, but also separating lines is essential for the structure and composition of Web message space.

All these admitted to strengthening the Internet's friendly relationship with a human being, comfortable atmosphere intentionally created for users, need for being attentive and careful about a person working on the Web and influence on his brain and emotions [Gorina: 2013]. For example, illustrations as a design, non-verbal tool to communicate the Internet data in different variants both help to communicate information more expressively and easily on the Internet and redouble user's attention and make him focus on interpreting the author's idea, understanding the subtext, comparison with other texts, etc. Illustrations are one of the strong and convenient methods of influence on user's emotions.

Secondly, paragraphemic tools ensure that information is communicated in different variants on various Websites (e.g., news about Suzuki off-road vehicle is communicated as an advertisement on search software pages, as a piece of news on the city portal, as a game on social networking sites and as a separate article on the Japanese car producer's website). Each variant of information is communicated with different paragraphemic tools. Every excretory, separating tool is a method to communicate information in different variants or create variant information on the Web. Variant Internet pages, websites and messages arise from using different spatial composition techniques, graphic tools and illustrations (variant mass media, forums, portals, websites, projects, chats, social networking sites, etc.). This is how paragraphemic tools participate in the formation of a conceptual feature of the Internet discourse – its variant nature [Gorina: 2014].

Thirdly, paragraphemics makes the Internet users active. Drawings, marks, colour, various symbols, icons, etc. – all of them prove to be significant offering something to user. Icons of social networks are a signal that re-post is possible. Due to the Facebook sign a message from the city portal goes to the social network news bulletin attracting the attention of a new audience. Moreover, re-post is often accompanied by personal comments, users' scores and therefore extends the number of variants and targets at certain audience. The fact that user can leave comments or illustrate messages is also communicated through paragraphemic tools. 'Photo camera', 'video camera', 'smile', 'thumb up' icons, etc. are signals that message can be dealt with by various methods. Graphic and text scoring tools encourage duplication of both information and Web users' attitude to it. This is how paragraphemic tools participate in the formation of another conceptual feature of the Internet discourse – interactivity [Gorina: 2014]. Users are involved in message development process on the Web, in messages transformation and dissemination.

Fourthly, graphic tools don't always become only a signal of additional functions of a web page. They are an esthetic instrument and decoration of information (e.g., pictures for street traffic reports, weather forecasts or currency exchange rates do not give any stronger message, but soften the dry style of writing and dilute the message neutral language). Pictures of cloud, sun, part of traffic light are decorations of facts describing weather or traffic jams.

They are esthetic eye-stoppers and a signal for users that the Internet is favourable to them, the Web is friendly and positive.

Fifthly, it is worth saying that paragraphemic tools play a crucial role in triggering emotional responses that are insufficient when indirectly communicating on the Internet. The primary goal of graphic tools (letter-spacing, underlined text, strikethrough text, smiles, etc.) is to communicate author's emotions, preserve the tone of speech in mind and emphasise the shades of senses. Besides, paragraphemic tools can be a substitute for words and reduce the amount of information while preserving its emotional component. It is quicker and easier to communicate graphic signs «:-)))» – «:-(((» instead of verbal explanations. The first sign demonstrating smile says "Hello" and asks a ritualistic question "How are you?" The sign used as an answer points to a bad mood of the conversation partner. Such communication when graphics is a substitute for words and mathematical symbols or punctuation marks re-create speakers' emotions is ordinary for the Internet [Paulsen: 2014]. For example, star (*) is actively used to show censored places in statements. The number of stars usually equals the number of missing letters: "*We are for cens**ship*".

A special graphic tool for messages is the so called 'Albanian language' when words are misspelled as they are pronounced: "*Didnt getfru – tu meni letas*" (this is how a boring message is criticised), "*LOL*" (approval of a joke), etc. Symbols borrowed from other languages are variant graphic tools and techniques of transliteration, graphemization and strengthening of emotional responses to messages [Paulsen: 2014]. Groups of English-letter abbreviations are normally used to express certain meanings disseminated on the RuNet.

English symbols are often involved in a graphical game when some syllables are replaced with numbers alike in sound. For example, the phrase widely spread on the RuNet "2gether 4rever" is actually equivalent to "together forever". Syllables "to" and "fo" are pronounced as alike as numbers "2" (two) and "4" (four). The palette of Russian abbreviations is not as diverse as that of the English ones and most of them are expanded given the context: *MB – maybe*, *NAA – not at all*, *10Q – thank you*, *ILY – I love you*, *PLS – please*. Words are sometimes abbreviated phonetically, i.e. users try to write the word as they hear it: *Nechrali – naturally*, *Onli – only*, *Ofkos – of course*.

On the one hand, such abbreviations facilitate and accelerate the communication process, but on the other, they certainly make the Web language primitive and require greater efforts from the uninitiated user to understand the information. Internet literacy is respected, but goes to the background. Creativity, compliance with Internet communication and speed of response become of primary importance. It does not make any sense for the user to spend much time for precise punctuation or spelling because Web communications based on transliteration or graphemization are, firstly, often entertaining, so they do not require ideal literacy from communicators and, secondly, the underlying cause for transliteration or graphemization could be the inconvenience of a keyboard adapted for the Russian language. Anyway, whatever the reasons for misspelling, Internet literacy is not a mandatory requirement. Moreover, a lack of transliteration, Caps Lock, graphemization and smiles may cause miscommunication / communication conflict for younger generation of the Internet users. This reflects the latest comments about the full stop at the end of a sentence, which young Internet users interpret as an aggression sign. The full stop means the final conclusion and refusal from further discussion / prohibition of a dialogue. If the full stop is placed at the end of a sentence, it means the conversation is over and the author has made a decision without giving any prior notice. Such new meanings of graphical tools are the evidence that users are aware of need for higher emotional communication.

Paragraphemic tools solve different problems on the Internet and the extending palette of paragraphemic signs is the evidence that their role is still extremely large for Web communication.

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СИСТЕМА ЕДИНИЦ ЮРИДИЧЕСКОЙ ТЕРМИНОЛОГИИ

Аннотация

Общая теория термина уделяет большое внимание анализу единиц, формирующих терминологические системы. Состав терминов рассматривается лингвистами с различных точек зрения: их происхождения, структуры, семантических особенностей и т.д. В данной статье рассматривается проблема классификации единиц терминосистемы на материале юридической терминологии с точки зрения существования подсистем терминов внутри единой терминосистемы и приобретения лексическими единицами признаков терминологичности. Этот процесс может быть представлен рядом стадий, на которых лексические единицы приобретают различные терминологические свойства.

Ключевые слова: юридическая терминология, термин, номенклатура, прототермин, терминоид.

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THE SYSTEM OF LEXICAL UNITS IN LEGAL TERMINOLOGY

Abstract

The general theory of terms pays much attention to the analysis of the system of lexical units forming terminological systems. The composition of terms is considered by linguists from various points of view: their origin, structure, semantic characteristics, etc. This article deals with the problem of classification of terminological units with the example of legal terminology from the point of view of subsystems of terms existing in the legal terminology and acquisition of terminological properties by lexical units. This process may be represented by a series of stages at which lexical units acquire various terminological properties.

Keywords: legal terminology, term, nomenclature, proto-term, terminoid.

Introduction

The purpose of this article is to consider various degrees of terminological properties of lexical units in legal terminology. In some works devoted to the general theory of terms, the question of the degree of manifestation of terminological properties by lexical units is solved taking into consideration specific features of terminologies and their correlation with definite spheres of knowledge [1]. The degree of terminological properties of lexical units may be different depending on the origin of words and word combinations, which may be drawn from the general language, borrowed from other languages, or coined in the terminology proper. The main characteristic feature of a term is represented by its functional definition. A term is a word or word combination used to denote a notion of a specific sphere of knowledge. Any lexical unit adapted to such a system either acquires a scientific or professional definition and/or is included into specific classifications of objects and notions.

The system of lexical units in legal terminology

Legal terminology is represented by two interacting terminological subsystems, those of law (legislation) and theory of law (jurisprudence). Taking into account the genetic relationships between the vocabulary of common use with these terminological systems one can single out the following types of legal terminological signs: 1) proto-terms of law; 2) proto-terms of jurisprudence; 3) terms used both in laws and jurisprudence; 4) terms of jurisprudence; 5) legal nomenclature; 6) terminoids of law; 7) terminoids of jurisprudence.

Combination in item 3 of terms of law and jurisprudence is explained by the fact that all terms of law become terms of jurisprudence, but not vice versa. From a genetic point of view, one can single out terms of law that existed before the emergence of jurisprudence and can be regarded as proto-terms of the latter.

Proto-terms of law are represented by three types of units.

1. Lexical units of a historically distant period denoting the concepts of customary law, which is closely connected with morality (popular legal terminology).

2. Lexical units of jurisprudence, which were not institutionalized in laws, but were the product of scientific thought aimed at perfection of law; some of such terms may be adopted by the terminology of law due to extra-linguistic factors (e.g. the Russian terms *лжепредпринимательство* (pseudo-entrepreneurship), *заведомо ложная реклама* (false advertising), which passed the stage of proto-terms before the adoption of the new

Criminal Code of the RF in 1997). The problem of criminalization of pseudo-entrepreneurship and false advertising has arisen in connection with the transition of the Russian national economy to market relations. In a number of official documents, it was stressed that under the new economic conditions the absence of legal rules concerning liability for pseudo-entrepreneurship creates considerable difficulties in combating shadow economy. The Decree of the President of the Russian Federation of September 18, 1993, № 1390 "On additional measures of strengthening law and order in the Russian Federation" stressed the urgent necessity of introduction of criminal liability for pseudo-entrepreneurship to fight against the penetration of criminal elements into the national economy [2]. A similar proposal came from regional bodies of power.

3. At present, the stage of proto-terms is often associated with the origin and functioning of words or word-combinations in the socio-political contexts, where such units stand for phenomena that are often the subject of debate because of their disputable relevance to the particular social stage of development. I seem that at present the word-combination *клонирование человека* (human cloning) is in the progress of becoming an institutionalized term. Hypothetically, this type of proto-terms can incorporate such proto-terms of law that existed before the emergence of mass media. Such units also reflected the most important concepts of social life, which afterwards were institutionalized in ancient legal rules because of the necessity of legal regulation of the emerging social phenomena and relationships. However, it is obvious that it is very difficult to find such proto-terms of the past.

Proto-terms of jurisprudence are represented by two types:

1. Those of the ancient and Old Russian law.

2. Units emerging in the subsystem of political vocabulary. They become relevant for a certain period of development of the society. E.g., the term *отмывание денег* (money laundering) originated in the political vocabulary as a translation loan word from English and only then did it penetrate into the terminology of jurisprudence where a need of singling out such a type of economic crimes was theoretically substantiated. Then this crime was institutionalized in the Criminal Code of the RF.

Among the *terms of law* there are the following groups:

1. Terms having definitions.

2. Non-defined terms, including two sub-types: a) terms of the Russian law of the earlier periods (X-XVII centuries) used in their basic meanings; b) units of various historical periods with specialized legal meanings.

The *terms of jurisprudence* from the very beginning were supplemented with definitions.

Legal nomenclature includes lexical units of common usage. Their relations with legal terminology may be found only within legal classifications. The difference of nomenclature from terms lies in the fact that the former are represented by innumerable concrete nouns denoting objects. These units are connected with the system of concepts indirectly, through terms of the last stage of their differentiation. As the legal status of such objects is not governed by the law directly because of their multiplicity, they are often distinguished with the help of *ad absurdum* method. This method includes the procedure of matching the meaning of the nomenclature sign with that of the term. E.g., to prove that a vehicle is a source of heightened danger one must prove that such type of a vehicle (e.g., disabled carriage) is dangerous for pedestrians. If the statement becomes absurd from the legal and commonsense points of view, the lexical unit does not belong to legal nomenclature.

Another type of units belonging to legal nomenclature are numbered articles of laws and codes of law. Their numbers stand for specific terms.

Terminoids are the units belonging to the sphere of jurisprudence. They are not used by the majority of scholars. That is, their use is limited to contexts of one or several authors.

The boundaries between various categories of units of specialized legal vocabulary is very transparent. They can move from one category to another. Thus, a term of jurisprudence may become a term of legislation. All terms of law become terms of jurisprudence, but not all the terms of jurisprudence are accepted by terminology of law, because many of them are the names of theoretical artificial mental constructs. Terminoids can become both terms of jurisprudence and terms of law. A term can become a historicism, and then it can again appear in terminologies of law and jurisprudence sometimes undergoing the stage of a proto-term or terminoid. The example is the Russian legal term *банкротство* (bankruptcy), which disappeared from the active

use in the Russian legal terminology after the October Revolution, and then it appeared there again due to the changes in the national economy and legal relations.

Only the units of nomenclature do not change their status. Transformations in the subsystem of nomenclature are connected only with differences in their corpus in certain historical periods (e.g., names of bodies of the three branches of power, names of the officials).

Specificity of formation of the legal terminology reveals the following stages of terminological character of lexical units:

1. The zero one, where the word or word combination is an accessory of everyday language and does not tend to become a proto-term.

2. The first one, where a word or word combination becomes a proto-term. At this stage, a lexical unit expresses the concept of customary (ancient) law, or it is part of the political lexicon denoting a phenomenon, which in accordance with the public opinion needs legal regulation.

3. The second (terminological) one, which in its turn includes three stages:

A) A non-defined term, which is not included in classification hierarchies (for the pre-scientific period of legal terminology formation). Terminological character of such words is connected with their ability to express key notions of the three components of a legal norm (hypothesis (1), disposition (2), and sanction (3)). E.g.: *Gif eare (2) of peorð (1) aslagen XII seill. gebete* (3) [3].

B) A non-defined term included into classification hierarchies, in which their place can be established and its meaning can be revealed with the help of the analysis of its meaning on the background of meanings of other terms of the same group.

C) Terms having definitions.

We can assume that these stages are common to all the terminological systems arising from practical human activity (medicine, economics, law, etc.). However, differences are inevitable and depend on extra-linguistic factors.

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МАНИПУЛЯТИВНЫЙ ПОТЕНЦИАЛ СМИ В ПОЛИТИЧЕСКОМ ДИСКУРСЕ

Аннотация

Начиная с изобретения телеграфа, радио и телевидения, социальное воздействие коммуникации через средства массовой информации стало предметом интенсивного изучения политологами и социологами. В связи с этим, исследование природы манипуляции в политическом дискурсе и ее двойственной роли в современном обществе представляется нам актуальным. Решение поставленных задач выполнено на основе комплексной методологической основы, которая определяет общую ориентацию и принципы исследования, а также его научные результаты, включая общее философское методологическое понятие диалектического материализма в соответствии с принципами единства формы и содержания, причины и следствия, общей связи явлений. Приведенные наблюдения и полученные результаты свидетельствуют об опасном характере и невероятном потенциале такого явления, как манипуляция средствами массовой информации в политическом дискурсе, способного оказывать влияние на сознание людей, лишая их критического мышления и даже обрекая на пассивность существования.

Ключевые слова: политический дискурс, манипуляция, средства массовой информации.

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MASS MEDIA'S MANIPULATIVE POTENTIAL IN POLITICAL DISCOURSE

Abstract

Since the invention of telegraph, radio and television which enable contacts with a large audience, the social impact of communication via the mass media has been a subject of intense research by political and social scientists. Thus the paper discusses the nature of manipulation in political discourse and its ambivalent role in the modern society. The solution of the research tasks is carried out on the basis of the complex methodological base which defines the general orientation and the principles of research, as well as its scientific results, including the general philosophical methodological concept of dialectic materialism in accordance with the principles of unity of form and content, cause and effect, general communication of the phenomena. In conclusion, it summarizes that mentioned above phenomenon is both serious and dangerous, being capable to influence people's consciousness, depriving them of their critical thinking, and even dooming them to the passivity of life.

Keywords: political discourse, manipulation, mass media.

1. Introduction.

The relevance of the present article is caused by the fact that the beginning of the 21st century is accompanied by the creation of global informational space and formation of new people's world outlook that are greatly influenced by all means of mass communication.

Modern mass media has created new opportunities for controlling the contents and distribution of information, increasing the efficiency of its usage. A real revolution has occurred in social and political management. The main orientation of the evolution of power technologies and the purpose of their alterations and improvement involve the usage of the smallest expenses of means in order to gain the maximum effect of impact on people, providing their voluntary subordination. A. Toffler (1990) notes that the superior quality and the greatest efficiency of the modern power is given by the knowledge that allow, firstly, to achieve the required goals, spending power resources minimally; secondly, to convict people in their own personal interests in this purpose, and, thirdly, to turn their opponents into allies.

2. Manipulation by Mass Media.

The mass media plays an important role in modern society, being a powerful resource used by politicians. It has contributed to the creation of such phenomenon as political language. As a result, the informational field has become very inconsistent and created a set of various representations of one and the same phenomenon, reality or event, often mutually excluding each other.

Political language represents a special sign system intended for political communication. It is not a prerogative of professional politicians or government officials, but a resource that is open for all the members of language community and connected with some specific use of public language as a means of persuasion and control. Political language can be defined as a subsystem of national language, intended for the political communication, including propaganda of some ideas, emotive impact on citizens and their subsequent motivation to some political actions, developments of public consensus. Political language is generally available as it is situated between two poles: the functionally caused special language and the slang of a certain group with the ideology peculiar to it. Therefore political language has to be available to comprehension

according to the aims of propaganda and focused on a certain group for some historical, social and psychological reasons.

In other words, political language is deprived of the "secret speech" property. It does not contain specific lexicon, unknown and unfamiliar to some members of society. Thus, language becomes political due to the contents of transmitted information and circumstances in which the distribution of information and functions takes place. Political language is a political reality as language is not only a tool to describe some events, but also their part that has a strong impact on the formation of their value, contributing to shape political roles recognized by politicians and society on the whole.

It is obvious that political language represents the integral part of political communication as some speech activity focused on propaganda of these or those ideas, emotional impact on citizens of a country and their motivation to some political actions for the development of public consent, acceptance and justification of socio-political decisions in the conditions of plurality of viewpoints in the given society. According to A.P. Chudinov (2003), there are four kinds of political communication: 1) office (internal, bureaucratic) political communication, focused on the interaction inside the governmental or public institutions; 2) political communication in the public political activity, oriented toward various segments of population, being a form of implementation of professional and public work of political leaders and activists; 3) political communication which is carried out by journalists and focused on the mass audience in forms of interviews, analytical articles in newspapers, written by journalists, political scientists and / or politicians; 4) political speech activity of "ordinary" citizens (not professionals in the field of political communication), participating in meetings, demonstrations, etc.

Thus, it is clear that the distinctive feature of political communication is its mass character. It explains why political language is applied to different types of impact: persuasion, control, manipulation, and the mass media becomes its direct means of implementation and realization.

Discussing the mass media and its influence on masses, we should note that in the post-industrial society the power of knowledge and information becomes prevalent in the social management, overshadowing the influence of the state coercion. The governmental, power coercion is replaced with the informational

influence and psychological coercion. The spiritual sphere of society is subjected to the direct influence of informational environment, whose destructive changes in the form of distorted ethical standards and criteria, inadequate social stereotypes and affirmations, false values influence, in their turn, the state and processes in all main spheres of public life. The distinctive feature of the modern world seems to be a shift to a new qualitative condition of society, characterized by a sharp increase of informational processes and creation of the whole industry of production of information. It is possible to assume that the society of the 21st century is transiting to the qualitatively other form of its existence – to the informational civilization.

The mass media constitutes a specific social institution, i.e. addressing to the society in the course of mass information support of its functioning. It creates a peculiar informational analog of social institutional activity in all their manifestations. The initial function of mass media is information transfer. The analysis of information transmitted through the mass media makes obvious a small number of info senders and a large number of its recipients. Taking into account that any power needs more mediated forms and means of communication between its carriers, performers of power will and citizens, it is possible to note that the mass media is the powerful regulator of public opinion carried out through the information transfer to its large audience.

The mass media has always been the important part of human life. The scientific and technical progress has become an incitement to its development, and as a result, – to psychological means of influence on people. The field for work with the public opinion has grown in hundreds times lately. Knowledge in the fields of psychology and PR have gone deeper. All the enumerated facts have contributed to the emergence of the term "manipulation".

It should be noted that the term "manipulation" (*manipulus*) occurs from the Latin words which mean: a) a handful (*manus* – "a hand" and *pie* – "to fill"), b) a small group, a handful (*manus* + *pi*). The second meaning of this word was used to denote a small group of soldiers (about 120 people) in the Roman army.

It is stated that in some European dictionaries "manipulation" in the general meaning is defined as the treatment of objects with some special purposes and intentions; as a manual control and manipulations, made by hands, – i.e. manual actions. The use of this term is closely adjoined to the specified meaning of "manipulation" as skillful actions with levers made by hands. The levers and handles are quite often called manipulators too. As a result of the process of mechanical complication, simulators and artificial substitutes of hands have been called manipulators as special appliances for hard shifting of things with the distanced management (e.g. for loading and unloading of cores with nuclear fuel). All these extensions of meanings contribute to the appearance of the modern figurative sense of the word "manipulation" as a dexterous treatment of people as with objects and / or things.

According to the analysis of some European dictionaries, we can observe a current trend of defining the words with the root "manipulat" in their first meaning as something connected with control or influence for one's own purposes, and only the second meaning comprises the notion of working with skillful use of one's hands (Longman Dictionary 2002).

It should be mentioned that the word "manipulation" in the meaning of an act of influence on people or management or some things with dexterity, especially with some scornful implication, as the hidden management or processing, has changed the previous term "Machiavellianism" in political dictionaries (the name of the Italian politician N. Machiavelli became nominal for designation of the moral position "the purpose justifies any means"). Such state of things is caused, firstly, by the shift of the leading accent from the estimated look to a technological one when treating the given phenomenon; and, secondly, by the expansion of a circle of the phenomena to which the term "manipulation" belongs. Today the problem of qualities of certain political leaders changes into the problem of activity of the whole governmental institutions and organizations. Thus, the term "manipulation" is applied in relation to the mass media and political actions, directed to program opinions and / or aspirations of masses, their mental conditions, etc. The ultimate goal of such efforts is directed to have a control over population, its manage- and governability as well as obedience.

Summarizing the information given above, we can suggest that the term "manipulation" has a disapproving coloring. Therefore, we consider a manipulative impact as such influence on the addressee's behavior that will cause some negative emotions in him / her and which and that, according to S. Kara-Murza (2004), will induce him / her to make such acts that in result the addressee will become "a loser or even a fool".

Being a type of the hidden impact on the addressee and a specific way of his / her management, manipulation is characterized by unseemliness of the manipulator's actions and intentions, contradicting the addressee's will and doing harm to him / her. In our opinion, the main signs of manipulation are as follows: 1) spiritual and psychological influence without any physical abuse (in this case, the targets of manipulation are people's mental structures) in the form of some psychological force or game on the addressee's weaknesses; 2) orientation of the manipulator's actions in such a way that his / her ultimate goal and the fact of the influence will be unnoticed by the object of manipulation, who still will have an illusion of his / her independent decision-making and implementation of actions, – i.e. the hidden influence; 3) the influence demanding certain knowledge and considerable skills; 4) the treatment of the objects of manipulation not as of people, but as of things, – means of achievement of the manipulator's own purposes; 5) the wish to receive one-sided prize; 6) motivation; 7) the manipulator's skills in the realization of his / her manipulative actions.

One of the most important rules of consciousness manipulation is the ensuring of totalitarian influence, i.e. providing the information, taken only from the completely controlled sources. To ensure the illusion of pluralism, some information messages are created as if from different types of organizations, but they shape uniformed stereotypes. "Unnecessary" information is suppressed. The stream of advertising breaks off the complete perception of information. The impossibility of the analysis and concentration of attention on serious events occurs. The flow of worthless information complicates the search for sense.

It should be noted that consciousness manipulation by means of mass media, first of all, is created for the average person who belongs to the consumer culture rather than to a high one. Information randomization seems only visible. The mass media constructs informational flows in order to create a necessary image of reality for the owners of these or those mass media sources. Selection criteria of messages are based on developed theories and mathematical apparatus. Information is divided in such a way that a person will never gain complete knowledge. All these methods are used to support a necessary level of nervousness which reduces the ability to estimate critically the arriving information in society and increases its suggestibility. Thus, society turns into a ruled mass, consuming the mass culture and being anxious to achieve pleasure at any cost and by any means. Modern society forms a mass person. The dominated way of life in this mass has already been created: it does not have any inclinations to intellectual tasks. The education status significantly has been worsening. People have been judged by their material prosperity instead of their intelligence. New manipulative techniques have brought huge masses of people to the foreground, who are both technically armed and spiritually deprived, for whom the mass culture is the only type of culture. So, in this way the mass culture becomes a useful means to manipulate people and their consciousness.

The freedom of distribution of information has become the basic principle of social atomization and establishment of the liberal order of life. Thus, the acceptance of similar ideas has become a cultural and spiritual shift of great value. The mass media is turning into the main tool for distribution and broadcasting these messages that are urged to influence the public consciousness. In fact, the mass media becomes a peculiar filter that passes ideas, increasing the value of the one and depreciating of the other, polarizing the whole field of culture in this way. To achieve these purposes the mass media refers to some methodical techniques, such as: fabrication of the facts or a direct lie, a special selection of events of reality for messages, gray and black propaganda, psychoses, changes of the sense of words and concepts, simplification and stereotyping, statements and repetitions, etc.

3. Conclusion.

A man of the mass is a special reality without striving for any change and movement. Reflections are replaced with the spontaneous manifestation of the unconscious, motives are changed into impulses, definiteness is exchanged for intolerance. The cultural and creative position loses its status and value. Its place is taken by the consumer's position, directed toward the material, outside world. The replacement of the cultural domestic production with the western third-rate production contributes to it. The last is aimed at the revision of former cultural representations and values, traditional ways of life, characterizing nations' life from generation to generation. Thus, the illusory forms of life, propagandizing non-spirituality and the consumer's treatment of reality, are imposed on

people. The ideas of criteria of truth, good, beauty are erased. They inhaled the mass with the force and arrogance of modern progress, but forgot about the spirit. People become mechanistic, lose the integrity of their own nature and as a result lose their ability to have adequate relations with the changing world.

It is easy to manage such society. The majority of people is not capable to analyze and adequately resist manipulative techniques because they consider benefits as their only goals and sense of life. Manipulation is possible due to the control over information and communication that dictate affirmations, representations, rules and models of human activities. In other words, manipulation is possible in the presence of rigid censorship.

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ГАЗЕТЫ РУССКОЯЗЫЧНОЙ ДИАСПОРЫ В ГЕРМАНИИ И ЕЁ СОЦИОЛИНГВИСТИЧЕСКОЕ ПРОСТРАНСТВО

Аннотация

Статья посвящена изучению функционирования русского языка в русскоязычной диаспоре Германии. Представлены результаты лингвистического анализа двух ведущих русскоязычных газет, выходящих на территории ФРГ, а также теоретическое осмысление структуры социолингвистического пространства диаспоры как инструмента описания контакта языков.

Ключевые слова: диаспора, Германия, русский язык, ассимиляция, языковой контакт, социолингвистическое пространство.

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THE NEWSPAPERS OF RUSSIAN-SPEAKING DIASPORA IN GERMANY AND ITS SOCIOLINGUISTIC SPACE

Abstract

The article deals with the problem of the Russian language functioning in the Russian-speaking diaspora of Germany. The results of the linguistic analysis of two leading Russian-speaking newspapers published on the territory of FRG are given. The article also concerns the theoretical assumptions, made based on this analysis, respecting the structure of the diaspora's sociolinguistic space; which is regarded as promising format of the language contact analysis.

Keywords: diaspora, Germany, Russian language, assimilation, language contact, sociolinguistic space.

1. Introduction

Any language is a natural effect of the constant influence of the nation's spiritual peculiarity (Постовалова, 1982:46) and it can satisfy its communicative needs. This function is constant and permanent as long as the language exists. The present sets new peculiar problems for the language, though the novelty lies first in the scale of the phenomena and not in their essence. The case in point is the language functions, which it obtains in new, changing geopolitical situation. Socialization function is one of them, or in other words, the function of integration into society with another culture and language. The Russian language press issued on the territory of the Federal Republic of Germany is a striking example of this function.

