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Lafz and Ma Na in the Line: Ibn Qutayba' (D.276/889) Exposition of Types of Poetry

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Abstract: Abu Muhammad 'Abd Allah b. Muslim al-Dinawari al-Kufi also known as Ibn Qutayba (d.276/889) was the first literary critic who made a rigid distinction between lafż and ma'nā. Being both a theologian and a man of letters, he never tried to put one above the other. At least, no explicit statement indicates his preference of lafż over ma'nā or vice versa. His analysis is very interesting in terms of its division and classification. However, his conclusions have opened him to many attacks, especially by modern critics, as will be discussed later in this paper. This research paper is going to discuss extensively on the foregoing issues and also elaborate more on some connected analysis on word and content (lafz and ma'na) in Arabic literary critical circle.

Keywords: Lafz and Ma'na; line; poetry; exposition; Al-Shi'r wa al-Shu'ara'.

Introduction

Ibn Qutayba's analysis was a response to the discussion over the aesthetics of speech. The issue that occupied his mind (i.e., whether the artistic merit lies in lafż or in ma'nā) was inherited by him from his master al-Jāĥiż. As we know, al-Jāĥiż believed elegant phraseology or wording to be secret of eloquence. Muhammad al-Ammari stated that, "The first aspect that can be grasped, after reading Ibn Qutayba's analysis, is that he implicitly rejected the view of his master al-Jāĥiż; he perceived his theory to have overridden his master's views which focused on literary and figurative language, and considered the merit of meaning to be 'valid'.

Al-Shi'r wa al-Shu'ara'

Ibn Qutayba divided artistic composition into four types. In his pioneering work, al-Shi'r wa al-Shu'ara', he stated: "I have delved deeply into poetry and I found that it can be classified into four types: the first type is that which has an excellent lafż and

whose ma'nā is excellent[1]. He gave various examples of poetic lines that, in his view, fulfilled the parameters of excellence in both lafż and ma'nā, for example, he commented of Abu Dhu'ayb's line.

The soul would be desirous and wishing for much when you allow that; but when it is driven back to little, it is content.

He stated that, "I was told that al-Asma'i said, 'This is the wisest line that Arabs ever composed. Also, [among poems that belongs to this type]:

I see my eyesight [my ability to see] has become weak after it was sharp [because of maturation]. It is indeed a real regret that one becomes weak after being healthy.

No poet work on the subject of describing aging better than him"[2].

The second type of poetry in his analysis is poetry which composed in a very artistic style, but its meaning lacks depth. In this type, Ibn Qutayba perceived that some poems have 'sound effects'; however, their ideas or themes are not striking. He stated about the second type, "When you look deeply, you would find its meaning empty as in the following lines:

When we had fulfilled all the tasks (of the pilgrimage) at Mina, and everybody had touched the corners (of the Ka'ba),

And our saddles had been affixed to the hump-backed maharicamels, while those who departed (in the morning) did not see those who arrived (in the evening),

We took up the threads of conversion and the valleys flowed with the necks of the mounts[3].

These lines have beginnings and endings, and a beautiful meter. However, when you look between the lines, you discover the following simple meaning: 'After we spent the (required) time in Mina of Mecca and finished the rituals, our luggage was bundled up on the backs of our camels, we left and no one was left behind. Finally, we started chatting, and the camels ran across the valleys'. Unfortunately, this type of poetry is too common[4].

Ibn Qutayba stated that, "[The third type] is the one whose meaning excels while its style is inferior. For example, Labid b. Rabi'a said:

In this example, Ibn Qutayba noticed that in such poetry, poets usually try sensible and shrewd themes at work as aphorisms. At the same time, they give less attention to the style because their poetic energy is absorbed in intellectual thinking and creativity [1-5].

The four type of poetry in Ibn Qutayba's classification is the type which has a bad lafz and a bad ma'na. As an example he quoted al-A'sha's lie:

wa fuhun ka aqahighadhahu da'imu al-hatli

kama shiba birahinbaridin min 'asali al-nahli"[6].

What beautiful lips that are similar to daisies watered by an uninterrupted rain. They are similar to a cold wine that is attacked by honeybees.

Ibn Qutayba was sensitive to the general contemporary literary taste. Ibn Quatyaba group examples under the subtitle "what excels in ma'nā. However, after examining these examples, he provided no further analysis and expected the reader to take his opinion for granted. Ibn Qutayba did not elaborate on why these particular examples have been selected.

Ma'nā according to Ibn Qutayba's standards is either a theme or an ethical statement. He insisted that each line of poetry must have a meaning. Still, he disliked some meanings and criticized them. Although they might carry an idea, for him, it was too simple. An example of this is his analysis of the lines about the end of pilgrimage, which were attributed to Kuthayyir.

Ibn Qutayba intruded his religious and artistic aesthetics onto his discussion of poetics. Win-Chin Ouyang thinks that in addition to the accusation of shu'ūbiyya by contemporary critics against some poets, Ibn Qutayba accused the same poets, such as Bashshār and Abū Nuwās, of being zanādiqa (magians or heretics)[7]. Ibn Qutayba took an active part in these debates. He devoted part of his analysis, in his introduction, to highlighting the defects of composition in the work of those shu'ūbī poets. His religious propensities were due to his education. He was taught by a number of very well-known theologians[8]. These theologians were historically recognized by their attachment to the Prophetic Traditions, either as theologians, traditionalists, or philologists, or usually as all three in one [6-8].

Since the establishment of the theory of construction, which strongly rejects the duality of lafż and ma'nā in the fourth century A.H., literary critics have had mixed feelings about Ibn Qutayba's analysis Initially, there were no direct attacks against Ibn Qutayba by classical critics. However, some modem critics claimed that there were an implicit criticism against Ibn Qutayha for his rigid division between lafż and ma'nā. Muĥammad Mandūr stated that,

"*Ibn Qutayba's evaluations rely on two principles. First, lafż is deemed to serve ma'ānī, and a specific man can be expressed by different alfā,ż which of themselves*

can be either good or bad. Second, each line must bear its own ma'nā. These two principles have serious shortcomings and they are responsible for the weakness of his literary analysis"[9].

In reality, before accepting Mandūr's criticism, we need to examine more deeply the different literary and scholastic elements of Ibn Qutayba, and take into account other factors in order to have a better understanding of his analysis. Muĥammad Mandūr also commented on Ibn Qutayba's inclination toward ethical meaning as follows:

"It is a closed-minded perspective, because eventually the substance of poetry is neither ethics nor ideas. The best poetry is that which could function as artistic poetics. Also, it can only symbolize a psychological feeling in a highly effective way, because it is deeply truthful and honest, although it might be simple or naïve. The best example is Dhū al-Rimma's poem about a sentimental poet who had arrived at the aţlāl (ruins) of his beloved's dwelling, but did not find her there.

On that evening, when I lost all hope, I ended up by picking up pebbles, and drawing [signs] on the sand.

I drew on the sand, then I erased what I drew, then redrew again while the crows descended onto the ruins"[10].

Muĥammad Mandūr criticized Ibn Qutayba's concept of rna'nā by citing this example. He wondered, "What would be the ma'nā that Ibn Qutayba was looking for here in this beautiful and truthful image?"[11].

However, Mandūr seems to be overly harsh in his criticism of Ibn Qutayba's attempt to establish a standard of the substantial theme in poetry. Mandūr was right when he said that the substance of poetry is not ethics however, he judged Ibn Qutayba based on the latter's rejection of Kuthayyir's line.

Mandūr misunderstood Ibn Qutayba's concept of a beautiful meaning. Ibn Qutayha disapproved of Kuthayyir's and other lines for lack of 'substantiality' in his ma'na.

To understand Ibn Qutayba's standard, we need to distinguish between two types of ma'nā here. The first one is the ma'nā that Ibn Qutayba considered to be ordinary, such as the one that Kuthayyir articulated in his poem, which merely spoke about daily activities that are quite ordinary and unexciting. Secondly, the other type of meanings that Ibn Qutayba proffered is that which is considered 'substantial'. In discussing Dhū al-Rimma's lines, Mandūr stated, "Is there any truthful description

better than that? Is there any inspiration better than that? Who Knows? May be the most beautiful merit of Dhū al-Rimma's lines is their lacking of any idea, and its truthfulness is a reflection of its extreme naivety"[12]. Since Dhū al-Rimma's lines differ in many aspects from Kuthayyir's, one is surprised that a critic so distinguished such as Mandūr would describe Dhū al-Rimma's lines in this way, that is, emphasizing their simplicity. There are great differences between Dhū al-Rimma's lines, on the one hand, and those of Kuthayyir. It would be out of place to describe Dhū al-Rimma's poetry as 'naïve' or 'simple', merely because he, unlike Kuthayyir, does not describe here a daily activity. Rather, Dhū al Rimma's image expresses the level of desperation and sadness which has overcame the poet. Yet, who knows? Ibn Qutayba might have considered Dhū al-Rimma's image as an excellent one [9-11].

Ibn Qutayba was inclined to combine pragmatic and artistic viewpoints. Arab critics were known to have given a prominent place to the functional side of poetry. In the views of some critics, the quality of 'poetry is judged according to its success in striking listeners by the force of its meaning. Geert van Gelder brilliantly observed that some of Ibn Qutayba's views on poetry were a reflection of the pragmatic side of Arabic poetry during that time[13].

To realize the true contribution of Ibn Qutayba, one needs to distinguish between the principles and theoretical elements of his methodology, on the one hand, and our views and criticism of his perspectives on the other. Most published studies focus on the second part 14. For example, Mandūr criticized Ibn Qutayba for not discussing poetry by means of practical criticism. In his view, Ibn Qutayba discussed issues, and then he started narrating poets' biographies and some of their poetry without explaining why he chose them[15]. One would find that Ibn Qutayba's chief contribution lies in his critique of poetry from v and in not bringing in the external factors that dominated the critical analysis of his predecessors, e.g., the works of the works of the ṭabaqāt genre, such as in the works of Ibn Sallām al-Jumaĥī (d.232/846). These critics are usually juxtaposed against each other in the literature, because they were the founders of ṭabaqāt alshu' arā' method of analysis. This demonstrates an important merit in both critics' works, in that they were concerned with the classification and categorizing of the poets. Ibn Qutayba and Ibn Sallām were driven by different motivations. For example, Ibn Qutayba stated in his introduction, "This book is about poets. I have depicted their era, their influence and the effect of their personalities and of their tribal background.

I have also described parts of their poetry and classified it"[16]. In practical terms, however, Ibn Qutayba did not compile his work as an exercise in literary criticism; he did aim, however, at compiling a comprehensive work integrating a variety of topics [12-14].

Ibn Qutayba was a reformer in the literary thought of his time. He contributed to the issue of lafż and ma'nā and did not follow his predecessors' opinions, especially Ibn Sallām who preceded him in dealing with this subject. The latter's school of critical thinking is based on three main fundamentals of evaluating poets: first, the quantity of the poetry written by a given poet; he preferred some poets because they composed a lot of poems. Secondly, the variety of a poet's topics; and thirdly jawda (the quality) of the poet's poetry. Ironically, Ibn Sallām made jawda inferior to kathra (quantity or abundance)[17]. Ibn Qutayba was not satisfied with Ibn Sallām's methodology. For this reason he established parameters of classification that do not approximate those of Ibn Sallām's.

It appears that Ibn Qutayba tried to refute some of Ibn Sallam's theoretical elements, especially that of kathra. He expresses his opinion on this issue by criticizing the principle established by Ibo Sallam, without however, mentioning him by name: "I do not think that a wise and sensible person who considers himself to be fair and who taraka ţarīq al-taqlīd (does not adapt others' views blindly), would opt for a poet with a large body of poems, over that of his comrade, except in cases in which the good poetry of the former is better than that of the latter"[18]. It is tempting to see Ibn Qutayba as a reformer of previously established standards and dominant literary thought.

Despite his inclination to give both lafż and mana equal weight in his criticism, his partiality toward lafż or diction and style is obvious. However, Ibn Qutayba himself never explicitly stated his preference for one or the other. When examining his analysis and classification, one sees nevertheless that he preferred poetry with a beautiful lafż and lacking a beautiful ma'nā over poetry with a good ma'nā and lacking good lafż. He usually described the lack of good lafż as faqada al-ma'nā wa al-rawnaq (it lacks mildness and grace). Ibn Qutayba did not excuse bad style. For example, when he commented on some lines of al-Khalil b. Ahmad al-Farāhidī, he stated, "Indeed, these lines are poor because they include the [unattractive] words. For example, the poet Jarīr was reciting a poem before one of the caliphs, who was pleased with it, until Jarir reached the line:

Bawza' mocked me and said, '[What a shame] you started using a stick.' O Bawza', why do not you find someone else to laugh at.

The caliph felt disappointed and disgusted upon hearing the word Bawza' and said, "You have corrupted your poem by including this name… the ugliness of the name of something beautiful renders the whole poem ugly"[19].

Ibn Qutayba's analysis represents an early attempt to establish a basic literary theory. He did not, of course, compile his book following a specific methodology. However, such tentative attempts had primarily been made. His work was compiled for different purposes. For example, it was supposed to serve as an anthology and literary history, as well as a work of literary criticism. The book therefore includes many anecdotes and stories about the lives of the poets under discussion.

Ibn Qutayba's division between lafż and ma'nā provoked hostility and criticism against him. As Mandūr has defined it as a nażariyya taqrīriyya niżāmiyya (static or simplistic theory). He felt that the main defect in Ibn Qutayba's views lies in his methodology[20]. Mandūr believed that non-literary influences corrupted his practical criticism: "The defect in Ibn Qutayba's perspective can be attributed to his intellectual propensity overcoming his sensitivity to the literary elements"[21]. In other words, the fixed division or the clear cut between lafż and ma'nā is referred to as a philosophical way of thinking, according to Mandūr.

In contrast to Mandūr's opinion, the failing of which Ibn Qutayba is usually accused, has nothing to do with his emphasis on 'intellectualism'. Ibn Qutayba regarded the mutaqaddimūn (ancient poets) with respect, and credited their poetry as the criterion for excellence, even though he did not define their qualities. In his theoretical analysis of the four types of poetry which occupies his introduction, all his commentaries discussed pre-Islamic poetry[22]. A fact that implies that he indeed viewed pre-Islamic poetry as superior [15].

However, regarding the issue of ancient versus modern poetry, Ibn Qutayba took a middle position. He explained his view as following.

In my analysis of each poet, I have not followed the way of those who imitate or approve what others approved. I have not esteemed the poetry of the ancients, just because it was written in the past, and I have not undervalued the poetry of the moderns just because of their modernity.

Rather, I looked at them objectively in order to judge each group (i.e., the ancients and the moderns): I gave each one of them the credit it deserves.

[Unfortunately], I have noticed a group of our contemporary scholars who think highly of tasteless poems, only because the poet is ancient. In the same manner, they look down upon good poetry whose only defect is that it was composed recently. Indeed, God does not confine knowledge, poetry, and eloquence to a specific time, or make them restricted or exclusive to a specific generation. God has created knowledge, poetry, and eloquence in order to he shared by his servants in each time. He has also made ancient poetry to be modern in its relevance for the present[23].

Ibn Qutayba defended the Arabic literary tradition against the penetration of philosophy. Contrary to Mandūr's opinion that Ibn Qutayba's intellectual background influenced his analysis; the latter rejected the use of logic in the analysis of literary aesthetics. He attacked the concept of the integration of pure philosophy as a way of explaining Arabic literary merits and taste. In the following passage, he attacked philosophers who wanted to analyze literary text and the Qur'an relying on philosophical analysis, which to some extent shows that Ibn Qutayba was not inclined to philosophical leaning as Mandur implied.

May God fill the heart of those arrogant [i.e., philosophers] with the light of guidance. Those philosophers found themselves hard and exhausting to absorb and understand [the spirit] of the knowledge of the Quran, the Traditions of the Prophet, peace and blessing be upon him and his companions, and the knowledge of Arabs' languages [i.e., their dialects] and literature. Those philosophers relied only on the perception of this area as knowledge (i.e., philosophy) which had been relinquished by devout Muslims, Philosophy is a silly discipline [i.e., cannot explain the literary merits of Arabic texts]. Indeed, philosophy represented rendition without sense. [Its terms] are just big things without a body[24].

In the same passage, Ibn Qutayba criticized those who admired philosophy. The great achievement of Ibn Qutayba was to caution critics about the futility of analyzing Arabic literary taste, rhetoric, and criticism by means of philosophy.

Actually, the vast majority of critics and the mainstream of scholars took a dim view of philosophy; it became an area of knowledge only after Arabs had moved away from the strong source of their literature. The artificial philosophical methodology that dominated the analysis of Qudama b. Jafar (d. 275/337) and similar rhetorical studies distorted the Arab literary taste. According to Muhammad Mandūr, "It dried up the fountains of rhetorical taste and led it to stagnation, unproductively, and a lack of creativity"[25]. One can nevertheless say, with certain reservations, that Ibn Qutayba was

inspired by his philosophical background to arrange his analysis more systematically and to follow a specific methodology. It is however very difficult to accept the sweeping statement made by Mandūr about Ibn Qutayba's criticism [16-18].

The secret of Ibn Qutayba's attack on philosophy was his feeling that the aim of philosophers was to find fault with the Qur'ān. In the introduction of his book Adab al Kātib, he said the following about the philosophers: "Their ultimate goal is to study astronomy and the stars, and link events to destiny and logic. Then, they censure the book of God, although they do not understand its meaning, and they slander the traditions of the Prophet while remaining ignorant of their transmitters (i.e., they are not sure whether a given tradition is authentic or not), They abandon God's bounty and just seek to be described as having deep perceptions (i.e., they replaced the Qur'ānic guidance with their own intellectual perspectives)"[26].

Conclusion

Regarding the achievements of Ibn Qutayba, he paid particular attention to the issue of ţab' and takalluf (that is, natural and artificial poetry). He paved the way for subsequent critics to develop the issue that he was considered the first to define such criteria through his classification of poetry. He stated that, 'Poets are divided into two types: mutakallif (one who composes artificial poetry) and matbū' (a talented or natural poet). The first type of poet is the one who qawwama shi'rahu bi al-thiqaf (who truncates, i.e., who adjusts), revises, and thinks deeply, such as Zuhayr and Hutaya al Asmai said that Zuhayr and Huţay'a and those who are similar to them are 'the slaves of poetry"[27]. From this passage, Ibn Qutayba can be seen to offer a distinction that influenced Arabic literature throughout the following centuries and resulted in preference for easy and natural expression. This inclination sometimes went against objective views. Nevertheless, although Arab literary critics and those who were attracted to such a tendency to naturalness had to adroit, sometimes, the quality and beauty of the stylistic constraint, they remain loyal to their favorite tastes and inclinations.

Ibn Qutayba himself admitted this when he wrote that "Mutakallif poetry sometimes comes in a well-constructed and excellent form; still the intellectuals are not mistaken in observing what the poet has undergone in extensive thought, concentration, a sweating forehead, a pressure for the creation of poetic necessities, while omitting what meaning demands, and retaining what they do not need"[28].

[1]Ibn Qutayba, Kitāb al-Shi'r wa al-Shu'arā, p. 5.

[2]Ibn Qutayba, Kitab al-Shi'r wa al-Shu'ara, p. 7.

[3]Ibn Qutayba, Kitab al-Shi'r wa al-Shu'ara, p. 5.

[4]Ibn Qutayba, Kitab al-Shi'r wa al-Shu'ara, p. 6.

[5]Ibn Qutayba, Kitab al-Shi'r wa al-Shu'ara, p. 6.

[6]Ibn Qutayba, Kitab al-Shi'r wa al-Shu'ara, p. 7.

[7]Wen-chin Ouyang. Literary criticism in medieval Arabic-Islamic culture. p. 73.

[8]The most important among them were three individuals who were known to have had the greatest influence on Ibn Qutayba, especially in his youth, namely, Isĥāq b. Ibrahim b. Rāhawayh al-Ĥanbalī (d.ca.237/851), a foremost follower of Ibn Ĥanbal; Ab Ĥātim Sahi b. Muĥammad al-Sijistāni (d.ca.250/864), a famous Sunni philologist and traditionist, and finally, al-'Abbās b. al-Faraj (d.257/871).

[9] Mandūr, Muĥammad, al-Naqd al-Manhajī 'ind al-'Arab p. 33

[10]Mandūr, Muĥammad, al-Naqd al-Manhajī 'ind al-'Arab p. 23.

[11]Mandūr, al-Naqd al-Manhajī, p. 23.

[12]Mandūr, al-Naqd al-Manhajī. p. 35.

[13]Geert van Gelder. Beyond the Line. p. 45.

[14]Mandūr al-Naqd al-Manhaji, p. 23; and 'Ammārī s Qađiyyat al-Lafż wa al-Ma'nā.

[15]Mandūr, al-Naqd al-Manhajī, p. 22.

[16]Ibn Qutayba, Kitāb al-Shi'r wa al-Shu'arā', p: 2.

[17]He stated about the poet, al-Aswad b. Ya'fur: "We have only one long wonderful poem of his. If he would have composed another one, we would make him the head of his category or level" (Ibn Sallām pp. 54). Moreover, Ibn Sallām considered other factors such as time or place, as he categorized some poets based on their milieu: such as desert, al-ĥawāđir (cities), or their ethnic background, e.g., Jewish poets.

[18]Ibn Qulayba, Kitāb al-Shi'r wa al-Shu'ārà', p: 19.

[19]Ibn Qutayba, Kitāb al-Shi'r wa al-Shu'arā', p. 56.

[20]Mandūr, al-Naqd al-Manhajī, p. 31.

[21]Mandūr, al-Naqd al-Manhaji. p. 35.

[22]Except for the panegyric poems of 'Alī b. al-Ĥusayn.

[23]Ibn Qutayba, Kitāb al-Shi'r wa al-Shu'arā', p. 5.

[24]Ibu Qutayba, Kitāb al-Shir'r wa al-Shu'arā', p. 13.

[25]Mandūr, al-Naqd al-Manhajī, p. 30.

[26]Ibn Qutayba, Kitāb al-Shiʻr wa al-Shuʻarāʼ, p: 5.

[27]Ibn Qutayba, Kitāb al-Shirʻr wa al-Shuʻarāʼ, p: 5.

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Gandhi and Tagore: A Critical Analysis

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Short Communication

History is full with the great personalities, who can never be forgotten as they had contributed a lot in their life period. Among them are Gandhi and Tagore, who made a great contribution in world history. Both of them are born in last quarter of the nineteenth century. Tagore in 1861 and Gandhi in 1869 and lived up to the India got independence from the colonial rule [1]. Gandhi and Tagore were so famous that their mutual friend Andrews once argued Tagore as modern, while as Gandhi is the St. Francis of Assisi. While as John Haynes Holmes compared Gandhi and Tagore as Erasmus and Luther (the poet's anxiety). Although both of them were close friends of each other throughout their lives, but there was difference in their intellectual understanding. Besides these differences their **friendship** remains entirely unbroken.