In the last 35 years, many people have left the CIS and obtained a permanent residence in Germany. According to the official statistics, this country adopted 2.8 million immigrants from 1980 to 1997, including 1.6 million from the USSR (Добровольский, 2002:137), and now over three million residents of Germany speak Russian (see <http://www.bmi.bund.de>). The Russian-speaking immigrants speak German at different levels, when they migrate to this country; and the number of those, who almost do not speak German, is large. On the other hand, the informational and communicative needs of immigrants are tremendous. They should know and want to know according to what laws and unwritten rules the German society exists and would like to participate in this life. The new principles often shock the immigrants, therefore the acquired experience must be interpreted rationally and emotionally (Менг, Шовгенин, 2004:544-545). The Russian language newspapers play the significant role to facilitate their integration into the new society. They appear on the whole territory of the present-day Germany. But as noted by K. Meng in her book *Sprachbiografien der Russlanddeutschen* (Meng, 2001:450), reading is not that significant for the immigrants, and therefore, we cannot expect these Russian language newspapers exert a potent normalizing influence on the Russian language in Germany.

This research is based on the material of two following editions:

- the Russian language weekly «Русская Германия» (РГ) (“Russkaya Germaniya”) and
- the Russian language monthly «Земляки» (З) (“Zemlyaki”).

Both newspapers appeared first in 1996 and are sold on the whole territory of the FRG. Nowadays the average circulation of the newspaper «Русская Германия» is about 80 000 copies and of the newspaper «Земляки» – 70 000. It is to point out, that the project «Русская Германия» also includes regional editions in addition to the general edition, for example «Рейнская Газета», «Русская Германия – Франкия», «Русская Германия – Гамбург», in all five different regional variants under different titles.

The purpose of «Русская Германия» editors is to publish a newspaper for a wide readership, giving no preference to any particular social or age groups. In its turn the newspaper «Земляки» is specially targeted at Russian Germans, who make the largest group among the Russian speaking immigrants in Germany.

There are analytic articles, literary publications, reports, reviews, interviews, gossips, advertisements of very different contents in both newspapers. As for the thematic scope, the events in Germany take the most important place, because these newspapers are intended to help the immigrants in their integration into new living conditions and new society.

The other themes include Europe, the countries of the former USSR, recollections by Russian Germans, etc.

As the circulation analysis demonstrates: the readership for these newspapers makes approximately 2.6 % of potential readers each, and they are issued in the conditions of rather tough competition not only to other Russian-speaking and actual Russian editions, but also the German press. Practically all immigrants are bilingual to some extent, which allows them to choose an information source, including being switched from language to language. However, the Russian-speaking newspapers provide the immigrants with the important advantage – they use the Russian language for perception of the German reality. Both newspapers are represented on the Internet, but there the information content is not that full as in the printed editions.

The peculiarities of the periodicals appearing outside mother country are determined by the following: the Russian language exists in isolation from the most part of the native speakers and does not react to the changes in the relevant political, economic, social and cultural situation; the Russian language functions in the bilingual environment and reflects the peculiarities of the interference of the languages by those who speak and write them. Thematically the press covers firstly the comprehension of the life in the host country, secondly the ascertainment of one's attitude towards Russia and other places where people speak Russian, thirdly the attempt to understand the bilateral relations of the countries in the historic perspective and in the present-day world, fourthly the identification of oneself as a separate group of the population (Протасова, 2002:57). Besides, the Russian language newspapers appearing in Germany do not identify themselves as the immigrant ones. The editor-in-chief of the «Русская Германия» stresses that the newspaper he is heading is an ordinary German newspaper although appearing in the Russian language. The Problems brought up in it are of interest both for the immigrants and for the whole population of Germany (Feldman, 2002:31).

The research and description of the language integration processes of the immigrants are of interest from different points of view, because they allow observing directly the smallest changes in the language functioning which can lead to the appearance of new regional variants of the Russian language.

2. Linguistic Analysis of the Newspapers

The main peculiarity of the Russian language newspapers is the interference (see Шамне, 1999: 78-80). First it can be seen in the wide usage of German words and phrases which are written both in the Russian transcription or transliteration and in the original (German) spelling. Following E.Yu. Protasova (see Протасова, 2000:49-60) we see the main cause firstly in the unreadiness of the conceptual apparatus in the Russian language for many phenomena of the German reality and, secondly, this facilitates learning of the necessary vocabulary. Besides, it is to point out that the authors of the articles often use the German variants of names in the Russian text because of the evident ignorance of conventional Russian equivalents.

Thus, we turn our attention to the problems of spelling, resulting from the fact that the Russian language uses Cyrillic alphabet, and the German language – the Latin alphabet, completed in addition with several special letters (ä, ö, ü, ß).

Of course, one can find equivalents of the letters of the Cyrillic alphabet to the Latin letters and vice versa.

However, the principles developed for it are not used extensively in the everyday speech by the Russian-speaking citizens of Germany; they are not generally known, and they are not observed.

Indeed, it is worth noting that the spelling of the German lexemes based on the Cyrillic alphabet is the first opportunity for the immigrants to contact still unknown words and expressions.

Thus, the Cyrillic spelling may result in initiating the articulatory habits which would obstruct communication with Germans.

For example, those who have learnt the name of the German town Hannover according to the traditional Russian spelling and therefore pronounce it as 'Gannover' (Ганновер), are not understood by the German speakers.

Besides, here we want to emphasize that the authors of the newspaper articles often use German variants of the geographic names in the Russian texts due to the obvious ignorance of the established Russian equivalents, for example:

- (1) ...отдыхать на Мольорку (3 №10(80), Диалог, В отпуске с "Земляками", с. 13)
 (2) ...профессор из Балтики и... (3 10(92), с. 23, реклама, Удача в кошельке, письма)

In the given context, the Russian «Майорка» is replaced by the transcription of the German name of this island "Mallorca" – «Мольорка». Herewith, there is grammatical integration phenomenon. In the latter case, we deal with the borrowing of the meaning based on the phonological similarity of the geographical name of the Baltic Sea (Baltika), conventional in the Russian language, and the German name of the region "Baltikum".

Besides, the immigrants in Germany are faced with serious problems due to their inability to handle the Latin alphabet.

Hence, it becomes clear why in the Russian texts there are German borrowings written in both Cyrillic, and Latin alphabet. Sometimes these ways alternate each other.

Thereupon, we have to consider the ways of German words integration into the Russian text. There are three logically possible variants, which are widely represented: transliteration, transcription and the original spelling. We can consider the case, when there is a conventional spelling of one or another root or a word in the Russian language, for example Autobahn – автобан as an exception.

Let us consider in detail the use of German borrowings in the Russian texts from the grammatical point of view. Two ways have been revealed. The first one is that borrowed German nouns are regarded as indeclinable. The second one is that the immigrants refer every borrowed German noun to some Russian type of declension, mainly to the second one, which shall be considered later, and add the corresponding case endings to it. The tendency towards grammatical integration seems to be stronger, if the borrowed German word is written in Cyrillic alphabet.

Analysing the German language elements in the Russian language press of Germany, it is to point out that they include mostly nouns. As stated above, it is connected with the necessity to refer to the phenomena of the German reality. Therefore, the main part of our article deals with nouns.

Let us consider first the peculiarities of the grammatical gender. There are three grammatical genders both in the German language and in the Russian language, but if a German noun is used in the Russian text, it often changes its gender. Let us take the following examples for consideration:

- (3) ...и не заметил, как сошел с автобана. (3, No. 10(80), p. 8)
 (4) Я была в школе, пошла в югентамт,... (3, No. 7(77), p. 6)
 (5) В антраг на постоянное место жительства мы ее внесли. (3, No. 8(78), p. 8)

As we can see from the given contexts, all the nouns are of masculine gender, although Autobahn is feminine, Jugendamt is neutral, Antrag is masculine. We can suppose that the native Russian speaker chooses the gender relying on the conventional models of word borrowing from the German language into the Russian one, which he or she follows unconsciously. Therefore, the writers do not have any difficulties with the grammatical agreement of the words in the sentence adding Russian suffixes and endings to a German word:

- (6) Георг с женой живут в Oerlinghaus'е. (3, 10(80), p. 11)
 (7) Выписаны все номера автобанов... (3, No. 8(78), p. 10)
 (8) Возможна оплата через Sozialamt или Hausverwaltung. (ПГ, No. 46/334, частн. объявл., p. 11)

It makes significantly easier reading and understanding of the text, which is naturally addressed to the readers having some skills of the German language. But German nouns are also often used without agreement. In this case they are not usually transliterated.

- (9) Оба Einzelunternehmer перепробовали немало видов бизнеса. (3, 10(80), p. 11)

Sometimes the authors avoid in their articles the necessity of agreement using a Russian equivalent, that does not fully reflect the essence of the concept therefore in addition the German name is used to define it more exactly.

- (10) Георг дважды участвовал в пробеге Hermannslauf. (3, No. 10(80), p. 11)
 (11) Проживаю в земле Saar. (ПГ, No. 46/334, частн. объявл., p. 2)

The cases to point out are when in the same sentence one noun is made agree and the other one is not.

- (12) Помогу по хозяйству в Гельзенкирхене или Ванне-Айкель. (ПГ, No. 46/334, частн. объявл., p. 12)

The usage of abbreviations in the Russian language newspapers is also of interest; usually these are the abbreviations of organizations and parties. They can be used both in the original spelling and in the Russian transcription. The abbreviation usage makes no problem, because in both languages they are not to be made agree:

- (13) Самая крупная из них известна под названием РАФ, Rote Armee Fraktion. (ПГ, No. 43)
 (14) Программа Рабочего союза за восстановление KPD. (ПГ, No. 46/334, p. 1)

(15) Генеральный секретарь SPD очень скоро перешел к планам на будущее. (З, No. 8(78), p. 4)

The analyzed material shows that if there is a conventional translation variant of an organization name in the Russian language then the Russian abbreviation can be used:

(16) Согласно пресс-релизу земельного объединения СДПГ, ... (ПГ, No. 46/334, p. 9)

The use of German adjectives, that is very seldom, is especially interesting. In the Russian language the adjectives are always to be made agree with the noun they define. Therefore, German adjectives always get in the text Russian suffixes and endings. But it is to point out that sometimes adjectives can be used in their original form in the advertisements. They are usually not transliterated in this case: (17) Рейнвестфальские владельцы собак. (ПГ, No. 46/334, p. 12) (18) Продается коктейль-бар, braureifrei, укомплектована. (ПГ, No. 46/334, частн. объявл., p. 13)

Let us consider the context usage of German words in the Russian language press of Germany, which have in the Russian language at least phonetically similar roots with the German ones:

(19) Комплекс Friedensschule объединяет вместе начальную, реальную и основную школы. (ПГ, No. 43)

(20) ...детективы, занимающиеся проверкой материального положения у получателей «социала». (ПГ, No. 46/334, p. 9)

(21) ...не знает немецкого языка и не может сдать шпрахтест. (З, No. 10(80), p. 15)

(22) 2791 тамошний «социальщик» причинил городской казне ущерб в 4,5 млн. €. (ПГ, No. 46/334, p. 9)

(23) Сейчас в западных землях квота работающих женщин составляет 60%, в восточных – 73%. (З, No. 8(78), p. 4)

Those who write do not have any problem with the agreement of these words in the sentence, because they just follow the grammatical norms of the language. However, those who read without skills of German are not able to understand these words correctly. It happens because they are used with their German meanings, which do not exist in the Russian language. A special case is the word-for-word translation here. It is characteristic of private advertisements given by the Germans in the Russian language:

(24) Продается хорошо идущий кафе-бар. (ПГ, No. 46/334, частн. объявл., p. 13)

(25) Продаю большое здание: деловая часть + 2 жилья, ... (ПГ, No. 46/334, частн. объявл., p. 13)

Sometimes the authors make such translation in the articles, especially when the German expression of the idea is more laconic than the Russian one:

(26) Анечка с Леонидом имеют второе место в земле Nordrhein-Westfalen. (З, No. 7(77), p. 6)

(27) ...налоговая реформа увеличила нетто-доходы людей. (З, No. 8(78), p. 4)

Thus, the analyzed factual material clearly shows us that interference occurs mainly on the lexical level of the language. Mostly the immigrant language borrows words functioning in the social and cultural sphere of life. Our research allows to draw the following conclusion: on the one hand, it is the result of the absence of full equivalents for the concepts of the German reality; and, on the other hand, the use of the original lexemes facilitates the assimilation into the society speaking another language contributing to the socialization, because the descriptive translation into the Russian language can cause misunderstanding of the information and its false interpretation.

The grammatical system being closed and quite stable maintains, according to the results of our research, these qualities mostly during the language contact. The analysis shows that the grammatical system of the Russian language in the absolute majority of cases despite several exceptions is maintained; and it dominates over the functioning of the borrowings from the German language, adjusting them to the Russian paradigms of declension and conjugation. We believe that the correct grammatical agreement of the borrowed words in the sentence makes the reading of the text significantly easier because the readers do not need to make any additional efforts to analyze the grammatical relations between the words in the sentence, which are not expressed with suffixes or endings. Therefore, the information published in these newspapers can be understood by the immigrants living in Germany for a long time as well as by newly arrived ones.

We can agree to E.Y. Protasova's viewpoint on the same problem, (Протасова, 2000: 49-60) and summing up all data we can say that the peculiarities of the language of the Russian language press cannot be considered as mistakes though the norm is broken. Because of that, we can find out how actively the native speakers can interpret their life experience in the discourse.

3. Sociolinguistic Space of the Diaspora

Our linguistic research of the Russian-speaking press of Germany led us to the conclusion that the diaspora assisted by the Russian language is a specific sociolinguistic space.

What does one mean by the term sociolinguistic space? Actually, in the literature, it is rather uncommon; and we have not been able to find a rather accurate definition for it. Therefore, we shall quote several sayings shedding some light on its meaning. Thus, A.D. Dulichenko in his article notes:

Как известно, в связи с развалом Советского Союза социолингвистическое пространство РЯ сократилось, его функции в бывших республиках Союза (за исключением Белоруссии, Киргизии, Казахстана) и особенно в бывших соцстранах существенно ослабли. Ослабело и лексическое и иное влияние РЯ на соседние языки. Формируется тенденция к регионализации РЛЯ за пределами России – в силу политико-административных условий, установления границ, культивирования разных политических доктрин и идеологий (Дуличенко, 2001: 28) (It is well known, due to the collapse of the Soviet Union the sociolinguistic space of the R(ussian)L(anguage) decreased, its functions weakened considerably in the former republics of the Union (with the exception of Belorussia, Kirgizstan and Kazakhstan) and especially in the former socialist camp. Both lexical and other influence of the Russian language on the neighboring languages weakened. There has been a tendency lately of the Russian literary language regionalization outside of Russia – due to the political and administrative conditions, establishing borders, cultivating different political doctrines and ideologies).

On the site of the Faculty of Philology, Grodno State University in the section Basic Obtainable Knowledge one shall find the item "geopolitical and sociolinguistic space of the Russian language (in Russia, in the Republic of Belarus, in the CIS, in the world)". (<http://www.abit.grsu.by/html/abit-site/data/fack/fil.doc>).

In the German language the equivalent for the term in question is the term soziolinguistischer Raum, which we find in the 2006 European Parliament Draft Decision on new frame strategy of preserving multilingualism (Entwurf einer Entschließung des Europäischen Parlaments zu einer neuen Rahmenstrategie zur Mehrsprachigkeit).

Viz.:

...technologische Entwicklungen bieten das größte Potential für die Gewährleistung eines soziolinguistischen Raums für alle Sprachen Europas; andernfalls werden sie ausgeschlossen bleiben und ihr soziolinguistischer Raum wird von den größeren Sprachen – insbesondere Englisch – vereinnahmt werden; gewährleisten, dass alle europäischen Sprachen geschützt werden und einen soziolinguistischen Raum erhalten, in dem sie sich entfalten können (http://www.europarl.europa.eu/meetdocs/2004_2009/documents/pr/622/622030/622030de.pdf)

The given examples allow us to conclude that sociolinguistic space is understood first of all as residence area of some linguistic community, i.e. organized group of people united with the common language. Therefore, their sociolinguistic space borders with other sociolinguistic spaces or other linguistic communities. Thus, we have a nice possibility to define sociolinguistic space through the borders of monolingual societies speaking different languages. However, such approach is realizable only in the ideal or perfect circumstances – well-defined geographic differentiation of areas of language usage, and on closer examination, it proves to be very formal. It is obvious that this particular model does not describe in a proper way the situations in diaspora, where almost all its members live alternately with the representatives of the linguistic majority. In its turn, the diaspora possesses the indications given above. It is the community of people, who are united with the common language. Thus, for the further investigation in the frames of the stated problem it is worth noting that the members of diaspora are as a rule bilingual. It results in appearing of borrowings. S.I. Kartsevsky notes:

Беженецкий быт способствует формированию особого аргот, в который входит значительное количество заимствований из языка той страны, где обосновалась данная категория эмигрантов (Карцевский, 1923:43) (Refugee's conditions of life give an incentive to form specific argot including great amount of borrowings from the language of the country where the particular category of emigrants has settled down). Such situation is likely to emerge constantly. Using loan word, as stated above, is determined by the accuracy requirement, necessity of being understood in a right way. Besides, the speaker hears and sees constantly local nominations used to designate local realities; it is natural that they are first to occur in his mind when it concerns everyday life surrounding him. Hence, one of the reasons of the borrowings appearance from the surrounding language is in the economy of efforts of two (or more) communication partners. Due to it, the recipient understands an issue at once; the speaker does not need to find proper equivalent to designate an alien reality, furthermore often there is no accurate literal equivalent at all. In the latter case, there is no choice of language strategy at all (Головинская, 2001:438).

Back on the meaning of the term sociolinguistic space, it must be emphasized that in all given examples it possesses obvious shade of politics. Thereby, while determining sociolinguistic space, its inner structure is also ignored, and from our point of view, it is absolutely inadmissible.

Analyzing the physical space, in the article «Реализация идеи перемещения в пространстве в русском и немецком языках (Movement in the Space Idea Realization in the Russian and German languages) N.L. Shamne notes: *Познавая мир, человек обращается к структурным особенностям его организации и обнаруживает, что части и элементы, из которых построены материальные объекты, определённым образом расположены друг относительно друга, образуют некоторые устойчивые конфигурации, которые задают границы объекта по отношению к окружающей среде, и это делает любые объекты протяжёнными. Кроме этого, каждый объект занимает какое-то место среди других объектов, граничит с ними (Шамне, 2000:43) (Perceiving the world, a man refers to the structural peculiarities of its arrangement and reveals that parts and elements constituting the material objects, are located in a particular way relative to each other, form some steady configurations, which set the borders of the object with respect to the environment, and it makes any objects extensive. Besides, every object occupies certain place among other objects, borders them).*

The same to our mind is typical of sociolinguistic space as well. Except that, the individual fixes the objects of the social reality surrounding him or her in his mind with the help of language. Individual's identification and recognition of these objects' belonging to the sociolinguistic space can take place on the basis of the fixed in the language names and proper names if some person acts as an object under certain conditions. For example, Bundesregierung, Krankenkasse, Deutsche Telekom, Angela Merkel etc. indicate German sociolinguistic space and Правительство Российской Федерации, Фонд обязательного медицинского страхования, Ростелеком, Дмитрий Медведев – Russian sociolinguistic space. Hence, we can establish one more essential difference of sociolinguistic space from the physical one. It lies in the fact that sociolinguistic space is formed by the reflex in the language social objects and breaks up, as soon as the same objects begin to be perceived and comprehended by the society in the other language, for example, in the case of the language shift. In that event they become the part of the other sociolinguistic space if they do not disappear. The objects of the physical space, in their turn, do not alter and do not change their properties depending on the language, with the help of which they are comprehended.

Therefore, it is significant to take into consideration that the individuals perceive, comprehend and process actively their sociolinguistic space. N.L. Shamne notes:

Группы и индивидуумы членят и структурируют окружающее пространство, которое требует от них языковой и культурной интерпретации. В результате таких интерпретаций возникают пространственные образы, территориальные сети и оси, с помощью которых становится возможным достоверное ориентирование и перемещение

членов языковых групп в пространстве. В данном случае принято говорить о «когнитивной картографии» как о способе усвоения, обобщения и запоминания пространственных характеристик (Шамне, 2000:44) (Groups and individuals divide the surrounding space into parts and structure it, which demands linguistic and cultural interpretation from them. Such interpretations result in occurrence of spatial images, territorial nets and axes, enabling the reliable orientation and movement of the members of the language groups in the space. In this situation it is customary to speak of "cognitive cartography" as a mode of adoption, generalization and keeping in mind the spatial properties).

This quotation concerns the orientation in the physical space, but this attitude is applicable to the sociolinguistic space as well.

Summarizing the contact linguistics and social science data, we can resume that sociolinguistic space is formed by social institutes in exactly the same way, like physical space is formed by the objects of the reality as it is. Under the social institute in our research, we understand the arranged system of relations and social norms, uniting the significant social values and procedures satisfying the primary needs of the society (Тематический словарь основных понятий и терминов). In general, this definition is an elaboration of the definition of the social institute given in the Explanatory Dictionary of the Russian Language by S.I. Ozhegov and N.Yu. Shvedova (Толковый словарь русского языка С.И. Ожегова и Н.Ю. Шведовой):

Совокупность норм права в какой-н. области общественных отношений, та или иная форма общественного устройства (Ожегов, 1995:243) (The aggregate of law norms in some sphere of social relations, one or another form of the social order).

Every social institute bears the imprint of culture of the society, where it functions. Its realization and actualization can take place by means of language.

Strictly speaking, the individual always implements the communication in the frames of the certain social institute, with which the definite language or variant of language as a rule is relating to. The family, work place, education, mass media, etc. give an example of such institutes. L.V. Shcherba describes the particular case of such situation in his article «К вопросу о двуязычии» (On the Issue of Bilingualism) in the following way:

В старом Петербурге имелось довольно много людей, у которых «семейным» языком, а зачастую и обычным языком интимного круга знакомых, являлся немецкий язык, тогда как вся их общественная деятельность была теснейшим образом с русским языком (Щерба, 1974: 313) (In the old Petersburg there were many people, whose "family" language, and very often common language of the intimate circle of acquaintance was the German one, whereas their social activities were connected with the Russian language very tightly).

This situation is beneficial for emerging language contact, place of which is the speaker himself, according to U. Weinreich's definition (Weinreich, 1953). It is determined by the fact that the individual often needs to discuss some situation concerning one social institute within the bounds of the other one. For example, to discuss situation at work — with the family. Meanwhile communicative requirements within every institute are served by different languages. As a result, the speaker suffers language difficulties, determined by language incompetence in the certain sphere in the certain language. It leads to the interference appearing.

Thus, the sociolinguistic space of the Russian and German languages contact is an aggregate of the social institutes, where the process of the individual's life takes place; and about which the individual communicates with the other individuals.

4. CONCLUSIONS

The carried out research of the Russian speaking diaspora's sociolinguistic space in Germany has demonstrated convincingly that it is inhomogeneous and has a structure consisting of social institutes. Immigrant effecting communication is always within the frames of the certain institute, with, as a rule, the certain language assigned to. Such institutes are supposed to be family, work place, education, etc. Assigning the certain language to each of the social institute results in development of asymmetric German-Russian bilingualism among the Russian speaking immigrants, i.e. the German language is able to satisfy the individual's communicative needs only within the limited range of topics, connected with the

necessity of interaction with the public authorities, social institutions, etc. At the same time, there is frequently no correlation between the Russian vocabulary and German equivalents in the case of their availability. Therefore, while generating the text in the Russian language on one of the topics, which the German language is assigned to, a large amount of borrowings would arise inevitably in the immigrant's speech. This fact is manifested clearly by example of the borrowings from the German language in the texts of the newspapers of Germany, which at the core are the German newspapers. Such conclusion is determined not only by their self-positioning, but by the thematic scope as well, with the events in Germany ranking first. Exactly the texts dealing with the FRG life and events are the reflection of the interference procedure taking place in the diaspora's language. These texts are the reflection of the linguistic essence of the sociolinguistic space of the Russian speaking diaspora.

Hence, we have managed to establish that the German-Russian bilingualism of the Russian-speaking immigrants functions complementary in the communication, i.e. the German language is used in those situations and for relating to those situations, when the Russian language cannot be used. With regard to above mentioned, these situations are conditioned by the social institutions. Therefore, we have succeeded in proving that the functioning of the borrowings in the texts of the Russian speaking newspapers of Germany is institutionally determined; and it is due to the coordinated asymmetric bilingualism.

The carried out study of the nature of the borrowings usage in the Russian texts of the immigrants press has showed, that the overwhelming majority of the lexical borrowings in the press are presented by nouns and substantive word combinations, divided by us into two groups – proper names and common names; the cases of borrowing attributes and verbs are single.

The analysis of the factual material has demonstrated that the direct borrowing of the proper names into the Russian text is typical

of the Russian speaking immigration language in Germany. We have managed to determine as well, it is conditioned by immigrants' striving for confirming their belonging to the German ethnos at the language level. Herewith, predominately the phrase is intentionally constructed in such a way that to exclude the necessity of the obvious grammatical agreement of the proper name or names.

In addition, our research shows that the borrowing of the common names is chiefly institutionally determined. Any immigrant, becoming part of a new society, must understand its structure; otherwise, in new conditions he will be unable to live a normal social life. The receiving society's structure appears before the immigrant through the relevant vocabulary required for serving his communicative needs in the new country. First, the immigrant assimilates the vocabulary from those spheres of life, which he or she is engaged in every day; including immigration, social system, health care, employment, obtaining goods, transport, taxation, education, and politics. In this case, a relative majority of the borrowings is integrated in the written form, i.e. the words are written down in Cyrillic letters; and at the same time, there is the obligatory grammatical agreement. Including the German direct borrowings in the Russian substantives second declension paradigm form the basis of their grammatical integration into the Russian text; therefore, those who write do not find difficulty in making the words in the sentence agree. At the same time, the borrowed German lexemes are considered by the native Russian speakers as to be equal to the root, because the German morphology cannot be identified in the frames of the Russian language. Nonintegrated in writing borrowings (according to our observations) are not subject to the grammatical integration into text. Thereby, we have established direct dependence between the way of the borrowing and grammatical integration in writing of the borrowed word.

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РАЗВИТИЕ ПОЛИЛИНГВАЛЬНОЙ ЛИЧНОСТИ ПРИ ОБУЧЕНИИ ВТОРОМУ ИНОСТРАННОМУ ЯЗЫКУ*Аннотация*

В статье анализируются понятия полилингвизма и полилингвальной личности, которые сопоставляются с концепциями мультилингвизма (многоязычия) и мультилингвальной (многоязычной) личности, а также рассматриваются с позиций теорий билингвизма. Статья выдвигает мнение, что формирование и развитие полилингвальной личности может трактоваться как одна из ключевых целей обучения второму иностранному языку, и намечает направление для развития концепции полилингвизма, требующей выявления и формулирования характеристик полилингвальной личности, обусловленных, с одной стороны, спецификой процесса освоения второго иностранного языка, с другой – необходимостью формирования навыков стратегического управления дисбалансом, вызываемым различиями в уровнях языковой и культурной компетентности у полилингвов, изучающих несколько иностранных языков в условиях субординативного трилингвизма.

Ключевые слова: полилингвизм, полилингвальная личность, многоязычие, билингвизм, обучение второму иностранному языку.

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DEVELOPING PLURILINGUAL IDENTITY IN THIRD LANGUAGE CLASSROOM*Abstract*

The article analyzes the notions of plurilingualism and plurilingual identity through the prism of the concepts of multilingualism and multilingual identity and the perspective of the theories of bilingualism. The article suggests that plurilingual identity can be viewed as an objective in third language (second foreign language) teaching and contemplates specific characteristic imposed on a third language learner by the process of third language acquisition and the necessity of managing a certain imbalance between the degrees of language command and culture experience in different target languages.

Keywords: plurilingual identity, plurilingualism, multilingualism, bilingualism, third language acquisition.

Introduction

The current trends of the contemporary society, such as informatization, internalization, and globalization, have long put an ever-increasing demand onto society to master more than one foreign language. English as a second language has become a standard practice for many countries in the world, having established its position as an international language over the last century. However, at the pace the world is developing towards multicultural and multilingual societies, due to a variety of economic, political and social factors, it is becoming more obvious than ever that one foreign language learnt in addition to your mother tongue, hardly suffices anymore, which is widely reflected in the curricula of foreign language studies around the world. The amount of people learning more than one foreign language, usually subsequently, learning a new language after having made at least an initial acquaintance with another, has been growing, as a result of societal as well as educational processes.

Research Background

The terms “plurilingualism” and “plurilingual identity” put forth in this paper, are derived from a field of research that has gained extreme popularity in the last decades and has been developing extensively since 1990s, when the awareness of a new era of globalization gained widespread attention, and raised new questions concerning interaction and mutual understanding in multilingual and multicultural societies, with ensuing issues, such as mutual tolerance and effective intercultural communication. Devoted to a comprehensive study of multilingualism, this area of research became known as multilingual studies and multilingual literacies. Within the framework of this field, a lot has been written in the last decade on the issues connected to language and literacy practices among linguistic minority groups that function in a monolingual society that is different in the primary language and culture from their native one.