By reading about Gandhi and Tagore conclusion comes that they argued each other with love and there was no selfishness among them. Their arguments were fully combined with learning, understanding, knowledge, feelings and emotions [2]. By virtue of Andrews Gandhi and Tagore knew each other. When Gandhi was in South Africa fighting for human rights got publicity in India and Tagore respected Gandhi's mission and sent his blessings through Andrews and Pearson and this was the beginning that they began to know each other [1]. When Gandhi left South Africa in 1915 and leaving his phoenix ashram, Tagore provided accommodation to Gandhi and his in mates in santiniketan. This was the first face to face contact between Tagore and Gandhi in 1915 and Gandhi spend six days and some says one month [1,2]. Gandhi tried to imply the experiments which he had done in South Africa like how to run the kitchen and keep the ashram clean and pointing out that special treatment should be provided to Brahmin boys. When Tagore came to know about this statement of Gandhi, he did not tolerate these practices. The other thing that the inmates of Gandhi influenced the Tagore's ashram and students of ashram gave up sugar and ghee and started fasting in order to do well. Tagore did not accept such ideas of Gandhi and called Fasting an evil instead of doing well. "Between 1915 up to 1941 Tagore and

Gandhi argued upon personal, national and international issues. Their intellectual difference countered on non-cooperation movement, nationalism and internationalism, the significance of charkha for the attainment of swaraj and on science and faith [2]. Besides these differences there friendship remained unended as it was Tagore whom Gandhi had invited to open annual Gujarati literary conference in 1920 and it was Gandhi who gave the Tagore the title of Gurudev. Meanwhile Tagore has given the name Mahatma to Gandhi when he came back to India 1915. However both Gandhi and Tagore had same aspirations for the freedom of India, but they could not understand the principles of non-cooperation for achieving complete independence. Tagore supported Gandhi whole heartily during the Rowlatt Acts. However Tagore had some differences on Hindi-Urdu as a national language. His view was that it creates problem for the people living in south. In this connection Gandhi said that Kabir, Nanak, Shivaji greater than Raja Ram Mohan Roy and Tilak. Tagore was not pleased and strongly protested saying Gandhi is admired in his own principles, which is dangerous form of egotism that even greater people suffer at times [1]. However when the tragedy of the Jallianwala bagh massacre happen, Tagore followed whole heartily and first he used the word "Mahatmaji" for Gandhi when he was arrested on 08 April 1919. In an open letter Tagore wrote to Gandhi that you can lead the country to the path of conquest [1]. Tagore was disappointed with the actions of General Dyer and opposed openly and supported Gandhi. After that Gandhi launched non-cooperation movement in 1920. Tagore was outside India, after returned back he feel himself disturbed in such environment and soon he attacked the non-cooperation movement of Gandhi in his famous speech at Calcutta university institute called Satyagraham or the call of truth. Tagore openly criticizes the noncooperation calling it as political asceticism. He argued that instead of non-cooperation, India should stand on cooperation of all people of the world. Tagore further wrote that non-cooperation hurts the truth. Love is the ultimate truth of soul in meeting the east and west [2]. The other difference between them was like nationalistic and Internationalistic, Gandhi was a nationalistic and Tagore argues that nationalistic is always selfish and leads to moral pervasion. The burning of foreign clothes is selfish nationalism. While Gandhi argues that anyone who is not nationalist does not become an internationalist. Not only Tagore, their mutual friend C.F. Andrews also criticized Gandhi on behalf of word foreign. They both thought that it created hate chaos among the people.

Gandhi respected the criticism of Tagore and gave answer to the poet in an essay called the poets anxiety. In this essay Gandhi praised the works of Tagore and said that the poet of Asia has rendered his service to India by his poetic interpretation. Gandhi argues that the poet is anxious that India must take false steps and poet should not fear that it is a step of separation, exclusiveness, narrowness. It is only a doctrine of negation and despair. "He thinks that non-cooperation is like Chinese wall between India and west. Non-cooperation is based on voluntary and mutual respect and trust. Non-cooperation is a protest against an unwitting and unwilling participation in evils" [3]. The poet was anxious that the students leave schools and joined in the non-cooperation that is not good for the development of India. Tagore firmly criticized Gandhi that the students should not be called upon to leave the governments schools. Gandhi answered him that I am sure that the government schools unmannered us, rendered us. They filled our hearts with discontent and intended to become clerks and interpreters and take their own benefits. They are keeping us as slaves. Gandhi argues that it becomes sinful to send our children to government schools [4]. For Gandhi non-cooperation is a kind of invitation to government to cooperate with their own terms and it is right of every nation and it is duty of every government [2]. The debate of Gandhi and Tagore were published in two newspapers like modern review and young India. Reading the arguments behind non cooperation movement given by Gandhi in the poet's anxiety. Tagore issued an essay in October 1921, namely the call of truth. Tagore argues that that all human beings were parasites of the environment. Their progress and growth is dedicated with nature. Tagore argues that man enjoys his inner freedom, for him nothing is impossible. First a man should not attain Swaraj at his inner environment then they would be deprived of the Swaraj from the outside world also. Tagore argued that the inner freedom is more precious than the prayers and petitions that create constant burden. Tagore warned in this essay that Gandhi's main motive is to hate the foreigners and not love of country [5].

Non-cooperation took many forms like civil disobedience, fasting, swadeshi, burning of foreign clothes and use clothes produced in the country and propagation of spinning wheel, strikes, Hartals and nonpayment of taxes. Tagore did not like these ideas of Gandhi and he termed these as narrowness [1]. In the call of truth, Tagore argues that these things create hatred towards foreigners and Tagore was fully supported by Andrews on the matter of burning of foreign clothes. Tagore argues that "power in all forms is irrational" [6]. It is like a horse cart that drags the people blindly.

Tagore remained critical towards burning of foreign clothes and spinning wheel. He argued that it leads us towards destruction and closed the doors of economic advances. He further argued that "Swaraj is not a matter of mere selfsufficiency in the production of clothes. Its real place is with us, the mind with its diverse power goes on building Swaraj for itself" [6]. Tagore firmly said that that I don't obey to burn foreign clothes as I strictly put fight against bad habit of obeying blindly orders and secondly the clothes burnt were not mine, but they belonged to those who sorely need them. My eyes did not see the nakedness, which had already kept our women as prisoners in their homes [5]. Tagore criticizes both non-cooperation and khadi movements as there is to create despotism, chaos and hatred among the country and lead bad effect on economy. Thus the call of truth ends with the limitations of narrow nationalism and sees the vast dimensions of India in world context. So call of truth of Tagore was to know the answer of urgent call of universal humanity [6]. The Tagore-Gandhi controversy is based on two aspects of the meaning of Swaraj in its fullest sense. Tagore argued that India choose a leader who did not lead the country towards the development but towards destruction, as India followed him blindly without not knowing the result of that. Tagore argues that Gandhi's teachings had implications at international level and restricted the freedom of India without the knowledge and advances of western world [6].

Gandhi replied back on 13th October 1921 in young India. His article "the great sentinel". Gandhi appreciated the poet that had criticized the charka, boldly declare revolt against it and there is blind obedience on scale of his leadership. It is a true fact that the educated did not understand the truth underlying spinning and weaving [1]. As Tagore's essay warns all those whose impatience are betrayed into intolerance and Gandhi called the poet as a sentinel warning us against the enemies' bigotry, intolerance and ignorance. Gandhi in his essay tried to answer the arguments which Tagore had highlighted in the call of truth charkha and why charkha was considered important. Gandhi believed that the spinning wheel as the giver of plenty. Gandhi tried to prove the truth which was underlying beneath the spinning wheel. Gandhi argues India as a house on fire, as man hood is being daily scorched. People are dying with hunger, as there is no work to buy food. Gandhi's vision was that only cities were not India. India has seven hundred and fifty thousand villages. Gandhi believed that India is growing poorer and poorer and if we don't look towards it, India will collapse together [7]. Gandhi called Tagore as undisputed master of the world as he lived in the world of his own creations, own ideas and me as a slave of somebody else creation the spinning

wheel. The poet is an inventor and he creates, destroys and recreates and me as an explorer discover a thing and cling to it. Gandhi argued that poet is thinking that charka as the death of the nation. The truth is that charka is essential to live an honorable life like prince. There should be no difference between a prince and a peasant [5]. For Gandhi spinning wheel was the recognition of dignity of labour. Tagore criticizes Gandhi's charkha not only in the call of truth, but in another essay the cult of charkha and raised question that why Gandhi narrowly say spin and weave, spin and weave and why not bringing all forces of land into action [2]. Gandhi considered it as a sin to wear foreign clothes or to eat American wheat and let my neighbor grain dealer starve for customers. To wash my sins I consider that foreign clothes should go into flames and it is better to wrap my naked body with the cloth that my neighbor spins at home. In my country it is insult to naked by giving them cloth instead of work which they sorely need. It is act to commit sins by giving them cloth, which I cannot do [7].

Another difference that arose between Gandhi and Tagore when Bihar was rocked by a serve earth quake on 15th January 1934. Gandhi this time was working on the untouchables and considered the earthquake as a divine punishment sent by God and we are doing sins and related untouchability with the Bihar earth quake saying that there is some connection between them. When Tagore read this statement he got angry and condemned the statement strongly. As Gandhi considered modern science as destruction for humanity. Not only Tagore, Nehru and Andrews also criticize Gandhi for relating everything with God and don't look behind the scientific reason [1,8].

Conclusion

By summarizing the whole debate between Gandhi and Tagore, we came to the conclusion that both Gandhi and Tagore were close friends and intellectually opponent in nature. Louis Fischer argued that both Gandhi and Tagore were opposite in nature. "Gandhi as wheat field and Tagore as the rose garden". Both Gandhi and Tagore were great personalities who sacrificed their every portion of life for the welfare of their country. They respected each other a lot and were friendly related. However there were differences in their ideas, thoughts. Their arguments were not based on learning, knowledge, understanding and emotions. Both gave names to each other like Tagore gave the name Mahatma to Gandhi and Gandhi gave him the title Gurudev. Both of them met in March 1915, when Gandhi came to shantiniketan and their intermediator Andrews played a great role in between them. The poet was an imaginative thinker, while as Gandhi was a reflective thinker. Both were the worshippers of Satyam, Shivam and Sundram. The poet was known for his universality and his love for humanity. This

came to know through his songs which he played during swadeshi movement in Bengal and Gandhi got inspired with these songs.

Tagore fully supported Gandhi against the Rowlatt act and he uses Mahatmaji in his letters and was hopeful that Gandhi can lead us towards the path of conquest. However with the adoption of noncooperation movement which comes out in different shapes like civil disobedience, burning of foreign clothes, strikes, hartals, fastings, charkha and non-payment of taxes. Tagore did not like the ideas and thinking of Gandhi and termed his non-cooperation a political asceticism and burning of foreign clothes as selfish nationalism. Tagore believes that Gandhi's egoism can lead India towards destruction and Gandhi is leading the people blindly. In short we can say that their differences in ideas were based on non-cooperation, burning of foreign clothes, charkha, fasting, Hindi-Urdu as a national language. Both arguments in the essays or letters namely the poet's anxiety, the call of truth, the great sentinel and the cult of charkha. According to Jawaharlal Nehru, both Gandhi and Gurudev were one hundred percent India's children, the inheritors, representatives and expositors of her age culture. The surprising thing is that both of these men should differ from each other so greatly. No two persons could probably differ as much as Gandhi and Tagore.

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Signifyin(g): Ancestral Roots and Black Vernacular
in August Wilson's Seven Guitars

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Abstract: As of all African-American literature, August Wilson's century cycle plays are of significance concerning African-American vernacular. After emancipation, the continued subordination of Blacks represented as an inferior race was justified by the denigration of central characteristics of Black identity such as language. The double-consciousness of the African-American, as mentioned by W.E. DuBois, has brought about differences not only in the social lives of the African-Americans but also in their use of the English language. Seven Guitars is a play in which the interactions between the characters and their language is particularly noticeable. Among the well-known scholars in the field of African-American Literature, Henry Louis Gates is celebrated for his in-depth research concerning African-American Literature, specifically its origins and ancestral connections. Gates posits that the African-American dialect has its roots in ancestral backgrounds. This paper aims to highlight the figuration of everyday language of African-Americans in Seven Guitars and the ways it brings out the personality of each character with emphasis on the work of Gates. It also brings forth the eminent role of ancestral roots and heritage underlying the lives of African- Americans.

Keywords: August Wilson's Seven Guitars; language; Signifyin(g) Monkey; ancestral roots; Black vernacular; mythology.

Introduction

Gates has been called "the most visible and influential present-day American humanist". His own writings, as well as his discovery and authentication of the historically significant writings of others, have catapulted him into a limelight seldom experienced by academics. Gates' fascination with black literary theory has centered on language. In Figures in Black: Words, Signs and the Racial Self, he writes: "For it is language, the black language of black texts that expresses the distinctive quality of

our literary tradition" [1]. Gates traces the origin of the Signifying Monkey in Black culture and vernacular. He explains,

Tales of the Signifying Monkey had their origins in slavery. Hundreds of these have been recorded since the nineteenth century. In black music, Jazz Gillum, Count Basie, Oscar Peterson, Oscar Browne, Jr., Little Willie Dixon, Nat "King" Cole, Otis Redding, Wilson Picket, and Johnny Otis-at least-have recorded songs called either "The Signifying Monkey" or simply "Signifyin(g)". My theory of interpretation, arrived at from within the black cultural matrix, is a theory of formal revisionism, it is tropological, it is often characterized by pastiche, and, most crucially, it turns on repetition of formal structures and their differences (Gates).

Gates asserts that the Signifying Monkey dates back to Yoruba Mythology as a trickster figure, a figure that imitates and parodies, lies and cajoles others. In general, he sees this idea of signification as a theory of reading that arises from Afro-American culture. His aim in this regard is to decode the signs in the If an oracle still popular among the Yoruba in Nigeria. Gates sees the signifying monkey as, "he who dwells at the margins of discourse, ever punning, ever troping, ever embodying the ambiguities of language - is our trope for repetition and revision, indeed our trope of chiasmus itself, repeating and reversing simultaneously as he does in one deft discursive act" (Gates). Gates starts his discussion by defining signification in black discourse as a mode of figuration. Signifying is deemed a rhetorical trope which in black discourse is represented by actions such as marking, loudtalking, testifying, calling out (of one's name), sounding, rapping, playing the dozens, and so on (Gates). Gates then moves onto Abraham's definition of signifying:

Signifying seems to be a Negro term, in use if not in origin. It can mean any of a number of things; in the case of the toast about the signifying monkey, it certainly refers to the trickster's ability to talk with great innuendo, to carp, cajole, needle, and lie. It can mean in other instances the propensity to talk around a subject, never quite coming to the point. It can mean making fun of a person or situation. Also it can denote speaking with the hands and eyes, and in this respect encompasses a whole complex of expressions and gestures. Thus it is signifying to stir up a fight between neighbors by telling stories; it is signifying to make fun of a policeman by parodying his motions behind his back; it is signifying to ask for a piece of cake by saying, "my brother needs a piece of cake" (Gates).

Abrams believes signifying to be an indirect argument or persuasion, a language of implication. Examples of such signifying processes can be found in all of Wilson's plays. His attentiveness in listening to black folks has given him the natural dialogues he employs. In these dialogues we understand the indirectness of black vernacular. Referring to something but wanting to mean another. Moreover, the repetitive characteristic of signifying can be detected in his characters. A close example would be Hambone's repetitive phrase of "He gonna give me my ham, he gonna give me my ham" in Two Trains Running [2,3].

Timothy Robinson notes the influence of oral tradition in terms of signifying:

In order to fully understand the nature of signifying in African American literature, one must recognize the impact of the oral tradition within African American culture. Verbal signifying refers to the art of taking recognizable words or phrases and giving these words new meanings with the intent of asserting a point of view through innuendo or indirection. In some instances, a speaker might signify in order to criticize or put down an individual or group; at other times, a speaker might signify to elicit humor and laughter among acquaintances. Depending on the context and environment, this language play is written using vernacular spellings or pronunciations. When the -g is dropped, the term is known as either signifyin' or siggin'. Additionally, signifying might have altogether different names. Depending on the region or time period, verbal signifying might be called joanin', riffi n', reading, or sounding. The act of signifying not only manifests in African and African American oral culture but also in African American literature (Robinson).

Moreover, Robinson talks about how Gates insists that the critics of the literature of the black must be aware of the comparative aspect underlying these works of art:

Black critics must always be comparativists because, free of the white man's gaze, black people created their own unique vernacular structures using repetition and revision, which are fundamental to the black artistic forms. As he puts it, "Whatever is black about black American literature is to be found in this identifiable black Signifyin(g) difference" (Robinson).

In order to fully understand the differences mentioned above, Gates refers to the double-consciousness inherent in Black culture,

To identify these differences, Gates goes on to discuss the black tradition being double voiced and identifies four versions of doublevoiced textual relations: tropological revision, the speakerly text, the talking text, and rewriting the speakerly.

Tropological revision is a trope that is repeated (and revised) from text to text. Examples of these tropes include the protagonist's descent underground, the vertical ascent from South to North, and figures of the double, including double consciousness (Robinson).

The tropological aspect mentioned here is closely related to the one mentioned by Brian McHale. In Wilson's plays we observe the use of metaphors and games of language which nicely convey the idea of signifying, speaking in an indirect form and revising and rewriting some elements which exist in each play. The settings of each play, their atmosphere, their sense of spirituality and community all serve to present the notion of the African-American life and how their double consciousness influences their decisions.

A number of critics have opposed Gates' poststructuralist views toward Black works of art, such as Joyce A. Joyce who maintains, that post structural theory is irrelevant for black literature because it divides the signifier of race from the signified of racial discrimination and oppression, turning the former into mere metaphor operating in the abstracted worlds of literary and cultural production. This turns race into more of a linguistic puzzle that black literary scholars try to solve in discourse. She regards this as at best an unintentional evasion of the political imperatives of black literature and pedagogy, and an outright rejection of that responsibility at worst [4].

Discussion

Seven Guitars is a play about a man with high ambitions for music. A play about identity, love, death and how they all intertwine. At the beginning of the play we are informed that Floyd is dead and the characters are back from his funeral. We have several characters. Vera, Floyds beloved, who owns the apartment in the yard of which the play is set. Louise and Hedley, the two tenants who live on the second floor. Hedley owns some chickens and turkeys and usually beheads them on his table in the yard. We have Red Carter, Floyd and Vera's friend and Canewell, Vera's former lover. Scene one of act one revolves around the death of Floyd and how all the characters except Louise have witnessed angels taking Floyds body to the sky. From the very beginning we observe the spirituality present in their lives. In scene two we have a flashback to when Floyd was alive. This aspect of the play has been said to be an influence of Luis Borges. Giving the ending of the play and unwinding what has led to this conclusion is a Borgesean characteristic. As Harry Elam explains, the main action of the play concerns flashbacks to times when Barton was alive. Consequently, the real

movement of the play has already occurred, back in the past, before the opening scene. The play literally progresses forward by going backward [5].

Furthermore, another postmodern element is detected from Wilson's own words,

Some things may appear to be extraneous to the plot line . . . But if you start pulling things away, you take away the field of manners and ritual intercourse. All of the things in the play are very necessary, but they all appear to be quite unnecessary. If you take something out, the structure will fall down (qtd in Murphy).

The fact that the plot may seem confusing yet it being deliberately made this way by Wilson himself implies the postmodern tendency to complicate the reader's understanding of the story. During the plays, the reader must follow the story of each character to fully grasp the ancestral, mythical and spiritual backgrounds which stem from the characters from the very beginning (Gem of the Ocean) to the end of the cycle (Radio Golf).

In scene two we become familiar with the relationship between Floyd and Vera. The fact that Floyd is obsessed with becoming a musician and counts on the contract he thinks is waiting for him in Chicago. Vera has been abandoned once already by Floyd and is reluctant to do so, again as Floyd insists she must go with him to Chicago.

The society and social conditions of the 1940s is highlighted in Seven Guitars. In these years there was another migration which led to shifts in cultural and social lives especially music. As Gabriel Stepto explains [6],

The Second Great Migration from the Mississippi Delta to Chicago in the 1940s produced a new blues form, known as Chicago blues, native to the industrial city. Muddy Waters (1915-1983) became the leading innovator of the new style after he reached Chicago in 1943. Muddy Waters and his contemporaries - among them Big Bill Broonzy (1893-1958), Howlin' Wolf (1910-1975), Jimmy Rogers, B. B. King (b. 1925), Bobby Blue Bland (b. 1930), John Lee Hooker (1917-2001), J.B. Lenoir, and Willie Dixon (1915-1992) - had been trained in the country style of acoustic guitars and solo performance [6].

This is why Floyd insists so much on going there and taking Vera with him. He tells Vera:

Floyd: Wait till you see it. There ain't nothing like it. They got more people than you ever seen. You can't even imagine that many people. Seem like everybody in the world in Chicago. That's the only place for a black man to be. That's where I saw Muddy

Waters. I was walking past this club and I heard this music. People was pushing and crowding in the club. Seem like the place was busting at the seams. I asked somebody, I say, "Who's that?" They told me, "That's Muddy Waters". I took off my hat. I didn't know you could make music like that. That told me say, "The sky's the limit". I told myself say, "I'm gonna play like that one day". I stayed there until they put me out. Mr. T. L. Hall asked me what I wanted to do. I told him I wanted to play at the Hurricane Club. He says he'd fix it (SG 23).

Floyd is very determined to reach his goals yet fails to do so. As Harry Elam posits, "Floyd 'Schoolboy' Barton's story is reminiscent of the tragic myths and legends of larger-than-life black bluesmen" (Elam). Floyd's situation is closely related to Levee's hope of Sturdyvant's help with his music recording. Both men put faith in the wrong person.

Scene three starts with Hedley's chicken killing. He has his tools ready and goes back and forth into the basement where he keeps his chickens. The atmosphere of the play is very intense when Hedley is involved. Harry J. Elam notes that, "In Wilson's work it is the characters that appear mentally or physically impaired, besieged by madness, unable to grasp the reality of the world around them, who represent a connection to a powerful, transgressive spirituality, to a lost African consciousness and to a legacy of black social activism" (qtd. in Herrington). The stage directions and narrations tell from the beginning that a rooster is constantly crowing in the background. There have been a lot of interpretations regarding the symbol of a crowing rooster. As for the symbolic significance of the cock-crow,

The most famous cock-crow in the Bible is the one Jesus predicts will end the night in which Peter betrays him: "this night, before the cock crow, thou shalt deny me thrice" (Matt 26.34); just when Peter denies for the third time that he knew Jesus, "immediately the cock crew" and Peter "wept bitterly" (Ferber).

This religious notion is the same as the one Aunt Ester exemplifies for Citizen Barlow on his journey to the city of bones. She tells him how Peter denied Christ three times and how he should not hope to be lucky like him. He might not get another chance. He should confess at once. We can hear Aunt Ester even though she does not physically appear in Seven Guitars. Hedley's rooster killing, after all the fuss the characters make over is sound in the neighborhood, shows the loss of roots as elaborated by Murphy,

Hedley performs a ritual, scattering the rooster's blood in a circle and then throwing the rooster on the ground, saying, 'this rooster too good live for your black asses' (64). This ritual killing severs the connection between the urban black community in this Pittsburgh back yard and its rural southern roots, reaching back further through the West Indian and African traditions on which Hedley is drawing (Murphy).

Hedley is the character who, like Bynum in Joe Turner, believes in the spiritual power of mankind. Louise believes Hedley is sick and must see a doctor; however, Hedley has his own remedies:

Louise: You need to go see the doctor. You be spitting up blood. That don't sound like no job for Miss Sarah. You go to see Miss Sarah when you have a cold. You need to go back to that doctor and do what they tell you. They got medicine they can give you. That's what happened to George Butler. He didn't go back to the doctor. You need to get another chest X-ray. Miss Sarah can't do that.

Hedley: Miss Sarah a saint. She a saint if ever God made one. She can heal anything. She got a big power. She got her roots. She got her teas. She got her powders... (SG 31).

Hedley's dialogue brings the notion of roots and origins to mind. When one has his/her roots, one can heal any wound. Perhaps Miss Sarah reminds one of Aunt Ester and her healing powers. Wilson manifests the idea of roots with the character of Hedley and his idols such as Toussaint L'Ouverture, the rebel leader of the slave revolt on the French colony of Saint-Domingue (Michael J. Drexler and Ed White 59). Hedley is the warrior who is self-empowered. With his constant references to historical personages and biblical characters and sermons, he gains the power to rebel against the dominant believes of the time [7,8].

Again, the issue of naming brings about important notions in Seven Guitars too. The most obvious would have to be Canewell as he explains himself:

Canewell: You ought to put you in some sugarcane.

Hedley: No. No sugar. I hate the sugar. Sugar beat many a man.