A whole new direction of linguistic studies have sprung up from the abundance of research based on the material plentifully provided by the contemporary life in Europe and the USA, above all, but also in the former Soviet republics and bilingual areas of the Russian Federation. The outset of research activities in this area was marked by very specific and practical subjects, sometimes limited by the observation of experience gathered by a given family, or a group of people, belonging to a certain linguistic minority, and the development of their interactions with the monolingual society where they have found themselves in, followed by gradual integration into the linguistic and cultural society in question. Various interlingual and intercultural phenomena, such as language

and culture interference have also become an object of research by a number of authors [2], [5], [7].

The problem of applying the experience set forth in multilingual studies to classroom teaching of languages, can be explained by the fact that the subjects commonly dealt with by multilingual studies refer primarily to what the theory of bilingualism calls “natural bilingualism”, as opposed to the artificial kind of bilingualism (also referred to as intentional, or formal bilingualism), acquired in the classroom in the process of conscious language learning. Natural bilingualism takes place in the natural language environment as the result of constant exposure to the target language and culture, and the indispensability of its daily use to perform various functions in the society. This forms the basis of our argument for the necessity of using the term “plurilingualism” in order to differentiate multilingual speakers from plurilingual learners of several foreign languages.

Legacy of the Theories of Bilingualism

As a research notion, bilingualism was first introduced in the 1950s, and gave rise to concepts of its classification, the special needs of bilinguals with regard to language acquisition, and an extensive list of phenomena that take place at the intersection of various languages and cultures, either leading to mistakes (language interference), or potentially facilitating the acquisition of certain aspects of the foreign language in question (language transfer) [9]. Some of the findings made with regard to natural bilingualism, have been successfully applied to the situations of artificial bilingualism, including those where two foreign languages are concerned. Russian researchers have used the theories of bilingualism as a starting point for a number of highly applicable and relevant research papers to be used in the teaching of the second foreign language.

The moment the term “bilingualism” was extended to use in the description of processes accompanying the acquisition of the third language (that is, the second foreign language) by the learners, a natural question was raised, whether the term “bilingualism” is applicable to what essentially is a situation of “multilingualism”. A lot of authors have argued that the terms can be used interchangeably, as “bilingual” in the broad sense refers to a type of language personality that has a sufficient, functional command of two or more languages [6], [8].

However, with the appearance of multilingual studies, it became obvious that bilinguals and multilinguals should not be treated as synonymous notions. One of the most important research findings, as obvious as it might seem, was the conclusion that the linguistic and cultural life of a trilingual is far more complex than that of a bilingual. Moreover, researchers have agreed that learners studying the second foreign language have certain advantages in comparison to the first foreign language learners [1]. The advantage of third

language learners in comparison to second language learners is described as “highly developed learning strategies, metalinguistic awareness and communicative sensitivity” [3, 6]. With that discovery, terms like “trilingualism” has also come to existence, proving its justifiability for use in situations of subsequent or simultaneous learning of two foreign languages.

Plurilingual Identity

Having discussed the interconnection and interrelation of plurilingualism with such research objects as multilingualism and bilingualism, one needs to further explain the usefulness of the application of the notion of plurilingualism to the context of language teaching. The main objective of language teaching, be it the second or third language, has been formulated as the development of the communicative competence in a target language and a target culture. In the process of learning a language, a person acquires certain competencies that constitute their communicative competence, which becomes an integral part of a learner’s personality. Now, following this logic, the exposure to several foreign languages, contributes to the learner’s forming of a specific type of identity. Identifying characteristics of the plurilingual identity that is formed in the process of multiple language acquisition, in our opinion, is no less important than looking into the theoretical aspects of plurilingualism, such as factors influencing the processes of third language acquisition, either positive or negative, or analyzing practical aspects, such as specific types of mistakes, characteristic of given pairs of foreign/foreign and native/foreign languages. In the end, having a clear understanding of the type of identity that should be developed through plurilingual education, is crucial for defining the ultimate purpose of language teaching.

Attempts to describe multilingual identity have been undertaken in multilingual studies, however, in order to differentiate between the notions of multilingual and plurilingual identity, let us speak in more detail of the phenomena of “plurilingual identity” and “plurilingualism”, which seem more applicable to situations of the so-called artificial bilingualism (used here in its broad meaning).

From the beginning of the XX century, the official documents of the Council of Europe have started to postulate the necessity of speaking of plurilingualism and plurilingual competence in language teaching [4]. The introduction of the new term was explained by the necessity to differentiate between the competences required from a multiple language speaker in a multilingual society, to that of a language competence formed by a learner of several languages. Due to the fact that for natural reasons, multilingualism (command of several languages) can be sufficiently coordinated in the speakers’ levels of fluency in each language, the main difference between them being the social function of a given language, it is deemed important to find another way of defining a plurilingual speaker,

whose language competences are often formed outside of the native environment of the target language and culture.

The plurilingual speaker is characterized by the key features, stated by the authors of the original report, namely the difference in levels of proficiency in respective languages and different degrees of experiences of cultures, leading to a certain disbalance, or an uneven distribution, in the competencies/abilities of a plurilingual person. The strategic management of this disbalance is the essence of the formation of plurilingualism and pluriculturalism – a term, also coined by the authors of the report, following the general trend of transferring linguistic phenomena onto culture. The term “plurilingualism” is derived from the theories of bilingualism.

It should be noted that the term “polylingual” is used in a few English-speaking resources but the term “plurilingual” seems to have more potential in the English-speaking domain. At the same time, the Russian sources, however few at the moment, tend to give preference to “polylingual” (in Russian: “polilingval’niy”, “polilingval’nost”).

With reference to foreign language teaching, the concepts of plurilingualism and the formation of plurilingual identity, deserves special attention. Ever since the appearance of the theories of multilingualism, it has become obvious that the approach to view learning languages as forming individual competences, or simply putting several monolingual competences together, cannot be considered the ultimate objective of language teaching and learning, since it does not reflect the real state of things. The reality of language acquisition proves to us that foreign languages, learnt by a person, contact with each other as well as with the native language of the speaker. Communicative competence of the learners is formed on the basis of their entire language experience and their entire knowledge background that presents an extensive area of interlingual and intercultural interactions in the mentality of the learner. Specific linguistic, physiological, psychological and methodological features of the process of the third language acquisition provide rich material that can serve as a starting point for defining plurilingual identity to be formed in the process of third language teaching.

Conclusion

Plurilingualism is a developing concept, and its application to language teaching methodology is to be extensively researched yet. At this early stage, however, it seems obvious that the coordination of several language and culture systems in a mentality of a learner requires a special set of skills that constitute a unique variety of communicative competence, the formation of which is crucial for the development of plurilingual and pluricultural identity. Defining these notions further and building a third language teaching methodology upon the key features of plurilingual and pluricultural identity, can have an immense potential for third language teaching.

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РЕПРЕЗЕНТАЦИЯ ФАНТАЗИЙНОГО ЗНАНИЯ В НАУЧНОМ ТЕКСТЕ

Аннотация

В статье обсуждается феномен фантазийного знания, раскрывается его природа, рассматривается, каким образом фантазийное знание используется исследователями для вербализации в научном тексте нового научного знания, а также для убеждения адресата научного текста, приводятся основные способы репрезентации фантазийного знания в научном тексте.

Ключевые слова: наука, научный текст, фантазийность, фантазийное знание, объективное знание.

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REPRESENTATION OF FABRICATED KNOWLEDGE IN SCIENTIFIC TEXTS

Abstract

In the article the phenomenon of fabricated knowledge is considered. The author views its nature, its use by researchers for verbalisation of new objective knowledge and for persuasion. The author names the main ways of representation of fabricated knowledge in scientific text.

Keywords: science, scientific text, fantasticity, fabricated knowledge, objective knowledge.

Scientific texts are traditionally viewed as carriers of objective knowledge. This notion of science as an activity dealing with only verifiable, objective phenomena came into circulation in the seventeenth century with the serious breakthroughs in natural sciences. Since that time science has come to be associated with exclusively objective knowledge. But besides objective knowledge proper science may also transfer fabricated knowledge. In this article I regard fabricated knowledge as a product of imagination of a researcher.

The phenomenon of fabricated knowledge can be interpreted in two ways.

1. In the narrow (traditional) sense fabricated knowledge is associated with fiction in literature, poetry, art, architecture, etc. In this sense figments of imagination of men of art create the world which exists parallel to the real world. Fabricated knowledge in this way serves to create a fabricated world dissimilar to reality.

2. In the broad sense fabricated knowledge represents a special way of cognition that reflects the ability of language and thought to reveal the essential characteristics of the real world by means of subjective abilities of the mind of a researcher. Fabricated knowledge in science taken in this broad sense also mirrors misconceptions and errors of scientists of the past.

The latter interpretation of fabricated knowledge is assumed as a basis for this research.

The research of fabricated knowledge is based on the following theoretical foundations.

1. Fabricated knowledge is an epistemologically objective means of scientific cognition of both ontologically and epistemologically objective world realised via ontologically subjective entities, i.e. consciousness and mind of a researcher.

2. Fabricated knowledge has a sign form of expression. As such it is founded on the semiotic notion of semiosis and the idea of signs' ability to gain secondary (and unlimited in potential) meaning.

3. Fabricated knowledge as a product of speculative thinking of a researcher is an instrument of re-conceptualising of older information about the world or conceptualising of any new data obtained. In this sense fabricated knowledge has cognitive basis.

Let us consider these theses.

1. The problems of objectivity of scientific knowledge have been widely discussed in philosophy and logic (D. Davidson, R. Carnap, K. Popper, B. Russell, J. Searle, A. Tarski et al.). In these classical researches verifiable utterances are considered to be true and objective and therefore scientifically acceptable. According to Tarski's views verifiability of an utterance is dependent on speaker's understanding of the terms 'truth' and 'reality'. In this sense cognition can be considered as a subject-dependent activity. But in case of scientific cognition only one notion of truth and reality, independent of the feelings and attitudes of particular investigators, is acceptable. Thus, according to John Searle objectivity in science has an epistemic nature, i.e. scientific claims must be either false or true irrespective of "the preferences, attitudes or prejudices of particular human subjects" (Searle 2002: 22). As far as cognition is realised on the basis of ontologically subjective entity (i.e. human thinking) it may employ such an instrument inherent to human thought as speculative (or creative) thinking which is considered by

investigators as a subject-dependent means of cognition of both epistemologically and ontologically objective and subjective world, i.e. both physical and mental reality (N. Bohr, T. Kuhn, M. Polanyi, S. Shaumyan, etc.).

According to S. Shaumyan speculative thinking allows the researcher to understand reality in terms of ideal entities, it provides an aesthetic sense of beauty of universal structures that constitute the essence of reality and it has a certain heuristic value (Shaumyan 1987: xiv). It means that speculative thinking is a necessary condition for creative and fruitful research. In this research I associate speculative thinking also with the ability to understand reality in terms of abstract and unreal entities.

2. The ability to comprehend and conceptualise the new knowledge about the world is based on the linguistic grounds. Language as a sign system has the potential for expressing ideas in imaginative, fabricated form. This potential is grounded on the notion of semiosis. The secondary sign which appears as a result of the process of secondary signifying I view as a fabricated sign. In other words the ability to add the secondary meaning to a sign and then to comprehend this secondary meaning is dependent on capability of a human being for imagination and creative thinking.

One of the specific features of fabricated knowledge viewed from the semiotic standpoint lies in the peculiarities of referential relations between the signifier and the signified. The idea of fabricated knowledge presupposes that the secondary sign formed to conceptualise new scientific ideas refers to the signified that doesn't exist in reality.

Let me illustrate this idea by considering the concept of quark, an elementary particle in physics. The existence of quark is said to be "a question of pure deduction from experimental observation" (Crump 2002: 346) as quarks can occur only in combination. In order to describe properties of quarks scientists applied the notions of 'flavour' and 'colour' to them though quarks possess neither any real flavour nor colour. Quarks can be of six 'flavours': u (up), d (down), s (strange), c (charm), b (bottom) or t (top), and three colours (red, green or blue) that correspond to charge for the electromagnetic interaction. In this way researchers actualise the potential of their imagination to make clear the properties of the 'unseen'. The properties of quark unseen and unobservable with the naked eye are made explicit with the help of non-referential signs.

3. The history of science keeps many examples of fabricated knowledge, representing both erroneous knowledge and conceptually new knowledge. One of the outstanding peculiarities of modern science is that it investigates such phenomena that cannot be perceived with the five human senses. Data about such phenomena obtained by means of complex instruments and methods needs to be described and transferred to academic society in an adequate language. For this purpose natural language is used. Natural language has the potential to describe some utmost abstract ideas and unperceived phenomena the concepts of which are already formed in researchers' mind. The idea of the adequacy of natural language for the description of the real world has been uttered by such outstanding researchers as Nils Bohr, Werner Heisenberg and others. They viewed natural language

as an appropriate means to describe the invisible world of potential and probabilistic entities.

According to the views of a Russian philosopher and linguist V.V. Nalimov (1979), metaphor has a probabilistic nature and it is founded on probabilistic logic. Metaphor is considered to be one of the most resourceful devices to do that as it provokes creative potential of language and thought and allows researchers to verbalize their ideas. That is why metaphor seems to be a better means to verbalize probabilistic knowledge.

Such metaphorical terms as 'absolute zero', 'black hole', 'big bang', 'superstring theory', 'soft / hard science', 'centaur concepts', 'island constraints' etc., represent hypothesised objects. These terms refer to the entities whose existence is theoretically derived from the properties of the world and have probabilistic nature. Metaphorical terms express theoretical phenomena in 'ordinary' natural language. Non-specific language used to describe these entities reveals the cognitive processes that occur in researcher's mind when the phenomenon acquires the name.

Besides the function of conceptualising new knowledge fabricated knowledge in scientific texts may represent theoretical misconceptions. It is important to realise that erroneous knowledge in science can be considered as such only at a distance of time. Such physical concepts as 'ether', 'phlogiston' and 'magnetism' that were once regarded as fundamental concepts of scientific theories are perceived nowadays as mere figments of imagination. In linguistics the same holds for the concepts of 'mentalism', 'deep and surface structures' etc. (Harris 2005). I refer these concepts to fabricated knowledge in the sense that they represent figments of imagination of researchers. At the time of their creation they represented hypothetical knowledge about the world as in the case with 'absolute zero' or 'superstring theory' nowadays.

In my research I consider two main types of fabricated knowledge representation – conceptual representation and linguistic representation. These forms of fabricated knowledge representation differ in their function. Fabricated knowledge in scientific text may serve 1) as a means of conceptualising new knowledge (cognitive approach) and 2) as a means of reasoning and persuasion (communicative approach).

1) Metaphorical terms and metaphors, as it was said before, are efficient means for conceptualising new knowledge. They represent cognitive processes actualised in the mind of a researcher when the potential of a language sign to verbalise the knowledge of the objective properties of the world is being realised. Moreover, metaphors in science serve as models of knowledge and represent conceptual structures of new theories. At representing models of reality metaphorical terms serve as both linguistic and conceptual representations of fabricated knowledge. The term 'centaur concept', proposed by S.Shaumyan (1989), describes the specificity of a phoneme to function as a sound and a diacritic at a time referring to a mythological, non-referential creature, half-man and half-horse. The analogy drawn between the mythological creature and the abstract entity of language reveals the specificity of the latter. This metaphorical term represents the model of the scientific knowledge about phoneme, showing its complex structure.

2) Fabricated knowledge is also used by investigators as a means of reasoning or persuasion. At this point by fabricated knowledge I mean a) false statements, intentionally used by the

author of the scientific text, b) mental experiments based on fabricated knowledge, c) non-scientific metaphors.

a) False statements like "The body of a man has in itself blood, phlegm, yellow bile and black bile" (Harris 2005: 11) or "It was still the old Adamic language in which items supplied by God were given names by a human nomenclator (preferably a scientist, because only scientists really understood what they were naming)" in a contemporary scientific text are used as a means of persuasion in the argument about erroneous views of the past. These statements have a linguistic form of fabricated knowledge representation and are recognized in course of logical verification. The factual knowledge proves the falsity of such statements. b) Fabricated knowledge is an inherent part of a mental experiment because the ability to perform mental experiments is based on the capacity of a researcher for imagination and creative thinking (Shaumyan 1989). In mental experiment fabricated knowledge may be represented by linguistic signs having no referents and existing as imaginary entity. Let us consider the passage from U.Eco's article "On truth. A Fiction":

The members of Putnam's expedition on Twin Earth were defeated by dysentery. The crew drank as water what the natives called so, while the chief of staff were discussing rigid designation, stereotypes and definite descriptions. Next came Rorty's expedition. In this case, the native informants, called themselves Antipodeans, were tested in order to discover if they had feelings and/or mental representations elicited by the word water (Eco 1988).

This passage represents a mental experiment undertaken to reveal the peculiarities of mental processes occurring in the mind of a speaker, but to make the results of the experiment less dependant on the stereotypes of man's thinking the setting is changed from Earth to imaginary Twin Earth, and the informants are changed from human-beings, earthlings to aliens, Antipodeans. These fabricated signs do not add new knowledge but serve as a means of making scientific narration more reasonable and argumentative.

c) Scientific texts may contain not only scientific metaphors that represent conceptual knowledge but also linguistic metaphors that express author's attitude to the theory or serve as arguments rather than verbalize new knowledge. Consider the sentence: "Meaning is the network of cultural and formal conventions that turns it into a stick of gum at the candy store" (Harris 2005: 5). The metaphor "meaning is a stick of gum" conveys the idea that meaning became a favourite object for investigation in the humanities. This metaphor has a fabricated characteristic of meaning (an abstract entity) as a referent. This fabricated characteristic is an expressive way of communication of information.

Conclusion

Study of fabricated knowledge in scientific texts might help to prove the fact that ontologically fabricated knowledge is a fruitful means and method of obtaining ontologically and epistemologically objective data about the real world rather than a hindrance. Fabricated knowledge in scientific text is a means of conceptualising new information or new scientific theories or a device for reasoning or persuasion in argumentation of the researchers. Thus, fabricated knowledge is inherent to scientific research and may be actualised in natural sciences as well as in the humanities.

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БРАЧНАЯ ДИПЛОМАТИЯ КАК ФАКТОР НЕЙТРАЛИЗАЦИИ ОППОЗИЦИИ «СВОИ – ЧУЖИЕ» (НА МАТЕРИАЛЕ ДРЕВНЕРУССКИХ ПАМЯТНИКОВ ПИСЬМЕННОСТИ)

Аннотация

Всемирная история знает немало случаев использования брачной дипломатии в целях налаживания отношений с соседними странами, прихода к власти, борьбы против общего врага и т.д. Не исключение и история Древней Руси. Брачная дипломатия на Руси была надежным залогом мирного сосуществования двух ранее враждебных народов, была простым методом налаживания

мирных отношений с враждебной стороной. В настоящей статье речь пойдет о русско-тюркских отношениях на фоне развития бинарной оппозиции «свои – чужие» (вплоть до ее нейтрализации и появления новой социально-психологической категории «чужой среди своих») применительно к истории Древней Руси (см. подробнее: 1, 51-54).

Ключевые слова: брачная дипломатия, древнерусский, концепт, свой, чужой.

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**MARRIAGE DIPLOMACY AS A NEUTRALIZING FACTOR IN THE OPPOSITION, "FRIENDS- STRANGERS"
(BASED ON THE WRITING ARTIFACTS OF ANCIENT RUS)**

Abstract

There are numerous examples of how marriage has been used to establish diplomatic relations with neighboring countries, to come to power, to oppose a common enemy etc. in the world history. The history of Ancient Rus is no exception. Marriage diplomacy in Rus was a reliable guarantee of peaceful coexistence of two previously hostile nations; it was a simple method of establishing peaceful relations with a hostile party. This article focuses on the Rus-Turkish relations against the background of a binary opposition "friends - strangers" (up to the time when it was neutralized and a new socio-psychological category of "stranger among us" has emerged) with respect to the history of Ancient Rus (see. more: 1, 51-54).

Keywords: marriage diplomacy, old Russian, concept, local, stranger.

"Scrap a Russian — and you will find a Tartar underneath..."

(N.S. Borisov)

There are numerous examples of how marriage has been used to establish diplomatic relations with neighboring countries, to come to power, to oppose a common enemy etc. in the world history. The history of Ancient Rus is no exception. Marriage diplomacy in Rus was a reliable guarantee of peaceful coexistence of two previously hostile nations; it was a simple method of establishing peaceful relations with a hostile party. This article focuses on the Rus-Turkish relations against the background of a binary opposition "friends — strangers" (up to the time when it was neutralized and a new socio-psychological category of "stranger among us" has emerged) with respect to the history of Ancient Rus (see. more: 1, 51-54).

Mentions of the first marriages of Rus princes with Turkish women or representatives of other ethnic cultures in the chronicles refer to the initial period of Rus history. For example, according to the Galicia-Volyn chronicle of Ipatiev list of the XIII century the son of Volyn prince Danylo was married to the daughter of the Polovtsian Khan Tegako “В лѣтъ .ѿ хъ. [6602 (1094)] Сотвори миръ Стѣполкъ с Половци. и поя собѣ жену дщерь Тугорканю. кнѣзѣ Полвецаго” (11, 158; 12, 216). Examples of marriage collusions between the Rus and Turkic people are well represented in ancient chronicles. Chronicles recorded examples of marriages of Kyiv, Novhorod, Chernihiv, Galicia-Volyn, Vladimir, Smolensk and Moscow princes with the representatives of Polovtsians and Genghisians. Example: “и по Ржствѣ створихомъ миръ с А[е]пноу. и поимъ оу него дщерь” (12, 175); “[6671 (1163)] Там же лѣтъ приведе Ростиславъ Белуковну. кнѣзѣ Половецкого дщерь. ис Половецъ. за снѣ своего за Рюрика. того же лѣтъ и миръ взѣ с Половци» (12, 521-522); “[6625 (1117)] в се же лѣто поя Володимеръ за Андрѣя внуку. Тугъртъканову” (12, 285); “[6695 (1187)] Тогда же приде Володимеръ ис Половецъ. с Коньчаковною. и створи свадбоу Игорьъ снѣи своего. и вѣнча его и с дѣтлатьемъ” (12, 659); “Тогожъ лѣта (1206). на зиму. великии князь Всеволодъ. в жени снѣ своего Ярослава. и приведешиа за нь Юргевъну Кончаковича” (10, 294); “Тою же зимы (1257) приеха Глѣбъ Василкович. ис Кану земли ѿ цѣра і ожениса в Вордѣ” (10, 330); “В лѣтъ. ѿ .ит. .і. [6810 (1302)] Сженениса кнѣзъ Костянтинъ въ Срдѣ оу Кутлукорткы. а Федоръ оу Вельбласмыша Михаиловича” (13, 369) and many other. Tsar Ivan Vasilyevich had many wives as well. Among his six wives the chronicler mentions the Circassian queen: “Лета 7092-го преставися царь и великий князь Иван Васильевич всеа Русии месяца марта в 19 день, с середи на четверг, за пять часов до вечера; а жил 54 лета... А жен было у него шесть: 1. царица Анастасея Романовна; 2. черкассково царица Марья; 3. Сабакиных; 4. Васильчиковых; 5. Колтовских; 6. Нагих” (15, 194).

There are other examples, for instance, the marriage of Prince Volodymyr Monomakh of Kyiv with the Polovtsian Princess Efimiia (year 1126); the marriage of Novhorod Prince Yuri Danilovich with Konchaka, originally from Genghisians (year 1317); Prince Oleh of Chernihiv and the daughter of the Polovtsian Khan Osoluka (XII century); Pereyaslav Prince Andriy the Good and the daughter of the Polovtsian Khan Tugorkhan (year 1117); Galician prince

Volodymyr and the Polovtsian Princess Svoboda Konchakovna (XI century); Smolensk Prince Fiodor Rostislavich the Black and Anna, the daughter of the Tatar Khan Meng-Timur (XIII century); the second marriage of Moscow Prince Ivan IV with the Kabardinian Maria Temriukovna (see.: 4, 284-287). Even the sons and grandsons of the Rostov Prince Vasilko executed by the Tartars in 1238 were tightly bound by the marriage with women of Tartar origin. So, as you can see, matrimonial alliances with the Turks were widespread in Russia (see.: 2, 27-30).

Interestingly, marriage diplomacy was so widespread in Ancient Rus and became such a successful policy of the Rus princes that two Rus princes of them married the daughters of the Polovtsian brothers the same year: Yurii Dolgorukiy got married to the daughter of Aep Osen – Anne and Sviatoslav II of Kyiv to the daughter of Aep Girgen. Example: “томъжъ лѣтъ. [6615 (1107)]. мѣца. тогожъ. иде Володимеръ. и Двѣ. и Слѣгъ. къ Аепъ. и [ко] другому Аепъ. и створишиа миръ. и поя Володимеръ за Юргѣ. Аепину дщерь. Сженеву внуку. а Слѣгъ поя за снѣ. Аепину дщерь. Гиргеневу внуку. мѣца генваръ .ѿ. днѣ [а февралъ .ѿ. трасеса земля. пред зорами в ноци]” (11, 197-198; 12, 258). It is no coincidence that the chronicler sometimes spoke of Polovtsians as of relatives of the prince, for example in the Ipatiev Chronicle it is written that Prince Sviatoslav sent messengers not to the Polovtsians, but to his "kinfolks" to ask for help. Example: “[6655 (1147)] в то же верема. посла. Стѣславъ в Половецъ к оуемъ своимъ. и прииде ихъ к нему. в борзѣ т” (13, 329). Or: “[6655 (1147)] Стѣславъ же пришедъ ста оу Нериньска. и тогда приидиша к нему сли ис Половецъ. ѿ оуевъ его. съ Василемъ Половциномъ” (13, 341).

Gradually marriage diplomacy has become one of the factors that accelerated the process of neutralizing the causes of hostility towards the "stranger" and eventually led to the emergence of the social category of "friendly stranger" in the ancient society. The category of "friendly stranger" included the representatives of the "foreign" (speaking another language and non-Christian) community (in this case, the Turkic tribes) member of which, for different reasons, became relatives with the Rus (in particular, with the Rus princes) or with the employees of the Rus princes. "Friendly strangers" were known to the Ancient Rus community since the days of the Polovtsian invasion in the XVII century: «и вдасть Мстиславъ стагъ Володимеръ Половчину именемъ Кунуи. и вдавъему пѣшьць и постави и на правѣмъ криль. и заведъ Кунуи пѣшьць напѣ стагъ Володимеръ» (11, 167); «Тогожъ лѣтъ (1229). Побѣди Пургаса Пурешевъ снѣ. с Половци . и изби Морду всю и Русь Пургасову. а Пургасъ едва малъ оутече» (10, 313); «Тою же зимы (6953 [1445]) князь великий Василеи насла Тотаръ два царевица на литовскыи города, на Вязму и на Брянскъ, и на иныи города безъвѣстно, и много потратишиа, и въ полонъ сведошиа и пожьгошиа, мало и не до Смоленска» (10, 423) and others. By the way, although Polovtsian Prince Tugorkan was a father-in-law of Svyatopolk, he attacked Pereyaslav, where he died (example: “[6604 (1096)] того же мѣа приде Тугорканъ тестъ Стѣполкъ къ Переяславию. мѣа мая. въ .лѣ. и ста иколо города...” (12, 222; 11, 162), but Svyatopolk did not leave his body at the battlefield – he brought it to Kyiv and buried at the Berestovo cemetery: “...наоутрея же нальзошиа Тугоркана мртѣа. и взѣ и Стѣполкъ аки ста своего и врага и привезъшиа Кииеву. и погребошиа и на

Берестовомъ на могильѣ межѣ путемъ" (12, 222). N.S. Borisov wrote about this in the following passage: "This whole militaristic matrimonial story looks pretty strange and leaves us with a number of unanswered questions... But one this is clear. Real Rus relations with the nomads, before the arrival of the Tatars and in the days of the Golden Horde, could not be placed into the traditional didactic scheme of "struggle against the external enemy" or "struggle for independence." In real life everything was much more complicated. The political theatre has a stage and the backstage. And it is there, behind the scenes, that heroes and villains talk to each other peacefully..." (4, 284).