Canewell: That's how I got my name. My granddaddy used to cut sugarcane in Louisiana. Somebody seen him say, "That boy can cane well". Otherwise my name would be Cottonwell (SG 36-37).

Moreover, when Floyd, Red Carter, Hedley and Canewell are in the yard speaking about the name of Red Carter's boy, we witness the role of naming in the African-American world,

Canewell: Red Carter got a baby boy.

Hedley: I hope he grow up and be big and strong like Joe Louis. Maybe one day I too have a son.

Canewell: Joe Louis fighting tonight. We're gonna listen to it on the radio.

Floyd: What you name him Red?

Red Carter: I ain't had the chance to name him nothing. She naming him Mister.

Canewell: White folks gonna have a fit with a nigger named Mister. Mr. Mister Carter (SG 51).

African-Americans are not only marginalized because of their skin color but also because of their language. In Seven Guitars we witness the lives of characters who speak in a vernacular which gives them their social status. As Debose explains, 'The superior position of the dominant group is justified by their "proper" speech; and the subordinate position of marginalized groups is legitimated by the characterization of their language'. However, this feature of Black culture is celebrated in Seven Guitars, as well as in the other plays of Wilson's century cycle. Wilson highlights the importance of Black vernacular in the lives of the oppressed. This language is what keeps them African and American at the same time. By fashioning themselves with their language they enter the society and pass the margins. Seven Guitars is about a group of friends who gather in the back yard of a house to either drink, play cards or dance. Their interactions evidently demonstrate their Black personality. A part in the play where Louise indicates the notion of "signifying" interestingly highlights this issue [9,10]:

Hedley: It's gonna be a big plantation.

Floyd: I just want to come and sit on your front porch and drink mint juleps.

Louise: Look at Floyd signifying.

Floyd: The man says he gonna get him a plantation. I ain't gonna be the one who tell him no. Somebody else gonna have to do that. If I see where he gets his that might make me want to get one too (SG 37).

What Floyd is doing is what Gates described as the characteristic of the trickster figure (the Signifying Monkey). As he posits, the trickster figure is one who lies, cajoles, imitates and parodies. This is what Floyd does, he agrees with Hedley yet at the same time we know he does not care for what Hedley really thinks. Louise understands that

he is lying and accuses Floyd of signifying. In Abrahams' terms, "Signifying seems to be a Negro term, in use if not in origin. It can mean any of a number of things; in the case of the toast about the signifying monkey, it certainly refers to the trickster's ability to talk with great innuendo, to carp, cajole, needle, and lie" (qtd in Gates). The scene well exemplifies this definition.

In Addition, we have songs Floyd, Canewell and Red Carter sing with each other that effectively convey the action of signifying too:

Canewell: "In days of old when knights was bold.

And paper wasn't invented.

They wiped their ass on a blade of grass.

Floyd and Canewell: And walked away contented.

Canewell: But do you know this one?

"Ladies and gentlemen I stand before you.

To sit behind you,

To tell you something,

I know nothing about".

Floyd: "The admission is free. You pay at the door. There's plenty of seats. You sit on the floor".

Canewell: "There's room for ladies. But only men can go. And that's about all I know".

Floyd and Canewell: We're gonna discuss the four corners of the round table!"

Floyd: That always lay me out.

Red Carter: "One bright morning in the middle of the night two dead boys got up to fight.

Back to back they faced each other.

Drew their swords and shot each other.

A deaf policeman heard the noise.

And came and killed those two dead boys".

Canewell: "Watermelons sweet and green. Best watermelons you ever seen. You eat the meat and pickle the rind. Save the seed till planting time" (SG 48-49).

This demonstration of a song is language in the form of music. It juxtaposes the most important feature of Black culture, their music, with another key element which is language. This passage highlights the notion of signifying and what Debose calls "copula deletion". According to Debose, 'One of the most intensely studied

grammatical features of African-American language, known as copula deletion' (Labov 1969)... is marked by the frequent absence of present tense forms'. For example, 'The man say he gonna... instead of, 'The man says he is going to...'. Such sentence deletions are recurrent in Black language which makes their language unique and Black. The predominant view towards Black vernacular is that it is not English or it is 'bad English'. It is not grammatical hence it is not English at all. However, Seven Guitars and other plays by Wilson show how this uniqueness is in itself totally grammatical and ok in Black vernacular [3,11,12].

Conclusion

These songs both convey a meaning and do not at the same time. They are full of paradoxes, a key word in historiographic metafiction. To state something and at the same time question that very concept. Another notion in the play that takes us back to the roots and origins of the African-American is when Canewell brings Vera a goldenseal plant. According to him and Hedley it is a healing plant. One used by their ancestors. Vera and Hedley plant it in the yard with its roots not too deep. A plant represents life. If a plant is taken care of, it will grow bigger and stronger. Later we see the exact act in King Hedley II to which Seven Guitars is a sequel. Yet again the play ends in the tragic death of Floyd by the hands of Hedley, another Black on Black crime, and another sacrifice for self-recognition. By 'signifying', repeating, revising, the African-American both entertains and revolts against a standard white language. By using English in this way, the African-American fashions his/her own identity. The Black vernacular can be seen as a way of gaining uniqueness in the center of a white American culture. Wilson's representation of this language is truly unique too.

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Understanding the Question of Virtual Discurse in Linguistics

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Abstract: This article is devoted to the virtual space of discourse in the linguistic aspects of oral and written communication. We will discuss the features of virtual communication as an object of discursive analysis, and highlights the linguistic features of virtual discourse. It is shown that virtual discourse is a communicative medium, which have similarity in its textual aspect of written discourse. The study of modern Internet discourse discovered common features of speech and writing, is a linguistic analysis of online discourse.

Keywords: Internet, virtual communication, virtual discourse, hypertext, chat communication.

Currently, the Internet is viewed as a globally electronic and interactive medium. The evolution of virtual discourse, or, by definition, D. Kristal, "netspeak", shows the real tension between the nature of the environment and the goals and expectations of users. According to scientists, virtual discourse refers to both forms of speech - oral and written. This issue was considered in our study. The purpose of this article is to study the interaction of oral and written discourse in virtual communication. The tasks that face us are to consider the linguistic features of virtual discourse and to identify phonetic, lexical and grammatical deviations from the linguistic norm. The problem of virtual discourse and its place in linguistics has been studied in recent decades by many Russian and foreign linguists. The phenomenal growth of Internet use and computer facilities has captured the attention of both sociologists and psychologists, linguists. A large number of empirical studies of the phenomenon of virtual discourse were conducted both in our country and abroad in different directions:

   – socio-psychological [Deering 2000; Lynn 2009; Suler 2001];

   – Linguistic [Herring 1996; Werry 1996; Runkehl 1998; Wilde 2002];

– pragmatic [Mouse 1997; Beisswenger 2001, 2005].

In linguistic studies L. Shipitsyna distinguishes five areas, which are paid attention to linguists:

– communicative approach (the Internet is considered as a mediator of communication) [J. Runkehl, P. Schlobinski, T. Siever]. Representatives of this trend explore virtual discourse as a form of communicative interaction mediated through a certain channel and form of speech;

– stylistic approach [Crystal; Ivanov; Kusnetzova]. Scientists here pay attention to virtual discourse and its phonetic, grammatical, lexical features. This aspect allows us to characterize virtual discourse as a new functional style and compare electronic communication with some functional styles existing in the traditional form;

– genre direction is based on the study of digital genres in applied linguistics. Representatives of this area [K. Crowston, M. Williams; Goroshko; L. Breure, E. M. Jakobs] are concerned with the use of traditional genres on the Internet, trying to define the term "digital genre" and the classification of Internet genres;

– discursive approach. Representatives of this approach study the Internet in terms of discursive strategies of participants in Internet communication, creating an image of their personality in [H. Bechar-Israeli, D. Huffacker];

– medialinguistic research of virtual discourse concentrates on the presentation of the mass media on the Internet. This research is based on the theory of journalism and the theory of mass communication. It focuses on aspects of hypertext information in the network, compares the Internet with its printed version, etc. [A. A. Kalmykov, L. A. Kokhanova].

According to S. Herring, virtual communication as a communicative environment is not just words. Although the virtual discourse bears a similarity in its textual aspect with written discourse, it is very different in different countries, in particular by subtextual features. As a written and colloquial discourse, virtual social discourse is influenced by numerous social structural and social situational factors that surround and determine communication occurs [4, p.68]. Similarity in oral and written discourse is a characteristic feature of Internet communication, especially in synchronous computer-mediated interaction, for example, in chat communication, SMS, instant messaging.

According to D. Kristal, the most fundamental influence of this medium on language arises on the basis of the electronic character of the channel [2, p.41]. In this language, Internet activities require a special set of lexical tools for virtual communication, due to the fact that both communicants - both the sender of the message and the recipient - are limited only by verbal means of expression and transmission of information.

The term "virtual discourse" reflects its direct relation to the computer and is defined as a connection between users [3, p. 67-68] in real time and through written text [5, p. 21-25] a combination of oral and written speech [1]. S. Herring believes that virtual communication is communication that occurs between people through the medium of computers [4, p.68-75]. L. Shipitsyna expanded this definition to interpersonal interaction, the exchange of oral messages, indirectly passing through a computer network, expressing certain intentions of communicants regarding communication in different spheres and cultures.

Russian scientists [Morgun 2002; Rosina 2005; Trofimova 2005; Mikhailov 2004] indicate the following features of virtual discourse:

Internet communication occurs in a virtual environment, its users create their virtual reality at the same time.

2. Messages are recorded and archived, which enables their correction and research.

3. Communication through the computer assumes that users must have basic work skills.

4. Communication can be characterized as a purely verbal, textual connection with the absence of non-verbal elements, like gestures, facial expressions, intonation (tone, intonation), and so on.

5. Virtual discourse is universal and distant: users from all over the world can freely participate in it, communicate, and build multicultural communities. Some Russian scientists [9, p. 23] use the term "mega-community" in this respect.

6. Internet communication is hypertext, it is carried out not only with the help of texts, but also with the help of images (emoticons) that perform important functions in the process of applying Internet communication.

7. The behavior of users on the network is subject to certain rules (etiquette), the purpose of which is direct cooperation and interaction.

E. N. Galichkina highlights the constitutive features of virtual discourse, the main of which are mediation (communication takes place through a technical means), distance and polylogic [6, p.10]. The researcher considers a virtual discourse similar to a polylog. However, this approach is not entirely justified. Virtual discourse is a discourse that is applicable only in the Internet space. In virtual discourse, various computer devices are used, which in fact were the cause of the creation of virtual communication. This term is generally accepted by most foreign linguists [Wilde 2002; Herring 1996], although the term "netspeak" is also used by D. Crystal [2, p. 45]. Therefore, we, after PV. Purse, tend to highlight interactivity, creole and hypertextuality in virtual discourse [8, p.28].

Types of virtual discourse are represented in L. Shipitsyna's classification:

− by the number of users (interpersonal communication, group communication, mass communication) − direction of the speech flow (monologue, dialogue)

− on the status of participants (personal, institutional ties) − on their culture (monocultural and intercultural communication) [10, p. 122].

As a result of the original author's research, a qualitative analysis of the primary empirical data was carried out, which made it possible to distinguish the following features and functions of virtual discourse:

1. It is important for users to try to enter as quickly as they say, so they develop their own system of abbreviations, abbreviations, etc. Their messages will be brief, in particular in synchronous SMS;

2. Internet communication provides many opportunities for self-presentation of users in the virtual world: this gives them a unique opportunity to experiment with various social roles, statuses and behaviors. The following main differences between netspeak and real communication were also highlighted:

− Lack of simultaneous feedback. As long as we speak, we see a person's reaction to our words. On the Internet, there is no way for a participant to understand how successful his message is;

− The rhythm of the interaction of the Internet is much slower than in the speech situation. In some asynchronous types, Internet communication in response to the stimulus can take from a few seconds to several months. From the point of view of the recipient, the absence of the expected reaction is ambiguous, since there is no way to know if the delay is due to transmission problems or some "attitude" of the sender;

– Electronic communication lacks facial expressions, gestures and conditioned body signals. This restriction was noted at the beginning of the development of netspeak and led to the creation of smilies (smiles). In addition, a quick-erect electronic message may seem rude, and the smiley discharges the situation [7, c. 74].

Most types of virtual discourse allow users to dose the amount of information about themselves. Internet communication is basically anonymous communication. One of the most powerful language tools for building identity is "nickname," a name that is chosen for their communication as part of their identity.

Internet communication gives users the ability to build contacts with others, they are free to keep in touch or break the interaction of any moment. Internet communication is always interactive: users simultaneously play the role of the creator of the text and readers. In addition, users have the ability to edit the text before sending to remove it from the site, etc. And users get the opportunity to participate in several conversations simultaneously, which is typical for chat communications, forums and computer conferences.

As a result of processing secondary data of genre of non-special virtual communication, a phenomenon of speech with many characteristics of spoken language is singled out, but in writing. In such a speech, a deliberate distortion of the linguistic norm is allowed. However, in English there is a distortion rather than a simplification of linguistic formulas. Accordingly, the language of Internet communications aspires to simplification.

1. At the level of vocabulary in virtual discourse language is used, which is called "lolspeak" - lol abbreviation of the phrase laughing out loud (loud laugh). It has developed its own system of language units, which are understandable to all participants of Internet communication.

Beast NYC: I know where Denmark is. Since the curse, I've had lots of time to study, cuz I have no life.

In this example, the word "cuz" or "coz" is an abbreviation for "because" and is typical of colloquial speech.

Mr. Anderson: Thanks for speaking up, Silent - pardon the pun. What sort of creature are you?

In this example, the idiomatic expression "pardon the pun" is used, which belongs to the virtual discourse and is used in the meaning "sorry for the joke".

2. At the grammatical level - this is incorrect use of gerund, excessive use of prepositional groups, incorrect use of the plural and the group of past times.

BeastNYC: But we did happen 2 get 2gether on that exact day.

For example, in this case, the verb "did" is unreasonably used.

BeastNYC: Usingle, Silent?

In this example, the deviation from the language norm is due to the incorrect form of the use of the predicate "are you single?".

SilentMaid: I can not, Froggie. I can not kill him. I love him too much. It was my mistake to make, and I made it.

In this case, there is an incorrect use of the verb "to make".

3. At the graphical level there is a shortening of the word, abbreviation, replacement of letter combinations with corresponding homophones or figures.

 BeastNYC: Hi, every1. There 's someone I wanted every1 2. This is Lindy. She broke my curse. I'm not a beast anymore !!!

In this example, the word "one" is replaced by "1", the preposition "to" to the digital notation "2".

SnowGirl: Congratz

Froggie: Nt so far bt she sez she will.

In these examples, the substitution of the letter "s" for "z" is observed. And in the second case, the "says" lexeme is graphically written as in the oral "sez" sound.

Froggie: that's awsum grizz !!!

In this example, the word "awesome" sounds like "awsum" and doubles the consonant "z" at the end of the word to achieve the intonation of admiration. At the same time, the end letters of the word "grizzly" are omitted.

Froggie: tru luv is worth it

BeastNYC: Can I say something?

Froggie: Cn NE1 evr stop u?

In this example, the words "evr" ever, "cn" can, "u" you are abbreviated. Let us consider other examples of reduction:

Froggie: i sneak in2 the castl 2 use the computr

Froggie: Nt so far bt she sez she will.

Froggie: invrlkd ponds & I surdontlkem now

In this example, a whole set of different graphic symbols of the semantic content of the phrase "I never liked ponds and I`m sure I don`t like them now" is used. In

addition to the abbreviations and reduction of vowels in the words "nvr", "lkd" and the use of digital symbols, the phrase "and" is present in the phrase.

BeastNYC: I'm sorry, Grizz. Sarcasm is how i deal w / being upset.

In this phrase, it is interesting to shorten the preposition with- "w /". This use is also found in other cases:

SilentMaid: Flattering, Beast, but I'm in love w / another. There was a boy on a sailboat. I savedhimfromdrowning.

BeastNYC: Sorry. Caps lock got stuck. Hard typing w / claws.

BeastNYC: Fine. OK fine. It hurts 2 much so i do not want 2 talk about it. Boohoohoo. Everyone happy?

In this example, you can see the sound imitation "boohoohoo", indicating the emotions of joy.

Mr. Anderson: I'm so sorry, Silent.

SilentMaid: I saw them kissing. He's with her. I failed.

BeastNYC: # @ *!

In this example, the use of a symbol to convey emotions of anger and vexation is observed.

For the transmission of emotion, the doubling of the vowels is also used:

Grizzlyguy: These 2 girls - 1 is Rose Red & she's really hotttt !!!

For the same purpose, the chat uses a large font for the most important words in the phrase:

BeastNYC: You're taking the WITCH'S side ???

or for the transmission of emotional intonation, increased tone:

SilentMaid: You be nice, Beast. Be a little human.

BeastNYC: I CAN NOT BE HUMAN!

4. At the morphological level, the use of eras is observed, in particular, the transition from one part of speech to another, which is not accepted in the literary language.

Frgveme asking bt is hard typin w webbed fet.

In this example, the use of the word "asking" in the meaning of a noun is observed.

5. Separately, we should consider the formation of nicknames for the characters involved in virtual communication.

BeastNYC - the nickname of the protagonist is created by the principle of names used in chats with the indication of some personal data about yourself. NYC is an abbreviation of NewYorkCity, which indicates the place of birth of the hero.

6. At the syntax level, the use of lowercase letters at the beginning of the sentence is observed, as well as the use of exclamation and question marks to express the speaker's emotiveness. Let's give an example:

SilentMaid: Froggie, why not?

Froggie: why not ??? They're wet !!!!!

In this example, the tripling of question marks and exclamations correspond to the emotions of indignation. The structure of the sentence in the chat are incomplete, which is typical of conversational dialogical speech.

SilentMaid: Beast, I'm in Denmark. Actually, the Atlantic Ocean, near Denmark.

BeastNYC: Denmark?

Interesting and emphatic designs. An emphatic construct refers to a synctaxic construction that serves to highlight one or another member of a sentence:

Froggie: Lnly being afrg when ur not rlly.

Most of the differences are observed in the graphic representation of virtual discourse - abbreviations, the use of abbreviations and the reduction of vowels. Here you can also note the use of digital notation of sounds (2 to, 4 - for, 1 - one), as well as the sound transmission of intonation and emotion with the help of symbols and onomatopoeia. At other levels in the language of the chat, one can note a deviation from the linguistic norm in terms of syntax and grammar. Vocabulary is represented in general by colloquial phrases, which are used in everyday oral speech.

Based on the linguistic features of the virtual discourse considered, grammatical deviations from the linguistic norm can be traced. This violation contributes to the creation of a computer chat feeling of participation in the oral discourse. Therefore, most of the deviations in the chat are phonetically the same as the oral utterance of the text. The main features of the Internet language include: shortening of long words to convey the largest amount of information in a short time, substituting two words for one, a certain symbol exchange system that is understandable to everyone, which helps to indicate only one initial letter instead of a whole word, two words with several letters , the transformation of a word based on phonetic sound, by analogy, digital symbols are chosen, the reduction in the computer chat of vowels, the doubling of vowels or even consonants, the use of times r uppy the Simple, which is a violation of grammatical rules, thus it facilitates the transfer of semantic grain minimized means, as well as the omission of the service parts of speech.

Similarity in oral and written discourse is a characteristic feature of Internet communication in general, especially in synchronous computer-mediated interaction, for example, in chat communication, SMS, instant messaging.

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Linguistic and Social Statuses of Ukrainian in Canada

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Abstract: The present paper dwells upon the problem of the changing linguistic and social statuses of the Ukrainian language in Canada throughout more than a century of its history. A brief overview on the history of the Ukrainian language establishment in the English-speaking continuum is given. The article draws a concise outline of the major reasons of tremendous reciprocal impact between Ukrainian and English. The relevant lexical and phonetic peculiarities caused by the assimilation processes between two languages are in the focus of the study.

Keywords: Canadian Ukrainian, linguistic and social statuses, ethnic language, language assimilation, waves of Ukrainian immigration, loanword, native speaker.

Due to the intensive process of globalization and overwhelming development of cross-cultural relations the attention of modern linguists is being focused on the sociolinguistic aspects of the language units functioning in speech continuum. The majority of recent studies are solely dedicated to the study of the world languages varieties, dialectical peculiarities and accents. The reason of such a tendency seems to lie in massive population migration, closer international bonds and integration processes that unavoidably lead to the creation of the world's communication context. In our view, a thorough and profound understanding of this context can be realized only through the systemic study of its components, regional and dialectical varieties of languages. We completely share the viewpoint of Prof. J.C. Wells, who, dwelling on the British pronunciation norm, claims that it inevitably changes as the years pass and there is a measure of diversity within it requiring that norm be defined in a broader way than what was once customary [9, p. XXI].

In our present research we approach the problem of linguistic and social position of the Ukrainian language in Canada, regarding different periods of its existence and the drastic impact of the English-speaking surroundings. It is how we try to prove that

the language co-influence within a definite territory results in a change of the norm and further appearance of the accent. Thus, the current issue **topicality** can be determined by the fact that the co-existence of Ukrainian and English in Canada has more than a century of history and manifests the appearance of accents in both languages. The problem has been repeatedly touched upon by some scholars: Kh. Hudyma [1], W. Isajiw [2], L. Luciuk [3], O. Martynowych [4], M. Marunchak [5], A. Royick [6], P. Sekirin [7], D. Struk [8], P. Yuzyk [10], Yu. Zhluktenko [11], L. Kozachevska and O. Sydorenko [12], but we are making an attempt to accomplish studying it either from diachronic aspect or as a linguistic taxonomy.

Therefore, it would be quite reasonable to look back at the history of how the Ukrainian language emerged in the Canadian territories and started its long-term existence there. According to Prof. L. Luciuk, September 7, 1891 can be officially regarded as the beginning of the Ukrainian history in Canada. On that day the first immigrants from Ukraine, Wasyl Eleniak from Galicia and Ivan Pylypiw from Bukovyna, arrived in Quebec and proceeded to Winnipeg, having started a new era in the history of Ukraine and Canada – the First Wave of Immigration (1891-1914) [3, p.18]. A little bit later their successors, though being people of hard work at farms, established a number of places with names as *"Ukraina", "Shevchenko", "Slawa", "Mazepa", "Sich"*. In order to develop an awareness of themselves as a separate ethnic group they started *"Prosvita"* reading rooms and several Ukrainian newspapers. Even during that period a significant attention was being paid to education and especially to the position of the Ukrainian language alongside English. A few newcomers were trained as teachers and became the first Ukrainian born professionals in Canada. Their striving to educate the younger generation, in both English and Ukrainian, resulted in the emergence of bilingual schools, where Ukrainian was taught as a subject. Some establishments adopted after-school hours and educational hostels to provide Ukrainian instruction to support the status of bilingual schools. In Edmonton, Saskatoon and Winnipeg several educational institutions called "Institutes" came into being and operated as teacher training colleges with numerous subjects in Ukrainian.

The Ukrainian language brought by the immigrants considerably enriched English of the Canadian communities with numerous foreign words, names of public organizations, establishments, press. The majorities of those names were transliterated from Ukrainian into English and did not make much sense to native speakers. Among such proper names there are organizations **Chytalnia prosvity**

(Ukrainian reading association), **Samoosvita** (self-education group of Ukrainians), **Samopomich** (mutual aid society) as well as the titles of periodicals: **Literaturno-naukovyi Visnyk** (literary-scientific herald), **Dzvin** (sociocultural magazine), **Borotba** (political periodical), **Zemlia i Volia** (economic magazine) and others.

Another relevant feature of introducing Ukrainian notions into English-speaking surroundings in Canada was naming public organizations, institutions and communities after outstanding historical Ukrainian personalities. Here we can mention **Taras Shevchenko Self-education Association**, **Mykhailo Hrushevsky Students' Community**, **Mykhailo Drahomanov Literary Society**, **Ivan Franko Literary Society**, **Volodymyr Vynnychenko Drama Society**, **Maria Zankowetska Drama Society**, **Marko Kropywnytsky Drama Circle** and others. Owing to their activities a number of the Ukrainian literary works were translated into English, several drama pieces were staged in the Ukrainian communities as well as in other places and even Canadian theatres. The drama works that gained special popularity in the English-speaking communities were the plays "**Verkhovyntsi**" ("The Highlanders"), "**The Stolen Happiness**" by Ivan Franko and "**Nazar Stodolia**" by Taras Shevchenko.

Meanwhile, the bilingual situation in Canada caused by the arrival of the Ukrainian language had a predictable consequence – the co-influence of both languages was obvious and led to numerous loanwords or cases of assimilation of Ukrainian lexical units and speech patterns towards the English ones and vice versa. Such a tremendous tendency sprang as soon as the first settlers had come in and there was immediate contact with the English native speakers during the first wave of immigration or even upon the arrival of the first Ukrainians. And it started, in fact, with the translation and transliteration of Christian and family names of new-comers. As Prof. Yu.O. Zhluktenko states, the first settlers from Ukraine were dissatisfied with their Slavic names and tried to make them sound more like Anglo-Saxon ones [11]. The primary reason for that was the attempt to increase their employment opportunities and to improve the position of their children among the school-mates.

So, as a result of this shift, we witness such names as **William** for *Василь*, **Philip** for *Пилип*, **Cyril** for *Кирило*, **Darlene** for *Одарка*, **Helen** for *Олена,* **Christina** for *Христя* and many others. In the group of the Ukrainian family names translated into English there is an unswerving tendency to indicate no difference between the feminine and masculine forms of the same name, which is strange to the Slavic languages with the gender-indicating inflections, while, some cases of translating the

Christian names into English occurred. For instance, female name *Любов* turned into **Love**, *Віра* became **Faith**, *Надія* – **Hope**. The western Ukrainian female name *Слава (Славка)* assimilated into English in two different ways: in some communities it was translated as **Glory**, but somewhere else it acquired a kind of its English equivalent **Sylvia**.

Besides, retaining the English rule to have the same gender form of a family name for both spouses, names like *пані Терлецький* (**Mrs.Terletsky**), *пані Щуровський* (**Mrs.Schurowsky**), *пані Рудкін* (**Mrs.Rudkin**), *пані Бережний* (**Mrs.Berezhny**) are quite frequent in the language. In our observation we came across numerous situations when the masculine forms for female family names were used by Canadian Ukrainians in their Ukrainian speech.

Some Ukrainians also tried to modify their surnames for a better fit into the English system. They either completely changed the surnames (full assimilation), e.g. **Schur → Stewart** or omitted one or several syllables, so that a surname would resemble English, e.g. **Starytsky → Star, Pidverbetsky → Verbetsky**, **Smerechansky → Chansky** [1, p. 186].

In fact, the beginning of Ukrainian immigration to Canada gave rise to various co-influencing processes between both English and Ukrainian and at some point caused such a mixture of two languages that there appeared a new hybrid language called "Ukish" by Prof. D.Struk [8, p. 71]. The term was coined as a blending of two languages, Ukrainian and English, and it reflects the constant tendency of assimilation between them on lexical, grammatical and phonetic levels. Ukish was born as an accent during the first wave of immigration, but it grew into a sort of hybrid language later, during further immigration process. In some scientific research, Ukish is even viewed in two forms: the classical (in speech of the two first waves of immigration) and later form, we would call it modern (used by the immigrants who arrived to Canada after WWII and other later waves).

According to the researcher P. Sekirin, the influence of English and of other social factors on the Ukrainian community has caused language change [7] primarily because the Ukrainian language brought to Canada was far from the literary norm. A profound classification of allomorphic features of Standard Ukrainian and Canadian Ukrainian was offered by the researcher Kh. Hudyma, who singled out the following: 1) Canadian Ukrainian originates from south-western dialect of standard Ukrainian and

has numerous borrowings from Polish, Romanian and other neighbouring languages; 2) there are far fewer Russian borrowings into Canadian Ukrainian than into Standard Ukrainian; 3) there is dominating influence of English and other Canadian languages over Ukrainian [1, p. 184].

As a matter of fact, the first immigrants brought the Ukrainian language as the major means of the ethnic and national identity and established it as the Canadian variant for all the further waves of immigration, but the linguistic and social status of Ukrainian in Canada changed several times throughout its history.

The Second Wave of Immigration (1922 – 1939) was considerably smaller than the first one and the total number of newcomers reached about 68 000 people. The bulk of the new wave was made of immigrants from Bukovyna and Galicia, though some groups arrived from Volyn. The majority of them were still farmers, unskilled or partially-skilled workers, who were looking for some free land in Canada. By that time all the better farm-lands had been occupied and more and more immigrants were drawn into Canadian cities and towns. Actually, it was during the second wave, when the general process of urbanization in Canada was sufficiently enhanced by the immigrants from Ukraine, especially by domestic workers, political refugees and members of the Ukrainian army [4; 5].

The Ukrainian language of this wave kept the general first wave traditions, but its status was obviously changing: it started losing the position of the national and ethnic identity marker and acquired some symbolic features [12, p. 144], just the language differentiating Ukrainians as non-native speakers of English or other languages of Canada did. In other words, it was losing its functional component and was used in more or less general way. Such a situation was predetermined, first of all, by the ideology of the Ukrainians in the second wave, who became more active and conscious towards social and political life of Canada. Their motives and activities reflected the Ukrainian revolutionary trends in Europe and consequently resulted in the appearance of several Ukrainian-Canadian socio-political national organizations such as the pro-communist Ukrainian Labor-Farmer Temple Association (1924) that helped the unemployed to get some job opportunities. The conservative United Hetman Organization (1934) was founded to be opposed to the nationalistic republican Ukrainian National Federation of Canada (1932). As the immigrants of the second wave were demonstrating more concerns in the social life, some religious organizations came into being during that period, too. The most influential ones were

the Ukrainian Self-Reliance League (1927) and the Ukrainian Catholic Brotherhood (1932), together with their women's and youth affiliates representing Orthodox and Catholic division within Ukrainian communities of Canada.

Under such an intensive participation of Ukrainians in social life of Canada the Ukrainian language itself remained the major means of communication and it continued undergoing certain socialization. While during the first wave some classical pieces of the Ukrainian literature were being translated into English, the second wave manifests the appearance of the Ukrainian publishing houses printing the immigrants' works. And just during the late 20s of the past century there was the first attempt to establish the organization of Ukrainian Canadian writers who had by that time completed a number of books in Ukrainian and English describing the destinies of immigrants. There were several books on Ukrainian Grammar and dictionaries as well as some English Grammar references with the Ukrainian interpretation. Among them *"Samouchok i Slovar"* (**"Self-study Guide and Dictionary"**) gained a special popularity among learners of Ukrainian and English.

This period brought numerous mutual borrowings and the process of assimilation between two languages was taking place involving new and new spheres of social life. Just during the interwar period such Ukrainian words as *добродійка* (**dobrodijka** (**a priest's wife**), *лазничка* (**laznychka** (**a washroom**), *забава* (**zabava**), *СУМ* (**SUM**), *Пласт* (**Plast**), *Маланка* (**Malanka**) and many others came into use among bilingual youth [8, p. 73]. On the other hand, Ukrainian welcomed a series of loanwords from English, e.g. *фарма* (**farm**), *генерація* (**generation**), *візитація* (**visitation**), *фамілія* (**family**), *партія* (**party**), *оказія* (**occasion**), *сеньйор* (**senior**), *атачмент* (**attachment**), *супервайзер* (**supervisor**), *конто* (**account**) etc. Numerous word combinations sounding more like a word-for-word translation of English ones became quite frequent in Ukrainian and the majority of them exist in the present-day Ukrainian in Canada. For instance, *виповнювати форму* (**to fill out a form**), *робити знімку* (**to take a photo**), *о 6 годині рано* (**at 6 a.m.**), *о 5 годині по обіді* (**at 5 p.m.**), *брати курс* (**to take a course**) in the meaning of **to major in smth**., *брати автобус №405* (**to take #405 Bus**) and others.

Unlike within the first wave of immigration, the Ukrainian language of the second wave was changing its social and linguistic position. Despite the fact taken into consideration by the researchers L. Kozachevska and O. Sydorenko that the ethnic identity, and the language in particular, becomes primarily of symbolic nature for the

second generation of immigrants, Ukrainian in Canada of that period established itself as the ethnic and heritage language [12, p. 144]. It started being widely used in writing (social and political organizations, Ukrainian magazines and newspapers, book-printing, public activities of the immigrants) and at a definite moment it started being treated through traditional forms: oral and written. They considerably differed in vocabulary since the oral form was abundant of dialectical and borrowed words while the written one tends to preserve the literary traditions of the Ukrainian language. However, the main bulk of the immigrants was made up by the people from the western Ukrainian territories with a very vague idea of the language literary norm and whose vocabulary and phonetics were sufficiently impacted by the neighbouring dialects. It all greatly affected the language of the Ukrainian periodicals and literary works published in Canada at that time. There are evident examples of the European language impact in words like *клас, діаспора, ініціатива, плани, долар, діалог, лампа* which are pronounced and spelt with root **я** interchanging with the classical root **а**: кля́са (the gender is changed too according to the origin of the borrowing), *дія́спора, ініція́тива, пля́ни, доля́р, дія́лог, ля́мпа*.

Moreover, the language of the publications contained numerous English borrowings such as *резиґнувати (**resign**), евіденція (**evidence**), градуація (**graduation**)* which were used in a free way: sometimes in the form of the loanword, but quite often the corresponding Ukrainian lexemes replaced them. For instance, the announcement in the newspaper says: "*Відбулася урочиста градуація перших випускників школи «Кобза»*", but in another publication there is a sentence: "*Під час випускної події були відзначені найкращі студенти цієї школи*". Such an alternative use of some lexemes, in the view of L. Kozachevska and O. Sydorenko, is discernible in various spheres: from home to business [12, p. 147-148].

Thus, the interwar wave (the second wave of Ukrainian immigration to Canada) largely preserved the tendencies brought by the first wave representatives, but in their turn, contributed immensely to change of the language status from the means of the ethnic identity to the means of the symbolic identity. Besides, Ukrainian in Canada at that time became the language of numerous publications and established itself not just as the language of speech communication, but also in its written form. All in all, an inescapable and astounding tendency to the language assimilation was in full progress and it was just a transitional phase before the further waves of immigration brought their changes into the linguistic and social status of Ukrainian in general.

The Third Wave of Ukrainian Immigration (1946-1961) was mainly composed of displaced persons, many of whom had been taken as slave laborers to Germany during the fascists' occupation of Ukraine. When the war was over the majority of them dreaded returning to their homelands as Stalin's communist regime treated them as defectors and those who had returned were tortured, murdered or exiled to the forced-labor camps in Siberia for the rest of their lives. Escaping such a notorious destiny many Ukrainians after the unconditional surrender of the fascists' Germany fled to the UK, The US, Australia and Canada. Therefore, about 37 000 refugees from the war zone came to Canada directly from Germany or after some period of living in the UK or other European countries.

Almost all the comers had one common feature – they were political refugees fleeing Russia's communist system, on the one hand, while, on the other one, they considerably differed. Many of them were professionals in such fields as science, humanities, art, medicine, others were qualified craftsmen, but a sufficient percentage of them consisted of laborers and farmers speaking a more established Ukrainian. And the most significant fact about the third wave is that it was the first period when among the immigrants there were the representatives from all the regions of Ukraine.

Although small in numbers, the immigrants of the third group made a noteworthy contribution to the social and political life of Canada and to the position of Ukrainians in the New World in total. Moreover, their impact on the immigrants of the first two waves was colossal. First of all, they supported the Ukrainian organizations and institutions, enlarged their membership, then their potential as teachers, doctors, musicians helped them to occupy a certain social position and to faster integrate into Canadian life.

In conditions of such intensive processes of integration into all spheres of Canadian life the native language of the immigrants was changing its social and linguistic status gradually returning its previous position – the language of the ethnic identity and losing its symbolic features, relevant for the second group of the immigrants. And it was during the third wave when the notion "ethnic language" was replaced by the term "heritage language" [12, p. 144]. Though, in the view of Prof. Yu. Zhluktenko, identity is the only remaining thing in case if neither a language nor culture is preserved [11, p. 50], which is rather disputable. Meanwhile, Ukrainian as a heritage language continued getting assimilated with quite powerful influence of Canadian English.

Numerous lexical, grammatical and phonetic units of English persistently intruded the living body of Ukrainian spoken in Canada. The researcher A. Royick managed to collect numerous samples of morphological intrusions into Ukrainian, when the English lexemes undergo the Ukrainian declensions, e.g. *на бек ярді (***in backyard***), по ґарбичах (***on garbages***), перед Крісмусом (***before Christmas***), в салєрі (***in cellar***), кукіси (***cookies***)*, and many others [6]. In our study we observed the tendency of inflecting Canadian proper name **Toronto** according to the Ukrainian rule: *у Торонті, за Торонтом, біля Торонта.* Conversely, among the third group representatives bilingualism is quite evident through the borrowing of English original forms into Ukrainian speech. For example, *Мій син з родиною мешкають у Брітіш Коламбія* or *Ми взяли баса біля шопін сента* which is a direct calque of the English "**We took the bus at the shopping center**". There are noticeable phonetic shifts in Ukrainian caused by the influence of the English pronunciation system: the most considerable one among them is the replacement of the Ukrainian voiceless velar /**г**/ with the English glottal /**h**/. We heard the example of this in the Ukrainian folk song "Несе Галя воду" where the Ukraine female name /'galja/ was pronounced as /'halja/. Another shift consists in the replacement of the Ukrainian dental plosives /t/ and /d/ with the corresponding English alveolar plosives.

In general, the third wave of immigration turned out to be the most beneficial for the establishment and advancement of the Ukrainian language and integrating it into the Canadian life. Owing to the professionals some universities opened Slavic departments which specialized in profound training in Ukrainian and provided qualified specialists who could afterwards organize Ukrainian schools of all levels. They put the Ukrainian press into the forefront of Canada's ethnic press and through the Canadian branches of the Ukrainian Free Academy of Sciences and Shevchenko Scientific Society they advanced the position of the Ukrainian literature, and culture correspondingly. The journalists among the newcomers successfully attempted to develop a number of Ukrainian radio stations throughout Canada and later launched a few Ukrainian TV programs, some of which are still functioning. It was the third wave who were actively building the Ukrainian churches and halls, cultural clubs, concert halls, seniors' homes, credit unions and establishing their position of Ukrainians as the ethnic group with its own language and culture. Due to a high proportion of highly-educated specialists they substantially increased the Ukrainian participation on academic, business and even governmental levels.

Consequently, the Ukrainians merged all spheres of Canadian life, but such a close co-existence and communication resulted in huge assimilation processes either in the language or in the national identity. The researcher M. Marunchak states that the assimilation impact caused enormous harm to the ethnic identity of Ukrainians in the official circles of Canada immediately through the language [5, p. 465]. Those assimilation processes overwhelmed the Fourth Wave of Immigration (1991 – present) and, in our view, have a tendency to survive and grow strong as long as two cultures co-exist within one territory. Thus, 36% of Canadians recognized themselves as Ukrainians, though they do not use Ukrainian, even at home [5].

Nevertheless, the immigrants of the fourth wave, who moved to Canada after the decline of the former Soviet Union and the recognition of the independence of Ukraine, demonstrate profound native language skills and national consciousness. Many of them, especially those with the university degrees, come with reasonably fluent English and for them the process of assimilation takes place more quickly, avoiding some stages of socialization and integration into a new community. Since more than 50% of newcomers are from "Greater Ukraine" (the central and eastern Ukraine) [2, p. 290] the Ukrainian language they are bringing is more or less of the literary standard, free of severe dialectical forms.

Moreover, the new immigrants are interested in the Ukrainian matters of the diaspora, they strongly intend to pass on a sense of Ukrainian identity to their children by sending them to the Ukrainian schools and dance or singing lessons at the Ukrainian halls. Doing this research, we attended some Ukrainian pavilions during fiesta week in Oshawa, ON and later ODUM Ukrainian summer camp for children in London, ON and we managed to observe what weighty attention is paid and what great efforts are made to the advancement of the Ukrainian culture, and the language in particular. Besides, newcomers are active participants of the Ukrainian organizations and they follow all the political and social events with keen interest. We happened to participate in the protestation against the attempt of the former Ukrainian president Yanukovych to introduce Russian as the second official language in Ukraine in July, 2012 held in front of the Ukrainian Consulate in Toronto. The majority of the rioters were new immigrants from GTA and Ontario and the spirit they were demonstrating gave evident proof of their national identity, of their genuine desire to preserve the language as the core of the national dignity.

Despite all this, at present time there is a certain decline in the use of Ukrainian and its future is under threat. It is mainly explained by the recognition of an independent Ukraine after which the language lost its function of being an identity marker either in Ukraine itself or in Canada as well [8, p. 73]. Besides, with the inflow of new immigrants from the eastern parts of Ukraine to Canada, more and more frequent cases of "*surzhyk*" (Ukrainian-Russian mélange) use take place. Such a devastating tendency might be crucial for the Ukrainian language in Canada, as it once was and still is the language of eastern Ukraine. The alike phenomenon already exists between English and Ukrainian in Canada and some researchers call it "language switching", consisting in the use or mixing of both languages in conversations between native speakers of two languages [12, p.149]. With a sort of mock Ukrainians call it "*half-навпіл*" or we came across its other colloquial names – "*kitchen language*"or "*kitchen Ukrainian*". For instance, *Моя молодша донька вчителює в high school* or *Я маю ходити на therapy тричі на тиждень*.

Getting into the subject matter proper, we share the viewpoint of some researchers who believe that the Ukrainian language in Canada can be preserved only in the form of bilingualism having gone through a transition from being a "native language" for Canadian Ukrainians to becoming a "heritage language' scarcely spoken by the later waves of immigration. All the assimilation processes have proved to be absolutely natural and reflect the inevitability of modifications in all language systems in the conditions of co-existence and co-influence of two or more different languages within one social continuum. Throughout each period of establishing Ukrainian in Canada the nature of the language shifted from functional to symbolic or vice versa, but it has always remained the major means of national identity and integration into a new environment. No matter how social and linguistic statuses of Ukrainian in Canada were altering during different stages of socialization, the language was established and it has been functioning fulfilling its essential task – enabling communication. What remains as an unsettled issue is the future of this language in Canada: whether it will become extinct or survive and be transmitted to the next generations.

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Proper Names in Academic Discourse

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Abstract: The article studies proper names and their function in academic texts through the notion of interdiscourse. The objective of the work is to describe linguistic and cognitive mechanisms of the proper name phenomena in scientific texts.

Text building process includes the cognitive basis of a set of previous texts called corpus of previous texts. Previous texts in academic discourse reflect and form a scale of value orientations of the national and international scientific community.

Proper names in science act as a sign of a situational model, with which, through associations, the text is correlated. The formation of precedent knowledge linked to compression has led to the appearance of terms with proper names being part of its cognitive layer.

The importance of this study is due to the growing interest in academic text analysis and actual problems and perspective research directions of language, which allow to identify the specificity of scientific knowledge representation in a language.

The proper names have been studied repeatedly in terms of linguistics and intercultural communication based on literary texts, while the consideration of this topic in academic discourse has not been sufficiently studied.

The research is closely connected with the theory of interdiscursivity and precedence. Precedent texts are formed as a result of discursive interaction and suggest a dialogical interaction in the process of functioning. A study of interdiscursive

links in academic discourse is particularly relevant in terms of contemporary general linguistic developments. In this regard, the discursive and communicative approaches became the main methods of this research.

The research material includes scientific articles and theses of Spanish scientists from 2005 to 2017. While analyzing the material, traditional methods of language research have been used in the work, such as a qualitative method of data processing and a quantitative method.

Keywords: proper name, academic discourse, interdiscursivity, precedent text.

INTRODUCTION

A proper name in science acts as a sign of the situational model, with which, through associations, the text containing the proper name correlates.

In the individual consciousness of a prepared person, as in the collective consciousness of the scientific community, there is a thought formation, a concept that encompasses all the sphere of knowledge obtained on the primary source basis which is the text written by an outstanding thinker.

A scientist's name, subject of the precedent text, begins to be identified with his concept, and comes to be a scientific knowledge sign. Such precedents, being personal signs, contribute to order facts of science, they are points of reference in the change of the scientific paradigm, give the reader and the author the opportunity to systematize scientific knowledge and navigate in his fund.

The reliance on precedent texts and their concepts in scientific discourse is one of the system-forming features. Nowadays from the standpoint of precedence proper names are being studied not only in literary texts but in academic discourse. Precedent phenomena are widely discussed in the scientific literature of recent years (Gudkov, 2003; Krasnykh, 2008; Kutyaeva, 2013; Morozova, 2010; Nakhimova, 2011; Popova, 2012; Slyshkin, 2008; Chistova, 2009).

The authorship of the term "precedent text" belongs to Yu.N. Karaulov, who defines precedent texts as texts with cognitive and emotional significance for a linguistic personality, which are of suprapersonal nature and constantly renewed in the discourse of this linguistic personality (Karaulov 1987). These are ready-made intellectual and emotional blocks used by a linguistic personality as a tool that facilitates and accelerates the switching from the "factual" context of thought to the "mental" one

(Karaulov 1987, p. 220). The definition of precedent texts given by Yu.N. Karaulov is proposed to be applied to precedent phenomena in general.

D.B. Gudkov stresses, that the source of precedent names are individual names that are widely used from well-known texts by culture bearers, and names whose precedence is conditioned by a situation.

A notion of "precedence" in science is understood as a mental representative component of a precedent text in a concentrated, concise form, based in the mind of the researcher's linguistic personality, an appeal to which is caused by a unique spectrum of associations. Precedence in science means such properties of phenomena as common knowledge, cognitive significance for a certain scientific community, constant renewability in speech. Scientific discourse is characterized by a significantly high degree of intertextuality and, therefore, reliance on precedent texts and their concepts (Slyshkin, 2008).

A precedent text can be overcompressed, i.e. reduced to a term-concept, well-established in the core of science (Popova, 2012). In the logical-semantic context, a precedent text is a kind of identifying reference – the actualization of only the name of a scientific object. The content of this object, i.e. the integral scientific concept, is known to both the author and the addressee; therefore, its explicit description would be communicatively excessive. A precedent text appeals to one's knowledge and memory, reflects the commonality of the apperception base of a sender and a recipient of the scientific message.

MATERIALS AND METHODS

The research materials are Spanish texts of scientific articles and dissertations on such branches of knowledge as geochemistry, mathematics, physics and biology in the period of 2005-2017 with a total volume of 11500 pages.

We consider a scientific text as a special type of text specially created in the course of scientific activities for the purpose of storing, developing and transferring scientific knowledge. It is characterized by such features as informativeness, integrity, consistency, explication in the material presentation, coherence, completeness, dividedness and orderliness, which are manifested at functional-content, communicative-pragmatic and linguo-stylistic levels.

According to the research results, one of the ways of transferring scientific knowledge in academic texts is socially precedent phenomena characterized by such

features as standard form, content reproducibility, rigid associativity, frequency of use, and knownness to the scientific community.

Such units include precedent names, precedent statements, precedent situations, precedent facts and precedent models.

Texts are open to dialogue; the communication process is carried out constantly and the phenomenon of precedence activates the communication process and continuity of scientific experience. Precedent texts are formed as a result of duscourse interaction and suggest a dialogical interaction in the process of functioning. Precedence in science means such properties of phenomena as common knowledge, cognitive significance for a certain scientific community. Precedent texts are semantic elements of scientific discourse. This is why interdiscursivity is closely related to precedence.