A.A. Zimin said that the Grand Duke of Moscow Vasily III married prince Kuidakul (Peter in Holy baptism), his brother the Khan of Kazan Mohammed Amin to his sister Evdokia, gave him his own domain. Example: "Того же(е) лета (7014) кр(е)стил великим кн(я)зь Василей Иванович, ц(а)рь и з(о)с(у)д(а)рь всея Руси, [с] своимъ отц(е)мъ Симономъ митрополитомъ всея Руси ц(а)ря неч(е)стиваго Алехавы с(ы)на и матери меншицына с(ы)на казанскому Магмедю Мину дву братья дети на Петрову память митрополита чудотворца всея Руси, наречен быс(ть) во с(вят)омъ крещеним кн(я)зь Петръ; и дастъ за него кн(я)зь велики Василей Иванович того же(е) лета сестру свою кн(я)зьну великую Овдотью, и два города дастъ ему в отчину: Клин город, 2. Городен(ь), 55 сел около Москвы на приездъ" (14, 212).

"It is believed that as Vasili had no children of his own at the moment he intended to bequeath the throne not to one of his siblings, but to Prince Peter (i.e. Tatar Kuidakule — Z.A.)" (7, 99). In other words, "friendly strangers" who gradually settled in Rus, accepted the orthodox religion and probably married Rus girls, thus, to some extent, pushed the "natives" away from governing the state. It is no coincidence that the Grand Duke Ivan made Tatar king Shig-Alley the head of the city council of Kazan after a campaign against it and the capture of the city: "И казанцы стали бить челом на всей воле царской и стал и просити на Казань царя Шиг—Алея. И царь и великий князь Иван послал на Казань царя Шиг-Алея (15, 186). Кстати, что дед небезызвестного православного святого и игумена Пафнутия Боровского был по происхождению тюрком". By the way, that the grandfather of the notorious orthodox saint and abbot Paphnutius Borowski was a Turk by origin. The Life of Paphnutius states that Prince Vasiliy Serpukhov had Turks and Tartars in the public service, one of them "агарянина новокрещена, еще злонравна не отложшиа варварьскии обычаи", was even sent to Prince Paphnutius (6, 17). There also were Kasimov Tatars, the descendants of the Tatar Khan Kasim who was at one time sheltered and given land ownership by Basil the Dark. Example: "В лѣт(о) 6[9]76. Кн(я)зь велики Иван Васил(ь)евич послал пот Казан(ь) царевич(а) Кашыма, да с нимъ кн(я)зь Ивана Юрьевич(а), да Ивана Васил(ь)евича Стригу и двор великог(о) кн(я)зя" (10, 188). Or: "Приехал служити к великому князю царевич Муртоза, сын казанского царя Мустофы, и дал ему князь великий Новгородок на Оце съ многыми волостьми" (14, 279). Later "friendly strangers" became members of personal guard of Prince Ivan III and the tsar's messengers. Example: "Того же лета (6918) князь Данило Борисовичъ Нижнего Новаграда приведе к себе царевича Талыча и посла с нимъ изгоном к Володимерю боярина своего Семена Карамышева..." (15, 154); "В лета 6933 февраля в 27

день, в 3 часъ ноци преставися благоверный и христоролюбивый и великий князь Василей Дмитриевичъ. И митрополит Фотий той же ноци посла по князя Юрья, брата его, в Звенигород своего боярина Акинфа Аслебятева" (15, 163) and others.

Marriage diplomacy has become a factor that managed to overcome the language barrier between the Rus people and the Turks and built intercultural communication between these ethnoses. Judging by the correspondence between Tsar Ivan III and the Crimean Khan Mengli-Giray, the text of which is full of words of Turkish origin (see.: 9, 241), the Moscow tsar, Ivan III, understood "Tatar". Based on the research of Rus hagiographical texts B.M. Kloss claims that in the time of Moscow princes many Rus traders could easily trade with Tatar merchants speaking their language and understanding "the Polovtsians" (see.: 8, 443-448). By the way, there were special trade yards, a sort of a palace for Horde Khans, merchants and traders at the court of Tsar Ivan III. Example: "Въ лѣто7050-го (1542). Септемвриа 12 придоша къ великому князю на Москву послы Нагайские отъ Кошюмъ-мырзы асанъ-Суеа богатырь съ товарищи да отъ Уразъ-мырзы Баутерекъ съ товарищи, и били челомъ великому князю, чтобы князь великий былъ съ ними въ крѣпкой дружбѣ. И велѣлъ ихъ князь великий поставити за рѣкою Москвою на Нагайскомъ дворѣ и велѣлъ имъ торговати" (13, 140).

It might seem incredible, but the Rus written culture could dedicate whole written artifacts to the so-called "friendly strangers". Thus, the whole story "The Tale of Peter, Prince of Horde" was written in the honour of the nephew of the Mongol-Tatar Khan Berke, known in the Rostov principality under the Christian name of Peter. This story shows the unseen side of the relationship, not only between the "natives" and "the strangers", but also between the Orthodox Church and the authorities of the Golden Horde (see.: 5, 401-407). According to the estimates of V.O. Kliuchevskiy about "17 percent of Rus noble families were of Tatar or oriental" in the XVII century (quoted 4, 290). It is suffice to mention another study conducted by N.A. Baskakov considering more than 300 Rus noble families of Turkish origin (3). According to N.S. Borisov "... calculation of "pros" and "cons" in the Rus-Horde relations cannot be reduced to the famous phrase of one of the Chekhov characters: "There are only losses!" No, there are also "antilosses". Their thorough and objective calculation is one of the tasks for future generations of historians" (4, 300).

The representation of "friendly strangers" in the Rus writing shows that the gradual neutralisation of "friends" and "friendly strangers" proceeded not only against the military-political background, but also along with the formation of marital relations with the Turks. Over time, the "strangers" were included in Ancient Rus society, they served Rus princes, married Rus girls and even accepted the orthodox faith, owned land and gradually became an important part of the Rus state and society. This process of the perception of "foreign" as native in the history of Rus was not only the expansion of ethnic and cultural borders, deepening economic and trade relations and political processes, but also a way to enhance family ties with foreigners. As a result, the neutralisation of the category of "strangers" in the binary opposition and its gradual entry into the scope of "friends" took place. In other words, the ancient world view of Ruthenians is an example of social and social stratification of society at the stage of historical transition when "foreign" becomes "native".

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О СЕМАНТИЧЕСКОЙ ЦЕЛОСТНОСТИ ИДИОМ И СВОБОДНЫХ СЛОВСОЧЕТАНИЙ

Аннотация

В статье определяется и характеризуется такое важное свойство лингвистических единиц, как семантическая целостность (нечленность значения). Доказывается, что она присуща не только идиомам (единицам языка), но и некоторым переменным словосочетаниям (единицам речи). Выявляются сходство и различия между устойчивыми и неустойчивыми словосочетаниями, обладающими семантической целостностью. Демонстрируется специфика частичной и полной семантической целостности лингвистических единиц. Устанавливаются категориальные признаки идиомы, из которых формируется ее дефиниция. Словосочетания подразделяются на четыре класса по двум парам дистинктивных признаков: '± языковая устойчивость' и '± семантическая целостность'. Автор показывает, что идиомы как особый класс словосочетаний противопоставляются трем другим классам по разным комплексам дистинктивных признаков. В статье делается вывод о том, что семантически целостные свободные словосочетания не являются идиомами, но они сходны с идиомами по трем категориальным признакам и служат одним из источников пополнения идиоматического фонда языка.

Ключевые слова: семантическая целостность, семантическая членность, языковая устойчивость, идиома, свободное словосочетание.

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ON SEMANTIC INTEGRITY OF IDIOMS AND FREE WORD GROUPS

Abstract

The article contains a definition and a characterization of such an important quality of linguistic units as their semantic integrity (indivisibility of meaning). Arguments are offered in favour of the view that semantic integrity is characteristic not only of idioms (language units) but also of certain free word groups (speech units). The author reveals similarity and difference between stable and unstable semantically integral word groups, demonstrates the specificity of partial and full semantic integrity of linguistic units, ascertains the substantial features of idioms that constitute its definition. Word groups are divided into four classes by two pairs of distinctive features: '± language stability' and '± semantic integrity'. Idioms as a peculiar class of word groups are opposed to the three other classes by different sets of features. A conclusion is drawn that semantically integral free word groups are not idioms, but they are similar to idioms by three substantial features and are one of the sources of the idiom fund replenishment.

Keywords: semantic integrity, semantic divisibility, language stability, idiom, free word group.

Semantic integrity (indivisibility) is one of the basic terms used in studies of language idiomaticity. It means that either a part of the meaning or the whole meaning of a word group is not distributed among the constituent words but belongs to the word group as a whole. It cannot be deduced from the lexical meanings of the constituent words and so is a conventional addition to or a substitute for the sum of lexical meanings. It may be called **the integral component** of the word group meaning (in case of partial semantic integrity) or the integral meaning of a word group (in case of full semantic integrity), and such a word group may be called **semantically integral** (partially or fully).

The military term *gun boat* may serve as an illustration of **partial semantic integrity**. It really denotes a boat with a gun; so the semes 'gun' and 'boat' are assigned to the corresponding separate words. Nevertheless, the meaning of the term is not literal. The term actually means not merely '(any) boat with a gun' but only 'a shallow-draft naval watercraft designed for the purpose of carrying one or more guns to bombard coastal targets' (Merriam-Webster, 2003). The semes 'shallow-draft', 'naval', 'coastal targets' are not designated by any of the separate words and thus constitute the integral semantic component of the term *gun boat*. The same is true for *red bird* (not 'any red-plumed bird' but only 'an oriole'), *black snake* ('Jamaican constrictor'), *blue fish* ('skimpackerel'), *big tree* ('American sequoia') and the like.

The set phrase *white elephant* may serve as an example of **full semantic integrity**. It does not, in fact, denote an albino elephant, so its constituent words have no meanings of their own. It means 'a burdensome possession creating more trouble than it is worth'

massacre –
sweet reminiscences –
the brutal part of human nature –
a woman's soul –
youth –

(Longman, 2002). The meaning is designated by the phrase as a whole. Cf. also *atom bomb* (slang for 'a strong drug'), *red herring* ('something that draws attention away from the matter being discussed or dealt with'), *wild cat* ('a financial scheme that is likely to fail') etc.

Semantically integral set phrases traditionally bear the name of **idioms**. Thus the above-mentioned set phrases may be called idioms (partial or full).

In some cases integrity in the plane of content leads to integrity in the plane of expression: two or more constituent words merge into a compound word and become morphemes, e.g. *black mail* → *blackmail* ('racket, chantage'); *blue stocking* → *bluestocking* ('a woman having scholarly or literary interests'). Since such words retain semantic integrity (i.e. idiomaticity), they might be called lexical (as opposite to phrasal) idioms but for the long-standing tradition confining the use of the term *idiom* to phrases only. The term *idiom* is not usually applied to words, set phrases with a literal meaning, and free word groups.

When revealing the characteristic features of idioms, A.V. Kunin (2005) opposed idioms to free word groups in two ways: 'stable :: unstable' and 'having an integral :: divisible meaning'. He attributed the term *idiom* to set phrases with a partially or fully integral meaning. By contrast, he ascribed instability and semantic divisibility to free word groups. So did many other linguists.

But free word groups can be semantically integral, too. They are regularly coined in speech, especially in fiction. This may be confirmed by the following **metaphorical** titles of literary works:

The Red Harvest (D. Hammett)
The Dandelion Wine (R. Bradbury)
The Hairy Ape (E. O'Neill)
The Glass Menagerie (T. Williams)
The Garden of Unripe Fruit (H. MacDiarmid)

If Paris was worth a mass, *Laurel House* was worth a dinner jacket.

(G. Vidal. Washington DC)

In this context the phrase *Laurel House* metonymically denotes the social

They have an integral meaning but have no semantic stability, i.e. they are speech units (free word groups) rather than language units (set phrases).

Semantic integrity may also be observed in **metonymical** free word groups:

party to be held in the house. But it is not a set phrase.

Periphrases may have an integral semantic component, too. Cf.:

1) Sam ... *lowered his eyes* to see what there was on the ground floor.

(T. Horan. Redwood Nation)

2) He *lowered his eyes* [and said], "I admire you, Jessica". (J. Kaiser. Temptation)

It is only in the second context that the expression *to lower one's eyes* implies a certain state of mind (confusion, embarrassment). In other contexts the expression may imply shame, obedience, chagrin and the like. The corresponding senses do not belong to any of the separate constituent word meanings; they are assigned to the whole word groups and so are their integral semantic components. (For details see Savitsky, 2006.)

The question is whether such word groups may be referred to as idioms.

When looking for an answer we must take into account that their integral semantic components are unstable; as can be seen from the above examples, the components may exist or not, and if they do exist they are variable and context-dependent. The components are to be found in some sign-events rather than in a sign-type. Due to this, we are inclined to believe that it is hardly expedient to give the stability':

	- integral	+ integral
- stable	1) blue dress	3) red harvest ('a massacre')
+ stable	2) grey rat (a species)	4) white crow ('a derelict')

Which of them can be qualified as idioms? In search of an answer we must take the following circumstances into account.

1) Phrases like *blue dress* ('a dress of blue colour') have neither of the two substantial features of idioms – language stability and semantic integrity. They are free word groups with literal meanings; so they cannot be regarded as idioms.

2) The meanings of phrases like *grey rat* are not literal: *grey rat* means more than just 'a rat of grey colour'. It denotes a certain species of rat which has some characteristic features besides being grey. That's why *grey rat* is a set phrase (a zoological term). But these additional features are deduced from the sum of the constituent words' meanings. As mentioned above, the integral semantic component of an idiom cannot be deduced like this. So phrases like *grey rat* have no integral component and therefore are not idioms.

3) In some phrases the constituent words have separate figurative meanings – as, for instance, in *guns instead of butter*, where *guns* stands for 'weapons' and *butter* stands for 'means of

name *idiom* to such word groups (be they metaphorical, metonymical or periphrastic) whose semantic integrity is occasional and changeable.

Word groups of this kind have no stability (the status of language units) characteristic of idioms. But they are similar to idioms in other ways: they consist of two or more words; they have a figurative meaning; and they are semantically integral. This similarity was noticed by Yu.M. Lotman: «Words standing together in a given segment of a work of fiction make a semantically indivisible unit – 'an idiom' ... Any significant text segment ... has one inseparable meaning» (Lotman 1998, p. 112). The term *idiom* is in inverted commas here because the author does not mean a true idiom; he means a free word group resembling an idiom by being a semantically indivisible unit.

Thus defining idioms as semantically integral set phrases distinguishes them,

on the one hand, from semantically divisible set phrases (as *polar bear*) and, on

the other hand, from semantically integral free word groups (as *red harvest*).

Word groups may be divided into four classes by two pairs of distinctive features: '± semantic integrity' and '± language

livelihood'. The set phrase is semantically divisible, it has no semantic integrity and therefore is not an idiom, despite the fact that it has a figurative meaning. Such phrases belong to Class 2 alongside with those consisting of words with literal meanings.

4) Word groups like *red harvest* have no stability and so are not idioms.

5) In some word groups the figurative meaning is not divisible into separate

figurative meanings. E.g. in *white crow* the figurative meaning 'a derelict' belongs to the word group as a whole; therefore it is an idiom.

A conclusion may be drawn that idioms constitute only Class 4. All the rest word groups are not idioms. So idioms are opposed to three classes of word groups rather than Class 1 only (as A.V. Kunin used to oppose them).

Nevertheless, some Class 3 word groups are structurally similar to idioms:

individual tropes	idioms
dead as a pickled walnut (R. Chandler. Goldfish)	<i>dead as a mutton chop</i>
the snail of happiness (J. Martin. Despair)	<i>the worm of conscience</i>
the ghost of a chance (O. Henry. The Ghost of a Chance)	<i>the ghost of a smile</i>

It is difficult to say which serves as a model to which. On the one hand, writers sometimes create tropes per sample of the idioms existing in the language (cf. D. Sayers' *The Busman's Honeymoon* < *the busman's holiday*). On the other hand, if an individual trope meets the requirements of the idiomatic canon it may gain popularity and wide usage, acquire language stability and become an idiom. This actually happened to a large number of tropes, e.g.

wild goose chase (< W. Shakespeare. Romeo and Juliet)

the Land of Nod (< J. Swift. Polite Conversation)
man Friday (< D. Defoe. Robinson Crusoe)
vanity fair (< J. Bunyan. Pilgrim's Progress, popularized by W. Thackeray)
bag of bones (< Ch. Dickens. Oliver Twist)

Thus semantically integral free word groups are not idioms but they are similar to idioms in several ways and are one of the sources of the idiom fund replenishment.

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**УКРАИНСКИЙ КОНФЛИКТ В ПОЛИТИЧЕСКОМ ДИСКУРСЕ США И ВЕЛИКОБРИТАНИИ ЧЕРЕЗ ПРИЗМУ
 МЕТАФОРИЧЕСКОГО МОДЕЛИРОВАНИЯ (НА МАТЕРИАЛЕ ОНЛАЙН ИЗДАНИЙ)**

Аннотация

В статье рассматриваются способы метафорического моделирования внешней политики США в рамках украинского конфликта. Концептуальная система презентации данного конфликта, используемая онлайн изданиями США и Великобритании, не вполне соответствует широко известной системе концептуальных метафор Дж. Лакоффа. В статье рассматриваются возможные причины данного несоответствия.

Ключевые слова: политический дискурс, концептуальная метафора, метафорическое моделирование.

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**“WHY SHOULD WE CARE?” A METAPHORICAL ANALYSIS OF US AND UK POLITICAL DISCOURSE ON THE
 UKRAINE CRISIS IN ONLINE MEDIA**

Abstract

This article presents a framework for the linguistic analysis of political discourse, offering some insight into how the online press currently determines the worldview of their readers. Drawing on critical discourse analysis and conceptual metaphor theory, we consider how the metaphorical models, offered by G. Lakoff for decoding the US foreign policy, can be applied to analyse patterns of metaphorical representation used to construct the political reality of foreign policy, required by the US interest groups. This paper argues that this metaphorical system is incomplete for conceptualising US policy in the Ukraine conflict, and claims that the cognitive model is determined by the context in which it is used and, consequently, by the perspective adopted.

Keywords: political discourse, conceptual metaphor, critical discourse analysis.

Introduction

Representation of the Ukraine conflict in the mass media offers a fertile field of study for critical discourse analysis through the prism of conceptual metaphor. This paper sets up a framework for language analysis of the role of metaphor in presenting the picture of unrest in the Ukraine. As metaphor is seen by cognitive linguistics as an effective means of decoding deep-seated ways of thinking, identifying the metaphorical patterns, used in news reports and opinion pieces of the online press in the US and the UK, allows for the separation of reality from reality as – described, or from reality constructed by the mass media to maintain ideological control.

The answer to the question raised in the US press, “Why the US should care about Ukraine?” (<http://www.forbes.com/sites/katyasoldak/2013/12/02/why-the-u-s-should-care-about-ukraine/>) is not obvious. In theory, the primary responsibility for the maintenance of international peace and security is borne by the United Nations Security Council.

“The Security Council takes the lead in determining the existence of a threat to the peace or act of aggression... In some cases, the Security Council can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security” (<http://www.un.org/en/sc/>).

In reality, the three rounds of sanctions imposed on Russia have nothing to do with the Security Council. “On March 6, 2014, President Obama signed Executive Order 13660 that authorizes sanctions on individuals and entities responsible for violating the sovereignty and territorial integrity of Ukraine, or for stealing the assets of the Ukrainian people” (<http://www.state.gov/e/eb/tfs/spi/ukrainerrussia/>). The first round of the sanctions, as well as the next two, were initiated by the US government. The question of whether this decision can be regarded as a violation of international law is not an objective of this study. Our aim is to use conceptual metaphor to identify the values that underpin the answer to the question, “Why should we care?” (<http://fortenberry.house.gov/media-center/fort-reports/fort-report-ukraine-why-should-we-care/>).

An inherent part of any international conflict is information warfare that aims at manipulating the public and the opponents. Thus, Resolution 758, adopted by US Congress declaring the economic and information war against Russia, states that

“the House of Representatives calls on the President and the United States Department of State to develop a strategy for multilateral coordination to produce or otherwise procure and distribute news and information in the Russian language to countries with significant Russian-speaking populations which maximizes the use of existing platforms for content delivery ...”

(<https://www.congress.gov/bill/113th-congress/house-resolution/758/text>).

This kind of “strategy to produce, procure and distribute news and information” (ibid.) could provide the grounds for justification of the policy followed by the government by changing the way people think. Our language shapes the way we think, which reflects the ability of linguistic units to encode a particular conceptualisation of the situation or event which, when decoded, may influence the way we perceive this situation or event. Ideological stereotypes are created, reproduced, and imposed by the languages we speak.

Literature Review

Political discourse on mass media is rich in metaphors. The choice of metaphors is determined by various factors, from purely decorative rhetoric to ideological stance. The political discourse of the online press in presenting the conflict in the Ukraine is no exception. The focus of this paper is to identify the metaphorical models used to portray the international policy of the USA, to explain the metaphorical patterns and effects they generate, and to describe what these patterns may reveal about the values underpinning and informing this policy.

The method of detection of naturalised ideological stereotypes or patterns was presented via Conceptual Metaphor Analysis (CMA) in Lakoff and Johnson’s “*Metaphors We Live By*” (Lakoff, 1980;2003). Drawing upon the cognitive approach in linguistics and critical discourse analysis, CMA provides a lens for decoding the underlying meaning of linguistic units. This view is based on the claim that any situation can be conceptualised in a variety of ways, but the linguistic units of each will necessarily encode a particular pattern of thought.

CMA offers a theoretical framework for the identification and classification of metaphorical expressions. As “our ordinary conceptual system is fundamentally metaphorical in nature” (ibid. p. 3) and “the essence of metaphor is understanding and experiencing one kind of thing in terms of another” (ibid. p. 5), in the process of conceptualisation, new and difficult abstract phenomena are structured by easier and more familiar ones. Thus, any “metaphorical concept” (ibid. p. 6) implies that a complicated target domain is conceptualised in terms of a familiar source domain. In other terms, it is a mapping of correspondences across various conceptual domains (Kovecses, 2002, p.5).

Andrew Goatly claimed that our conceptualisation and, consequently, our actions are unconsciously biased to serve the interests of established power (Goatly, 2007). His crucial contention is that the reconstruction of metaphorical patterns allows for the decoding of latent ideologies that affect personal, social and political behaviour (ibid. pp.25-30).

The role of metaphor in creating and reproducing ideological stereotypes is decisive. T. van Dijk claimed that ideological stereotypes, such as ethnic inequality or group dominance are a form of power abuse, and media discourse is one of the most effective means of its reproduction (van Dijk, 2006).

The application of CMA to the understanding of US foreign policy was suggested by G. Lakoff (Lakoff, 2004). He argued that US policy is structured by a worldview based on the model "world as community". Within this community, there are "nations-persons" maintaining social relationships, including neighbours and friends, enemies and rogue states. Military force is necessary to "police" the community. The "maturity as industrialisation" metaphor allows for the division of "nation – adult"/"nation – child". This division is associated with the "strict father" model, which is informed by traditional conservative values whereby supporting this moral system is the highest value, and the "strict father" must teach his children right from wrong (Lakoff, 1996/2002). The aim of this paper is to identify the role assigned to Russia within this conceptual system, and to consider its implications for international relations.

Data and Methodology.

The objective of this study is to identify the most productive metaphorical models used to present the US political engagement in the conflict over the Ukraine in the American and British online press. The analysis of these models allows for the construal of hidden ideology.

First, a small-scale corpus of texts on the topic under study, which comprises approximately 30 000 words, was constructed. As this approach allows for a manual search of the most productive metaphors in the corpus, it is often adopted in the studies within the framework of discourse analysis and CMA (Charteris-Black and Musolff, 2003; Burnes, 2011), which is why this approach has been used to achieve the above-mentioned objective of this study.

The corpus of texts consists of online media reports, as "media combine reasoned persuasion with emotional appeal. Both of them incorporate culturally entrenched cognitive models and conceptualised personal, social and cultural experiences" (Charteris-Black, 2011, p. 21). The texts were extracted from the websites of the Financial Times, the Washington Post, the Daily Beast, the New York Times, Forbes, the USA Today, the Washington Times, the Guardian, and the Daily Mail. Both commentary and reporting articles presenting US foreign policy in the Ukraine were examined to identify the most common metaphorical models without addressing the issue of culture-specific differences between American and British patterns of metaphorical expressions.

The identification of metaphorical expressions was based on the procedure developed by the Pragglez group, MIP (PG, 2007). It is an explicit and reliable method for the identification of metaphorical expressions in a text. The mechanism requires determining the contextual meaning of a linguistic unit in the text, and then ascertaining whether this unit has a more basic contemporary meaning (that is, more concrete, related to bodily action, more precise, or historically older). The lexical unit can be marked as metaphorical if its contextual meaning contrasts with the basic meaning, but can be understood in comparison with it (ibid. p. 3).

An example is "The goal of U.S. policy vis-a-vis Russia appears to be to increase the economic pain until President Vladimir Putin backs down" (Washington Post 07.08.2014).

The word *pain* means "highly unpleasant physical sensation caused by illness or injury; mental suffering or distress" (<http://www.oxforddictionaries.com>). In this context, the noun describes the deterioration of the economy as a result of the measures aimed at weakening it. Thus, as the contextual meaning "contrasts with the basic meaning and can be understood in comparison with it" (PG, 2007, p.3), it can be marked as metaphorical.

The texts on the topic under study were extracted from the websites and kept in Scribble Library. They were analysed and the metaphorical meanings of the linguistic units were identified by following the MIP procedure. Then the identified metaphorical expressions were then coded according to the underlying conceptual metaphors to decode latent ideological values.

Results

The way in which people and even nations act in a given situation is determined by the way the particular situation is understood. However, as we do not have direct access to our

conceptualisation system, the importance of the mechanism for decoding this system, provided by cognitive linguistics and by CMA in particular, cannot be overestimated. Thus, analysis of the way in which the foreign policy is understood by Americans may shed light on the way why this policy is pursued.

This study has shown that the most common conceptual metaphor used in the online press is "world as community", which implies the existence of neighbours, friends and enemies. According to G. Lakoff, this metaphor is always used to justify the US involvement in a conflict. International relations are perceived as social relationships that need protection, which should always be taken into account by its members:

1) And the European Union will stand by its neighbours and partners. (The Guardian, 29.07.2014)

2) It sets the table for the new Congress to mandate secondary sanctions on Russia that will create a serious rift with the Europeans... (The Financial Times, 16.12.14).

As a community, nations may demonstrate disapproval of what is perceived of as anti-social behaviour:

3) ...a Russian Davos that was shunned by many western business leaders. (The Guardian, 29.07. 14)

4) Russia is becoming more isolated on the world stage, although Putin said any Western attempts to impose a new Iron Curtain would fail. (The Washington Post, 23.11. 14)

An inherent frame here is "nation as person"; an example is "Then, as now, a strongman in the Kremlin acted recklessly" (the Washington Post, 07.08.2014).

"It is part of an international community metaphor, in which there are friendly nations, hostile nations, rogue states, and so on" (Lakoff, 2004, p.69). This metaphor provides justification for the involvement in conflicts, as Americans are told that the war is not waged against people, but only against this person [ibid. p. 69].

The members of this community have their individual interests, but following these interests may not be approved of by other members:

5) On occasion, when the U.S. government has been unable to convince other countries to join it in imposing sanctions on a targeted entity, the U.S. Congress has legislated "secondary" sanctions which call on the American government to penalize a third country or company when it engages in activities the United States would like to be prohibited. (The Daily Beast, 13.05.14)

When the interests of the members do not coincide, or when they clash, tensions may arise:

6) America's effort to use its economic might where its diplomatic arguments had not been persuasive infuriated the Europeans, leading to open diplomatic fissures and a crisis in the trans-Atlantic relationship. (The Daily Beast, 13.05.14)

There is no equality in this community, as some members seem to be superior to others. According to Lakoff, the international community is populated by nations – adults and nations – children. The level of "maturity" determines their standing in the society. Superpowers acquire the right to teach and discipline "developing" nations:

7) We will either have World War III or the collapse of the United States as a credible superpower and an era of chaos. (Forbes, 01.09.2014)

8) With the American economy currently outperforming those of Europe and Japan, Mr. Obama came into this meeting with a stronger hand than he has had in past meetings. (The New York Times, 17.11.14)

One of the most effective tools used in the process of "teaching" is sanctions. Sanctions are considered to be an efficient means of punishment:

9) Sanctions are a tool, not a strategy. Like military force, diplomacy, and economic assistance, sanctions need to be coupled with other tools to form a cohesive strategy. (The Daily Beast, 13.05.14)

The "sanctions as punishment" metaphor implies that Russia deserves punishment for its behaviour:

10) The potential Congressional sanctions, however, seem to have kicked Moscow into action. (The Guardian, 15.12.2014)

The sanctions may be metaphorically presented as corporal punishment, intended to inflict pain:

11) The goal of U.S. policy vis-a-vis Russia appears to be to increase the economic pain until President Vladimir Putin backs down. (The Washington post, 07.08.2014)

12) Putin appeared to be trying to strike a note of confidence while Western sanctions against Russia's financial and energy sectors were increasingly biting the economy. (Washington post, 23.11.2014)

13) Rep. Adam Schiff... called the sanctions an "important step" but said ultimately Obama will have to hit key Russian business sectors for Putin to feel real pain. (USA Today, 28.04.14)

According to Lakoff, a nation – adult can teach and discipline any nation – child if it misbehaves. The dominant value that should be fostered by the community is “moral strength”.