The methodological basis of our research includes as follows:

– philosophical categories: 1) the activity, in which a concept of speech activity of a scientist is distinguished (Leontev, 1969; Dridze, 1986, etc.), and 2) systemic nature (Averyanov, 1976; Bertalanffy, 1968, etc.), according to which the scientific text reflects the scientific worldview;

- achievements of cognitive linguistics (Boldyrev, 2008; Demyankov et al., 2016; Lakoff, & Johnson, 1980; Popova, 2012; Popova, & Sternin, 2003; Fillmore, 1982, et al.) and communicative-pragmatic linguistics (Arutyunova, 1999; Stalnaker, 2005, et al.);

- discourse theory (Arutyunova, 1999; Dijk, 2008, et al.).

As part of the study, a discursive analysis was used, which is meant to be an integrated area of knowledge that studies both oral and written text (Dijk, 2008), while a text is a particular aspect of the broader concept – discourse. The concept of discourse, in addition to the concept of the text, includes mental processes, the socio-cultural context, which allows a researcher to apply a comprehensive approach to studying the features of generation and perception of texts from different spheres of communication.

Specialized communication is defined as a set of contextual and extralinguistic conditions, in which texts with certain characteristics are produced (Cabré, 2013). The analysis of communication in certain professional spheres is based on a communicative theory of terminology, in which concepts are considered in terms of the text and discourse, taking into account linguistic, cognitive and social factors.

A discourse-interpretational method of text analysis, and a descriptive method used for all areas of research of the scientific text and scientific discourse have been used as the basic research methods with the use of such techniques as observation, comparison, interpretation, generalization. When analyzing the material, traditional methods of language research have been used in the work: a qualitative method of data processing (differentiation of the material by groups); a quantitative method (statistical one).

The presented methods unlock the research potential of the cognitive-discursive approach, which makes it possible to consider the features of the scientist's language and the formation of the author's conceptual worldview in new perspectives.

RESULTS AND DISCUSSION

The lexical composition of Spanish scientific-technical texts includes general, general scientific and terminological vocabulary. General vocabulary of scientific-technical texts includes the words that perform a text-forming function of the text coherence in many cases.

General scientific vocabulary includes words that are not terms and function in methodological subtexts, denoting basic scientific concepts. An important feature of general scientific vocabulary is high frequency of its use due to its methodological and interdisciplinary nature. General scientific lexicon takes up an intermediate position between general vocabulary, on the one hand, and terminological vocabulary, on the other hand.

The results of the research suggest that proper names connected with precedent phenomena are one of the ways of storing and transferring knowledge in scientific texts.

Such phenomena refer to socially precedent ones, i.e. they are well known to all representatives of the scientific community and the appeal to them is constantly renewed in the speech of representatives of this community.

The formation of precedent knowledge associated with compression aimed at interdiscoursive relations has led to the appearance of terms with a researcher's proper name, called eponyms. Terms-eponyms are associative terms, distinguished by the type of motivation, in which the motivation is expressed indirectly, with the help of various kinds of associations.

Any mathematician will understand the difference between the "Bloch's theorem" and the "Borel's theorem", and any physician will understand the difference between Alzheimer disease and Basedow disease, and this understanding is provided precisely by the onomastic component. If we hear the term "theorem", then at best we recall the dictionary definition of this noun. If mathematicians hear only Bloch or only Borel, then an associative series of mathematical phenomena associated with these surnames arises in their minds.

And if they hear the "Bloch's theorem" or "Borel's theorem", they immediately understand the terms-eponyms solely due to onomastic components, that Bloch's theorem is about complex variables and Borel's theorem says that every power series is the Taylor series of some smooth function. And Alzheimer disease is memory loss and other cognitive abilities, while Basedow disease is an autoimmune disease that affects the thyroid. Thus, understanding of the term occurs thanks to the proper name.

Well known by the scientific community are expressions that incorporate the surnames of scientists to name cycles, diseases, laws, theorems, tests, reactions, signs or syndromes, such as: Síndrome de Benjamin (Benjamin Syndrome); Regla de Allen (Allen's rule); Fórmula de Abel-Plana (Abel–Plana formula), Reaccción de Porter (Porter-Silber reaction); Sindrome de Alagille(Alagille syndrome); Enfermedad de Pompe (Pompe disease), La aguja de Buffon (Buffon's needle), Curva de Agnesi (witch of Agnesi); Operación de Heller (Heller myotomy); Aproximación de Padé (Padé approximant); Teorema de Ribet (Ribet's theorem); Teorema de Ado (Ado's theorem); Teorema del punto fijo de Brouwer (Brouwer's Fixed Point Theorem); Bobina de Tesla (Tesla coil); Espiral de Parker (Parker spiral), Ciclo Brayton (Brayton cycle) Gas de Bose (Bose gas); Principio de Fermat (Fermat's principle); Corriente de Humboldt (Humboldt Current), etc.

Precedent phenomena attributed to the names of scientists who made a discovery are the most common in the scientific text. Accordingly, a proper name begins to be used as a common noun, an adjective (belinograma after E. Belin, nobelio after A. Nobel), a part of abbreviations:

"A partir de la delimitación de esas zonas fueron escogidos los puntos de muestreo para la realización de los análisis de relaciones isotópicas y los parámetros: temperatura, pH, conductividad, turbidez, dureza, oxígeno disuelto, cloruro, sulfato, bicarbonato, sodio, potasio, calcio, magnesio, TKN, DQO, N orgánico, amonio, nitrito y nitrato", where TKN means Nitrógeno Total Kjeldahl, nitrogen content.

The Danish chemist Johann Kjeldahl developed a method of analyzing the content of nitrogen in organic substances; it is currently known as the Kjeldahl method. The method named after the scientist includes three main stages: digestion, distillation and titration.

Also the meaning of a term may be associated with a proper name of a patient, a literary character or a deity.

Mythological and literary characters, names of gods, can also be used as precedent phenomena in academic discourse. So, Chemical elements: cerio (Ce) - named after Ceres, the goddess of fertility in Roman mythology; hélio (He) - named for the Greek Titan of the Sun, Helios, which means "the sun" or the mythological sun-god; torio (Th) - named after Thor, a god associated with thunder in Norse mythology; vanadio (V) - from Vanadís, one of the names of the Vanr goddess Freyja in Norse mythology, etc.

"Síndrome de Rapunzel" (Rapunzel syndrome): Rapunzel is a character of a fairy tale of the brothers Grimm, famous for her long braids, which allowed her beloved to climb up the tower in which she lived locked. The syndrome has nothing to do with beautiful braids, but consists in compulsive eating of hair. It is a problem that affects those who suffer from trichophagia. The hair causes stomach problems such as indigestion and pain.

"Síndrome de Werther" (Werther's syndrome) was named after the publication of the novel "The Sorrows of Young Werther" by Johann Wolfgang von Goethe, in which the hero takes his own life. The sale of the book was banned in several places in Europe because it caused a wave of suicides in young people by the same method used by the protagonist of the novel. With this proper name is known the increase of cases of suicides that follow the appearance of stories about real cases of suicide in the newspapers.

"Las células HeLa" (HeLa cells) is a cell type in an immortal cell line used in scientific research. It is the oldest and most commonly used human cell line. The line was derived from cervical cancer cells taken from Henrietta Lacks, a patient who died of her cancer.

Structurally, terms most often represent two-component terminological combinations, in which, along with the proper name, include a thematic core with a generalized meaning, like syndrome, complex, theorem, etc.

The share distribution of the studied proper names phenomena in Spanish academic discourse can be represented as follows (Diagram 1):

□ Proper names of scientists   ■ Mythological characters

□ Proper names of prominent figures   □ Literary characters

■ Patient's proper names
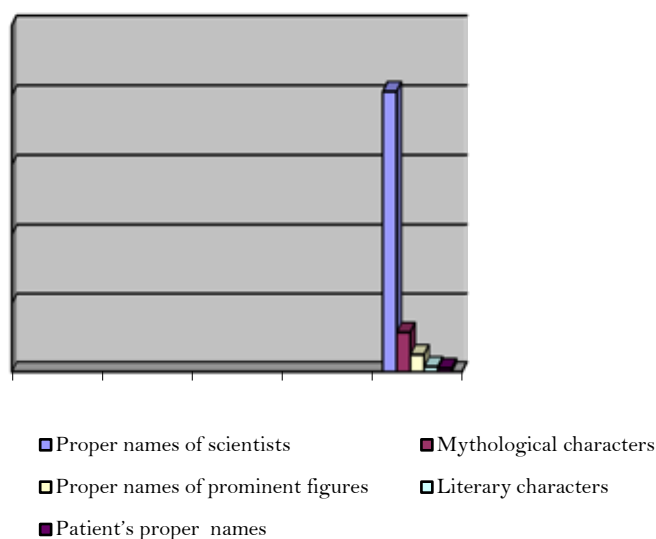
Diagram 1.

Thanks to proper names in science the recipients receive a complete picture of the object of reality. Logically and semantically, proper names in academic discourse are a kind of identifying reference – the actualization of names and a scientific object only. The content of this object, i.e. a holistic scientific concept, is known to both the author and the addressee; therefore, its explicit description would be communicatively excessive.

CONCLUSION

Thus, scientific texts function in the text space and are in constant interaction. At a certain stage of their existence, some texts acquire suprapersonal significance, become relevant to the scientific community, are constantly renewed in the discourse of members of this community and reinterpreted in various semiotic systems. Such texts acquire the status of precedent ones and, having become reference for this society, set an algorithm for the perception of other texts. Such precedents are proper names which have high semantic volume and minimal formal capacity, since they are the result of compression of the content of source texts and a form of their metonymic replacement.

The appearance of proper names in academic discourse shows the personification of science and they begin to be identified with a concept, become signs of scientific knowledge.

The realized studies indicate that proper name is one of the ways to store and transfer knowledge in academic discourse.

In most cases, precedent names are presented by the names of famous scientists who made a discovery in a certain field of knowledge, mythological and literary characters, names of gods and patients.

The eponyms make it easier to memorize, since at the mental level the recipient gets a complete picture of the image of the object of reality. The use of eponyms in a circle of narrow specialists provides a quick understanding of the current picture, conveys the continuity of knowledge, reflects the main stages in the development of science, the struggle of opinions and views, the emergence of human scientific worldview.

The formation and comprehension of precedent names occurs within the framework of a private cognitive matrix that unites various conceptual areas of scientific knowledge. Their actualization is carried out by certain linguistic units of the linguistic context, the semantics of which reflects the essence of the corresponding cognitive context.

A precedent is a typical method of compressing previous knowledge with the aim of preserving, tightening and further scientific accumulation. Being a reduced speech structure, precedent knowledge with proper names inside is verbalized in the form of discrete-point inclusions encrusting the fabric of the whole work. It appeals to the reader's knowledge and memory, reflects the commonality of the apperception database of the sender and the recipient of the scientific message.

The perception and understanding of the precedent text becomes possible if this precedent is in the recipient's memory, i.e. the ability to correlate the meaning of the source text with the content of the presented scientific work and establish their identity and difference.

Proper names in scientific texts reveal their own specifics. This specificity is conditioned by such basic characteristics as: informative value, integrity, explicitness in data submission.

Scientific knowledge becomes the property of society through the language of science, i.e. it becomes materialized in scientific texts and is transferred in texts by using terminological and non-terminological vocabulary.

Studying scientific texts in the context of cognitive linguistics, we consider a term as a linguistic sign fixing scientific knowledge of a referent in its meaning; it also contains the information about itself as a unit of natural language, exists within a certain terminological system and is used in various types of discourse, but it completely implements its function only when used in the scientific context (i.e. in scientific prose, scientific statement, oral communication, etc.) in conjunction with other units (primarily with terminological ones) referring to the same subject area.

The connection of terminological research with the cognitive science ensures the active introduction of the cognitive approach to linguistics. The application of the cognitive approach allows expanding the work on the study of a term both for scientific purposes and for solving applied tasks.

Despite the useful and multifaceted study, the scientific text will remain a promising area of study for many generations of linguists. This is due to the interest of researchers in its problems, the resolution of issues relating to the ontology of its cognitive-discursive space and the presentation of the scientific text as a product of scientific discourse, part of the cognitive-event space of the scientist's speech and thinking.

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Experience of the USA Higher Education Reform

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Abstract: The higher education reform in the USA is conditioned by certain processes of graduates' competitiveness, market orientation, and the tendency to form a single educational space. Significant success has been achieved in the US Higher Education. The American higher education system integrated all the best with the education of other countries and thus influenced to the crisis overcoming in the country, partly contributed to solve the unemployment problem, poverty, improve the women situation, people with disabilities, representatives of national minorities. The history events, socio-economic transformations, aspiration to be a leader in the world market, influenced respectively to the development of state higher education. Through reforms in American society, education has become more open, diverse, versatile. It differs from European standards, characterized as democratic education, open to all interested persons.

The most important achievement of American Education is the system of teachers' assessment, which involves students, colleagues, the state authority, the administration of Higher Learning Institution.

This article focuses on the brief history events of reforming the US education; the approaches to assessing the teachers' professional activity; the attempt to compare these reproaches of both system of education: in Ukraine and in the USA.

Keywords: Higher Learning Institution, evaluation, teachers and lecturers, education quality and education service, reform, society, subject, progress, modern development, level.

1. Introduction

Nowadays, the reforming education goal is to provide conditions for the development of the creative person's self-realization, the education generation for life-

long learning and the validation of the civil society values, which necessitates the reform of higher education and the need for the radical modernization of Higher Learning Institutions. It is important to form the modern higher education in the context of civilization development and international requirements for the education of the 21 st century. Today, the problem of Ukrainian education quality in the conditions of the establishment of an independent state is more acute than ever. One of the conditions for improving the higher education quality is the teachers' training, their professional development - ensuring a high level of professional knowledge and pedagogic competence of all teachers who carry out the education process. At present, Ukraine is paying a lot of attention to the issues of economic and social efficiency of higher education, universities' modernization.

2. Aim of research

To focus on the brief history events of reforming the US education and to the approaches of assessing the teachers' professional activity.

3. The comparative analyses of reforming the US Higher education and Ukrainian one.

Following the principle of historicism, we briefly analyzed the facts that were the impetus for quality reforms in the American education system. In the history context, the USA Higher Education is characterized by certain peculiarities, namely the fact that the US Higher Education type has become a General Higher Education, which had a long way to form, including the Wellesley College of Fine Arts. It is a women's college in the state Massachusetts, which was established in 1875. Its main task was to provide excellent education in the area of free art to women who will have influence in the world therefore, so the motto of the college fully reflects the purpose of teaching "Do not accept service, but serve" (in Latin *Non Ministrari sed Ministrare*). The college was independent of the state and its leadership was carried out by the board of trustees or the president appointed by it. So, the United States was an agrarian state, thus the Higher Education in this country was acquired for the individual harmonious development, and not for the future specialists' training in a particular field.

The radical changes in the US education and its intensive development were influenced by the achievements of other countries in the world. The federal government of the United States has to increase the development of education level, in particular the higher education level in the state, encouraged the scientists' achievements of the former Soviet Union in the space sector.

The United States ruling circles were surprised at the successful achievements of the former USSR in the field of heavy industry and economy, the first artificial satellite launch of the Earth on October 4, 1957, the second satellite launch with the dog Laika on board in November 1957 and the third – in May 1958, and later, April 12, 1961, the first flight into outer space Yu. O. Gagarin. All these events have prompted the federal government to intensify funding for education in their country and start reforming it. As a result, the number of education institutions in the United States has increased and the number of students as well [1, p. 25].

US President Dwight David Eisenhower introduced the Soviet teachers' experience. Subsequently, John F. Kennedy (John Fitzgerald Kennedy, also known as John Kennedy) said in his report that Americans should learn physics, so in other way, they would have to study Russian. J. Kennedy paid attention to the achievements of the former USSR education, in particular, for qualified specialists training. In this period, the best Soviet textbooks on mathematics, physics, chemistry were translated into English, and American students began to get acquainted with them [1, p. 26].

American researcher Trace Arthur S., in his monograph "What Ivan knows that Johnny does not" (1961), compared the teaching subjects of history, geography, foreign language and exact sciences in Soviet and American Higher Learning Institutions. He noted that at a time when American students play on the hill with their pets, Soviet students of the same age study the height of mountains, mineral resources, and discuss the various issues of professionalism. In addition, when US primary school students read 1500 words from their book, which describes the adventures of Jerry and a little rabbit, Soviet students "overcome" 10,000 words, turning over pages of works by the famous world of classics: A. N. Tolstoy, A. S. Pushkin, M. V. Gogol and they are already ready to plunge not only in history, geography, etc., but also in science. The author pointed out the methods and approaches to studying in Soviet schools, focusing on how students are preparing for leadership in the future. He argued that the knowledge level of those who study in the United States on teaching subjects needs better, and not only in comparison with the achievements of Soviet students, but also with existing standards [2]. According to his view, the United States ruling circles should pay attention to the teaching subject quality at Higher Learning Institutions, because the knowledge level of American youth is inferior to the mastery level of exact sciences in another state. A. S. Trace argued

that the developmental lessons in the space sphere contributed to the reform of US Higher Education [2].

The American scientist A. J. Harris highlighted his vision why the American student knew less than the Soviet one. In his opinion, the main reason was that in the Soviet Education Institutions the exact sciences knowledge, in particular physics, mathematics, biology, mother language, but in the American Learning Institutions the humanities course, was based on education. A. J. Harris believed that it was necessary to strengthen the requirements for teaching subjects, in particular in the technical sciences, and to reduce the number of students for one teacher, whereas there were 17 students for one teacher in the former USSR and 41 in the USA [3].

In 1958, the US ruling circles set up the Center for Comparative Pedagogy for the purpose of studying the countries experience in order to improve the curricula, methods and approaches to studying the teaching subjects at schools and at Higher Learning Institutions as well. Director of this Center K. A. Anderson proposed to compare in detail the world's education systems, in particular, the teaching subjects studying in order to using the empirical measurements and student achievements. As the American Researcher T. Husen noted, comparing the world's education systems enabled to improvement the American education system, in particular, to determine the student knowledge level and teachers' professional readiness [4]. The opinion of the scientist deserves attention, so in order to begin the education reformation and to make appropriate changes to learning, it is important to study the other countries' experience and the education quality of those countries. Thus, the priority tasks of the US education at that time were: to improve methods and approaches to teaching subjects and, of course, to strengthen the requirements for studying the teaching subjects and teachers' professional training, high-quality software for Higher Education. That is why the USA National Institute of Education created a commission to study the conditions of Higher Education quality. That commission examined the conditions of the USA Higher Education and outlined the scientific recommendations for its improvement in the report of "Problems in the process of studies", indicating the teachers' training low level. So, before the US ruling circles faced the problem of qualified teacher training and their readiness for teaching the subjects at Higher Learning Institutions.

The results of the teachers' professional activity assessment, published in the USA Government report "A Nation at Risk", prompted the ruling circles to seriously

reflect on the education quality in the state. That report referred to the low level of students' knowledge and the teachers' staff training quality as well. It targeted the US government to take education funding control [5]. Thus, the US government's policy of ensuring the Higher Education quality has changed from the usual financing of education needs to the impact on the modernization of Higher Education Institutions and the process of studying there.

A. Cohen researched the problem of education services quality provision in the USA, as students' knowledge level and as teachers as well. In his opinion, the teachers' rating in the process of evaluation depends on professionally formulated questions in the questionnaire for students who express their views and who are confident that their wishes will be taken into account in the process of studying the teaching subjects [6, p. 331].

The teachers' professional activity assessment by students at USA Higher Learning Institutions, in particular testing teachers' pedagogics competence, is gaining popularity in the pedagogics evaluation system. The integration processes and the transformation of education in the United States gave impetus to the development of its new directions, and therefore the idea teachers' testing competence and the international measurement of the education quality in different countries emerged. Studying the other countries experience and comparing the international measurement education quality result of education encouraged Americans to strengthen the requirements for the quality of teachers' professional training, diagnosing the teachers' professional activity, in particular pedagogical competence, improving the tests, standards, criteria, methods and approaches to evaluation.

The American Scientist S. B. Calveric notes that state and federal raising the teachers' professional level activity standards at USA universities at the state and federal gives students the opportunity to assess the teachers' quality training, their pedagogical competence, skills more critically, and, at the same time, encourage mentors to teach professionally the subjects and not weaken the requirements for their mastery in the process of education [7]. According to S. B. Calveric, the complexity of the teachers' professional activity evaluation, in particular their literacy, lies in determining that teachers' professional competence is a correlation between his/her confidence in the correctness of writing and expressing his/her thought and the real level of pedagogical diagnosis [7]. The teacher's literacy assessment as for coverage the teaching material and his/her writing is based on quantitative calculations of

mistakes made by the lecturer in the teaching process. These calculations testify to the teacher's training level, his/her professional training, his/her pedagogics competence and the influence of the quantitative indicator of his/her mistakes made in the training course and students' evaluation of teachers' professionalism.

Thus, the quality definition of the pedagogics competence, in particular, their literacy in the process of professional activity evaluation, forcing teachers to correct spelling on the board, the professional coverage of program material in the education process. However, there are situations where teachers pay little attention to competent communication with students, the correct writing of their words, because they believe that students can perceive the necessary information at the syllabus language. Therefore, there are problems with the studying material and difficulties in the learning process, as students feel that they can express themselves, allowing errors in oral and written responses. The question arises quite logically: "Why the students' answers are downgraded in their assessments process, when they cover logically and consistently program material, but in the syllabic language?"

In US universities, the teachers' assessments of their professional activity are carried out in order to establish their rating, to check literacy, in particular, the writing correctness and using lexical units, to increase the professional competence level and teaching quality, to carry out certification of students [7].

Evaluation in order to improve the teaching subject quality is to some extent inferior to the high standard requirements and is used to quantify scores and determine the teacher's rating. This provides grounds for arguing that the system of evaluating the teachers' professional activity in US Higher Learning Institutions is constantly improving and demands are increasing.

A. T Barone highlights that the purpose of evaluating the teachers' professional activity is to understand how teachers perceive the results of the students' knowledge level, their quantitative indicators, which also indicate the pedagogics competence level, awareness and lectures' mastery [8]. Thus, the scientist highlights two key questions in the research: How do the quantitative indicators of students' knowledge influence to the evaluation level of the teachers' professional activity? How does the teachers' profound knowledge level affect the quality of the evaluation process and the teachers' rating? The American scientist conducted the teachers' survey at University and school in Northern California to assess reading students' knowledge, including different rules and exceptions. He organized this process in order to analyze the

teachers' actions in the assessing process of students' reading quality, including the results of students' knowledge assessments, indicating the teachers' level of professional activity, their pedagogics competence. Hence, teachers must understand the students' knowledge result, draw conclusions, identify methods and approaches that would improve the quality of teaching subjects, and in the case of a large number of low marks, teachers should pay attention to their own level of professional activity.

Solving the problems in the US higher education system shows that American higher education is constantly changing and improving. Changes in the history of education development may have unpredictable directions, for example: Puritans have set up colleges for the preparation of priests, but college students have remained in history as leaders of the world's first constitutional democracy. Higher Education Institutions, in particular colleges with whom the land has been provided, set the goal of teaching students to agriculture and machine-building. Today, a large number of colleges are leading in the world of scientific achievements. US universities were founded to train a rather small elite, but at the beginning of the 20-th century, minority representatives, women, former military men declared their right to study in them [9].

Americans highly appreciate higher education and it has always been very important to "make the system work" for them. Today, the US population is concerned about the education quality, the modern service level, and the modernization level of Higher Education Institutions. They proudly express their point of view, comprehensive the answering complexity to the questions posed. To participate in the debate, Americans study information and believe that colleges and universities play the key role in communicating and reflecting on their vision. And what would be the requirements for improving studying at Higher Education Institutions, the future guarantees them further development and improvement.

Education in the United States is constantly being reformed and highlights the regularities of its history development. In particular, in the 1960s the laws on the Teacher's Corps and the development of the pedagogics profession were adopted in the United States. To implement these laws, the National Commission, the National Committee, the National Council for the Improvement and Accreditation of Teacher Education have been established. In the United States, there is the National Teachers' Forum, the National Council of Mathematics Teachers, etc. At higher education institutions of the United States the education concept of education is proposed, which provides for the creation of a "knowledge base for learning", namely a set of

knowledge, skills, insights, technologies, ethical norms, abilities, collective responsibility, as well as ways of their coverage and transfer in the learning process. The Launched Education Concepts by scientists: O. W. Holmes, L. Schulman, D. Carnegie highlighted the learning ideas that should be brought closer to real life today.

O. Holmes's conception marked the beginning of the pragmatism development, in particular the outlook that puts knowledge and truth in a direct relationship, and their application must be based on the present state realities, taking into account the society interests and needs.

L. Schulman highlighted the learning idea which based on comprehension information and analyzing, its direct relation to life and action. The scientist analyzed the teaching content problem and outlined three categories of teaching content, in particular: subject matter content knowledge, pedagogical content knowledge, curricular knowledge, and offered the following forms of teacher's knowledge: propositional knowledge, strategic knowledge and case knowledge [10].

D. Carnegie emphasized that the effective communication theory is a set of ideas, aims directed to help students in order to become successful and influential in the area of communication and conversation, avoiding conflicts and gaining confidence in own actions. He rendered his effective communication ideas in such works as "How to Win Friends and Influence People" (1936); "How to Stop Worrying and Start Living", (1948); "Public Speaking for Brinzza Success, (1956). Despite the fact that D. Carnegie's effective communication theory is being constantly debated and criticized for overly standardized concepts and their inability and disadvantages in certain life situations, but it is extremely influential as in the learning process and in solving certain problems [11].

The significant concept of the USA education system is "Education for the national and global survival", which has become a state doctrine, and then it was replaced by a new one: "Education in the spirit of peace, democracy and human rights". Currently, it is the concept of "Creating a knowledge base and preparing for a real life". that prevails in the United States. Thus, the US education system is aimed at improving the knowledge quality, training of skilled professionals, and the professions that emerge in society.

US President Donald Trump highlighted the relationship between two US problems – leadership and education. The US administration will do everything

possible to provide children with high-quality education in science, technology, engineering and mathematics, especially for children in socially disadvantaged areas. The US President underlined that the Ministry of Education will spend about 200 million in education [12]. At the same time, he proposed to save on education, in particular, to reduce expenditures by 13.5% from its budget in 2017, so it is planned to cancel the state grants program to support effective training worth $ 2.4 billion and some educational grant programs, because, according to reformers, investments in educational programs do not bring significant results. However, such reductions will not affect educational institutions where students from national minorities study and subjects teaching will be in the usual US regime [12].

Comparing the reform of education in the US and Ukraine, it should be noted that the reform of Higher Education in Ukraine has re-emerged, first and foremost, on the students' knowledge quality and their attitude to studying at Higher Education Institutions, reflected in the teachers' activities assessment by parents' representatives, public and authority's organizations, supervisors. The students have a desire to gain the necessary knowledge and acquire the information from various spheres of education science, culture, production, art, etc. to ensure their future competitiveness in the labor market. The students are deeply aware that education and science are the most important value in the system of state and civil society's priority values, which only in its qualitative dimension can contribute to future career growth and the acquisition of the corresponding status in society. They understand that in the conditions of the emergence of a market economy there is a transformation of all social areas of the population, increasing the need for research and proper scientific substantiation of the influencing methods to the modern society development. Furthermore, the state contributed significantly to the education development due to the marked increase in inconsistencies between the needs of enterprises, institutions, different structures, etc., in increasing the number of highly skilled professionals.

Paying attention to nowadays' conditions of the labor market, there is a fierce completion competition, which strict rules of selecting employees for vacancies, so students need to be assisted in skills mastering which will help them to independently adjust their approaches for choosing their own career opportunities.

The rapid transformations in the society life require constant changes in the system of higher education, which prompts the leadership of Higher Learning Institutions to optimize the learning process and introduce effective methods of

teaching different subjects. In Ukraine there is not a simple situation regarding the provision of high quality knowledge to the future specialists in culture, industry, high-tech, art and other spheres, therefore, there are continuous dialogs between scientists and various spheres of society's life in order to solve these problems.

The students received the theory knowledge are used in certain situations, and not in everyday practical activity when solving important tasks. From here comes the vision that the large amount of theory material without communication and training makes no sense. Awareness of this fact by students reduces their motivation and interest to study subjects. If a student badly imagines why he/she studies a huge amount of non-practical theory tasks, so this does not significantly change his/her desire to be well prepared for professional activity. The need for training highly skilled personnel capable of high-quality provision of all spheres of society's life in Ukraine is quite high. Having a great experience of their training, the teachers are particularly interested in the specialists' achievements from different countries in the field of providing skilled educated specialists for spheres of scientific, culture, industry and art. They note that the most influential link in this process is education, which "... can provide international competitiveness by combining of three development spiral component – education, science and innovation" [13, p. 8]. Considering that in most Ukrainian Higher Learning Institutions, teachers' training and their retraining is being carried out, "... the components of the "knowledge triangle" – education, science and innovations are divided by this time" [13, p. 8]. The most suitable structures for transformations, within which education, scientific and innovative projects are implemented, have become research universities with well thought-out professional students' training.

Nowadays, the sciences are convinced that in order to intensify research work at universities it is necessary to foresee in the curricula of specialists training the methodology study of science research, methods of science sources analysis, technology of writing science works and planning science research, generalization of the received science results. Another important point is the personal student's interest in solving science problems, carrying out joint research with teachers, increasing the students' work proportion in the execution of state budget, government and international projects, as well as giving teachers time for leadership the science circle, problem groups, students' trainings for taking part in competitions, conferences

process of writing articles connected with teachers' individual curricula and teaching process [14, p. 40].

An important innovative component of students' training is "research parks as forms of science integrated development, education and business" [13, p. 9]. It is desirable to develop the students' research skills through the study coordination of their program material from specialized subjects with methodology knowledge, their involvement in the reflexive and communicative activities during research.

The students' research work requires solving problems connected with technical support of Higher Education Institutions, the possibility of using modern technologies and computer equipment. Some scientists believe that education programs which provide feedback are promising in this regard. As a result, it is possible to adjust the students' trainings during their studying at Higher Educational Institution [15].

The supplying research and education activities at universities is accompanied by innovations, to which can be include the teachers' innovative methods based on modeling, organization of non-standard lectures, trainings, renewing the additional studying, developing a new system of assessing knowledge; involve the computers, multimedia technologies [16]. This is motivated by the urgency of reforming and seeking new ways of disseminating interactive, e-learning with access to digital resources.

Taking into account that Higher Education in Ukraine is the basis of intellectual, cultural, spiritual, social and economic development of society, it must be acquired as a result of consistent, systematic, purposeful knowledge acquisition, ensuring the comprehensive development of the student's personality. Higher education developed and reformed mainly on the tasks of state development and was perceived as an integral structural element of the state system. It is worth remembering that it always combines students' education and training, so it has worked and works for the future.

4. Research results and discussion

Assessing the professional activities of US teachers is an important tool for testing and stimulating teachers on the subject teaching effectiveness, improving the education process quality and providing education services. The research results of evaluation the teachers' professional activity at Higher Learning Institutions of Ukraine have been discussed at the international conferences and some aspects have been observed in magazines.

5. Conclusion

Summarizing our thoughts above, it would be emphasized that: at the present life stage of society, Higher Education changes in accordance with the developed programs for its further functioning. It would be brought to the education level of the most world developed countries by reforming the conceptual, structural and organizational principles. The reform of Higher Education in Ukraine is aimed at the professional development and personal growth of the future highly skilled specialist, which is one of the most difficult tasks of the modern educational process, which should ensure the multilateral development of young people who learn, developing and improving not only their professional qualities, knowledge, abilities, skills but also forming important social features. In view of this, it needs the further improvement and adaptation to the world standards, which will promote the professional development of future highly skilled professionals.

The evaluation principles are included to the reforming of Higher Education in Ukraine and the USA as well. The evaluation principles that apply to Ukrainian Higher Education Institutions include the following: complexity and purposefulness in the process of subject teaching; personal subject approach; reliability; differentiation, which involves subject teaching at different departments; promising; reality; typology (the possible association of such professions). The following common principles for evaluating the teachers' professional activity in Ukraine and the United States include the following: fair and serious attitude towards teaching subjects, ethical attitude towards others, scientific substantiation of educational material.

In the United States, the approaches to assessing professional activity are dominant, in which the quality of teachers' work is determined by the evaluation of their professional training for work at universities, in particular, such as: scientific, professional qualifications, practical orientation in the specialization of teaching subject. That is why evaluation is conducted on the basis of an integrated and comprehensive definition, taking into account the teaching process, the implementation of scientific research, participation in public activities, and the qualitative level of the formation of a teacher's portfolio.

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On Methods of Monitoring Educational Motivation in the Process of Learning Foreign Language

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Abstract: The article considers the monitoring of educational motivation in learning a foreign language. Analyzes the description of the levels of motivation of students when studying a foreign language. Also discloses methods of pedagogical research of the phenomenon.

Keywords: pedagogical research, training, monitoring, motivation, functions, foreign language, levels of formation, efficiency.

INTRODUCTION

According to scientists and practitioners, strengthening the educational motivation should be considered as one of the important factors for increasing the effectiveness of the learning process. Psychologists believe that a strong motive influences the purpose of the activity sufficiently.The motif supports the aspiration to the goal, makes it possible to orientate on it more resolutely, inspiringly. It becomes obvious that a deep, strong, meaningful motivation for learning is needed, stable cognitive interests and students` responsibility for success in learning are important [1].

The motivation of the higher school student's studies is aimed at future professional activity. Students are at the same time able to motivate their actions with personal and socially significant motives. High-level motivation is characterized by the ability of the individual to actualize the motive necessary in the situation, to make the necessary decision. Formation of a high level of motivation becomes a necessary condition, which contributes to increasing the effectiveness of the process of teaching a foreign language at the university [2].

Motivation is considered to be an impulse and an accelerating element for positive driving forces and represents a combination of motives as separate motivations for movement in a certain actual situation. Motivated can be called a

learner, aware of the discrepancy between the actual and the given state and trying to reduce this discrepancy. In relation to the study of a foreign language, motivation is a "stimulating element", "motor", "learning energy," which stimulates, promotes, enhances and supports the willingness to learn [3].

There are many definitions of motivation and there are certain disagreements about its essence. Previously, there were views linking motivation with internal forces: instincts, traits, will and will. A modern view of this complex phenomenon suggests that individual thoughts, beliefs and emotions have a significant impact on it. Despite disagreements about the nature of motivation, we consider the most acceptable one, which in the opinion of the majority of researchers and practitioners reflects the central aspects of motivation: motivation is a process in which purposeful activity is stimulated and supported [4].

METHODOLOGY

While preparing the article such methods as the study research, analysis, synthesis, studying and generalization of educational and psychological researches were used. Special literature, manuals and textbooks on theory of education, research theses and articles on specifics of foreign language teaching raising effectiveness were investigated during the study.

RESULTS

It is known that the levels of students' knowledge of a foreign language are interrelated with the levels of the formation of the motivation of the teaching. Let's consider the description of motivation levels of studying a foreign language, suggested by the author [5].

Characteristics of levels of the f motivation formation for the study of foreign language by bachelors includes the following indicators: awareness of the need for foreign-language communication as an obligatory component of professional activity; attitude for participation in foreign-language communication; the desire to learn a foreign language. At the same time, four levels of motivation are as follows: low, intermediate, sufficient and high [6].

Thus, awareness of the need for foreign communication as a compulsory component of professional activity: highly recognized; sufficiently aware; insufficiently aware; is completely unaware.

Attitude to participation in foreign-language communication: stable, active, positive; sufficiently stable, positive; Fickle positive; indifferent, less often negative.

The desire to learn a foreign language: pronounced; manifests itself constantly, but not severely; is not always, not enough; does not appear.

To determine the levels of formation in students' motivation, it is proposed to use the author's methodology modified for use in universities. Students are offered a form that indicates the following data: university, group number, course, specialty, discipline, name and table with numerals from 1 to 44. The teacher asks the students to answer the proposed questions as accurately as possible. Students must record the answers from 01 to 05 in the appropriate boxes. It is necessary to emphasize the need to observe cell numbering. If the student does not have time to fill the cage, then let it remain empty, and the next answer should be written in No. 16. Then the students listen to the questions and answer them. On the chalkboard, sample answers are shown: 05 - confidently "yes"; 04 - more "yes" than "no"; 03 - I'm not sure, I do not know; 02 - more "no" than "yes"; 01 - confidently "no".

Questions for revealing levels of motivation formation for studying foreign-language business communication among students of a non-language high school:

1. What motivates you to learn business English?

1.1. A vital situation, parents, teachers, etc. demand.

1.2. Desire to have good grades.

1.3. I think that foreign languages will be useful in life.

1.4. I like to study, I am interested in many subjects.

2. What is your attitude to the training activities in the classroom, while doing homework?

2.1. Actively almost do not work, only when you need to light up in class.

2.2. I am active, so as not to differ from classmates, to look no more stupid than others.

2.3. I actively work on important activities for myself.

2.4. Often I am active, as teaching gives me pleasure.

3. How do you explain your attitude to professional English?

3.1. If you do not study, there will be trouble.

3.2. I study discipline at the request of parents and teachers.

3.3. My duty is to study well.

3.4. At this point in my life, studying this discipline is the most important thing for me.

4. When you are free to attend classes, how often would you miss them?

4.1. In most cases, I would not attend.

4.2. I would not attend 50% of classes.

4.3. Sometimes I would miss classes.

4.4. I would attend most of the classes.

5. What role does ownership of foreign language communication have for your professional future?

5.1. Does not have any.

5.2. I think it will come in handy in life.

5.3. Will help after graduation to get a good job.

5.4. You can learn more to better master your future profession.

6. What do you like to do most in a foreign language class?

6.1. Listen to the teacher, performances of other students.

6.2. Perform tasks that do not take too much time and effort.

6.3. Perform tasks that involve additional effort, you need to think a lot, analyze.

6.4. I like difficult tasks very much, when you know how to approach them.

7. How interesting is business English to you?

7.1. Not interested in this discipline.

7.2. Some topics are interesting.

7.3. Knowledge of business English is necessary in the future profession. Therefore, all classes in business English are important.

7.4. It is necessary to know the business English language in a larger volume than it is given in textbooks.

7.5. Only interesting are those classes where there are interesting facts, something new, unusual.

7.6. I am indifferent to the content of business English classes.

7.7. In professional English, I'm only interested in some sections.

7.8. There are several topics that I'm passionate about, studying them deeply.

8. Optional:

8.1. Do you have cases when you do not want to do anything in class?

8.2. Do you think that when carrying out the task the main thing is to get the result, no matter what way?

8.3. Do you want to learn the skills of training activities?

8.4. Having met with a difficult task, do you seek to deal with it yourself?

8.5. Do you use the opportunity to write off the assignment from friends?

8.6. Are you interested in only those tasks that you can do for sure?

8.7. Do you like tasks that require much reflection?

8.8. Do you like creative tasks?

8.9. Is it difficult for you to study business English?

8.10. Can you say that you are good at knowing only some of the topics of business English?

8.11. Are you good at most topics, and business English?

8.12. Can you say that you well know a few topics, but in the rest is not worse than other students?

During data processing, all the digits in each line are summed. Each line corresponds to a certain level of motivation. The level of motivation available to the student will correspond to the line in which the largest amount will be obtained. The upper line corresponds to a low level, the bottom line - a high level of motivation. The scores obtained correspond with the conventionally adopted scale, which allows to determine the level of motivation (low level - 2 points, middle level - 3 points, sufficient - 4 points, high level - 5 points). Then, in the control and experimental groups, the number of students with one or another level of motivation and the arithmetic mean is calculated by the formula. The results obtained are recorded as shown in the Table 1.

Table 1. Distribution of students according to levels of motivation formation in the study of foreign-language business communication

Groups	Number of students	Levels of motivation formation							
		Low		Intermediate		Sufficient		High	
		Abs.	%	Abs.	%	Abs.	%	Abs.	%
Experimental group	15	2	13.4	4	26.6	6	40	3	20
Control group	16	3	18.7	6	37.5	5	31.3	2	12.5

CONCLUSIONS

Undoubtedly, the classroom teaching activity significantly influences the students' motivation to learn a foreign language. A large role is played by types of study assignments, teacher`s behavior and teaching methods. Effective academic performance is related to the quality of the classroom work. For example, studies have shown that the motivation and achievements of students are higher when teachers maintain high expectations of success, allow students to take greater responsibility for their education and encourage various forms of collaborative learning [7].

During the research, students were interviewed to reveal what, in their opinion, most effectively motivates them in the process of learning a foreign language.

First, students believe that more interesting and informative classes were held with quizzes, games and constructive teacher`s support, the possibility of self-assessment, review and modification of their work.

Secondly, students like classes with the use of a pair, group form of work, peer learning or group learning work on homework.

Thirdly, many students believe that the most effective were the classes related to future professional work, they liked the tasks that imitate real professional tasks.

Fourth, students like to participate in organizing and conducting of extracurricular activities (language parties, student club meetings, etc.) related to the study of culture, traditions, customs of the countries of the studied language, especially with the involvement of students of different nationalities and races.

Fifth, students note that a benevolent relationship with a teacher, a comfortable psychological environment in class, the opportunity to receive timely advice on discipline play a big role in learning a foreign language.

Finally, students assign an important role to the possibility of conducting study tours abroad, as well as the likelihood of getting work abroad.

So, the focus on professional activity as the leading one is a distinctive feature of the motivation of the higher school student's teaching. Highly-formed motivation is characterized by the ability to actualize the motive necessary in the situation. This allows us to propose the formation of a high level motivation as a prerequisite for optimizing the foreign language learning and actualizes the need for a clear and continuous monitoring of its formation.

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Basic Features of the Phonematic System
in the Prehistory of the German

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Abstract: The article provides an insight into the relations between the German language and other Germanic and Indo-European languages. The first phonetic shift, Verner's law, rhotacism, apophony and other phonetic phenomena in the prehistory of German have been described.

Keywords: Common Germanic, consonant, vowel, shift, sound change, relationship, ablaut grades, gemination.

Grundlegende Merkmale vom Phonematischen System
in der Vorgeschichte des Deutschen

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Kurzreferat: Im Artikel wird ein Einblick in die Beziehungen der deutschen Sprache zu den übrigen germanischen sowie zu allen anderen indoeuropäischen Sprachen vermittelt. Die 1. Lautverschiebung, Verners Gesetz, Rhotazismus, Ablaut und andere phonetische Erscheinungen in der Vorgeschichte des Deutschen werden beschrieben.

Schlüsselwörter: das Germanische, der Konsonant, der Vokal, die Verschiebung, der Lautwandel, die Verwandtschaft, die Ablautreihe, die Gemination.

Einleitung. Das Deutsche, wie auch alle anderen germanischen Sprachen, gehört zur großen Sprachgemeinschaft, die den Namen indoeuropäische

Sprachfamilie trägt. Außer dem Germanischen gehören zu dieser Familie das Slawische, das Baltische, das Italische (die bekannteste der italischen Sprachen ist das Latein, aus dem sich die romanischen Sprachen entwickelt haben), das Griechische, das Keltische, das Indische u. a. m. Die germanischen Sprachen werden gewöhnlich in 3 Gruppen eingeteilt: das Ostgermanische, durch das Gotische vertreten, das Nordgermanische (Skandinavische) und das Westgermanische. Das Westgermanische ist in der ältesten Zeit durch das Althochdeutsche, das Altenglische, das Altniederfränkische, das Altsächsische und das Altfriesische vertreten. Aus den drei ersteren entwickelten sich die modernen Sprachen: die deutsche, die englische und die niederländische (holländische). Das Altsächsische ergab keine selbstständige Sprache und lebt als niederdeutsche Mundart fort. Das Altfriesische beteiligte sich an der Bildung des Niederländischen; in Deutschland blieb es als Mundart bestehen [6, 5].

Die Verwandtschaft der germanischen Sprachen ist auch heute trotz jahrhundertelanger eigenständiger Entwicklung unverkennbar. Sie kommt im gemeingermanischen Wortschatz, in der Ähnlichkeit vieler grundlegender Elemente der morphologischen Struktur, in gemeinsamen Wortbildungsmitteln zum Ausdruck [vgl. 1, 963-973].

Das Ziel dieses Berichtes ist vergleichende Beschreibung von phonetischen Haupteigenschaften, die das Germanische aus der Gesamtheit des Indoeuropäischen als dessen besonderen Zweig hervorheben. Es wird bestrebt, auch andere Züge, die für alle indoeuropäischen Sprachen charakteristisch sind, zu berücksichtigen. Zum Schluß wird der praktische Wert von solcher Erkenntnis für Germanistikstudierenden gezeigt.

Hauptteil. In erster Linie ist hier die sogenannte 1. Lautverschiebung zu nennen, die eine konsequente Korrespondierung der ide. Verschlußlaute und der ihnen entsprechenden Konsonanten des Gemeingermanischen darstellt. Für das Indoeuropäische wird folgendes Verschlußlautsystem rekonstruiert: stimmlose *p, t, k* ; stimmhafte *b, d, g* ; aspirierte stimmhafte *bh, dh, gh*.

Die 1. Lautverschiebung besteht darin, dass den ide. Konsonanten verschiedene germanische entsprechen, u. z.:

1) p   a) f : lat. *plenus* – got. *fulls*, ahd. *fol* (voll); lat. *nepos* – ahd. *nefo* (Neffe);

      b) b : gr. *hepta* – got. *sibun*, ahd. *sibun* (sieben);

  t   a) þ : lat. *tu*, ukr. *mu* – got. *þu*; lat. *frater*, ukr. *брат* – got. *broþar* ;

b) d : gr. *pater* – got. *fadar*; gr. *kratys* (mächtig) – got. *hardeis* (hart) ;

k   a) h : lat. *caput* – got. *haubiþ*, ahd. *houbit* (Haupt) ;

b) g : gr. *dekas* – got. *tigus* (Zehner).

2) b – p : ukr. *слабкий* – niederd. *slap* (schlaff); ukr. *яблуко* – dt. *Apfel* ;

d – t : lat. *duo* – got. *twai* (zwei); lat. *edo* – got. *itan* (essen) ;

g – k : lat. *jugum*, russ. *иго* – got. *juk*; lat. *ego* – got. *ik* .

3) bh – b : sans. *nabhas*, lat. *nebula*, ukr. *небо* – ahd. *nebul*, dt. *Nebel* ;

dh – d : sans. *(da)dhami*, russ. *делаю* – got. *(ga)deþs* (Tat), altsächs. *don* (tun) ;

gh – g : sans. *stighnomi*, russ. *настигаю* – got. *steigan*, ahd. *stigan*, dt. *steigen.*

Die zweifache Verschiebung der ide. stimmlosen Verschlußlaute (1) wurde zuerst von dem dänischen Linguisten Karl Verner erklärt und trägt daher den Namen „Verners Gesetz". Er stützte sich auf die Annahme, dass im Germanischen der alte ide. freie Akzent noch lebendig war. In den überlieferten germanischen Sprachen aber war der Akzent auf die erste Wurzelsilbe verschoben. Deshalb muss der Zusammenhang zwischen dem Charakter des Konsonanten und dem Akzent an Beispielen aus anderen ide. Sprachen gezeigt werden, die den freien Akzent beibehalten haben. So ist das *h* im ahd. *swehur* (Schwiegervater) dadurch zu erklären, dass die Betonung auf der 1. Silbe ruhte (vgl. ukr. *свекор*); dagegen hat das ahd. *swigar* (Schwiegermutter) ein *g*, weil den Akzent die zweite Silbe getragen haben musste (vgl. ukr. *свекруха*).