NATO Chief to Putin: “Don’t test us.” (The Daily Beast, 16.09.14).

In these terms, Russia must be perceived as a nation – child, but this study reveals a different image of the country in the online media:

14) Russia is still–feels itself in its bones–the humiliated loser of the Cold War. Great Powers are wise to be magnanimous with other Great Powers, because they never stay weak for long. 01.09.2014 Forbes

15) The empire wants its groove back. (Forbes, 24.11.2014)

16) To expect Russia to sit on its hands while Ukraine moors itself in the Western bloc is ideologically-motivated delusion of the same order as any irredentist fantasia. (Forbes, 01.09.2014)

17) But Russia is no such thing, just a major regional power sick of being humiliated and pushed around by ignorant outsiders. (The Daily Mail, 02.03.14)

These examples present Russia as a nation — person, a great power which, after the dissolution of the Soviet Union and faced with difficult economic times, is struggling to return to its former status. This image of Russia has nothing to do with the role of a nation-child that needs to be taught right from wrong; instead, it can be defined in terms of the nation – rival metaphor that is absent from the metaphorical system, offered by G. Lakoff:

18) US and Russia in danger of returning to era of nuclear rivalry. (The Guardian, 04.01.15)

19) ... we are facing a period of “deepening military competition”. (The Guardian, 01.15.14)

20) The Kremlin is certainly behaving as if it has nothing to fear from the United States or European Union. (The Washington Post, 25.11.14)

21) U.S. officials, lawmakers, and experts, have been watching and waiting for Putin to use the Iran negotiations as a way to mess with Obama ever since the tit-for-tat sanctions began in March. (The Daily Beas, 18.07.14)

22) But the decision for the Pentagon to freeze the U.S. relationship with Russia undermines key U.S. policy for years to strengthen ties with its Cold War adversary.(The Daily Beast, 03.03.14)

This nation –rival metaphor presents the conflict over the Ukraine in a different light; in other words, the sanctions – punishment metaphor can no longer reproduce the USA's image as the “strict father of a backward child”. The term sanctions as punishment imposed by the rival – state acquires a new meaning that is supported by another productive metaphorical modal, “international affairs as war”:

1) The shooting down of MH17 has escalated the diplomatic war between Washington and Moscow and made that scenario more likely because it could result in more sanctions and legal action against the Russian government. (The Daily Beast, 18.07.14)

2) Russia is preparing to hit back at fresh EU sanctions with a new list placing embargos on imports of consumer goods and secondhand cars from western countries, deepening a tit-for-tat trade war sparked by the crisis in Ukraine. (The Guardian, 11.09.14)

According to G. Lakoff, this model is always used to present a picture of a just war. This scenario typically involves such characters as a villain, a victim and a hero. In the present conflict, the Ukraine is assigned the role of a victim, while Russia is described as a criminal:

3) Tens of thousands vote in regional referendum dubbed 'a criminal farce organised by Russia'.

4) Ukrainian government officials say they believe the Russian forces and their puppet allies may be preparing a major offensive to capture more territory. (Washington Post, 25.11.14)

5) Crimea matters, they say, because it throws into disarray the European map that was settled following decades of conflict during the Cold War in which the Soviet Union terrorized Eastern Europe. (The USA Today, 24.04.2014)

This “just war” has been declared by the US and its allies, performing the role of the hero:

6) The Obama administration had been keen to avoid new sanctions legislation because they feared it could damage the unified front the US has managed to construct over Ukraine with the EU. (The Financial Times, 16.12.2014)

The victims here are the Ukraine and some other post-Soviet states:

7) ...the sanctions in place today have little hope of reversing Russian aggressive or curbing Putin's drive to re-establish Russian dominance of the country's “near abroad.” (The Daily Beast, 13.05 14)

One more metaphorical model revealed by this study is “foreign policy is a game of chess” with its players, strategies, moves and outcomes:

1) The geopolitical chessboard seems to cry out for bold new moves. (The Financial Times, 08.12.2014)

2) There are “grandmasters in this world”, some of them are “pursuing a game plan, that could be called the new Yalta defense”, others are “ready for a classical deployment of the Perfidious Albion counter-attack”, and “transform the game with a new and unexpected gambit” or are “liable to find that the pawns have started moving around on their own”. (The Financial Times, 08.12.2014)

Conclusions

The conceptual models provided by the American and the British online press appear to be quite conventional at first glance. Three metaphorical models prevail in the current political discourse devoted to the unrest in Ukraine.

The most productive model in the material under study is “world as community”. The community is described as recognising its moral norms, one of which is “moral strength”. This metaphor is described by Lakoff in *Moral Politics* as a part of the “strict farther” family model, presenting the world community as a family. Just as the strict farther is responsible for teaching his family right from wrong, by disciplining and punishing his children, the industrialised nations dictate to and teach the nonindustrialised, the Third World nations. As the “sanctions as punishment” metaphor seems to be in line with this model, a question may arise here, however, concerning the role of Russia in this story. Numerous metaphorical expressions portray Russia as a rival state rather than as a Third World country, or as a “backward child”. Example include “Russia is no longer a defeated power of the Cold War era”, and “it's against our interests geopolitically to let Russia feel that they all of a sudden have won all the turf without firing a shot” (Washington Times 24.11.14). This portrayal is predominantly negative, reflecting that the prospect of restoring a bipolar world is viewed as highly undesirable. In this case the “strict farther” metaphor is not productive, and is replaced by the “long-standing rival” model. Thus, the world community metaphor implies that, in addition to the nation – adult and nation – child models, there are also nations – rivals who compete: “The Kremlin is certainly behaving as if it has nothing to fear from the United States or European Union” (Washington post 25.11.15). The metaphor “nation as person” is extended by the metaphor “national interest”, according to which “strength is military force”:

“However, the new aggressive tone coincides with an extensive upgrading of Russia's nuclear weapons, reflecting Moscow's renewed determination to keep pace with the US arsenal” (The Guardian 01.01.15).

Thus, the metaphorical model provided by G. Lakoff, seems to be incomplete with regard to conceptualising the US foreign policy in the conflict over the Ukraine. The metaphor “nation as rival” revealed by this study is used by online media to portray the state of affairs in the community. According to this view, another productive source domain identified by this study, “war”, can be seen as supportive of the rival model.

The source domain “war” has traditionally been used in American political discourse to justify the government's policy during various conflicts. The source domain implies the

manifestation of physical power, a straightforward competition between its winners and losers. This “war” is presented as a struggle between the forces of reason and the forces of irrationality. The forces of reason, the USA and the EU, have to resist the irrational actor, Russia, which is “terrorising” the Ukraine and other post-Soviet states. This war has broken out on diplomatic, trade, and ideological fronts. Within this model, sanctions are perceived as weapons. This “rescue story” could appear unembellished were everybody unaware of the role of these “forces of reason” in similar conflicts; for example, in Kosovo. “But frames once entrenched are hard to dispel” (Lakoff, 2003).

The metaphorical model of “foreign policy as a chess game” is a part of the conceptual metaphor “politics as sport”, which presents politics as a set of moves (political decisions) played by strategists

or grandmasters. The player’s goal is to checkmate the opponent’s king. As the outcome of the game is completely dependent on the skill of the player, this metaphor may have negative implications. As the pieces that a political player manipulates are human beings and human lives are at stake, mistakes can cost too much.

The conventional “strict father” model implies that the conflict is over when the nation — child learns its lesson and obeys the authority; the possible outcome of a long-standing rivalry story, involving sanctions as punishment or sanctions as weapons, is, however, not easily predictable. Moreover, the “strict father” model, sufficient to justify involvement of the US in a variety of conflicts, falls into pieces if this “strict father” teaches right from wrong to his own rival.

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ПОСЛОВИЧНАЯ И АНТИПОСЛОВИЧНАЯ КАРТИНЫ МИРА

Аннотация

В статье описываются некоторые характеристики и способы образования антипословиц. Производится сравнение фрагментов пословичной и антипословичной картин мира, представляющих концепт брака.

Ключевые слова: пословица, антипословица, пословичная картина мира, антипословичная картина мира.

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PROVERBIAL AND ANTIPROVERBIAL PICTURES OF THE WORLD

Abstract

The paper defines some features and ways of the formation of the antiproverb and focuses on the comparison of two fragments of the proverbial and antiproverbial pictures of the world connected with the concept of marriage.

Keywords: proverb, antiproverb, proverbial picture of the world, antiproverbial picture of the world.

The term “language picture of the world” is extremely popular in modern Russian linguistics. In this paper it is translated word for word from Russian into English, though in modern western linguistics this term is hardly ever used, the closest term for the similar concept being “mapping”. In the opinion of the author of this paper the Russian term, going back to the works of L. Weisgerber (Weisgerber 1953), accounts for the meaning it contains in a very explicit manner, as it really refers to the picture of the world reflected in the semantics of language signs.

While the language picture of the world represents the interpretation of the world in the semantics of language signs taken as a whole, the proverbial picture of the world sheds light on the vision of the world present in the semantics of proverbs.

The proverbial picture of the world is a cognitive structure, in which cultural, social and historic characteristics of native speakers are reflected, as well as the geographic peculiarities of their country (Иванова 2002:17). The knowledge contained in the semantics of proverbs is obsolete to some degree, which is invariably true as far as other constituents of the language picture of the world are concerned. This happens because with the advance of time our language inevitably starts to reflect the culture of the past, as E. Sapir puts it (Sapir 1973:102). If we want to reconstruct a more modern

vision of the world, we must turn to more modern language signs, e.g., antiproverbs.

Antiproverbs are sayings based on traditional proverbs and changing their meaning. There exists a wider understanding of this term, in accordance to which, an antiproverb is not necessarily based on a proverb, but here we will adhere to the above mentioned narrow meaning of the term. Antiproverbs are so called because they challenge the traditional truths expressed by proverbs, sometimes going as far as mocking them.

In general, the basic ways of creating an antiproverb are as follows: the extension of the proverbial sentence, the addition of one or more components to the proverbial sentence, the replacement of a component.

Money talks – and mostly it says “good-bye”. < Money talks

No man is a hero to his wife’s lawyer.< No man is a hero to his valet.

Not all the best things in life are free.< The best things in life are free

Sometimes only the semantic formula of the proverb is preserved, while all or most of the components are replaced and the meaning changed absolutely:

Lie and the world lies with you; tell the truth and the world lies about you <Laugh and the world laughs with you; cry and you cry alone

Antiproverbs are characterized by irony, satire, sometimes they are aimed at deliberately shocking the recipients. Antiproverbs are born out of the desire of an individual to stand out in a crowd, to show off his ego. This desire is very much different from the aims one pursues when using a proverb. In the latter case a person tries to hide behind the authority of the accepted opinion, which many other people share (Cram 1996:86-87). He wants to join the masses as it were, while the antiproverb user strives to separate himself from the masses.

But despite this difference we can find some similarities. First of all, if we look at the processes of the formation of both proverbs and antiproverbs as reflected in the dictionaries (Oxford concise dictionary of proverbs 1996; Twisted wisdom, modern antiproverbs 2002), we can see that in both cases those processes were gradual and the saying had many variations before the final version came into existence. To be exact, there is no final version for an antiproverb so far, as antiproverbs always exist in a number of versions, but it is possible to imagine that with time only one of them will stay. The dictionary of antiproverbs reflects the very process of the formation of these units, as sometimes it registers more than twenty versions of antiproverbs based on one traditional proverb. But let us have a closer look at some examples.

The traditional proverb "Handsome is as handsome does" is first registered in 1580 and goes as "Goodly is he that goodly dooth". Then in 1659 appears "He is handsome that handsome doth", in 1766 – "Handsome is that handsome does", in 1873 – "Handsome is as handsome does". The word "handsome" denotes genteel behaviour, but in popular usage the meaning is shifted and refers to good looks, thus the proverb declares the importance of good behaviour over attractive appearance. In antiproverbs the importance of genteel behaviour is deliberately ignored with the good looks going into the focus of attention:

Handsome is as the photographer does.

Handsome is what makeup does.

The genuineness of good looks is very much questioned and made fun of in these two sayings. The variations of the antiproverb are more pronounced: "photographer" and "makeup" belong to absolutely different semantic groups.

The semantic formula of the proverb is used in another version of the antiproverb, only echoing in meaning the original proverb: "Crazy is as crazy does".

Some antiproverbs have a structure very much different from that of a traditional proverb. They could be long, there could be a long subordinate clause in the sentence or there could be several sentences. E.g., the next antiproverb based on the same traditional proverb contains a subordinate clause as the subject of the sentence: "Handsome is as handsome does – is the motto of all unattractive people". This diversity of variations and forms can be accounted for by the fact that antiproverbs represent a language phenomenon, which is currently in the process of its development. This feature makes them very interesting for linguistic study.

It is possible to relate the development of antiproverbs to the phenomenon "crossing of proverbs", long known to the scholars and the collectors of proverbs. "Crossing of proverbs" refers to the existence of proverbs-antonyms, proverbs that contradict each other. Proverbial antonyms are numerous, they can be found in practically any proverbial group. They allow us to look at the same situation from a different point of view and at the same time they reveal the contradictive character of human mentality.

As a hypothesis, it is possible to suggest that at the time of the appearance, at least, some of these proverbs were looked upon as antiproverbs. They were antiproverbs of the time, developing later into proverbs. But this, of course, is only a suggestion.

Antiproverbs form an antiproverbial picture of the world similar to proverbs forming the proverbial picture of the world. This antiproverbial picture reflects more modern mentality and more modern view of the surrounding world than the proverbial one. This statement should be made with some reservations, first, because antiproverbs may get obsolete very quickly, second, because the dictionary of antiproverbs contains sayings belonging to different decades of this and the last century. To get the "ultramodern" picture of the world we must do some field research, for this reason

we will have to be satisfied with the relatively modern worldview the antiproverbs from the dictionary can give us.

It is interesting to compare the proverbial and the antiproverbial pictures of the world. In the latter we can find many concepts that are central for the former as well, such as MONEY, WORK, WOMAN, HUMAN RELATIONSHIPS etc. Let us consider the concept MARRIAGE in more detail.

Proverbs display positive and negative attitude towards marriage:

A man without a wife is but half a man.

He that has a wife, has strife.

The attitude to marriage expressed in antiproverbs could be sceptical, ironic, mocking, but never positive.

Matrimony is the root of all evil, < Money is the root of all evil.

This antiproverb sounds threatening and expresses a very dark, highly negative view of marriage, which we won't find in the proverbial picture of the world.

In proverbs marriage is opposed to love in favour of the latter: "Marriage is the tomb of love", "Love is a fair garden and marriage a field of nettles"

The same opposition is found in antiproverbs:

Love is blind, and when you get married you get your eyesight back. < Love is blind.

The course of true love never runs smooth – it usually leads to marriage < The course of true love never did run smooth

Antiproverbs touch upon some aspects of marriage that are never mentioned in traditional proverbs, such as cheating and having mistresses.

The proof of the pudding is in the eating, and the proof of the marriage is in the cheating. < The proof of the pudding is in the eating.

Opposites attract: many a man has a brunette wife and a blonde sweetheart. < Opposites attract.

In the proverbial picture of the world money is considered both important and unimportant for marriage:

Money makes marriage.

Never marry for money, ye'll borrow it cheaper.

In the antiproverbial picture of the world money the role of money is emphasised.

Man proposes, and the girl weighs his pocketbook and decides.

In both pictures of the world a man faces the risk of losing his money:

Wife and children are bills of charges.

A married man and his money are soon parted. < A fool and his money are soon parted.

The new thing is the description of the role of money in the relationship with your own children:

Money isn't everything, but it sure keeps you in touch with the children. < Money isn't everything.

The dominance of a woman in marriage is acknowledged by traditional proverbs:

He that has a wife has a master.

An obedient wife commands her husband.

The same outlook is found in antiproverbs:

No man can serve two masters, unless he has a wife and grown-up daughter. < No man can serve two masters.

If experience is the best teacher how is it that some husbands still think they're the boss of the family? < Experience is the best teacher.

In antiproverbs the woman's voice sounds louder than in proverbs which are the expressions of male mentality:

A woman's work is never done, especially the part she asks her husband to do < A woman's work is never done

A man's home is his castle – let him clean it < A man's (An Englishman's) home is his castle.

What is also new for the antiproverbial picture of the world is the portrayal of the relationship between a man and his mother-in-law. In the proverbial picture of the world the relationship between a woman and her mother-in-law is described in a couple of proverbs, but here the opposite relationship goes into the foreground:

No man is a hero to his mother-in-law < No man is a hero to his valet

Man proposes, his mother-in-law opposes. < Man proposes, God disposes.

On the whole a man comes out as a sufferer in marriage in the antiproverbial picture of the world to a greater degree than he does in the proverbial picture of the world, where in general the outlook on marriage is more balanced.

On the whole the comparative analyses of the concept MARRIAGE in the proverbial and antiproverbial pictures of the world shows both similarities and differences in the outlook on marriage. The similarities are accounted for by the fact that in general the situations a person finds himself in remain the same

throughout the centuries. The differences are connected with the changes typical of the modern world, like the equal rights of women with men or the growth of sceptical attitude to marriage. The traditional proverbial portrayal of marriage is more detailed due to the much larger number of proverbs than antiproverbs.

To sum up, it is necessary to say that antiproverbs, being a currently developing phenomenon of language, deserve close attention on the part of linguists.

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О ВАРИАТИВНОСТИ МЕТАФОРЫ В ЯЗЫКОВЫХ ЗНАКАХ

Аннотация

В статье рассматривается вариативность отношения между значением и внутренней формой пословицы. Описывается сосуществование отношений "род-вид" и "конкретное-абстрактное", демонстрирующее вариативный характер реализации метафоры.

Ключевые слова: метафора, концептуальная метафора, пословица, родо-видовое отношение, отношение абстрактное-конкретное.

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ON THE VARIETY OF METAPHOR IN LANGUAGE SIGNS

Abstract

The paper examines the variety of relationships between the meaning and the inner form of a proverb. The coexistence of concrete-abstract and specific-generic relationships which shows the diversified character of metaphor realization is described.

Keywords: metaphor, conceptual metaphor, proverb, specific-generic relationship, concrete-abstract relationship.

Metaphor belongs to one of the most important concepts of modern linguistics. A significant breakthrough in the study of metaphor was achieved in the 20-th century by the interaction theory of metaphor postulated by M. Black and the theory of conceptual metaphors developed by G.Lakoff and M. Johnson.

The theory of conceptual metaphors of G.Lakoff and M. Johnson [5] is widely used for the description of various semantic groups of words and phraseological units, and can most definitely be also applied for the analysis of proverbs. Proverbial metaphor, whether it is considered the differential characteristic of a proverb or whether it is regarded as a typical, but not an obligatory proverbial characteristic, deserves most close attention and detailed description. The analysis of metaphors in proverbs allows us to contribute to the investigation of the metaphorical conceptualization of the world in general.

Besides, it is necessary to take into account that the proverbial metaphor possesses some peculiar features that differ it from other types of metaphor and let scholars penetrate deeper into the nature of metaphor taken as a whole. On the basis of the study of the proverbial metaphor it is possible to discover similar metaphoric variations in other language signs.

According to G. Lakoff, two conceptual spheres interact and one is seen through the other, which allows us to consider separate, at first sight independent metaphors as a result of the realization of one and the same conceptual metaphor, as it happens for example in the case of the metaphor LOVE is a JOURNEY, in which love is seen through the prism of travelling [4].

One of the most frequent proverbial conceptual metaphors is MAN is an ANIMAL. Proverbs are "densely inhabited" by wild and domestic animals and birds, to a lesser extent – by fish and insects. The tight inherent tie between human and animal worlds resulted in the fact that a man has always drawn analogies between himself and animals. [4, c74], which finds extensive manifestation in the language, especially in its phraseological units and proverbs. The analysis of the associations connected with this or that animal and the knowledge about the animal contained in the literal meaning of

proverbs allow us to describe the people's perception of this animal and the vision of the person's character through this animal's habits, real, exaggerated or ascribed.

The wolf may lose his teeth but never his nature.

When the cat's away, the mice will play.

In the first proverb the unchangeable nature of a wicked and treacherous man even in his old age is seen through the incorrigible nature of a wolf, while in the second the relationship between a person in power and his subordinates is perceived as the relationship between a cat and mice.

Various emotions and feelings of a person can be described by the realization of the conceptual metaphor FEELINGS are WATER, FEELINGS are FIRE.

The stream stopped swells the higher.

Fire that's closest kept burns most of all.

The first proverb asserts that the suppression of feelings results in their strongest expression in the end. The condition of suppression is seen through the situation of creating an obstacle for the flow of water

In the second proverb the necessity of keeping the feeling of love going, is described through the situation of keeping a fire burning.

This conceptual metaphor is closely connected with another more general conceptual metaphor ABSTRACT is CONCRETE, and could be considered as one of its numerous types. The metaphor ABSTRACT is CONCRETE is widely realized in English proverbs. Abstract concepts are most often perceived as human beings or material objects:

Truth has a scratched face.

Honour and profit lie not in one sack.

Seeing abstract entities through concrete ones is an integral feature of human perception of the world [4, p. 61; 1, c.12], has its roots in ancient times and is characteristic of the language system taken as a whole.

Apart from the metaphors considered above it is possible to trace a different type of metaphor. In some proverbs one situation is seen through the other, but besides the concrete-abstract relationship

between the literal meaning (inner form) and the meaning there exists the specific-generic relationship, which we can discover, for example, in the proverbs "Feather by feather, the goose is plucked"; "Step after step the ladder is ascended".

Both proverbs have the meaning "(Important) things are done gradually". In these proverbs concrete situations of plucking a goose and climbing a ladder represent the general and more abstract situation of doing some work gradually and patiently, i.e. the relation "concrete – abstract" is present, but besides we can trace the relation "specific – generic". The relation between the situations described in the literal meanings (inner forms) of the proverbs and the situations connected with their meanings is both concrete and abstract and specific and generic. Concrete situations are in a sort of way illustrations of the generalized abstract situations, they serve as real examples of this situation.

In the metaphor LOVE is a JOURNEY or in the proverbs about feelings, the connection between concrete and abstract situations can be expressed by the comparative conjunctions "as if", "like", while in this type of metaphorical proverbs it is expressed by "such as" / "for example": (Important) things are done gradually, for example, feather by feather, the goose is plucked; step after step the ladder is ascended.

In the latter case there is no allowance for the similarity of heterogenic entities which V.N. Teliya regards as "the basic nerve of any metaphor" [3, c.39]. One situation is included into the other, there is the "type – example" (category – subcategory) relation between the generic and specific situations.

The following proverbs are also examples of the combined (duplicate) type of relationship between the inner form and the meaning: Don't stitch your seam before you've tacked it; Score twice before you cut once. In these proverbs the literal meanings contain the knowledge about the proper actions in two specific situations. These actions and situations illustrate a generalized action in a generalized situation: "Don't hurry to do anything before all the necessary provisions are made".

Another proverb — "There is a scorpion under every stone" - illustrates the situation "Danger is everywhere", and the proverb "No safe wading in an unknown water" – the situation "Unknown things are dangerous". It is possible to paraphrase them in the following way: Danger is everywhere, for example, there is a scorpion under every stone; Unknown things are dangerous, for example, there is no safe wading in unknown water.

This type of relationship between the literal meaning (inner form) and the meaning is less characteristic of other complex language signs, e.g., derivatives with suffixes. The relationship between the inner form of an idiomatic derivative, which reflects the motivation of the word, i.e. the feature on which the nomination is based, and the meaning could be with some approximation equalled to the relationship "part – whole". The approximation means that we consider the referent, which is named by the word, as something whole, consisting of a number of parts – certain features. E.g. in the word cleaner the feature one / something cleans is reflected, while the semes «animate/inanimate» (Cleaner-1 – a person whose job is to clean other people's houses or offices; cleaner-2 – a machine or substance that is used for cleaning) and «professionally» for cleaner-1 are not explicit.

A similar kind of relationship between the inner form and the meaning can be found in the derivative sticker (a label which is stuck on something) or in the metaphoric compound lard-bucket (a fat man). The specific-generic relationship is clearly not relevant for them. The feature reflected in the inner form and the entity to which it belongs reflected in the meaning are both concrete. In the derivative the object (a label) and its feature (sticks) are concrete; in the compound one object (an obese man) is seen through another concrete object (a bucket filled with lard). But in some expressive

words formed both by composition and derivation, like coffee-cooler (a shirker), characterizing some quality of a person, the specific-generic relationship could be traced. The explicit feature (one cools coffee) is the result of the implicit feature (one is cautious). Caution is an abstract trait of a person, general in respect to concrete, specific forms of its revelation. Caution is revealed not only in the fact that a person cools his coffee before drinking it, but also in a number of other concrete actions, which did not result in the formation of new words. So we can say that the action of cooling coffee is an example, an illustration of the quality of being cautious in general.

As far as phraseological units are concerned, it is not possible to find the specific-generic relationship in substantive phraseological units, but it does exist in verbal phraseological units, like to put a spoke in one's wheel (to hinder somebody from doing something). You can hinder a person in many ways, in particular, by pushing a spoke into a wheel,

The presence of the specific-generic relationship in verbal phraseological units is accounted for by the fact that like proverbs they denote a situation, though not all the components of this situation are known on the level of the language system (the doer of the action is missing). The position of the doer of the action is filled in only on the level of speech.

Words of the coffee-cooler type formed by composition-derivation also correspond to a situation, which is present in them in a latent state. The verb-derived component in these words often means that the situation with which they are connected is dynamic like the situation to which some verbal phraseological units and proverbs correspond. Due to this similarity the specific-generic relationship occurs in such words as well.

To sum up we can say that in complex language signs there exists a variety in the relationship between the inner form and the meaning. The specific-generic relationship is typical of a small number of words, a significant number of phraseological units and a big number of proverbs.

A question may arise why these language signs, proverbs in the first place, with the "illustrating" kind of the relationship between the meaning and the inner form should be looked upon as metaphorical.

The answer is that apart from the specific-generic relationship there exists the concrete-abstract relationship in them, corresponding to the metaphor ABSTRACT is CONCRETE, universal for all languages.

The concrete-abstract relationship is not present in signs formed on the base of purely specific-generic relationship (spoon – teaspoon; cloth – tablecloth; bird – songbird) or on metonymy (redhead – a red-haired person). Expressive words based on metonymy and metaphor at the same time (like four-eyes – a person wearing glasses) do not have the specific-generic relationship. Of the signs based only on the specific-generic relationship imagery hence metaphor are not typical, so the concrete-abstract relationship cannot be found in them.

The conclusions to be drawn from the above analysis are as follows:

1. The concrete-abstract relationship and the specific-generic relationship may be easily combined, resulting in a double type of connection between the inner form and the meaning.

2. The coexistence of concrete-abstract and specific-generic relationships between the inner form and the meaning of some proverbs and other complex language signs once again confirms the fact that there are no sharp boundaries between various language phenomena.

3. The nature of metaphor could be varied in many ways, sometimes closely approaching totally opposite semantic phenomena, like the specific-generic relationship, which are incorporated into the model of its realization.

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МОРФОЛОГИЧЕСКИЙ АНАЛИЗ ПРОПОВЕДИ: МОДАЛЬНОСТЬ УБЕЖДЕНИЯ

Аннотация

В данной статье рассматриваются морфологические аспекты модальности убеждения на материале англоязычных проповедей митрополита Антония Сурожского и приводятся результаты наблюдений, сделанных в ходе исследования.

Ключевые слова: морфология, модальность, убеждение.

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ON THE MORPHOLOGICAL ANALYSIS OF THE SERMON: THE MODALITY OF PERSUASION

Abstract

The article dwells upon morphological aspects of the modality of persuasion as exemplified in the sermons by Metropolitan Anthony of Sourozh and provides the results of the author's the research work.

Keywords: morphology, modality, persuasion.

The speaker's communicative intention, or modality, reveals itself on different levels. It is the level of grammar that we are going to discuss in the present article. The type of modality we are going to dwell upon is that of persuasion. The material chosen for analysis includes contemporary English Orthodox sermons by Metropolitan Anthony of Sourozh as a type of oral discourse. The research seems relevant, for contemporary linguistics tends to study linguistic phenomena not in isolation but in whole texts, imposing much weight on functional-communicative aspects. The choice of material is to be accounted for by the fact that texts of this kind have not received sufficient scholarly attention on the level of grammar.

Texts that aim at persuading the addressee usually vividly incorporate various means to promote the addresser's intention, such as logical arguments, rhetorical constructions, lexical devices (key words, emotionally and stylistically coloured words, etc.), intonational arrangement of oral discourse, various stylistic devices, understatement and overstatement, etc. The level of grammar is also incorporated into this 'collaborative work, modality of persuasion finding its expression on the levels of both morphology and syntax.

The term 'modality' in this article refers to the communicative intention of the addresser of the text. In terms of grammar, the communicative intention of persuasion can be revealed on two grammatical levels, i.e. morphology and syntax. On the morphological level phenomena to be primarily discussed are modal verbs, the Imperative Mood and the Passive Voice.

Modal verbs are used very extensively in the material under consideration. The ones relevant for the purposes of persuasion are 'shall', 'will', 'must', 'should', and 'may'.

The verb 'shall' is used exclusively with the pronoun 'we', but its grammatical meaning is far more complicated than expressing futurity or the grammatical modality of volition (4). Metropolitan Antony often combines a clause with 'shall' with the one with 'unless', the modality being the one of inevitability. Remarkably, the clause with 'shall' always predicts something connected with a bad and strongly undesirable human behaviour. For example:

Unless we understand this quality of joy, we shall make of it a monstrous, blasphemous caricature, when in God's very name we make our life a misery for ourselves and for those who must pay the cost for our abortive attempts at holiness.

Unless we renounce ourselves and accept his life in place of our life, unless we aim at what St Paul defines as 'it is no longer I but Christ who lives in me', we shall never be either disciplined or disciples.

The material shows that the verb 'shall' is always used in a sentence containing an opposition. Another adverb to be found in combination with 'shall' is 'otherwise', which also has the meaning 'if not' and is "often used when there will be a bad result if something does not happen" (5). For example:

It is in continuous dialogue with us, gainsaying us at every moment, and we must come to terms with it, otherwise a moment will come when we shall come before the Judge and then this adversary will be an accuser against us and we shall stand condemned.

The modal verb 'will' is used only with the third person in the material in question. It is used mostly to predict some future events that people cannot influence, the events depending only on the external factors, on the Divine power. This semantic implication

being persuasive as such, the preacher does not need further persuasive devices. For example:

For those who would wait for it in that spirit, it will come indeed: it will come at the dead of night, it will come like the Judgement of God, like the thief who takes us unawares, like the bridegroom who comes when the foolish virgins are asleep.

Later on it will no longer be death, it will be a life greater than his own...

The modal verb that is most commonly used in the sermons is 'must'. The preacher wants to make it clear for the audience that there are things every Christian must do and says it in a straightforward way. Using this modal verb is a strong means to persuade people. 'Must' is almost exclusively used with the pronoun 'we'. The instances of 'have to' are very rare, for the preacher wants to emphasise the moral obligation coming from a man's personal conviction. For example:

... we must judge ourselves in order to change and become able to meet the Day of the Lord, the glorious Resurrection, with an open heart, without hiding our face, ready to rejoice that he has come.

The love which Christ teaches us is incompatible with hatred of the other, we must learn to 'discern the spirit of God from the spirit of the prince of this world', and the touchstone is humility and selfless love.

Milder obligation is expressed by the modal verb 'should'. The latter is mostly used in the sentences containing or presupposing an opposition between what is demanded from us and the real state of affairs in our lives. 'Should' shows the discrepancy between the two phenomena and calls the listeners to reform their lives. For example:

This is not the way in which we should await the Kingdom and the Judgement.

How costly our love is to others and how cheap it is for us, and yet Christ's command is that we should love one another as he loves us; to give his life was his way of loving: we could begin with much less than giving our lives, but we should begin with the commandment Christ gives to the selfish, the most selfish of us — 'Do unto others what you wish them to do to you'.

The modal verb 'may' introduces something different from obligation and imperative. It largely refers to the inner world of the listeners and introduces a would-be dialogue, the preacher suggesting what could happen in the mental world of the listeners.

We are still, whatever we may say, pagans dressed up in evangelical garments.

I know that the words 'at all cost' may mean a great deal more for one person than for another.

Another means of supporting a dialogue, that is including the listeners in the situation of speaking, is the use of the pronoun 'we' throughout the sermon. The probable semantic field where the pronoun 'you' is to be found in the material under consideration is appealing to the listeners' background in phrases like '(perhaps) you remember'. In other cases the preacher can only say 'we must' or 'we should', the obligation thus sounding milder and less categorical. There are instances where the pronoun in the first person plural is combined with a singular noun to emphasise the unanimity of the preacher and his listeners:

But in this respect we very often walk in darkness, and this darkness is the result of our darkened mind, of our darkened heart, of our darkened eye...

In this connection it seems necessary to mention a non-standard use of a reflexive pronoun. As is well known, the reflexive form

of 'we' is 'ourselves', but Metropolitan Anthony uses the form 'ourselves' to emphasise that the situation with all the believers (including the preacher) is quite the same, that they are all in the same sad spiritual situation:

The first step therefore in our evaluation of ourselves will be to measure this state of disruption.

Powerful means to support a dialogue include intimisation of speech and rhetorical questions. In our material they often go hand in hand. To intimise speech means to direct it to each listener in particular and make them pronounce the preacher's words in their own hearts. One of the morphological means to do this is to use the first person singular pronouns in questions and statements pronounced by the preacher but meant to be pronounced by each listener. Rhetorical questions and questions without answers are meant to evoke penitence in the hearts of the listeners. Using rhetorical questions, as well as asking questions without answering them, encourages the listeners to reflect on them and give the expected answers in their own minds. We deal here, therefore, almost with a real dialogue, with the only reservation that the answer is not pronounced aloud. As both the preacher and the audience have the same idea in their minds at the same time and are in complete agreement, this adds to the persuasive power of the sermon. The examples are as follows:

How much are my heart and my mind at variance with one another?

Is my will directed to one unique goal, or is it incessantly wavering? How far are my actions directed by my convictions, how far are they under the sway of unruly impulses? Is there any wholeness within me? On the other hand, how separated am I from God and my neighbour?

Despite the fact that **the Passive Voice** is very rarely used in everyday speech (only 0.1 % of finite verbal forms are to be found in Passive in the register of conversation (6)), it can be used in public speech rather extensively, for it suits the purposes of impressing and convincing the audience. For the same reason Passive is widely used in sermonising. There are different semantic domains in which Passive forms are typically used in Metropolitan Anthony's sermons. First of all, it is when the action described by Passive is performed by God. It is not true, however, that in such cases only Passive is used. There are instances when God is named in the subject, the predicate being in the Active Voice. But in the contexts when the preacher wants to sound more imposing and persuasive Passive is most appropriate. For example:

We are called to become inwardly what he is, to have with him a communion of life, a common life in the mysterious body which is his Church.

These words, these passages, these images or commandments, are spoken to us directly.

There are cases when Passive is used for the purpose of not annoyingly but still strongly persuading the listeners to do something. In this semantic domain Passive verbs are often combined with modal verbs. For example:

... the Kingdom of God is to be conquered.

... judgement must be pronounced by ourselves.

Passive is also used to reveal passivity and helplessness of man before the evil powers and the power of God. For example:

Each of us is an image of the Living God, but an image which, like an old painting that has been tampered with, overlaid or clumsily restored to the point of being unrecognizable ...

We are encompassed on all sides by worries, concerns, fears and desires and so inwardly perturbed that we hardly ever live within ourselves — we live beside ourselves.

Bare **Imperative** is a very rare grammatical form in the chosen material. When it is used, it is accompanied by some softening explanation weakening the imperative semantics so that it sounds more like an appeal. It is in this context that the pronoun 'you' comes to the fore. For example:

You want to be happy; do so, but with justice. Give to your neighbour exactly as much as you claim for yourself. You want happiness — give an equal measure of happiness; you want freedom — give freedom in exactly the same measure. You want food, give food; you want love, unselfish and thoughtful — give unselfish and thoughtful love.

A milder variant of the Imperative uses the construction 'let us', which serves the purposes of unification of the preacher and the listeners and is, again, more of an appeal. For example:

And then let us beware of what St John Chrysostom called 'the dark side of devilish love'.

Let us then 'take unto us the whole armour of God; stand therefore, having our loins girt about with truth ...' (7).

A conclusion can be made that although a sermon is a monologue, a vast number of the analysed morphological devices are aimed at stimulating and supporting a would-be dialogue between the preacher and the listeners. Thus, the modality of persuasion here is expressed first and foremost through dialogisation. When the preacher wants to sound more imposing and persuasive he uses the Passive Voice. The preacher may sometimes be rather straightforward using the modal verbs 'must' or 'should'. This straightforwardness, however, is far from giving strict prescriptions. The preacher always cares about sounding milder and less categorical. That is why Imperative is a very rare form in the material analysed. Each obligation or Imperative is always accompanied by a softening phrase, an explanation it is necessary for the listeners to do that way. Remarkably, the preacher never emphasizes his authority. Using the pronoun 'we' throughout the sermon, as well as the Imperative with 'let us', he prefers to emphasise his unanimity with the audience.

Примечания / Notes

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Юрманова С.А.¹, Балыхина Т.М.²^{1,2}Российский университет дружбы народов*Статья подготовлена при финансовой поддержке РГНФ в рамках научно-исследовательского проекта РГНФ «Исследовательская лингводидактика по русскому языку: теория, практика, инновации» за № 15-04-000567а.***УЧЕБНО-ИССЛЕДОВАТЕЛЬСКАЯ ДЕЯТЕЛЬНОСТЬ: ПРЕДПОСЫЛКИ ПОЯВЛЕНИЯ МЕТОДИКИ***Аннотация**В статье приводится исторический обзор методики преподавания русского языка в аспекте формирования идеи сознательного, творческого подхода к обучению в трудах выдающихся отечественных педагогов; обосновывается необходимость разработки конкретной, пошаговой методики учебно-исследовательской работы при изучении языка в современных условиях.***Ключевые слова:** История методики преподавания русского языка, исследовательский метод в обучении языку.Jurmanova S.A.¹, Balykhina T.M.²^{1,2}Peoples' Friendship University of Russia*This article was financed within the RGNF research project "Research Linguodidactics on Russian language: theory, practice, innovation" # 15-04-000567a.***SCIENTIFIC RESEARCH ACTIVITY: THE ORIGIN OF TEACHING METHODOLOGY***Abstract**The article provides a historical overview of the methods of teaching the Russian language in the aspect of the formation of the idea of a conscious, creative approach to teaching in the writings of prominent local teachers; the necessity of developing a specific, step by step teaching method of research work in the study of language in the modern world.***Keywords:** History of the Russian language teaching methodology, the research method in language teaching.

Any science being accurate and systematized knowledge cares for its historical research. The teaching methodology of Russian language is not an exception.

A number of factors contributes to the necessity for historical research in the field of methodology: first of all — scientific interest and second — the importance of understanding the role of historical knowledge in the formation of a modern professional teacher, (no doubt that knowledge in the history of teaching methodology is a component of professional competence of a Russian-language-teacher). In addition, the dissemination of knowledge about the achievements of Russian science is urgent today when foreign methodological concepts and language-teaching experiences are popularized which causes the lack of local methods overview. Finally, the knowledge of history allows assembling a complete overview in the field of language teaching, organize, and systematize the existing knowledge.

The origin of teaching methodology of Russian language dates back to 1844, and associates with the publication «О преподавании отечественного языка» by F. I. Buslayev [1]. It should be noted that long before that research there were publications which were in fact teacher editions: «Азбука» by Ivan Fedorov (1574), «Грамматика словенская» by Lavrentiy Zizaniy (1596), «Грамматика словенского языка» by Meletiy Smotritskiy (1619), «Букварь» by Karion Istomin (1694); «Российская грамматика» by M. V. Lomonosov (1757); «Руководство учителям 1 и 2 разряда народных училищ Российской Империи» by F.I. Yankovich de Mirievo (1783).

However, the teaching methodology of Russian language in the full sense of the word began to emerge when Russian language entered the schools of Russia as academic discipline. From the late eighteenth century, and by the 40s of the XIX century, a rich methodological material in native Russian language has accumulated which allowed F. I. Buslaev to author a synthesized research based on native and foreign teaching experiences — «О преподавании отечественного языка».

The research «О преподавании отечественного языка» was the first in the history of Russian language teaching methodology where scientifically based system of methods was stated. «One should distinguish scientific and learning methods, — says F. I. Buslayev. — A scientist presenting the science focuses on that and only not paying any attention to the identity of the reader or listener, he offers his science only to those who understand it. The teacher, on the contrary, has to develop, educate and train students' ability: his science only has the value when it is appropriate for those whom is taught to. » Accordingly, in the first place Buslayev puts conscious assimilation of the material as well as the ability to use the knowledge in their own speech. By Buslaev, teaching a language means to develop the students spiritually, which is impossible without a method.

He distinguished the research and training methods. The objective of latter – to analyze the outcome of learning, to commute teaching experience, teach the learning activity ; study a student's identity ; ensure scientific validity of the studied material , to raise the desire for serious pursuits and awaken the love for science» [2]. Speaking of teaching methods, two ways of teaching were emphasized:

- With the help of teacher a student himself finds the truth;
- Student receives information about language as a finished product;

Wherein the first method is preferred: F. I. Buslaev was a supporter of heuristic methods and wanted the students themselves "to discover the unknown by means of the known" [1, p. 67]. Among the followers of F. I. Buslaev best known is K. D. Ushinsky, and the task he put in front of a teacher was "to teach the student to learn". «...A student should not simply be given a certain knowledge but should be encouraged to develop the ability to acquire knowledge without teacher's help» [3, p. 501]. K. D. Ushinskiy supported the systematic study of grammar considering it as the base for the development of children's logical thinking and the base for the development of students' speech. He proposed a system of summaries and compositions, the importance of which in the development of speech is highly appreciated. K. D. Ushinskiy introduced a new method of teaching reading and writing — based on the hearing and the combination of analytical and synthetic work of students.

A mark in the history of the native language method has left Leo Tolstoy, who created the auditory method of teaching reading and writing and composed «Азбука» in 4 books (1873). Writer and teacher devoted much attention to the theory of learning and teaching and expressed a number of original didactic solutions that have enriched teaching science with great ideas. Referring to the texts 2 and 3 of «Азбука» [4] , we can see that their study involves such mental operations as comparing , identifying the relationship of cause and effect and evaluation. Moreover, in the text it is only implied to student so he has the chance (perhaps under the teacher's guidance) to conduct his own reasoning.

The end of XIX — early XX century – the renaissance period of methodology. That was the time of V. I. Vodovozov, S. Y. Stoyunin, N. F. Bunakov and others. The synthesizing work «Родной язык в средней школе. Опыт методики» (1911) by A. D. Alfyerov tops it off. Paying the tribute to the literary language as a model of school study, A.D. Alfyerov warns, «Not a single sample should ever be considered as a complete perfection. It must be the starting point for one's own reasoning» [5].

At the same time, and after the revolution, A. M. Peshkovskiy (1878-1933) was actively involved in the study of methodology. His largest linguistic work «Русский синтаксис в научном освещении» was conceived as a high school textbook. His work

«Школьная и научная грамматика» (1914) talks about the gap between the linguistic science and the studies of language at school criticizing the situation in the school, where grammar was «a servant of spelling.» In Peshkovskiy's opinion — grammar has special value because «the main difference between the literary speaking from the natural is <...> the conscious use of language means <...> while the grammar (in its narrative part) just translates the unconscious into the conscious linguistic phenomena» [6, p. 12].

Thus, we can draw the following conclusions:

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О КОНЦЕПЦИИ ДИСТАНЦИОННОГО КУРСА ПОВЫШЕНИЯ КВАЛИФИКАЦИИ «МЕТОДИКА ПРЕПОДАВАНИЯ РУССКОГО ЯЗЫКА КАК ИНОСТРАННОГО (РКИ): ТРАДИЦИИ И ИННОВАЦИИ»

Аннотация

В статье обосновывается подход к построению дистанционного курса «Методика преподавания русского языка как иностранного (РКИ): традиции и инновации» для повышения квалификации преподавателей русского языка как иностранного. Благодаря многолетнему опыту подготовки преподавателей РКИ и обучения иностранцев русскому языку определены темы, которые, с одной стороны, являются базовыми, а с другой стороны, вызывают определенные трудности в процессе преподавания русского языка как иностранного. Цель курса «Методика преподавания русского языка как иностранного (РКИ): традиции и инновации» – ознакомить преподавателей-русистов с традиционными методами обучения РКИ и новейшими исследованиями проблем преподавания РКИ. Предлагаются авторские учебные материалы, разработанные специально для слушателей дистанционного курса. Полученные знания слушатели курса могут непосредственно использовать в своей практике.

Ключевые слова: дистанционный курс, русский язык как иностранный, повышение квалификации, авторские учебные материалы.

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ON THE CONCEPT OF DISTANCE TRAINING COURSE "METHODS OF TEACHING RUSSIAN AS A FOREIGN LANGUAGE (RFL): TRADITIONS AND INNOVATIONS"

Abstract

The article explains the approach to the design of the distance course "Methods of teaching Russian as a foreign language (RFL): traditions and innovations" for the training of teachers of Russian as a foreign language. Through years of experience of the teaching Russian language and of the training teachers of Russian language for foreigners are defined topics, which, on the one hand, these are basic, on the other hand, cause some difficulties in the process of teaching Russian as a foreign language. The aim of the course "Methods of teaching Russian as a foreign language (RFL): traditions and innovations" is to acquaint Russian teachers with traditional teaching methods RCT and latest research of the problems of teaching Russian as foreign. Authorial educational materials designed specifically for students of distance learning course. The acquired knowledge students can directly use in their practice.

Keywords: distance course, Russian as a foreign language, training of teachers, authorial educational materials.

Subject of study. The remote course "Methods of teaching Russian as a second language (RSL): traditions and innovations" is developed specially for teachers of Russian as a Second Language who want to improve their skills. The main goal of this course is to introduce teachers of Russian to traditional conceptions of RSL learning and the latest studies of problems at teaching RSL. Participants can immediately use the knowledge acquired from this course in their teaching practice. The years of experience of RSL teachers at St. Petersburg State University and who teach Russian to foreigners helped to identify the themes that on the one hand are basic, and on the other hand, they cause certain difficulties for RSL teachers.

Study materials. During the course, participants receive information about the following pedagogical functions of RSL teacher (according to V. Molchanovskiy) [1]:

1. *Communication-teaching* (the ability to achieve practical goals of training and knowledge about the communicative, speech and language content of the subject of study — "Russian as a second language").

2. *Information-retranslating* (the ability to perceive, select, transform, and transmit information intended for the student digestion).

1) Virtually since its inception, the scientific methods of teaching Russian language professed the idea of conscious, creative approach to teaching;

2) However, so far these ideas (with all the evidence and repeatedly proven effectiveness) have not acquired wide popularity, it turns out that simply common understanding of the approach is not sufficient for its practical application;

3) Therefore, a specific, step by step procedure is needed in order to apply the ideas (adopted to today's reality) of outstanding teachers of the past in the modern classroom.

3. *Motivation-challenging* (the ability to focus on the student as an active subject of the educational process and to select the situation determined curricular activities).

4. *Instrument-adaptating* (the ability to use the appropriate means for study).

5. *Self-realization and self-development functions* (the ability of self-understanding, the ability to understand the activities of the learning process, to manage and put in perspective the professional actions, the ability of professional self-education, self-learning and self-education).

The development of the teacher's personality and his/her professional qualities are complicated by the limited timeframe under the conditions of remote education. This supposes the greater amount of individual work of students and the optimal organization of learning process which should help to build primary forms of RSL teacher competencies as much as possible. Taking this into account, the remote course provides the work with scientific texts relating to this section (mandatory and optional). After reading the text, students perform control tasks and exercises. This approach results in a true practical orientation of this course that necessitates the need for representation of the learning process as the activities related to the solution of professional and pedagogical objectives that serve as units of teaching. According to modern methodists, the

task is the specific goal given under certain conditions, it can be achieved by conversion of these conditions according to the specific procedure [2].

The remote course puts the *functional* tasks (communicative activity learning, informative-retranslating tasks, the task of using and adapting training tools, motivational and challenging tasks, tasks of professional self-realization and teacher self-development) and *didactic* tasks (gnostic tasks, constructively-designing tasks, organizational tasks, the tasks of pedagogical communication).

The objectives of each section of this course reflect the above mentioned tasks. Participants must learn to solve the educational problems as a result of training, thus forming teacher's personality; he/she must be not just a specialist with a set of activity-related skills. According to G.P. Shchedrovitsky: "Those things of individuals engaged in activities differ substantially from the activities themselves; those are the "internal" subjective conditions and means to enable them to build a variety of activities ... "[3]. The important thing is psychological and intellectual readiness to solve human problems. In this case, we can speak about the formation of professional and pedagogical framework, which is a body of knowledge:

- a) knowledge of the subject itself (teaching content, i.e. the knowledge of what to teach);
- b) knowledge of technics and technology of education (teaching methodology, i.e. the knowledge of how and by what means to teach, what tricks to use);
- c) knowledge of the national, cultural and individual characteristics of the students;
- d) knowledge of how to apply existing knowledge in specific situations, taking into account the specific conditions of learning.

These skills as a whole correspond to the concept of RSL teacher professional competence and provide the high efficiency of pedagogical process.

The remote course "Methods of Teaching Russian as a Second Language (RSL): tradition and innovation" provides the formation of the following types of RSL teacher competencies (according to V. Molchanovskiy) [4]:

1. *All humanities competence*. If the teacher has the sufficient level of professional skills at the all humanities competence the problems of intercultural communication can be effectively resolved.

2. *Linguistic competence*. As a leading subject competence, this type of competence is based on the formed linguistic consciousness of the teacher of Russian. The basis of the linguistic competence is systematically organized body of knowledge about the system of the Russian language.

3. *Psychological competence*. This includes the knowledge on psychology, educational activities (the unity of pedagogical and learning activities); psychology of educational activity and its subject — the student; psychology of teaching activity (unity of teaching and educating activities); psychology of pedagogical and learning co-operation and communication (I.A. Zimniaya).

4. *Pedagogical competence*. Pedagogical competence consists of four blocks of general pedagogical knowledge:

- 1) Knowledge of the basic ideas, concepts, rules, and laws governing the development of pedagogical phenomena;
- 2) Knowledge of the leading pedagogical theories, categories and concepts;
- 3) Fundamental teaching facts;
- 4) Application of knowledge about the general methods of teaching.

5. *Methodical competence*. This type of competence includes the knowledge of teaching theories, concepts and approaches of foreign languages studying; knowledge of methodological term system; knowledge of scientific and methodical literature for RSLs; knowledge of techniques, methods and ways of teaching; knowledge of the exercises typology aimed at the formation of relevant skills; knowledge of programs, textbooks, manuals and technical training.

6. *Professional-communicative competence*. This competence involves the ability of the teacher to set his/her mind on training and to set the students on communication; the ability to achieve and maintain the communication contact; the ability to set pedagogically reasonable relationships with colleagues and other members of the pedagogical process; the ability to perceive and evaluate changes in the conditions of communication timely and adequately; the ability to properly evaluate the communication behavior of students, their

reactions on the verbal behavior of the teacher and other students; promptly adjust their own actions and those of communication students.

Additionally the professional and communicative competence includes: teaching tact; ability to improvise; the ability to harmonize the RSL training tasks with the forms and techniques of professional pedagogical communication; the ability to use communications to improve the teaching learning activities of students; the ability to create the conditions for a comfortable communicating and students in the classroom and in the real communication; the ability to maintain motivation for academic communication and study of the Russian language; the ability to methodically properly dose the own voice product on the lesson; ability to provide a successful solution to the planned communicative tasks.

The students of the remote course "Methods of Teaching Russian as a Second Language (RSL): traditions and innovations" must master the teaching technique, which includes:

- 1) a good elocution;
- 2) a good culture of speech (standardization, lamprophony, relevance, variability, expression);
- 3) the ability to use the facial expressions and gestures correctly;
- 4) the ability to regulate a mental state;
- 5) the ability to take into account national and cultural characteristics of the acquisition of knowledge by students of different national cultures.

It should be borne in mind that the RSL teacher should be dynamic, active and reflective person. In the case of activity-oriented learning, the pedagogical reflection on the part of the training involves not the direct leadership of the student's actions but the creation of subjective, personal reasons of training activities. The teaching reflection is shown during:

- 1) educational interaction of the teacher and the student, when the teacher tries to understand and purposefully adjust the formulation of thoughts, feelings and actions of students;
- 2) designing the activities of students when the teacher determines the learning objectives, and presents them in a constructive schemes to achieve;
- 3) self-reflection and self-learning activities.

Professional competence supposes that a teacher has such characteristics as an adequacy, which ensures successful implementation of educational activities. The adequacy is understood in methodical literature to be the flexibility, high adaptive capacity of teacher training in the specific circumstances.

Results. So here are the major issues which are included in the program of "Methods of Teaching Russian as a Second Language (RSL): traditions and innovations" remote course:

— *Psycholinguistic problems of studying foreign language*. This section discusses concepts such as interference and transference, mistakes in the foreign language speech, defines the role of contrastive analysis in teaching of a foreign language.

— *Goals and objectives of teaching Russian as a second language at different stages*. Competency building approach to RSL teaching. This section is devoted to analysis of teaching methods and studying methods; here the goals and objectives of education are defined; the classification of objectives of foreign language learning is proposed, the competencies and describes the structure of competencies are delineated as well.

— *The structure of the learning content*. The concept of the learning content is essential for RSL methodology of teaching. It is necessary to substantiate the definition of components of the learning content, to solve the problems of the learning content selection depending on the object of training/language acquisition.

— *Problems of bilingualism and training of foreign language pronunciation*. The different definitions of "bilingualism" term are examined; the criteria for bilingualism description are described and the language contact is characterized within the scope of this topic.

— *Principles of selection and organization of lexical and grammatical material at different stages of teaching*. When working on a grammar within the course of RSL it is offered to rely on the communicative syntax mechanism in receptive types of speech activity during the analysis of the communicants statements in order to identify its value in speaking or writing in choosing speaking/writing grammar design for his/her messages. The attention is drawn to the fact that vocabulary learning is carried out by the

interaction of known operational levels of language: vocabulary, phonetics, word-formation, morphological and syntactic.

— *Problems of teaching speech activities types (reading, speaking, listening, writing)*. The series of lectures covers quite a wide range of issues: the principles of texts selection for reading and listening, special aspects of writing control, assessment of the skills level in speaking at different levels of learning RSL.

Conclusions. The remote course "Methods of Teaching Russian as a Second Language (RSL): traditions and innovations" will allow the participants to increase their knowledge on the methods, techniques and skills on teaching, to learn more about the latest research methodological problems in RSL teaching in order to apply them effectively in teaching Russian to foreigners language.

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УПОТРЕБЛЕНИЕ ИНВЕКТИВОВ В ФУНКЦИИ АНТРОПНЫХ МЕТАФОР (НА ПРИМЕРЕ ЛЕКСЕМЫ "CUNT")

Аннотация

Статья посвящена анализу контекстов и форматов функционирования лексемы "cunt" в функции антропной метафоры с позиции корпусного подхода. Градация метафорических образов происходит в рамках бинарной оппозиции "Свой- Чужой" с использованием стратегий негативной/позитивной репрезентации представителей целевых групп. Выдвигается гипотеза возникновения антропной метафоры "cunt" как результат повторного переосмысления ее вторичной номинации.

Ключевые слова: инвектив, метафорическое значение, отрицательные/положительные коннотации, бинарная оппозиция Свой - Чужой.

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INVECTIVES AS ANTHROP METAPHORS (ON THE EXAMPLE OF THE LEXEME "CUNT")

Abstract

The article is devoted to some formats and contexts of using the word "cunt" as an anthrop metaphors within the corpora approach. The metaphor gradation takes place in the framework of a binary opposition "We/Ours" - "They/Others", in which target groups referents are presented in a negative/positive way. The anthrop metaphor "cunt" is hypothesized to appear as a result of its emotive meaning's reconsideration.