Die 1. Lautverschiebung betrifft die Verschlußlaute in den Gruppen *st, sp, sk* nicht, z. B. lat. *sto*, ukr. *стояти* – got. *standan*, ahd. *stantan, stan*; lat. *piscis* – got. *fisks*, ahd. *fisk* (Fisch).

Aus den obenangeführten Beispielen ist leicht zu ersehen, dass die Lautform der Wurzel in verwandten Wörtern der ide. Sprachen öfters ganz verschieden ist, z. B. lat. *ego* und got. *ik* ; lat. *ed-o* und got. *it-an* usw. Nur die gesetzmäßige Korrespondenz der entsprechenden Laute zeugt für die Urverwandtschaft der in Frage kommenden Wurzeln. Dagegen, wenn solche gesetzmäßigen Entsprechungen fehlen, kann die weitgehende Ähnlichkeit zwischen zwei Wörtern verschiedener Sprachen irreführend

sein. In diesen Fällen handelt es sich nicht um Urverwandtschaft, sondern meistenteils um Entlehnung oder auch um reinen Zufall. So z. B. ist das ahd. *zella* (die Zelle) mit lat. *cella* (hier c=z) nicht urverwandt, sondern aus dem letzteren entlehnt. Vgl. auch ukr. *хліб* – got. *hlaifs*, Gen. *hlaibis*; lat. *fenestra* – ahd. *fenstar*.

Das ide. *s* erscheint im Gemeingermanischen entweder als stimmloser Reibelaut [s] oder als stimmhafter [z] nach dem Gesetz von K. Verner. Die stimmhafte [z] tritt in allen germanischen Sprachen außer dem Gotischen als r auf. Diese Erscheinung wird *Rhotazismus* genannt und kann durch folgende Beispiele belegt werden: got. *maiza* – ahd. *mero* (dt. mehr, engl. more); got. *batiza* – ahd. *bеззiro* (dt. besser, engl. better).

Auch im Deutschen gibt es diesen Lautwandel, z. B. Lautwandel im Falle von gewe*s*en und wa*r* (vergl. engl. *He was*) oder das veraltete erkie*s*en (wählen) und seine Vergangenheitsform erko*r*en (vergl. engl. cho*s*en).

Es seien einige Arten des kombinatorischen Lautwandels erwähnt. Das gemeingermanische *b* wurde vor *t* zu *f*, *g* und *k* wurden zu *h*, wodurch folgender Wechsel entstand: vgl. got. *giban* (geben) – *gifts* (Gabe), ahd. *geban* – *gift*; got. *magan* (vermögen) – *mahts* (Macht), ahd. *magan* – *maht*, got. *waurkjan* (wirken) – *waurhta* (Prät.), ahd. wurken – worhta u.a.

Gemeingermanisch war der Schwund von *n* vor *h*, wobei der vorhergehende Vokal gedehnt wurde, z.B. ahd. *denken* – *dâhta* (denken – dachte), ahd. *bringan* – *brâhta* (bringen – brachte), ahd. *fahân* – *fiang* (fangen – fing). Das *g* im ahd. Prät ist dem Wechsel *h/g* nach Verners Gesetz zu verdanken.

Zur Vorgeschichte des ahd. Konsonantismus gehört auch die sogenannte „westgermanische Konsonantendehnung" (Konsonantengemination), die in Folgendem besteht. Alle Konsonanten werden im Westgermanischen vor *j* (auch vor anderen Sonoren) verdoppelt, wenn sie einem kurzen Vokal folgen: got. *bidjan* – altsächs. *biddian*, ahd. *bitten*, nhd. *bitten*; got. *akrs* – altsächs., ahd. *akkar*, nhd. *Acker*; got. *leitils* – altsächs. *luttil*, ahd. *luzzil* (klein).

Am häufigsten fand die Gemination vor *j* statt, wobei das letzte verlorenging (das Gotische als ostgermanische Sprache kannte keine Gemination vor *j*); die übrigen Fälle sind nur vereinzelt belegt.

Die Beziehungen des germanischen Vokalismus zum indoeuropäischen sind äußerst kompliziert:

1) Den ide. kurzen *o* und *a* entspricht im Germanischen das kurze *a*, z. B.

a) *ide. o – germ. a*

lat. h<u>o</u>stis – got. g<u>a</u>sts, ahd. g<u>a</u>st (Gast)

lat. n<u>o</u>x – got. n<u>a</u>hts, ahd. n<u>a</u>ht (Nacht)

lat. m<u>o</u>lere, ukr. м<u>о</u>лоти – got. m<u>a</u>lan, ahd. m<u>a</u>lan (mahlen)

b) *ide. a – germ. a*

lat <u>a</u>ger, gr. <u>a</u>gros – got. <u>a</u>krs, ahd. <u>a</u>ckar (Acker)

lat. c<u>a</u>no (ich singe) – got. h<u>a</u>na, ahd. h<u>a</u>no (der Hahn)

2) <u>Den langen ide. ā und ō entspricht im Germanischen nur ein Laut, nämlich das lange ō</u>, z. B.

a) *ide. ā – germ. ō*

lat. fr<u>ā</u>ter, ukr. бр<u>а</u>т – got. br<u>ō</u>þar

lat. m<u>ā</u>ter, ukr. м<u>а</u>ти – altsächs. m<u>ō</u>dar

b) *ide. ō – germ. ō*

gr. plōtis (schwimmend) – got. flōdus, ahd. fluot (die Flut)

lat. flōrere (blühen) – got. blōma, ahd. bluoma (Blume)

3) Bemerkenswert ist auch das Vorhandensein von zwei langen ē im Germanischen, als *ē1* und *ē2* bezeichnet. Das erste entspricht dem ide. *ē*, das zweite (*ē2*) vermutlich einem Diphtong ide. *ei*. Im Gotischen ist die Lage unklar, weil in beiden Fällen die Bezeichnung durch *e* stattfindet. Dass diese Vokale im Germanischen unterschieden waren, beweist ihre Entwicklung in den anderen germanischen Sprachen. Das *e1*, welches, wie angenommen wird, ein offener Laut war, wurde in den meisten germanischen Sprachen zu *ā*, z.B. got. *lētan* – altsächs. *lātan*, ahd. *laʒʒan* (lassen); got. *jēr* – altsächs. *jār*, ahd. *jār* (Jahr); got. *slēpan* – altsächs. *slāpan*, ahd. *slafan* (schlafen). Dagegen blieb das *ē2* zunächst als *ē;* im Ahd. wurde es diphthongiert.

Von größter Bedeutung ist im germanischen Vokalismus der Ablaut, weil dieser Vokalwechsel für die Wort- und Formenbildung der germanischen Sprachen eine wichtige Rolle spielt.

Im Ide. stellte der Ablaut einen regelmäßigen Vokalwechsel zweierlei Arten dar. Man unterscheidet den sogenannten qualitativen Ablaut (Wechsel zwischen Vokalen verschiedener Qualität) und den quantitativen Ablaut (Wechsel zwischen Vokalen verschiedener Quantität).

Bei dem qualitativen Ablaut wechseln im Ide. die Vokale *e* (als erste Normalstufe oder Vollstufe bezeichnet) und *o* (zweite Normal- oder Vollstufe), z. B. lat.

tego (ich decke) – *toga* (die Toga); gr. *phero* (ich trage) – *phoros* (tragend); russ. несу – (под)нос, везу – воз u.a.

Im Germanischen ist dieser Wechsel lautgemäß *e – a*, z. B. got. *bairan*, altsächs., altengl., ahd. *beran* (tragen, gebären) – got., altsächs., altengl., ahd. *barn* (das Kind); ahd. *werfan – warf* (werfen – warf); ahd. *zeran – zar* (zerreißen – zerriss).

Bei dem quantitativen Ablaut wechseln erstens die kurzen ide. *e* und *o* mit *0* (Schwund des Vokals), z. B. russ. беру – (с)бор – брать.

Der Schwund des Vokals war nur vor Sonanten (z. B. *m, n, r, l*) möglich. Im Germanischen entwickelte sich in der Nullposition (im Prät.Pl. und im Partizip II) immer ein Vokal, z. B. ahd. *werfan* (Inf.) – *warf* (Prät.Sg.) – *wurfum* (Prät. Pl.). Zweitens kommt der quantitative Ablaut im Ide. dann zum Vorschein, wenn kurzes *e* mit langem *ē* oder kurzes *o* mit langem *ō* wechseln, z. B. lat. *edo* (ich esse) – *ēdi* (ich aß). Im Germanischen hat diese Art des quantitativen Ablauts besondere Bedeutung für eine Klasse starker Verben, z. B. *faran* (Inf.) – *fōr* (Prät.).

Wie gesagt, spielt der Ablaut eine große Rolle für den Bau der germanischen Sprachen, besonders bei der Bildung verschiedener Stämme der sogenannten starken Verben.

Die starken Verben im Germanischen werden gewöhnlich in 6 Reihen eingeteilt. Die ersten fünf gehen auf den indoeuropäischen Ablaut *e – o* (germ. *e–a*) – *Null* zurück. Der Unterschied zwischen den einzelnen Klassen entsteht dank der Verbindung des Wurzelvokals mit dem folgenden Laut.

Das Merkmal der 1. Reihe ist das konsonantische *j*, welches mit dem vorangehenden kurzen *e* zusammenschmilzt: *ei* zu *i*. Somit sieht die Reihe folgendermaßen aus: *i – ai(ei) – i*. Beispiel aus dem Ahd.: *stigan (Inf.) – steig (Prät.Sg) – stigum (Prät.Pl.)*. Das Merkmal der 2. Reihe ist das konsonantische *u*; der dabei entstandene Diphtong *eu* entwickelte sich zu *iu (io)*. Beispiel aus dem Ahd.: *biogan (Inf.), biugu (Präs.I.P.Sg) – baug, boug (Prät.Sg.) – bugum (Prät.Pl.)*. Das Merkmal der 3. Reihe ist die Verbindung eines Sonanten mit einem Geräuschkonsonanten, die dem Wurzelvokal folgt, z. B. ahd. *helfan – half – hulfum – giholfan* oder ein geminierter Sonant, z. B. ahd. *rinnan – rann – runnum – girunnan*. Die 4. und die 5. Reihe werden durch einen einfachen Sonoren bzw. einen Geräuschkonsonanten gekennzeichnet. Die 6. Reihe ist auf Grund des quantitativen Ablauts entstanden: ide. *a (ā)* und *o (ō)* – germ. *a (ō)*, z.B. ahd. *graban – gruob – gruobum – gigraban* (ahd. *uo* ist aus *ō* entstanden).

Die sogenannte 7. Reihe ist eine Neubildung des West- und Neugermanischen. Das Präteritum der Verben dieser Reihe wurde im Gemeingermanischen mittels der Reduplikation gebildet (z. B. got. *slēpan – saislēp*). Durch Kontraktion entstand ein langes *ē* (im Ahd. zu *ia, io* diphthongiert), das mit dem Wurzelvokal des Infinitivs eine Art Ablaut bildete, z. B. ahd. *slafan – sliof* (schlafen).

Der Ablaut erscheint häufig bei der Wortbildung. Seltener trifft man den Ablaut in Flexionsmorphemen. Manchmal kann ein und dasselbe Wort mit verschiedenem Ablautsvokal erscheinen; der Unterschied im Gebrauch ist dabei in einigen Fällen mundartlich bestimmt, z.B. die Konjunktion *und* : fränk. *indi*, obd. *andi, endi.* Der Gebrauch kann auch fakultativ sein, z.B. die Formen der Konjunktion *ibu, ubi* (ob).

In verschiedenen Sprachen kann der Vokal in verwandten Wörtern auf verschiedene Ablautsstufen zurückgehen: z. B. got. *þairh* – ahd. *duruh* (durch); lat. *dens*, Gen. *dentis* – got. *tunþus* – ahd. *zand* (Zahn).

Den Germanistikstudierenden ermöglicht das Wissen um Merkmale der phonematischen Besonderheiten in der Vorgeschichte des Deutschen viele Erscheinungen im phonematischen System der heutigen deutschen Sprache zu verstehen und zu erklären sowie phonetische Aufgaben zu diesen Erscheinungen zu lösen:

1) Gebrauch der Stammsilbenvokale (z. B. got. *jer* – ahd. *jar*);

2) Ursachen des Vokalwandels in Wortpaaren vom Standpunkt der Geschichte aus (z. B. *recht – richtig*);

3) Ursachen der Konsonantenübergänge (z. B. lat. *piscis* – got. *fisks* – dt. *Fisch*);

4) Beweis der Verwandtschaft oder Entlehnung von 2 Wörtern (z. B. lat. *tres* – dt. *drei*);

5) Benennung der phonetischen Erscheinungen (got. *mis* – dt. *mir*);

6) Finden der entsprechenden (althoch)deutschen Form (lat. *vertere*, got. *wairþan*, ukr. *вертіти* – dt. ?) [3, 11-13] u. a. Sonst ist man auf ein blindes und mechanisches Erlernen von Regeln beschränkt.

Schlussfolgerungen und Perspektiven. Die Verwandtschaft der germanischen Sprachen ist aus vielen gemeinsamen Zügen ersichtlich, die besonders deutlich in der älteren Zeit ihrer Entwicklung in Erscheinung treten. Da alle alten germanischen Sprachen durch festen Akzent gekennzeichnet sind, sind die phonetischen Beziehungen im Vokalismus und im Konsonantismus verschiedener Sprachen regelmäßig, ähnlich sind die ihnen eigenen phonetischen Gesetze. Außerdem sind

weitgehende Übereinstimmungen im Wortschatz, Ähnlichkeit des grammatischen Baus (das System der Deklination und das System der Konjugation, der Satzbau) zu nennen.

In der Sprachgeschichte als Wissenschaft ist die historische Phonetik eng verbunden mit der historischen Morphologie, der historischen Syntax und der historischen Lexikologie, einerseits, indem sie sich auf die Daten dieser Disziplinen stützt, andererseits, indem sie diese Daten präzisiert und ergänzt [5; 2; 4].

Deswegen werden Merkmale des lexikalischen Systems in der Vorgeschichte der deutschen Sprache als Perspektive von weiteren Forschungen gesehen.

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Anatolij Moiseyenko's Shahpoetics
in the System of Saturatic Genres

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Abstract: The article is devoted to the analysis of poetic creativity of contemporary Ukrainian artist Anatoly Moiseyenko. Shahpoetics writing by him was synthesized synthesis of poetry and chess composition in the system of satirical genres.

On the basis of the conducted analysis was concluded that A. Moiseyenko with his works tried to seeks to democratize the language of Ukrainian literature, expand its subject matter and diversify the figurative and stylistic palette, contributing to a change in the image of the Ukrainian writer.

Keywords: poetry, shahpoetics, shahov composition, verlibre, satire, epigram, cartoon.

Formulation of the problem. The poetic work of Anatoliy Moiseyenko had a Doctor of Philology degree, professor, the chairman of the department of modern Ukrainian language of Kyiv National University named after Taras Shevchenko, a member of the National Union of Writers of Ukraine (1988). His works are one of the most striking phenomena in the development of the literary process in Ukraine at the end of the 20th and the beginning of the 21st century. He is the author of two dozen collections of poems, numerous translations from German and Slavic languages, poetical works for children. There were still no publications devoted to the conception of the mosaic of A. Moiseyenko through the prism of satirical measurements in the literature on literature.

An analysis of recent research and publications launched the solution to this problem. The creative and creative way of A. Moiseyenko has been repeatedly in the field of scientists' eyes. In particular, the appearance of his first poetic collection congratulated a well-known reviewer in Literary Ukraine on the famous writer E. Gutsalo [1]. Critic P. Serdyuk revealed the specifics of the genre of the wreath of

sonnets in the creative work of the poet [8]. Academician M. Zhulinskiy wrote a preface to the book of selected poems written by A. Moiseyenko [2]. Literary critic V. Kuzmenko had analyzed the sources of poetry of the artist [3]. On the occasion of the 60-th anniversary of the birth of A. Moiseyenko a scientific collection was published on his honor [7]. There were no special works in which the experimental mosaic of A. Moiseyenko was covered through the prism of satirical measurements until now in the science of literature.

Consequently, the relevance of the article is caused by the acute need to fill the gap in the scientific research of experimental poetry. The shahpoetics is one of the brightest contemporary Ukrainian poets written by A. Moiseyenko as well as the lack of literary works on this subject in particular.

The aim of the research is to analyze Anatoliy Moiseyenko's poetic in the system of satirical genres.

Presentation of the main research material. There was a rather paradoxical situation In the Ukrainian poetry of the late twentieth and early twenty-first century. In quantitative terms poetry is capable of affecting the imagination of any researcher but quite a bit in the modern poetry of people who need a thorough and analytical attention. "Anatoliy Moiseyenko's versioning level and the embodiment of significant artistic and poetic tendencies belongs to the category of figures that are worthy of detailed observation" [7, p. 197]. This words belongs to Yaroslav Goloborodko. The reflections on the poetry and on literature in general made by Anatoliy Moysienko. The "poet in essence and not in the gates" (P. Movchan) each time with new collection, tends to subordinate to the once formulated universal principle. "The peculiarity of true creativity is that to give the reader the pleasure of discovering the cognition "of life («Baroque discourse of Ukrainian poetry of the XVIII century» written by Ivan Velichkovsky), understanding" life». There were the first and foremost of his oracle subjects and realities. That is why the artist denies "book fairness" and enjoys the turmoil of the «grasshopper» was surprised by the flowering of the «golden dandelion «which is not too soon «the silver will become like a wind» [6, p. 307].

The most unnatural thing for the poet may be the habit, the stamp, the loss of freshness of the reception of the surrounding reality, because genuine poetry is a free and dissociated thinking deprived of literary stamps and book of unreality, a modern language and a modern view of the world. Just in this, in our opinion, one of the most important traditions of Ukrainian classical poetry, including satirical. There is

condensed as the naphtha on inspired jokes, detached from a particular situation and from a particular character, as well as anecdotes «with a beard», nothing, besides disappointment and boredom do not cause.

Fresh colors and their own images and not «borrowed from the ink cartridges predecessors» [11, p. 426] wrote by I. Velichkovsky and G. Skovoroda, T. Shevchenko and I. Franko, M. Vorony and O. Oles, Ostap Vyshnya and P. Glazovy and others. This is the tradition of pan-European. It is noteworthy that V. Hugo in the preface to the collection of poems "Odes and Ballads" showed the reasonably of classical critics toward to French poetry into a kind of royal Versailles park. There were aligned, trimmed, smoothed, refined, sprinkled with sand. Contrary to the classical attitude, the artist introduces new forms and dimensions to French poetry, initiates a new system of versification, and emphasizes the sound organization of poetic text rhythm melodicism.

One of the poetic books of A. Moiseyenko also has an eclectic name "Sonnets". In the headline the author has identified the allusion of tradition and innovation, because, on the one hand, the sonnet form of poetry implies observance of strict discipline, clear canons and regulations at all levels content, compositional, lexical, acoustic, etc.

On the other hand, the verlibr pulsation of figurative thought, evident in modern rhythmic intentional means of living Ukrainian language, provokes a shakeup of the canon [7, p. 236]. Obviously the question is not about the unity of traditions and innovation but rather the coexistence of the traditions of modernist or modernist traditions in the context of the modern text of the modern poet. "Before the epilog the ink cartridge of the predecessor before the innovator life with its small and great changes" [11, p. 673]. That was the remark of M. Ushakov.

So in the creative work of A. Moiseyenko was found a fairly wide genre of palette from the canonical poetry forms of the sonnets, gazelles, triolets, octaves, rubai, hawks and even the crown of sonnets to the loose verlilbrus and already totally unheard of in poetry, so called shahpoetry. According to the modest estimate of the author himself, "shahpoetry did not remain unnoticed in both literary and chess circles". There allows us to hope for a sincere development of this kind of creativity, for a future perspective" [6, p. 412]. Acceptably appreciated the collection of "Shahpoetry" and international grosmaster Victor Korchno write "Rare book, such, apparently, there is no more in the world" [Ibid. p. 430].

In "Literary Encyclopedia", shahpoetry qualifies as "a kind of creativity, a synthesis of poetry and chess composition, which was begun in the 90's of the twentieth century. A. Moiseyenko" [4, p. 582]. The shahpoetry versed lines identify certain ideological and thematic conflicts of the solution of the chess problem and the poetic text directly "intertwines" in itself the solution of the author's problem. A. Moiseyenko noted skillfully compiled such tasks and was even the prize winner of Ukraine's championship in chess composition. Academician M. Zhulinsky in the foreground entitled "The Spirit that Unites the World of Others" to the book "The Selected" by A. Moiseyenko (2006) explains the specifics of his shahpoetry: "The poet was lured to revive chess figures, the course of each of which gives birth to an association, something a new, unusual sheds light in the imagination ... In the poetic text "embedded" chess moves peculiar codes, through which the figures come alive and begin to act. And immediately before us there is a rapid dynamics of the battle: *attack - defense - retreat - offensive.*

The battlefield is won, the loser on the guillotine ... There is a collision of two languages the game of visual associations from contemplating the movement of figures on a chessboard and directly the game of chess a chess party, which in itself is a virtuoso game of imagination, a prediction analysis [6, p. 6]. It is noteworthy that one of the visual poems of another modern author, M. Soroka, "The board is our life" identifies the chessboard as a metaphor for human life with white and black fields that are constantly alternating. In this work the metaphor, beginning with the title itself, unfolds in the inner plot of the visual verse: "The board is our life, next to luck and sorrow, black and white fields cannot pass anyone" [9, p. 151].

Just as on the chess board was a dynamics of battle with all its unpredictable consequences for each of the rivals, the arrangement of figures on it an unbridled temptation to play a poetic imagination. The chess pieces for the poet is the same unique personality as the living people with all their suffering and joy. Therefore it is quite natural that A. Moiseyenko 's chauvinism is also a witty word in which echoes the broadest semantic comic gamma.

The artist's haunting satirical proves that his experiments with poetic language "should be considered not only as verbal freedom of versification, the choice of verse forms and rhythms; here is an important model of artistic thinking, that is, a trick to creativity" [7, p. 434]. A. Moiseyenko is mostly innovative. Each of his initiations somehow multiplies the arsenal of Ukrainian modern poetry with new moves, images and motives. Including the humorous satirical ones.

For example, in the "Cycle to the first" shahpoetry, the verse "From overclocking // In the lion's mouth" // Fall // Tenderness ... is depicted in a chess etude, in which the white tour is offered as a sacrifice to the black king and "Time," and again, // And the third time ... "with the sole purpose -" To win" [5, p. 7]. The comic of the situation is achieved by the absence of a black king who has nothing left to do, how to accept a victim and ... lose. He cannot abandon the "victim", because the tour is "crazy" (every time he declares the king to "shah").

Consequently, the given shahpoetry is contains parochial didactic of sweet death in "gentle arms".

The parable character are also other poetry of the cycle "Do not hurry // Remove the boulder, // What happened to you // In the middle of the path. // He can become // Tramplin // In overcoming // Further path ... " [Ibid. 9] and "Going, // Do not stumble about a stone, // Lying // On the Road" [Ibid. 10], or "The gate, // That is always open // Friend // And the enemy, // We should remember // What's the one and the second // Once upon a time // In their narrow // Outline // And not will erode ... "[Ibid.11], or "And the Trojan horse // In the teeth // Do not look ... // For only later on // Find out, // What is he / / Trojan" [Ibid. 13] et al. All of them are also depicted by diorama with the fixation of the real chess parties of prominent international masters who have been racing over the past decades at the Chess World Championships. The book "Shahpoetry" also contains the cycle of poems "Variations on chess themes". Among the various genre palette of the cycle we encounter a parachute-parable (according to the typology of P. Soroka: [10, p. 5]):

There is an eternal shah

But there is no eternal mate.

And that one

Who is always ready

Keep us In eternal fear

Or eternal obedience,

It must be weighed against this [5, p. 38].