Keywords: invective, metaphoric meaning, negative/positive connotations, binary opposition We/Ours - They/Others.

«Cunt» is undoubtedly considered to be the most offensive word in English speaking countries. Its meanings and usage have been explored by rather a small number of scholars, such as M. Gressor, G. Greer (in their studies the meaning of «cunt» is considered from the feminist point of view) [3;4]; K. Allan and K. Burridge (their works are mostly devoted to the difference in meaning and usage between «cunt» and its less offensive and neutral synonyms) [1]; J. Sanders and W. Robinson, D. Cameron (their studies are aimed at determining «male» and «female» explications in the usage of «cunt») [7;2]; A. Montagu (her research is devoted to the emotive meanings of «cunt») [6] and some others.

As far as we are concerned, the most productive research in this field has been done by A. Kidman who thoroughly analyzes both referential and emotive meanings of «cunt» and the structure «cunt of a...» in a great variety of contexts used by Australian speakers [5].

In this work we would like to make an attempt to analyze the word «cunt» as an anthrop metaphor, to define formats and contexts of its usage in both prototypical (negative) and non-prototypical (positive) meanings.

We would like to start with a definitional analysis of the word «cunt» in accordance with the lexicosemantic variants given in the following dictionaries: Cambridge Advanced Learners' Dictionary, Merriam-Webster Dictionary, American Heritage Dictionary of the English Language, Collins English Dictionary, Macmillan Dictionary and Urban Dictionary. For the sake of simplification we will further use the shortened forms of the above-mentioned dictionaries' names: Cambridge for Cambridge Advanced Learners' Dictionary, American Heritage for American Heritage Dictionary of the English Language, Merriam for Merriam-Webster Dictionary, Collins for Collins English Dictionary, Macmillan for Macmillan Dictionary and Urban for Urban Dictionary.

Let us consider the lexicosemantic variants (LSV) of the word «cunt» as given in Cambridge.

LSV1 nominates the literal meaning of «cunt» which is «vagina». This meaning is marked as «offensive».

According to LSV2, «cunt» is an offensive word for a very unpleasant or stupid person. It is interesting to note that «cunt» in this meaning can refer to people of both genders (person) who raise speaker's negative emotions (unpleasant or stupid).

Now we would like to reflect on the peculiarities of the «cunt» lexicosemantic variants presented in the other dictionaries. As far as the literal meaning (LSV1) is concerned, it is marked as «extremely offensive» in Macmillan and «obscene» in Merriam, but not regarded as such in American Heritage (the female genital organs) and Collins (the female genitals).

According to Collins, «cunt» can be used to describe «a mean or obnoxious person» and to Macmillan «somebody you consider unpleasant or annoying». In American Heritage «cunt» is defined as «a disparaging term for a person one dislikes». It is not clear

whether this kind of attitude has any objective grounds or not which suggests that the lexeme «cunt» could be used as a means of offence and/or verbal abuse. In Urban some negative features of a person referred to as «cunt» are listed. It can nominate a spiteful, nasty, mean, despicable, evil, worthless individual, both male and female.

The dictionaries Merriam, American Heritage and Collins reveal one more meaning of the word «cunt» absent in the other dictionaries: a woman (disparaging and offensive) — Merriam; a disparaging term for a woman (offensive) – American Heritage; a woman considered sexually (offensive) – Collins. The interesting thing about these meanings is that only in American Heritage a woman called «cunt» is seen from the sexual point of view. According to Merriam and Collins «cunt» is not necessarily a female regarded sexually. In all the three dictionaries this LSV is marked as «offensive» or/and «disparaging», but in Collins and Merriam it is further from the literal meaning (a vagina) than in American Heritage.

As a result of the conducted LSV analysis we find it necessary to highlight the following points. First, the literal meaning of «cunt» as a «vagina» is not always offensive. Second, the figurative usage of this word as an «unpleasant person» seems to have lost the gender aspect and can be directed at both males and females equally. Third, the meaning «woman» does not always carry out sexual connotations.

Now we would like to analyze the peculiarities of using the lexeme «cunt» in some real speech situations. The samples to be considered have been taken from British National Corpus (BNC) and Corpus of Contemporary American English (COCA). The total number of examples we have speculated upon is 486 samples (BNC – 206; COCA – 280), in which «cunt» is used in its both literal and figurative meanings. The sample analysis reveals two major types of contexts for these words. It can be used as a form of address and form narrative constructions, both singularly and as a part of attributive word combinations where it functions either as a key word.

According to the experimental material, a singular format of the word «cunt» is almost equally common in both forms of address (32 samples) and narrative constructions (39 samples). As a form of address, it conveys mostly negative connotations and can be frequently found in such speech acts as indignation (1), warning (2), blame (3), threat (4), etc.

(1) You can have a look then if you don't believe me, cunt [KCU S_conv]

(2) Don't you fucking start, Colley, you cunt; you let me down too, remember? [FP6 W_fict_prose]

(3) And it's all your fault, you cunt. You're all a bunch of perverts [FIC NewEnglandRev]

(4) If she finds out we're down here I'm gon na break your ass. Anything she does to me, I'm gon na do to you, cunt [FIC FantasySciFi]

It is interesting to note that only in sample (3) the negative connotation of the word «cunt» is connected with an improper sexual conduct (You're all a bunch of perverts). In the other examples, it refers to deeds and behavior, which are linked with non-sexual spheres of life: trust – sample (1), loyalty – sample (2), conspiracy – (sample 4).

The analysis has also revealed a number of contexts, which illustrate non-prototypical positive meanings of the lexeme «cunt». For instance, it is used in the speech acts of affection (5), asking for information (6), friendly greeting (7) and others.

- (5) Oh Christ, I love you, cunt, she said [HTS W_fict_prose]
 (6) Oh, cunt, how are ya? – Good, mate! [KCU S_conv]
 (7) Haven't seen you for ages, ya cunt! [KCU S_conv]

We believe that the gradation of cunt metaphors takes place in the framework of a binary opposition «We/ours» — «They/Others» where the nomination referents (people) are represented negatively or positively depending on the zone they belong to. The preference zone of metaphor «cunt» is «They/Others» (samples 1- 4). As a result of the shift to the opposite zone of «We/ours» this word gains positive connotations (samples 5-7).

A singular format of the metaphor «cunt» is also common in narrative constructions where this lexeme can refer to both females and males.

(8) She's a cunt. She's like poison, man. You don't want to know her [FIC Bk:GetawayBlues]

- (9) What is your estimation of him?
 He's a cunt, said Stella [FNU W_fict_prose]

(10) I like to have a laugh, and my friends used to say, «Oh, you're just a cunt, man» [CD6 W_pop_lore]

No sexual implication can be traced in samples (8) – (10). In the first two contexts «cunt» refers to a person (female – sample 8, male – sample 9), the speaker thoroughly dislikes. In sample (8) some arguments are given to support the speakers estimation (She's like poison, man. You don't want to know her). From sample (9), it is not clear why the referent deserves to be called «cunt».

In sample (10) metaphor «cunt» used humorously in a circle of close friends. The contextual units «I like to have a laugh, and my friends used to say» focus the attention on the positive part of the statement, and prototypical negative meaning of the word «cunt» weakens considerably.

The analysis has revealed that, besides being used singularly, metaphor «cunt» can also form attributive word combinations, in which it functions as a key word and can be modified either by left hand (Adj + N, Part I + N) or right hand attributes (N + Prep + N). Prepositional and postpositional adjuncts modify the key word's meanings by clarifying, complementing, changing or strengthening its semantic content. They can be classified in accordance with such conceptual and qualifying markers as:

1. Age/Size: little cunt, old cunt
2. Appearance: fat cunt, ugly cunt
3. Cognitive abilities: silly cunt, stupid cunt, ignorant cunt, witless cunt
4. Character and behavior traits: snobbish cunt, cheeky cunt, shameless cunt, nasty cunt, lying cut, patronizing cunt, teasing cunt
5. Physical and mental conditions: dozy cunt, dopey cunt, mad cunt
6. Estimations: fucking cunt, complete cunt, real cunt, total cunt

The majority of adjuncts convey the most relevant, from the speaker's point of view, information about his/her interlocutor or a third person. A number of attributes (fucking, real, complete, etc.) highlight the emotional component (mostly negative) rather than clarify a referent's characteristics.

(11) Andy, you're a fucking cunt! [KPR S_conv]

(12) But every once in awhile... you can be a real cunt. They smile at each other [FIC Mov:KillBill]

In sample (11) the adjective «fucking» intensifies the speaker's negative emotions without clarifying what they are caused by. The negative connotation of the expression «real cunt» in sample (12) is neutralized under the influence of the verb «smile» and the context modality becomes positive.

Adjectives «old» and «little» can get additional evaluative meanings when they form word combinations with metaphor «cunt».

(13) How are you, old cunt? [FNU W_fict_prose]

(14) He's the most snobbish little cunt I've ever known [KD6 S_conv]

Adjective «old» used in sample (13) underlines the long-term friendship between speakers and under its influence, the word «cunt» becomes a form of friendly greeting. In sample (14) adjective «little» gets the nuance of disparaging attitude and intensifies the negative connotation of the key word.

One more common construction with the metaphor «cunt» is N + Prep + N (cunt of a woman, cunt of a policeman, cunt of a son, etc). It is used to express the speaker's negative emotions (indignation, frustration, fury, etc.) caused by another person's behavior or deeds, for example, the neglect of one's duties (sample 15).

(15) The animals' legs had become afflicted with fungus. That cunt of a son of his should have let them out and fed them in the light of day [FIC Triquarterly]

According to some researchers [3; 4], an extremely negative meaning of «cunt» (emotive) is strongly connected with its negative referential meaning. As we can judge from the samples analyzed above, very few of them reveal sexual implication and are connected with sexual behavior. Moreover, the metaphor «cunt» refers almost equally to both females and males.

What we want to point out is the fact that the metaphorical meaning of «cunt» as «a woman regarded sexually» is being reconsidered once again, and the negative connotations grounded on a female improper sexual behavior are transferred to negative deeds and behavior attributed to the representatives of the zone «They/Others» who are regarded in the terms of stupidity, disloyalty, dishonesty, treason, irresponsibility, annoyance, spitefulness, intolerance, etc.

In the opposite zone of «We/Ours» metaphor «cunt» is used humorously as a form of friendly greeting and can signal about close/affectionate relations between the speakers. The physical intimacy of «cunt» (referential) is somehow transmitted to social intimacy, and in this way it becomes a term of endearment between close friends.

As for further researches in this field, we think that the meaning and functioning of the adjective «cunting» and the verbs «to cunt» and «to cunt off» should be given a deeper semantic and sociolinguistic exploration and analysis. We also suggest that the lexeme «cunt» be studied and analyzed in relation to and comparison with other swearwords.

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Individual natural languages (UDC 811.1/8)

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ОДИН СЕГМЕНТ БОЛГАРО-АНГЛИЙСКОГО ПАРЕМИОЛОГИЧЕСКОГО ЯДРА

Аннотация

В статье анализируются английские пословичные параллели русско-болгарского паремиологического ядра. Сравнение современных болгарских пословиц и их английских пословичных параллелей основывается на материале многоязычного словаря автора и ее базы болгаро-русских пословичных параллелей, опубликованных в результате проведенного ею в 2003 году социолингвистического паремиологического эксперимента (на основе 100 анкет, заполненных 100 болгарскими респондентами) и поддержанного в 2013 году выборкой актуальных болгарских контекстов из болгарского интернет-пространства. Количество 'живых' болгаро-английских пословичных параллелей, составленных автором по материалам паремиологических анкет (отмеченных 70 % - 100 % информантов) составляет 62 параллели, большинство которых представляет собой пословичные параллели с одинаковой или похожей внутренней формой (35 параллелей), таким образом более значительную в количественном отношении часть сегмента современного болгаро-английского паремиологического ядра (отражающего русский паремиологический минимум) составляют пословичные параллели с одинаковой или похожей внутренней формой.

Ключевые слова: паремиология, пословица, внутренняя форма, паремиологический минимум, паремиологическое ядро, пословичная параллель, болгарский язык, английский язык.

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ONE SEGMENT OF THE BULGARIAN-ENGLISH PAREMIOLOGICAL CORE

Abstract

The English proverbial parallels of the Russian-Bulgarian paremiological core are analysed in the article. The comparison of current Bulgarian proverbs and their English proverbial parallels is based upon the material of the author's multi-lingual dictionary and her collection of Bulgarian-Russian proverbial parallels published as a result of her sociolinguistic paremiological experiment from 2003 (on the basis of 100 questionnaires filled by 100 Bulgarian respondents) and supported in 2013 with the current Bulgarian contexts from the Bulgarian Internet. The number of 'alive' Bulgarian-English proverbial parallels, constructed from the paremiological questionnaires (pointed out by 70 % - 100 % respondents) is 62, the biggest part of which belongs to the proverbial parallels with a similar inner form (35), i.e. the biggest part of the segment of the current Bulgarian-English paremiological core (reflecting the Russian paremiological minimum) contains proverbial parallels with a similar inner form.

Keywords: paremiology, proverb, inner form, paremiological minimum, paremiological core, proverbial parallel, Bulgarian language, English language.

The trends of the Bulgarian national phraseological and paremiological school have been influenced by the schools of A. A. Potebnia and V. M. Mokienko (mainly by the doctrine of inner form), Ch. Bailey (his phraseological stylistics), V. V. Vinogradov (his semantic classification of phraseological units), S. I. Ozhegov (pointed out wide and narrow comprehension of phraseology), B.A.Larin (underlined the importance of diachronic phraseology), W.Mieder and others. The investigations and dictionaries of the Bulgarian scholars S. Georgieva, M.Leonidova, K. Nicheva, S. Vlahov, R. Petrova Stoyanova and others trace their roots from the works of the above mentioned authors.

With this study I would like to contribute to the research of Bulgarian paremiology on the basis of my previous studies of Bulgarian proverbs.

During the last years there released a lot of works of Bulgarian paremiologists and paremiographers, who have been directing the development of comparative Bulgarian-English paremiology in Bulgaria and other countries: the dictionary of S. Vlahov (1998) [1], doctoral theses and other studies of R. Petrova Stojanova (2006) [2] and the others, having almost nothing in common with the aim of this study — to find out the path to the Bulgarian-English paremiological core in the sense of the theory of G. L. Permyakov (1988) [3].

Here I am going to show the results of comparison of current Bulgarian proverbs and their English proverbial parallels.

We possess no data about the elimination of paremiological minimum of Bulgarian language discovered by Bulgarian scholars (similar to Russian paremiological minimum of G. L. Permyakov or the Czech paremiological minimum of F. Schindler and D. Bittnerova [4]). Because of that we dare to consider Bulgarian current parallels of the proverbs of Russian paremiological minimum (a reflection of Russian paremiological minimum) as a Russian-Bulgarian paremiological core in which we see one segment of Bulgarian paremiological minimum. As a whole we can say, that here we analyse English proverbial parallels of this Russian-Bulgarian paremiological core.

The results of our sociolinguistic paremiological research — the first from 2003, fulfilled in collaboration with the colleagues

from Plovdiv Paisiy Khilendarski University in Bulgaria (organized by doc. T. Atanasova) and the second in 2013 (conducted by our paremiological group at the Department of Slavonic Philology at Saint Petersburg State University) are the subject of this study.

In my earlier research in 2004 on the basis of 100 questionnaires filled by 100 Bulgarian respondents (Bulgarian students, native-speakers) I prepared the summary list of Bulgarian proverbs with all the variants, written by our respondents. Ten years later, in 2013, we (A.Kolpakova, O. Raina, M. Kotova) filtered this summary list through Internet-search and found out some current Bulgarian contexts, which have proved the actualization of the majority of proverbs from our general list. The participation of the texts from the Internet is very useful in such a type of research and has increasingly being involved into the studies of the paremiologists (for example, W. Mieder and A. Reznikov [5]). We have decided to publish these results as a handbook for our University seminar of Slavonic Paremiology for students of Slavistics.

So, only current and 'alive' Bulgarian proverbs have been chosen for analysis in full accordance with my earlier works and dissertation theses. My sociolinguistic paremiological experiment from the year 2003, many times described in my works as a research, based theoretically on the experience of G.L.Permyakov's elimination of Russian paremiological minimum, has been the resource of this study, supported by Bulgarian and English contexts with proverbs, which were excerpted from the Internet space in the years 2013-2014.

Among all current Bulgarian proverbs, that we are going to analyze here (with the total number of 628 in their invariants), it is necessary to underline a few with one common characteristic: they have been pointed out by all our Bulgarian respondents in the same form, in which we later found them in the contexts in the Bulgarian space of the Internet. The number of the respondents, who have written this or that Bulgarian proverb in the same form is 70 % — 100 % (out of 100 paremiological questionnaires). We have determined their status as a paremiological norm (according to the theory of Prague Linguistics Circle). The paremiographer has got here the clear answer for the question about the invariant of the proverb, because all the respondents have pointed out one and the

same form of the proverb. Let's show some of them: *Бързата кучка слепи ги ражда* (94 respondents); *Дадена дума — хвърлен камък* (86 respondents); *Дръж си езика зад зъбите* (99); *Един за всички, всички за един* (99 respondents), etc.

The rest of the Bulgarian proverbs in our summary list have got many variants. Every time we determine an invariant according to 2 criteria: the maximum number of respondents, who wrote this variant, and if so – the confirmation of its usage with a context from the Internet.

Being the follower of Prof. V.M. Mokienko's doctrine of the significance of the inner form of a phraseological unit and of a proverb [6], I have permanently paid a great attention to the nature of the inner form, which is, according to V.M. Mokienko, the reason and resource of expressiveness – one of the universal characteristics of an idiom and a proverb. That is why my classification of types of the Bulgarian-English proverbial parallels is here, as before, a differentiation of connections between the inner forms of the two poles of a proverbial parallel.

Let us show, **firstly**, the examples of the group of Bulgarian-English proverbial parallels with a **completely similar inner form** (we represent here a few Bulgarian proverbs in their invariants with their English proverbial parallels): *Давещият се и за сламка схваща* — *A drowning man will clutch at a straw*; *Далеч от очите, далеч от сърцето* — *Far from eye, far from heart / Out of sight, out of mind*; *Забраненият плод е най-сладък* — *Forbidden fruit is the sweetest*; *Козата планината не отива при Мохамеда, Мохамеда тива при планината* — *If the mountain will not come to Mahomet, Mahomet must go to the mountain*; *Който не работи, не трябва да яде* — *He that does not work, neither shall he eat / He that will not work, shall not eat*.

The **second group** in our material contains the Bulgarian-English parallels with a **relatively similar inner form**, for example: *Бог (Господ) забавя, ала не забравя* — *The mills of the God grind slowly, but they grind exceedingly fine*; *И на нашата улица ще изгрее слънце* — *The sun will shine on our side of the fence*; *Който копае гроб другиму, сам пада в него* — *He that diggeth a pit shall fall into it / He that mischief hatches, mischief catches*; *Повторението е майка на знанието* — *Experience is the mother of wisdom / Practice makes perfect*; *С нутане до Цариград се стига* — *Better to ask the way than go astray*.

The Bulgarian-English parallels with an **absolutely different inner form** constitute the **third group**: *Всяко зло за добро* — *No great loss without some small gain / Every cloud has a silver lining*; *Гладна мечка хоро не играе* — *A hungry belly has no ears / Fine words butter no parsnips*; *Гузен негонен бяга* — *He that has a great nose thinks everybody is speaking of it*; *Крушата / Ябълката не пада по-далеч от дървото* — *Like mother, like daughter / Like father, like son*; *Не е лъжица за твоите уста* — *Don't bite off more than you can chew / Paddle your own canoe*.

There is a lot of bright Bulgarian and English contexts with proverbs from the Bulgarian and English Internet resources, which illustrate their current usage and actualization. Let us see some of them for each of our groups of Bulgarian-English proverbial parallels:

1. with a **completely similar inner form** (18 proverbial Bulgarian-English parallels):

Дваж мери, веднъж режи.

Еми... дваж мери веднъж режи и на топ адвокати явно се случва да преценят грешно ситуацията. — <http://svejo.net>
Score twice before you cut once.

In case of making a tattoo one Russian proverb comes very handy. The proverb we are talking about is "you must measure seven times before you start cutting", in English there are also plenty of alike, "score twice before you cut once", for example, though in Russian language they warn to think seven times before acting. That's especially important in regard of tattoo, to consider the good artist with big experience and rich portfolio. <http://englishrussia.com/?tag=funny-things-to-do>

1. with a **relatively similar inner form** (17 proverbial Bulgarian-English parallels):

Всеки ден не е Великден!

Вечерта, докато Елко преобувае колата за лятото, а аз спрятах набързо лека зеленчукова супа, изпитах облекчение: добре че всеки ден не е Великден! — <http://ladyvera.wordpress.com>

Every day is not Sunday.

Coming to the point, so, its Saturday that gives me the required smile that says "hey so what if every day is not sunday...tom is surely a Sunday". —

<http://towriteornot.blogspot.com/2007/04/everyday-is-not-sunday.html>

1. with an **absolutely different inner form** (27 proverbial Bulgarian-English parallels):

Бързата кучка слепи ги ражда.

"Бързата кучка слепи ги ражда" казва народа! Недогледъл съм, прав си Джеймс, заложил съм за Rutgers. Няма да махам пика от тук, щото не мога да го махна и на ръъл. Само ще го коригирам както съм заложил. Сега се молим на изненада. — <http://www.prognози.com>

Haste makes waste.

What's most important is North Korea's nuclear weapons program. Pyongyang has promised to disable its nuclear facilities by the end of this year in accordance with the Feb. 13 six-party denuclearization agreement. National reconciliation and peace cannot be achieved without complete denuclearization on the peninsula. President Roh and his staff should realize that it is not too late to push for inter-Korean economic projects after those issues are properly addressed. They must remember that haste makes waste. —

http://www.koreatimes.co.kr/www/news/art/2007/11/202_14228.html

In the end we would like to represent the results: the number of 'alive' Bulgarian-English proverbial parallels in our material, constructed from our paremiological questionnaires (pointed out by 70 % — 100 % respondents) and then supported with the contexts from Bulgarian and English Internet is 62, the biggest part of which belongs to the proverbial parallels with a completely similar inner form (18) and a relatively similar inner form (17). This fact leads to the conclusion that the biggest part of the segment in the current Bulgarian-English paremiological core (reflecting the Russian paremiological minimum) contains proverbial parallels with a similar inner form (35 proverbial Bulgarian-English parallels).

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Theory of translation (UDC 81'25)

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Волежанина И.С.¹, Демикхова С.С.²^{1,2}Сибирский государственный университет путей сообщенияМЕСТО ОТРАСЛЕВОЙ ДОКУМЕНТАЦИИ В КЛАССИФИКАЦИИ ТЕКСТОВ, ОРИЕНТИРОВАННОЙ НА ПЕРЕВОД
(НА ПРИМЕРЕ ЖЕЛЕЗНОДОРОЖНОЙ ДОКУМЕНТАЦИИ)

Аннотация

Документация является важным инструментом, обеспечивающим эффективность процесса деловой коммуникации на предприятиях разных отраслей экономики. Авторами предпринята попытка определить место отраслевой документации в классификации текстов, ориентированной на перевод, предложенной И.С. Алексеевой. Для этого был проведен анализ текстов британских железнодорожных стандартов: дано описание их лексико-коммуникативной специфики, определены некоторые возможные трудности перевода.

Ключевые слова: отраслевая документация, перевод, лексико-коммуникативные особенности, жанр.

Volezhanina I.S.¹, Demikhova S.S.²^{1,2}Siberian Transport UniversityPLACE OF INDUSTRY-SPECIFIC DOCUMENTS IN THE TRANSLATION-ORIENTED TEXT CLASSIFICATION (BY AN
EXAMPLE OF RAILWAY DOCUMENTATION)

Abstract

Documentation is an important tool to provide effective process of business communication within the enterprises of different industrial sectors. The authors made an attempt to understand the place of industry-specific documents in the translation-oriented text classification suggested by Irina S. Alekseeva. The British railway standards were analyzed for this purpose: their linguo-communicative specificity was described; some possible translation problems were identified.

Keywords: industry-specific documents, translation, linguo-communicative specificity, genre.

Creation of multilingual subject ontologies is one of the perspective interdisciplinary research areas. The first stage of this process requires significant time expenditures a project team must spend to handle natural language texts (manually or automatically). To create subject ontologies in the field of railway transport, texts of different genres (in particular, documents) should be included in such a text collection [1].

It is well known that documents as written texts play a leading role in organization of business communication within enterprises of different industries. Our literature review has shown that there is no an only true and accepted definition of documentation. Some signs of interest show two definitions suggested by L. I. Skvortsov and I. S. Alekseeva [2; 3]. Indeed, all documents demonstrate typical text principles and could be translated from one language into another with the help of similar translation techniques. At the same time, the results of literature review show that specific features of railway documentation translation process warrant further study. Let us consider in depth the definition of industry-specific (ex. railway) documentation.

Besides functional document systems which are in general common for all the entities, industry document systems for documentation of specific business and non-business activities by industry enterprises are distinguished. These are, for example, healthcare service documents, notarial documents, juridical documents, etc. Organizational-administrative documentation is closely related both to industrial-specific and functional systems. On the one hand it provides the legal basis for other systems; on the other hand it reflects management, control, planning, reporting and other issues [4].

In terms of railway industry, its document system typically includes the following: standards, regulations, Codes of Business Conduct, orders, instructions, acts, methodological instructive regulations, transport strategies, transportation rules, etc. All the above-stated railway documents are industry-specific technical texts which language and format must meet a particular template [5; 6].

According to the translation-oriented classification of texts, industry-specific documents in general and railway documents in particular could be classified as *instructions* [3]. Their linguo-communicative specificity could be described as follows:

I. Source Type (Author): group-wide (administration, ministry or agency which creates a document following the strict rules of genre).

II. Receiver Type (Addressee): group-wide with sufficient proficiency level (industry employees).

III. Dominant Information: operating information (i.e. call for actions and regulation of actions); cognitive information plays an important role.

IV. Information Contents (Levels of Equivalence and Density):

a. Syntax Level: imperative, nominative sentences, cumbersome expressions, officialese and juridical clichés, etc.

b. Semantic Level: technical terms, juridical words and phrases, complex nouns, absence of adjectives expressing emotions, acronyms, etc.

c. Pragmatic Level: culture-specific proper names and acronyms: names of advanced technologies, standards and acts which require comments of a translator.

d. Density: non uniform – technical descriptions may include drawings, schemes, terminological acronyms, etc.; considered the whole text, it has only common acronyms (etc., i.e.).

V. Communicative Function: reporting information and giving instructions.

As we can see from the list, industry-specific texts do present language typical for instructions. However, we may find some distinguishing features.

The results of analysis let us identify a number of difficulties of translation of railway documents from English into Russian which a translator may face during a translation process: 1) distinction in sentence complexity; 2) predominance of Passive in the English source which must be transformed into Active in the Russian target text; 3) juridical clichés and phrases; 4) terminological complex nouns; 5) railway terms; 6) culture-specific proper names and acronyms, etc.

Conclusion:

1. The place of industry-specific (railway) documents in the translation-oriented classification of texts is identified.

2. While industry-specific (railway) documents have typical features of instructions, they demonstrate their own linguistic features determined by the type of a Receiver (group-wide with sufficient proficiency level).

3. Imperative, nominative sentences, cumbersome expressions, juridical clichés, etc. are typical for industry-specific (railway) documents.

4. Distinction in sentence complexity, juridical clichés and phrases, terminological complex nouns, railway terms and culture-specific proper names and acronyms could present translation problems.

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ОККАЗИОНАЛИЗМЫ В ПУБЛИЦИСТИЧЕСКОМ ДИСКУРСЕ Н.С. ЛЕСКОВА

Аннотация

Н.С. Лесков уже в ранних публицистических текстах (60-е годы XIX века) широко использует окказиональные единицы, которые характеризуются многообразием словообразовательных моделей и типов, специфичностью семантики и функционирования. Эти производные отличаются смысловой емкостью и глубиной, поскольку включают в свою структуру не только значения составляющих их компонентов, но и многомерные ассоциации, связанные с их семантикой и коннотативным потенциалом, что значительно повышает суггестивные возможности окказионализмов.

Ключевые слова: Окказионализмы, дискурс, Лесков.

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NONCE WORDS IN THE JOURNALISTIC DISCOURSE NS LESKOV

Abstract

In his early publicistic texts (60s of the 19th century) N. S. Leskov makes an extensive use of occasional units which are characterized by a variety of derivational patterns and types, the peculiarity of semantics and functioning. These derivatives differ by the semantic capacity and depth as they involve in their structure not only the meanings of the constituent components, but also many-dimensional associations with their semantic and connotative potential, what significantly multiplies the suggestive possibilities of occasionalisms.

Keywords: nonce words, discourse, Leskov.

In his early publicistic texts (60s of the 19th century) N. S. Leskov makes an extensive use of occasional units which are characterized by a variety of derivational patterns and types, the peculiarity of semantics and functioning. These derivatives differ by the semantic capacity and depth as they involve in their structure not only the meanings of the constituent components, but also many-dimensional associations with their semantic and connotative potential, what significantly multiplies the suggestive possibilities of occasionalisms.

Language units derived from foreign-language lexemes, which were used by N.S. Leskov as the derivation base, with the help of Russian suffixes are of particular interest for the research. As a rule, they are adjectives (*инкогнитный* / *incognitivny* (here and later transliteration is used), *увьерский* / *uvr'ersky*, *польдекоковский* / *pol'dekodovsky*).

In the modern Russian language both qualitative and relative adjectives formed according to the linguistic pattern (the nominal/verbal stem + -n- (-In-, -telN-)) are derived with the help of suffix -n-. But Leskov's neologism are peculiar as they have a wider range of derivations in comparison with the usual one. So, according to the above-mentioned model, the writer derives the adjectival occasionalism *инкогнитный* / *incognitivny* from the bookish noun *incognito* (Italian) using a suffixal word-building pattern. The semantics of the adjective is the sum of the derivation base and a derivative morph. Eliminating the distinction between native Russian words and foreign ones, the occasionalism contributes to the extension of the writer's vocabulary and is coherently included into the text of one of the essays:

Дело дошло до того, что уже инкогнитные дамы на rendez vous его стали приглашать [Лесков 1998: 248]

It happened so that *incognitivny* ladies started inviting him to rendez vous.

In accordance with the language system N. S. Leskov derives relative nominal adjectives with suffix -ck-/-sk-. From our point of view, this is due to "the productivity of the very suffix in word formation of adjectives in the modern Russian language" [Sorokin 1965: 21-22].

Occasional nominal adjectives, for example, are derived by the writer following the pattern of productive word-formation types with the generic meaning of singularity, relativity from the French stems. For example, the derivative *польдекоковский* / *pol'dekodovsky* was formed with the help of the productive suffix -ck-/-sk- from the anthroponym Paul de Kock:

Гризеты, настоящие *польдекоковские* гризеты, существуют в Париже [Лесков 1998: 228]

Grizetas, true *pol'dekodovsky* grizetas, exist in Paris.

Making this word, the writer aimed at the readers knowing the novels of the French writer Paul de Kock and imagining his heroines-grizetas. Thus, the occasionalism *польдекоковский* /

pol'dekodovsky which is relative in its structure, gets the semantic content of the qualitative adjective in the context.

The meaning of the adjective *увьерский* / *uvr'ersky* derived from the French noun *ouvritr* — "worker" is also (as in the previous example) complicated by the semantic augments, which are conditioned by the contextual environment (*опасность* / *danger*, *притон* / *den*, *нищета* / *poverty*, *порок* vice):

Но как ни тот, ни другой не переносили долгого пребывания в атмосфере *увьерских* таверн, то я, разуверившись в слухах, ходящих об опасности этих притонов нищеты и порока, ходил туда один [Лесков 1998: 220].

But as neither of them could stand a long stay in the atmosphere of *uvr'ersky* taverns, I walked thee alone, not relying on the circulating rumors about the dangers of these dens of poverty and vice.

In the early publicistic texts N. S. Leskov used the occasional repetition of lexemes, which implies bringing in additional components of the meaning into the semantics of the language unit. This technique is applied as a striking figurative-expressive means in the late artistic works of the writer. The metaphorical nature of semantics is inherent in the word *увьерский* / *uvr'ersky* employed in this context:

Батиньольская группа и польские работники в предместьях Св. Антония вовсе не имеют никаких сношений с русским обществом в Париже... они не только не имеют средств сходиться с людьми праздным... но им в пору подумать о завтрашнем куске хлеба. Они ведут жизнь тяжёлую, полную труда, лишения и общефранцузских *увьерских* забот [Лесков 1998: 223].

The Batignolles group and the Polish workers in the outskirts of St. Anthony do not have any relations with the Russian community in Paris... they do not have any money to come together with common people... but it is high time to think about tomorrow's daily bread. They lead a hard life full of work, hardships and common French *uvr'ersky* concerns.

Maybe using the repetition of a lexical unit, the writer draws the reader's attention to the dire position of a worker of any nationality, from any country in France. Pointing out that the hardships and deprivations of these people are the same, General, N.S. Leskov introduces another author's occasionalism *общефранцузский* / *obschefrantsuzsky* in the text. Thus, *общефранцузский* / *obschefrantsuzsky* and *увьерский* / *uvr'ersky* can be considered peripheral members of the synonymic group *тяжелый* / *difficult*, *тяжелый* / *grave*, *обременительный* / *burdensome*, *неладный* / *rough*, *горький* / *bitter*, *горестный* / *sorrowful* which characterize the life of the worker. Besides, when people are in time to think about tomorrow's daily bread / *в пору подумать о завтрашнем куске хлеба*, their life gradually leads to poverty and vice, and it makes the writer to sound

alarmed. Occasional lexemes both in journalistic and literary works by N.S. Leskov act as microimages due to metaphorical semantics.

V. V. Vinogradov pointed out that "any violation of rules and regulations in the work must be aesthetically justified" [Vinogradov 1977: 184]. Leskov's every occasional word proves this point.

In his publicistic texts N. S. Leskov employs a wide range of stems in the variety of their structural and semantic relations as motivating ones, which is especially evident in the word formation of compound adjectives. The writers' frequent derivation of occasional compounds may be explained mainly by the capacity of composition as a productive word-building technique for adjective formation. This technique contributes to the word-building of concise and emotionally saturated images due to the possibility of expressing a complex trait combining various shades of meaning by one word. The trends to use laconic and expressive speech are found in the word-building of compound adjectives. Compounds can act as an economical means of creating metaphors, personifications, hyperboles, making them an important tool for publicism with its dominant function of influencing the reader. For example, the adjectives *безмолвно-покорный/silently submissive*, *скучно-глупый/boringly dull*, *плачевно-смешной/deplorably funny* with the coordinative type of relations are of great interest due to the semantic valence of the component composition.

So, the derivation base for forming the occasional compound adjective *плачевно-смешной/deplorably funny* includes the language antonyms *плачевный – «скорбный, тоскливый, жалобный» [МАС: 3,137]/deplorable – "a mournful, melancholy, plaintive"*, *смешной – «вызывающий смех, веселье» [МАС: 4, 1155]/funny* is "causing laughter, mirth":

Шваб занимал плачевно-смешную роль [Лесков 1998: 326].

Schwab played a deplorably funny role.

Having the unity expressed in the meaning of the common generic seme, components of the compound adjective are differentiated by aspect semes that bear the meaning of different conditions. Meanwhile, they build the opposition at the emotional-connotative level, expressing the manifestation of the unexpected, confusing feelings. In the semantics of the first component «*возбужден*»/«*excited*» is the sign of «*ultimacy*» referring to the semantics of the second component of the compound. At the associative level the semantic content of the writer's occasional unit is explicated by the structural components of the set expression *to laugh to tears*. The occasionalism *deplorably funny* is employed as a necessary complication of the descriptive predicate *занимать роль/ to play the role* that already implies the connotational

interpretation of its semantics. In the text of the occasional word is used to show a complex psychological and mental state of the character.

Difficulties in expressing non-trivial content that are not fulfilled by units of the language system, are often overcome by the formation of new words created by the writer through the "returning" the primary motivation to the lexeme. It is achieved by introducing the words genetically related to the derivative by means of the derivational productivity into the context. For example, the system knows the compound-suffixal formation *тайнобрачие – «способ размножения, свойственный спорным растениям, не имеющим цветков» [ТСУ: 4, 636]/Cryptogamia и тайнобрачный – «то же, что спорный»(ibid.)/cryptogamic*. N. S. Leskov adds the primary meaning to this lexeme and its interior: *тайнобрачие – «тайное совершение священником бракосочетания лиц, не имевших права вступить в брак»/secret wedding – «the secret marriage of persons who had no right to marry committed by the priest».*

Etymologizing is used to revitalize the imagery of a compound word, so that each root morpheme is comprehended in the result of this technique:

Все свои дни юноша посвящал разноске из дома в дом «Колокола»... за что и получил кличку «Андрея Удобоносительного» [Лесков 1998: 367].

The young man devoted all his days to posting the newspaper «*Kolokola*»... from house to house... so he received the nickname "Andrew Udobonositel'ny/wearing good news".

Derivatives made according to the pattern of formation may be treated as the writer's occasional words as well. For example, adjectives, which due to a number of reasons normally do not have degrees of comparison, produce such forms in works by N.S. Leskov: *Гнуснее этой полемики я знаю только полемику двух русских тротуарных листов// Наглые поступки поляков и лебезенье с ними ... становились все пошлее и пошлее, все ненавистней и ненавистней// Он в этот раз был озабоченнее, чем когда-либо/More disgusting* in this debate I know only the polemics of two Russian pavement sheets// Brazen actions of the poles and ingratiating with them ... kept getting *sluttier and sluttier, more hated and hated// He was more concerned* than ever.

The writer's word by N.S. Leskov is semantically and connotatively sharper than usual one, it expands the range of expressive units in the arsenal of the writer and becomes a means of expressing the writer's assessment that can be vividly illustrated by occasional words in the early texts of the writer.

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ПРОТИВОПОСТАВЛЕНИЕ РАЗУМА И ЛЮБВИ В ПРОИЗВЕДЕНИИ САНАИ "ХАДИКАТ-УЛЬ-ХАКИКА"

Аннотация

В суфийской литературе, особенно, в поэтических произведениях идёт постоянная борьба разума с чувствами, с любовью и, в основном, несомненное преимущество поэты отдают любви. Одним из таких поэтов является и Санаи Газневи. Рассматриваемое нами произведение Санаи Газневи "Хадикат-уль-хакика", посвящено множеству религиозных и общественных тем, начиная с темы единства Аллаха (таухид), темы человека и связанных с ним проблем и, заканчивая темой справедливости правящих султанов. Одной из выдвинутых Санаи на передний план проблем в данном произведении является противопоставление разума (акл) и любви (ашк). Однако мы видим в произведении "Хадикат-уль-хакика" ещё одно понятие, которым является знание (ильм). В статье, на основе приведённых из произведения отрывков, рассмотрены взгляды Санаи на проблему соотношения разума, любви и знания.

Ключевые слова: Санаи Газневи, разум, любовь, знание, ирфан, поэт.

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COMPARISON OF MIND AND LOVE IN THE WORK "HADIGATUL-HAGIGA" BY SANAYI

Abstract

In Sufi literature, especially in the works of poetry there is a constant struggle between love and mind and poets give the main advantage to the love. One of such poets is Sanayi Ghaznavi. The work "Hadigatul-Hagiga" by Sanayi which we have today was devoted to issues beginning from Tawhid of Allah up to human and issues related to humanity, justice of sultans, various religious and

social themes. One of the issues that Sanayi puts in the forefront in this work is the comparison of mind and love. After Sanayi many works were devoted to the debate of mind and love. However, in the work "Hadigatul-Hagiga" we see a different meaning between mind and love, which is knowledge (wisdom). In this article Sanayi's thoughts about mind, love and science are provided on the basis of samples brought from his work.

Keywords: Sanayi Ghaznavi, mind, love, science, poet, wisdom.

Sanayi Ghaznavi is the author of "Hadigatul-Hagiga" which is considered to be the first masterpiece of mature literature. By means of this work he prepared a perfect project for his some kind of following wise content works. The thoughts set forth in his this work, the ideas suggested, afterwards being more improved in the work "Masneviye-menevi" by Jalaladdin Rumi and various wise works of Faridaddin Attar, appeared as bright examples of mankind mentality. The work "Hadigatul-Hagiga" by Sanayi which we have today was devoted to issues beginning from Tawhid of Allah up to human and issues related to humanity, justice of sultans, various religious and social themes. One of the issues that Sanayi puts in the forefront in this work is the comparison of mind and love. After Sanayi many works were devoted to the debate of mind and love. However, in the work "Hadigatul-Hagiga" we see a different meaning between mind and love, which is knowledge (wisdom).

We come to the following a conclusion after reading "Hadigatul-Hagiga" by Sanayi and other sufi works. A mind is a blessing sent from Allah to a human. A human may find the truth only by means of mind. Knowledge is a power that perfects mind even more. However either mind or knowledge is imperfect in finding out the truth. Therefore, if to say in words of various gnostics we need love to reach the truth. After justifying the above mentioned ideas on the basis of various examples, we'd like to give some samples from Sanayi Ghaznavi's work. In our opinion in Sufi literature there is not shown dispute between mind and love, but the advantage of love. Because in none of works the mind is humiliated, on the contrary, its imperfection is pointed out. Indeed, though the human mind demonstrates great power in the world with the help of knowledge, it is still helpless in front of various events. If a human mind weren't helpless, it could predict an ordinary natural phenomenon and could save people's lives from danger. As we noted in the knowledge came to mind as a help. Each person has a mind, but the power that brings this mind to perfection is the knowledge. After gaining various scientific knowledge the mind of a human gets more polished, it sees good and bad more quickly, allows to think of human salvation. But still, there is an issue here. And it may become apparent from the question we are going to ask. We wonder if the knowledge brings a human to the search of the truth, or there can be an obstacle in front of a human. Again, we can give examples from our modern life. Science intervenes in the lives of people so much that even the mind digresses from perceiving the truth. Although the mind knows that murdering people is a great sin, the scientific achievements require weapons of mass destruction to be practiced. These were all we wanted to say about the mind and knowledge in terms of our modern requirements. All such cases happened during the period of Sanayi, as well as in the period of Jalaladdin Rumi, and will happen in our period too. The fact that great sages like Sanayi Ghaznavi, Jalaladdin Rumi and Faridaddin Attar revealed a phenomenon named Love, after seeing the imperfection of mind and knowledge, is really an undeniable case.

It would be appropriate to give information about the most common spirit, heart, passion, mind, love in order to clarify what was Industrial, Mevlevi, as the poets Attar tutuqları to clear what meant poets like Sanayi, Movlevi, Attar. The truth of a human is his spirit, heart and passion. Spirit is the source of human life. Cognition, comparison, getting the result and thinking of the future are called the mind. Passion undertakes the control of the body. The center where changes and other different situations happen is called the heart. The eye, the ear, the tongue are the tools of a human spirit. Actually, seeing, hearing, talking are the works of the spirit and the truth of a human. However sometimes it happens the way like a human without speaking by mouth, speaks to his heart. Sometimes a human is absorbed in such a thought, idea that he does not see anything in front him. And this shows that seeing is the work of the spirit, not the eye. If it wouldn't be this way, he could see things or people while being lost in thoughts. When a human dies, the material side of his body is taken away, his moral and spiritual world is transmitted to the life hereafter. The mind is developed through

knowledge and practical experience. The heart being cleared from base features develops through reaching the virtues. The spirit related to movement, joy, strengthening of human life. The development of passion is the balancing of lust, sexual drive and the drive hidden in it. Quranic verses and hadiths show that the best and the healthiest methods of the development of the passion, are to strengthen the will, and keep the rein of passion in control.

Love is the basis of wisdom, especially brilliant wisdom. Ideas of sages about the formation of the word love is almost identical. Sohravardi writes in his work "Risaleyi fi hagigatul-eshg" or "Munisul-ushshag": "Affection that reaches the threshold is called love... Love is taken from ashaga and ashaga is such a plant that appears at the bottom of the tree in the garden, firstly strenghtensits roots, raises its head and binds itself to the tree, and surrounds the whole tree. It gives the tree such a torture that there remains no humidity between tree veins. Any nutriment accessing the tree through water and air goes away, and finally the tree dies".

The work "Bakhtiyarname" says: "They asked one philosopher, where love was taken from. He answered: Love was made of ashaga and ashaga is such a plant that wraps around the tree and does not give up until drying it".

The word love is not come across in Qurani-Karim. But the words "حب" and "محبت" are come across often.

We'd like to share our opinion on this too. Many things happen in the life of people, that it is impossible to express it even in the language that has the richest vocabulary. Though the words mind, heart, spirit are used in Qurani-Karim, we don't come across with the word love. But the reason for revelation of Quran itself is to give people salvation. Allah who revealed such a treasure of wisdom through thinking of the benefits of His servants declared His love towards them. Obeying Quran which is the material manifestation of love is the personification of servants's love towards Allah. Thus, we'd like to say that though the word love is used as a simple word in Qurani-Kerim, let's accept adopting reveal and the revealed as the perturbation of love.

Before the 13th century sufis used the word affection (mahabbat) more. Even according to the view of the majority sufis affection was one of the 10 highlights of Sufism. After the 13th century the word love started to flow into mature works. Among them works by Khaja Abdullah Ansari and poems by Sheikh Abu Said should be particularly noted.

But the word love was mostly provided as a metaphoric, universal love in the literature of prior periods. However beginning from the time of Sanayi Ghaznavi the word love had a divine meaning and later was used more widely.

In the Sufis literature love and mind are constantly compared and the issue of preference of love to mind is put forward. One part (bab) of the work by Sanayi Ghaznavi is devoted to the description of mind. However the issues talked about love show that in the opinion of Sanayi too, Love prevails over mind. Therefore, mind and love are not concepts that may fit together. When mind is active, love disappears. The mind is significant to certain extent. The sage tries to use any means in order to get the truth he is seeking. But there are certain things that mind is not able to explain. When people who are in search for the truth cannot find answers to some question with the help of mind, they refer to love. In their opinion, love may answer to most questions that mind is not able to answer. Therefore, salik finds him another way, which is the way of enamourment.

In the view of Quran the mind is a divine blessing which guides a human to the justice.

The fifth part of "Hadigatul-hagiga" by Sanayi is called "About the virtue of knowledge, about its being more useful and virtuous" adlanir. This part was devoted to the love poems in 8 places. The parts about love are the following: "Chapter about love, its virtue, description of lover and beloved", "mention of love that brightens hearts and eliminates grief and sorrow", "story about wisdom of love and enamourment", "Fable about Adam and the reason of his love", "about the features of love", "about the shine of love", "fable about love burning and its expression", "remembrance of meaning

and prove of love eşqin". The furthercoming chapters are written "Hadigatul-hagiga" are the followings:
about heart.. First couplets written about love in the work

The charming beauty Love came
Merciless Love came,
Love reveals secret to the beheaded,
Because it know that head is a messenger.

دلبر جانربای عشق آمد
سربر و سر نمای عشق آمد
عشق با سر بریده گوید راز
زانکه داند که سر بود غماز

Let's have a look at couplets about the advantage of love over mind in "Hadigatul-hagiga":

Enamourments is not the business of scientist
The mind is enamoured of the love.

عاشقی خود نه کار فرزانه است
عقل در راه عشق دیوانه است

Love is greater than mind and soul
"My time with Allah found out what is fortune".
The mind is the virility teaching khaja
Love is the grief burning kingdom.
Love burden makes a child old,
Love can turn a mosquito to falcon.

عشق برتر ز عقل و از جانست
لی مع الله وقت مردانست
عقل مردیست خواجگی آموز
عشق دردیست پادشاهی سوز
طفل را بار عشق پیر
پشه را عشق باشه گیر کند

According to Sanayi, love was the reason why a human was moved down.

Love is the crown of a human,
Love is better than any courage.
Enamourment is not related with mind,
The reason of love is neither good or bad,
Adam came from love to ihbitu minha,
Came to the world of body souls.

مرد را عشق تاج سر باشد
عشق بهتر ز هر هنر باشد
عاشقی بسته خرد نبود
علت عشق نیک و بد نبود
آدم از عشق اهیطوا منها
آمد اندر جهان جان تنها

Sanayi gave the description of love in a very beautiful way:

معنی آنرا محک و معیارست
عشق از اعراض منزل پیشی است
در میان آنچه بر میان داری
نه تو کس را نه کس ترا یابد
عاشقی باش تا نمیری بیش
هرکه از عشق زنده گشت نبرد
ملک الموت مرگ باشد عشق
درد بی دال و ری و دال بود
کی بت عشق را شمن باشد

صورت عشق و عقل گفتار است
عاشقی بیخودی و بیخوبی است
بنه ار هیچ عشق آن داری
بر تو چون صبح عشق برتابد
چون بترسی همی ز مردن خویش
که اجل جان زندگان را برد
آتش بار و برگ باشد عشق
هرکه را عشق آن جمال بود
هرکه در بند خویشتن باشد

The speed of love and mind is the speech
The meaning is its cornerstone and criteria.
Enamourment is losing oneself
Love is skipping forward in turning away from the place
If his love is your fortune,
Put aside whatever you have
If love shines to you like dawn,
Neither you, nor anyone can find you.
If you are afraid of your death,
Fall in love, not to die.
Death takes the lives of the living,
Those who revive due to love, won't die
Love sheds fire everywhere
Love would be the death of malikul-mout
Those who have love,
They have careless grief.
If everyone will be in their own point,
Then when would love worship the whole.

According to the belief of Sanayi and some sages not everyone is granted with love. Therefore the poet writes:

Enamourment wasn't in the created,
Enamourment was only in the achievers.

عشق هیچ آفریده را نبود
عاشقی جز رسیده را نبود

Love and beloved aren't arbitrary
Love is not the way you consider.

عشق و معشوق اختیاری نیست
عشق زانسان که تو شماری نیست

Sanayi calls people not to be domestic birds, and say that those who choose the way of love they will gain freedom.

The soul that is far from solitariness,
Know that will be a domestic bird.
Because it doesn't fly high,
It has wings, but wings don't have height.
It's only effort is to eat grain,
It's power allows to fly around the house,
Be the servant of love to save yourself,
From disasters, ugliness and spoiling.

جان که دور از یگانگی باشد
دان که چون مرغ خانگی باشد
کش سوی علو خود سفر نبود
پر بود لیک اوج پر نبود
همتش آن بود که دانه خورد
قوتش آنکه گرد خانه پرد
بنده عشق باش تا برهی
از بلاها و زشتی و تباهی

The soul of love servant is free,
How can a ship man be the man of pearl.

بنده عشق جان حُر باشد
مرد کشتی چه مرد ذر باشد

Sanayi gave different definitions to the mind. However while beginning each part(bab) he kept the tradition of giving hadith from the Prophet and wrote about what the prophet had said about the mind:

قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَوَّلُ مَا خَلَقَ اللهُ تَعَالَى الْعَقْلَ.

“The Prophet (s) said: “The first thing created by Allah is the mind”.

The only evidence in the truth way is your mind
The mind is your friend everywhere

عقل در راه حق دلیل تو بس
عقل هر جایگه خلیل تو بس

1) The evidence of truth way is the mind.

Grip the mind, to be saved,
Otherwise you can be a passenger in any way.

چنگ در زن به عقل تا برهی
ورنه گردی به هر رهی چو رهی

2) The mind saves people.

It accepts do-not do from its decree
Says do this don't do that to its spirit

کن مکن در پذیرد از فرمان
پس به جان گوید این بکن مکن آن

3) The mind is a power identifying the good and the evil.

Because of the value arabic true speakers
His excellency was called the closest measure taker.

خوانده از قدر صابیان عرب
ذات او را مدبّر الاقرب

4) The mind is the best measure taker.

He named it an active mind,
Made five feelings its servants

عقل فعال نام او کرده
پنج حس را غلام او کرده

5) Human sense organs obey the mind.

Feeling and nature called it emir,
Nafsi-kulli is like its wazir.

حس و اطباع خوانده او را میر
نفس کُلّی ورا بسان وزیر

6) The mind is emir of feelings, nafsi-kulli is the wazir of the mind.

A jewel like the mind is needed
To sight less behind passion.

جوهری همچو عقل باید و بس
کز پی نفس کم زند چو نفس

7) The mind protects a human from passion.

The mind will save you from ignorance,
Only mind can lead you to the truth

از جهالت ترا رهاند عقل
به حقیقت ترا رساند عقل

8) The mind saves a human from ignorance and leads him to the truth.

The mind is a powerful, good-natured sultan
It is the one called the shadow of Allah

عقل سلطان قادر خوش خوست
آنکه سایه خدایش گویند اوست

9) The mind is the shadow of Allah on Earth

The mind knows the name of everything,
It can distinguish the good from the evil.

عقل داند اسامی هر چیز
او کند در به و بتر تمیز

10) The mind is a power that knows the name of objects.

Features of wise people:

The mind, the owner of human soul
Is aware of all the minds.

کندخای تن بشر عقلست
از همه حال با خبر عقلست

Clean and dirty are at the same table,
How to know that without mind.

پاک و مردار بر یکی خوانست
جز به عقل این کجا توان دانست

Who gets acquainted with the mind,
Will be away from all disgraces.

هر که با عقل آشنا باشد
از همه عیبها جدا باشد

Various interesting fables about mind and love were given in the work "Hadigatul-hagiga" by Sanayi. The most interesting story about their comparison is the following.

رَقَّ	منشور	و	بیت	معمورست	در	عبارت	کتاب	مسطورست
حاجب	بار		بارگاه	خرد	اوست	در	سایه	پناه
عقل	ثانی	و	نفس	اوست	کدخدای	نبی	مُرسل	اوست
عقل	کَلَّ	مصطفی	و	او	از	بی	استقادت	و
اثر	از	نور	عقل	گیرنده	دایم	از	جوهر	پذیرنده
هم	پذیرای	و	هم	رساننده	هم	دهنده	است	و
شده	زین	سو	زبان	و	متوسط	میان	صورت	و
جرم	و	شکل	سها	چو	مرد	چون	عقل	را
گرچه	باشد	پسر	پدر	گردد	مدتی	گرد	عقل	بر
آفتابی	شود	ز	سایه	عقل	پادشاهی	شود	ز	مایه
برتر	آید	یکی	شود	با	جوهرش	چون	کند	ز
خلعت	شوق	یابد	از	الله	چون	شد	از	فیض
عقل	کَلَّ	را	ره	برانگیزد	شوق	چون	در	نهادش
زو	کنون	عقل	گشت	پذیر	تاکنون	عقل	بود	بر
بشوند	کارچی	الی	ریک		چون	شود	بر	نهاد
								خود
								مالک

One of the interesting fables was the love matter of one man in Baghdad. And this was given in the chapter called "fi ishragishg". The summary of this story is the following. "The poet says that he has read that there was a man who had lost his heart in Baghdad. This man fell in love with one woman. The man was so much in love with the woman that he crossed Dijla River every night in order to see her. The love goblet charmed him so much that he wasn't even ashamed to swim. After a while, the fire of his love began to decline. Meanwhile, he saw himself, and began to follow why and what for. There was a birthmark in the face of the woman he was in love with. When the man saw that birthmark, he said: Hello moonfaced, what is this birthmark, tell me the story of it. The woman answered him; don't swim tonight, and save your life. This birthmark is on my face since I was born, the fire of your love sparkled. As you saw the birthmark on my face, you saw my beautiful face. The man didn't listen and entered in Dijla and poured his own blood without fear. He drowned and breathed his last in the water his soul and body perished in the water. Since the man was enchanted, he was unharmed. As soon as he woke up from the drunkenness of love, he launched his dear life. Since there was a part of fire in his heart the man was unaware of the consequences. As soon as the spark decreased, he got aware, and got in danger due to his mind. Those who lay a claim in the way of love, have more lions

than foxes of love. They fall under mockery and are banished from the door of meaning and message".

Love is such a power that rescues a human from various dangers. For instance, in the above mentioned story the love of the man was so powerful that he passed Dijla without any barrier. But when his love decreased, passing Dijla wasn't so easy for him and he drowned in the river. Through this story Sanayi wants to show that while the mind is busy with finding answers to why? wherefore? questions, the love can pass any barrier. Enamourment is such a power which is inexpressible, and the author reprimands those who have such a claim.

The claim that love prevails over mind in the work "Hadigatul-hagiga" by Sanayi Ghaznavi was not ineffective in the following works either. So, the first part (bab) of "Kansuz-salikin" letter by Haja Abdullah, letter "Mind and love" by Najmaddin Razi, individual stories of couplets by Faridaddin Attar and Jalaladdin Rumi can be provided as examples. Besides these, there are couplets by Sanayi called "Eshgname" and "Aglname", where in each of them virtues of love and mind are recited. Based on the foregoing, we can say that the work "Hadigatul-hagiga" by Sanayi was one of the first works that brought the struggle of love and mind to the Irfan literature. Therefore, this work by Sanayi is rightly called "The encyclopedia of Irfan".

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