The inventive maxim of the work is quite transparent as it does not exist in the chess of the eternal mother (losing in the game), so does not exist for a man and eternal death (we die only once). Laughter frees man from fear even during his lifetime. Moreover, laughter actually prolongs life, because humor is an effective means of such

continuation. Optimists acquire, pessimists lose. "Although successful and daring, however, he chooses who can in a life laugh at himself," says the proverb.

But there are some interesting examples of the pointing-pointers

The expediency of accepting a victim

I

Almost a Hamlet question:

Be

Or

Beat [Same. 42].

II

And the king died in the arms of the victim [Ibid. 43].

As you can see A. Moiseyenko quite consciously fills his text with comic elements and, of course, not only to simply entertain the recipient. The writer of the modern textbook tends to present himself as a domestic observer, as clear as possible for the Ukrainian national character, who cannot afford his reader to be bored. Therefore, it is self-identified with laugh discourse, because its aesthetic code remains close to folk laughing culture.

It is worth recalling that the well-known Renaissance Polish poet Yana Kokhanovsky has a poem "The chess" given by M. Zhulinsky a reason to speak about the hereditary spiritual connections of Anatoly Moiseyenko 's shahopoetry with Baroque Ukrainian poets, in particular, Ivan Velichkovsky, whose creativity has been repeatedly addressed by the author of "Shahpoetry". This allows us to speak about the neo-Baroque tradition in contemporary Ukrainian poetry, which A. Moiseyenko continues to prolong. Shahnologiya is one of the favorite lyric sub motives of the poet, "where the image of the grosmasters acquires an associative and social orientation, which is to the author himself, he certainly belongs to a small cohort of grosmasters of versification and connoisseurs-analysts of the poetic culture in modern Ukrainian literature" [7, 200]. Launched in the work of A. Moiseyenko, shahpoetry is being developed by other contemporary artists. Thus, the collection "Carthage of the Continent" (2003) by V. Kapusty is entirely devoted to shahpoetry.

Conclusions. The Unusual phenomenon of Ukrainian literature of the late XX early XXI century. A. Moiseyenko 's poetry, in particular his shahpoetry is a synthesis of poetry and chess composition. These are postmodern poetic works, for which features such as cannibalization of reality, neo-baroque discourse, enriched by the

eagerness of neo-avant-gardism techniques, are characteristic; "Ironic linguistic behavior" of the author, up to the destruction of the versified form; parody, etc.

Shahpoetry is also became a full-fledged genre of satirical creation along the line an epigram, a parable, a cartoon. A. Moiseyenko with his humorous satirical quizzes, seeks to democratize the language of Ukrainian literature, expand her themes and diversify the figurative style palette, helping to change the image of the Ukrainian writer.

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The Concept 'Sadness' and Its Metaphorical Models
in the 21st Century American Fiction

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Abstract: The article identifies metaphorical expressions underlying conceptualization of the negative emotive concept "sadness" in modern American English. The verbal means of metaphoric realization of the concept "sadness" are viewed from the metaphor theory proposed by G. Lakoff and M. Johnson, in terms of which thematically related schemes of metaphorical projection form the so-called "metaphor models". The analysis revealed twelve metaphorical images, which are associated with the concept "sadness" in American prose literature. In this research they are considered as figurative constituents within the structure of the negative emotive concept "sadness" in modern American language.

Keywords: negative basic emotive concept, conceptual metaphor, metaphor model.

Introduction

Emotions express our attitude towards the environment and they are our reactions to different events or situations in the real world. Therefore, negative or positive character of an emotion depends on our capability to meet our demands and reach our goals. For instance, negative emotions (e.g. sadness, anger, fear) give impetus to some action referring to avoid harmful influence; they are associated with frustration of human wants [25, 197; 8, 10].

In contemporary science sadness is usually classified in psychology and linguistics as follows: 1) a basic emotion [18, 146; 10, 105] and a negative emotion [25, 197; 2, 114]; 2) a basic emotive concept [21, 186].

In psychology the phrase "basic characteristics of an emotion" is used to talk about the universal communication signals of a certain emotion (for instance frown, which stands for the emotion of sadness or tremor indicating fear) [2, 103; 19, 77; 1, 26]. While on the subject, sadness has a low level of intensity and is considered to be a long-lasting feeling [2, 84; 9, 507].

Cognitive linguistics points out two fundamental criteria when specifying basic emotive concepts: 1) they are intuitively correlated to the notions of emotions; 2) key verbal representations of the basic emotions are morphologically primitive words [13, 140]. Although mimic and pantomimic signs of all basic emotions are universal, some languages have few words which denote sadness (e.g. the word "song" in the language of Ifalik means "sadness" or "anger" depending on the context of its use) [27, 211]. Moreover, there are languages with no naming unit for "sadness" (specifically, Tahitian language has various types of anger verbalized by 46 words, but there exists no specific word for "sadness" or "anger" in this language) [12, 219].

Basic emotive concepts denote abstract notions and that's why they are not always easily identified in a language. The conceptual domain "human emotions" involves plenty of concepts from different domains and, thus, draws in lots of conceptual metaphors (and metonymies) in multi languages [7, 94-104]. These metaphors can be considered as guides of outgoing notions, which lead us through the domain of emotive concepts [13, 139-140].

Cognitive linguistics defines metaphor as "the phenomenon where one conceptual domain is systematically structured in terms of another" [3, 38]. Thus, metaphorization is based on the interplay between two cognitive structures – a source domain or "significative descriptor" (more concrete, easily defined knowledge of the world, gained by experience; metaphorical expression is drawn from this concept area) and a target domain or "denotative descriptor" (the concept area with specified abstract notion, to which the metaphor is applied) [23, 9-12; 5, 26]. Thematic fields of significative descriptors form the so-called "metaphor models" [23, 12]. For example, the metaphor model *Emotion is a Substance* has such lexical realizations in English as: *be filled with love/pride/rage*, *react to things with astonishment/anger/enthusiasm*, *fall in love* [5, 29].

The aim of this research is (1) to define the metaphoric images, which underlie the conceptualization of the negative basic emotive concept "sadness" in the 21st century American prose literature, and, consequently, (2) to figure out the metaphoric models of "sadness" representation in contemporary American discourse.

Means and methods

The data are retrieved from the novels by the New York Times bestselling authors at the beginning of the 21st century (D. Brown, J. Gregory, J. T. Hawks, S. King, J. Patterson).

Methods of investigation are specified by text-centric approach to linguistic analysis of language units and include, in particular, *contextual analysis*, used (a) to reveal the semantics of emotive lexicon meaning "sadness", (b) to classify these emotive words and expressions into subgroups according to deferential characteristics, (c) to single out sub-concepts of the macro-concept "sadness"; *analysis of lexical co-occurrence*, applied to single out metaphoric collocations verbalizing the concept "sadness"; *descriptive method* implemented to summarize the main points of the thesis. With the help of the *field methods* the figurative constituent of the concept "sadness" in modern American prose literature was introduced.

The text-centric approach is relevant to linguo-cultural analysis of the emotive concept "sadness" hence it enables the essence specification of a concept reconciling figurative perceptions of a certain phenomenon by fiction writers [15, 32].

The metaphoric approach to emotion description aims at drawing parallel between the emotion and other concepts with similar characteristics. And due to the above mentioned emotions should be described in terms of conceptual metaphors. According to Z. Kövesces, *Emotion* is among the most common target domains [6, 46]. It is considered to be a basic domain [3, 233-234]. The source domains in the process of metaphorization of emotions usually include orientational or spatial concepts, such as: *Up/Down* and *In/Out* [5, 31; 23, 35], *Container* [11, 337; 4, 110], *Journey* [3, 280; 11, 338], etc.

Results and discussion

In this thesis "sadness" is defined as a negative basic emotive concept (further acronym NBEC) in view of the most common concept definitions in linguistics [20, 76; 26, 50] and emotive concept definitions in emotiology (linguistics of emotions) [17, 14; 21, 49]. Being a culturally induced formation the NBEC "sadness" keeps the record of all individual negative experiences of this emotion (separation from a significant other, blow to hopes, non-fulfillment of expectations) and also universal, socio-cultural perceptions of sadness, which are realized by nominative units of American English. In these terms nominative units (lexical and phraseological) represent notions of the objects relative to their names in a language as the result of verbal and cognitive activity of a human being [22, 7]. Hence, nomination of sadness by the language unit means that there exists a specific verbal naming unit, which is always on your mind and is used cut and dried in the process of language expression.

The classification of the emotive lexicon denoting "sadness", featured in the thesis, is based on two fundamental principles of linguistics of emotions. First, the means of verbalization of emotive concepts include three major: nomination, description and expression [21, 90; 29, 18]. Second, due to "explicit and implicit characteristics" of a literary text they divide the emotive lexicon into two groups: (a) lexical and phraseological units with direct nomination of emotions, and (b) language units, which just refer to the emotions meant without naming them directly, thus, dealing with interpretation of these emotions in terms of background knowledge of a reader and context of a literary text [29, 6]. So then, we suggest categorizing the emotive lexicon used to realize the NBEC "sadness" in American prose literature into four groups: 1) nominations of the emotional state of sadness; 2) nominations of reasons of sadness; 3) nominations of non-verbal reactions and 4) nominations of verbal reactions in the emotional state of sadness. The last ones fulfill communicative functions in speech and express the emotion of sadness experienced by a character in the moment of speaking. These verbal realizations might include the interjection *Oh* and other exclamations as: *Oh, God! Oh, no! It cannot be!* etc. For example: *'Oh, Scott.' I shook my head as I slapped the file closed and opened another* [36, 129]; *'Oh, God. His poor mom and sister… they were so close. They're going to be… I don't think I could tell them. No, I... Could you?'* [36, 96].

Regarding the structures or scene-frames of semantic knowledge relating to emotive concepts having been introduced so far in emotiology (see [21, 60; 16, 16-17; 14, 343; 13, 142]), we take as a basis the field organization of a concept modeled by Z. Popova and I. A. Sternin [28, 106-115]. Thus, in this research the field-model of the concept "sadness" comprises three constituents: image component (including perceptual and metaphoric images), informative zone (essential features of a notion) and interpretative layer (socio-cultural evaluations). So then, the verbal reactions in the emotional state of sadness form the interpretative conceptual layer within the structure of the NBEC "sadness". On the one hand, these language units verbalize spontaneous emotional reaction of a human being to some kind of loss (real or unreal, physical or psychological), on the other, they may express condolences for some tragic events.

The nominations of the emotional state of sadness and the nominations of the reasons of sadness are realized by lexical units with explicit expression of this emotion. They assert directly either the relevant feeling of the emotion (the nominations of the emotional state of sadness) or the reasons for its experience (the nominations of the

reasons of sadness). The above-noted groups of units form the informative zone in the structure of the concept of "sadness". Among the most commonly used nominations of the emotional state of sadness in the 21st century American fiction are: nouns *pain* (31), *grief* (16), *sadness* (10), the adjective *sad* (30) and its derivative – the adverb *sadly* (19). For example: *I turned away from the pain in Trahan's bloodshot eyes. He looked as if he'd lost a best friend more than a co-worker* [36, 102]; *Rabbi Tzvi Goldstein's widow was a delicate, fawnlike woman who'd collapsed into herself in grief* [33, 137]; *"What is it? You look sad."* [33, 212];*"I can't, Maggie. You know that,"* *he said sadly* [37, 199]. The most frequent nominations of the reasons of sadness in prose literature include the adjective *painful* (26), the verb *to hurt* (11) and the adjective *sad* (9). The reasons that cause the feeling of sadness, expressed by the above mentioned words, rely on the context and may vary as follows: (a) the corruption of somebody's dear creation, e.g. *Almost equally painful was that her father's creation had been corrupted – now a tool of terrorists* [36, 278]; (b) separation from a beloved one, e.g. *He had told Maggie to use the Molly B as often as she wanted, and she thanked him, but said it would make her sad to be on board without him, which touched him* [37, 175]; (c) emotionless voice tone about the death of a closed one, e.g. *Your father has been murdered… Kohler's emotionless tone hurting as much as the news* [30, 82], etc. Unlike other nominations, the word *sadness* was determined as the keyword representing the concept "sadness" in American English according to such characteristics as: dominant frequency use of the direct meaning of the word, minimal dependence on the context, and precise part of speech identification (hence the name of every concept is the noun, expressing general notion [24, 258-259]). For example: *Her voice took on a tone of sadness* [32, 424]; *He felt an inexplicable pain in his soul… an aching sadness he could not explain* [31, 568] *…Vicki felt a deep sadness…* [34, 266].

The process of naming the emotional state of sadness and the reasons of sadness at the lexical level is carried out usually in modern American novels by means of adjectives (43,18% of the total number of lexemes denoting "sadness"), referring to predominance of qualitative characteristics of sadness.

The analysis of the data under investigation showed that the process of metaphoric verbalization of the NBEC "sadness" in modern American fiction is realized by means of twelve metaphor models (further M-models). Each M-model has the following integrated structure "SADNESS IS SMB/SMTH", where the target concept

area SADNESS comprises interrelated subconcepts GRIEF (including PAIN, HURT, SORROW) and DESPAIR (including DISAPPOINTMENT, APATHY). The basis for the acquisition of the latter ones made relevant criteria in psychology (intensity of feeling, duration of the emotion, causes of its manifestation, and etc.), according to which several gradations or types of the emotion sadness are singled out [12, 397].

In our research metaphorical realizations of the NBEC "sadness" form the part of its periphery in the so-called "core-periphery model of a concept" [28, 165].

M-model 1 SADNESS/APATHY IS LIQUID SUBSTANCE (15% of the total number of metaphoric expressions under investigation) denotes the feeling of being sad because of hopelessness, which fills a person like a vessel. This conceptual model has the following lexical realizations in the novels by S. King and D. Brown: *to fill smb with sadness* [35, 399]; *the apathy evaporated* [30, 583].

M-Model 2 SADNESS IS BURDEN (7%) refers to emotion of sadness as a kind of longtime load for a human being, e.g. *the sadness had burdened smb for long* [33, 118].

M-model 3 DESPAIR/and HURT IS AGENT (15%) indicates the ability of extreme sadness, when there is no hope (despair) or feeling of pain because of missing someone (hurt) to act all alone (to overtake, to etch). For example, in the language of J. Patterson we come across such word-groups as: *the despair overtook smb* [36, 349]; *raw hurt etched smb's face* [36, 122].

M-model 4 GRIEF IS SWAMP (7%) means that the deep emotion sadness will absorb you if you let it. This model can be represented by the following expression from the novel "The Book of Names" by J. Gregory: *grief swamped smb* [33, 339].

Another M-model 5 GRIEF IS AURA (7%) symbolizes radiant energy that comes from a person, who experiences very great sadness in the novel by J.T. Hawks "The Dark River", e.g. *to feel the aura of grief* [34, 64].

M-model 6 GRIEF IS BLACK PIT (7%) shows that the strong emotion of sadness seems to have no limits, and anyone can get sucked into it for several times. For example: *to get sucked into the black pit of grief again* [33, 18].

M-model 7 GRIEF IS STRAFE (7%) signifies that intense sadness can attack someone with gunfire. See the example from D. Brown's novel "Angels and Demons": *the grief strafed smb's heart* [30, 112].

M-model 8 PAIN IS FLASH (7%) represents sadness as an emotional suffering. Pain appears suddenly on person's face and is expressed briefly. It is verbalized by the word combination *a flash of pain passed across smb's face* [34, 220].

M-model 9 PAIN IS POOL (7%) defines sadness as unpleasant emotional experience. It is accumulated like standing clear water in someone's eyes, e.g. *smb's eyes are clear pools of pain* [33, 122].

M-model 10 PAIN IS GRINDER (7%) denotes the acute sadness moving slowly through your heart with great discomfort. For example: *the pain grinding through smb's chest* [33, 213].

M-model 11 SORROW IS WAVE (7%) symbolizes almost unbearable sadness moving rapidly up and down a human body. This metaphoric meaning is expressed by the word combination *to feel a wave of sorrow* [33, 140].

M-model 12 DISSAPOINTMENT IS STAB (7%) indicates the feeling of sadness injuring someone like a pointed weapon when things are going wrong, e.g. *disappointment stabbed through smb* [33, 212].

Percentage ration of the above mentioned M-models showed that M-models SADNESS/APATHY IS LIQUID SUBSTANCE and DESPAIR/HURT IS AGENT are more often applied to the concept "sadness" in contemporary American fiction.

Conclusions

The carried out analysis leads to the conclusion that the modern American authors associate the NBEC "sadness" with twelve metaphoric images (liquid substance, burden, agent, swamp, aura, black pit, strafe, flash, pool, grinder, wave, stab). These figurative constituents form the source domain SMTH/SMB (mainly SMTH) in the structure of the integrated metaphor model SADNESS (specifically GRIEF) IS SMTH/SMB. The most frequent metaphoric images associated with the concept "sadness" in the 21st century American fiction are LIQUID SUBSTANCE and AGENT when the emotion of sadness is interpreted in terms of both nonliving and living matter.

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Intercultural Communicative Competence
in Polyethnic Society

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Abstract: The article examines the current   aspects of the intercultural communicative competence formation in a polyethnic society. Such social factors as language behavior transformation, modernization of production, "inclusion" in the world market, the need for professional growth and social mobility, development of tourism business, educational programs, Internet technologies and social networks are considered.   These conditions contribute to the development of foreign language communication practice, which becomes the most important.   Formation of global communication space expands and enriches the sphere of effective interaction among the representatives of different countries and cultures and raises the question of intercultural interaction's quality, readiness for foreign-language communication.

Keywords: communicative competence, intercultural competence, language behavior, polyethnic society, foreign language communication, language status.

Introduction

For a long time in the Republic of Tatarstan there was a reduction in the functions of the language of the titular nationality in public and industrial spheres, as well as in the sphere of education and family communication, which in turn stimulated the idea of giving Tatar language the status of state language. However, as a result of raising the status of Tatar language, Russian language continues to be a priority in the language behavior of members of a polyethnic society. Moreover, there is the emergence of a new, if we take into account its scale, for the Tatarstan society phenomenon - Russian-foreign-Tatar polyilingualism.

In the context of new economic and cultural contacts, very serious changes are taking place within the framework of habitual social ties, conditioned by the modernization of their functions and meanings. These changes can include processes

occurring within individual professions, caused by the need to survive in a market economy. The economic, managerial, commercial and legal areas of professional activity have become widespread and developed, which makes it necessary to bring the educational level of members of the society closer to the European standard, to master foreign languages.

Methods

The survey data shows that professional interaction implies, along with a successful solution of practical problems, adequate linguistic behavior in the process of mutual knowledge, mutual understanding, establishment of professional cooperation relations, and therefore the knowledge of a foreign language, particularly English, acquires special value [1,18].

Knowledge of a foreign language underlines the social status of members of modern society, promotes professional mobility in regional and international labor market. Those who have mastered a foreign language find themselves in a privileged position in modern Russia: they can count on getting work in many new, just emerging areas of society. In general, the sphere of science, education, business makes a step towards bilingualism. The reason for this is not only a desire for professional growth. According to the results of the sociological survey, the knowledge of two or more languages contributes to realize the personal potential, to establish business contacts, to enhance the effectiveness of joint activities in a full range.

Results

As the results of the survey show, the advantage of knowledge of two or more languages in the sphere of production contributes to the following factors: the possibilities for a fuller realization of personal potential (34%), better chances for the establishment of business contacts (20%), creating informal relations (10%), improvement of joint activities (8%) etc. The informants believe that the knowledge of a non-native language helps to establish business contacts, promotes the acquisition of new knowledge, allows you to understand your colleagues better (see Table 1).

Table 1

The role of knowledge of two or more languages in the human social behavior

Knowledge of two or more languages in the human social behavior within the working activities	Answers
1. gives an opportunity for personal potential's better realization	34%
2. helps to establish business contacts	20%
3. Promotes the establishment of informal relations	10%
4. Improves the effectiveness of joint activities	8%
5. leads to better understanding each other	6%
6. Promotes the acquisition of useful skills and knowledge	6%
7. contributes to overcoming inter-group and interpersonal conflicts	5%

The survey data shows that the Tatars and Russians are ready to master the non-native language, and this fact indicates the formation of new prospects for language behavior in a multi-ethnic society.

Setting to study foreign languages is actively formed in the linguistic behavior of members of a modern multiethnic society as a result of the modernization process in the sphere of production and science, the development of commercial, economic, managerial spheres of activity, the need for professional growth and social mobility, etc. The scheme of language priorities is as follows: a foreign language, Russian language, Tatar language. This is typical both for cities and villages, for the Tatars and for the Russians. There is no doubt that English and Russian languages are considered by members of modern society as the most significant and promising ones and they carry out socio-professional and social-educational functions. The desire to learn foreign languages and use them in professional activities can also be explained by modernization trends that cover virtually all spheres and subsystems of society (see Table 2).

Table 2

Cultural and humanitarian landmarks in the process

of intercultural communicative competence formation

What is necessary for the demand for you as a specialist?	Answers in %
knowledge of a foreign language	82%
professional competence	69%
knowledge of world laws	32%
general culture	31%
level of interpersonal communication	31%

The need to know a foreign language in the formation of professional demand is also represented by respondents at the head of priorities. Moreover, the language competence becomes more important than the professional one. In particular, 82% of the surveyed Kazan university students note this fact [2, 119].

 Foreign language, especially English, is irreplaceable in the sphere of business communication. The Russian language in Russian society is the language of interethnic communication and education. Tatar language still remains practically out of use except family-related communication, which determines its status.

Discussion

Within this trend, one can also consider the need to create conditions for stimulating mastery of second and subsequent languages, which are official state languages in a polyethnic society. The motivation for developing the language behavior of the population in the Republic of Tatarstan largely depends on careful planning of administrative measures and conditions making the necessity to study Tatar language both by Tatars and Russians. The data of sociological studies confirm that teaching of Tatar language and its implementation in the language behavior of Tatarstan's population is possible only on the basis of vital needs.

As practice shows, a complimentary exchange of ethnic values and symbols can lead to certain positive results in this direction. Mutual celebration of memorable dates, joint holding of various events, translation of written documents of Russian and Tatar culture contribute to studying and practical realization of Tatar language.

An active role in motivating language behavior belongs to the mass media. Facts of national existence, recorded and daily transmitted by the media, have a huge

impact on the formation of the individual ethnic qualities. Historical and ethnographic materials, information about the economic, cultural, sport and other achievements of the community play an important role in the development of language behavior. This facts settle in person's memory, they are fixed and unconsciously acquired by him, causing certain feelings and emotions.

The educated middle class plays an important role in the activation of the study and use of the Tatar language. Bright works of art and literature connected with historical events and ethnos life, the recreation of folk heroes' images, fighters for freedom and independence, the poems about the beauty of native land, its nature, paintings by artists, reproducing life and traditions - all this has a certain ideological effect on feelings, which in turn stimulates the study and practical application of Tatar language. Practical measures in this direction can also include parallel work with the family, the formation of bilingualism and polyilingualism in the family.

Conclusion

The results of personal sociological research, the data of studies conducted by other scientists, and the world experience as a whole show that the modernization tendencies of social-economic development do not abolish either ethnoses, or nations and national languages, but fill them with new content, uniting the peoples' interests at the level of regional-civilized communities.

Modernization tendencies are expressed, first of all, in affirming diversity as the main leitmotif of modern society. Speaking about the production sphere, diversity is found not only in types of technology, product range and types of services, but also in the need for a wide range of different professions. It's obvious that diversity as a characteristic of a modernized society is embodied not only in the field of economics. The principle of differentiation in the ethno-linguistic sphere is inextricably linked with the principle of diversity in the production sphere. Ethno-linguistic diversity is an inexhaustible source of enrichment of the world human culture. Thanks to ethno-linguistic diversity people were and are interesting to each other, since the combination of different national cultures, their social forces, has moved and still moves social progress, and is developing humanity.

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Study of Grammar and Vocabulary of the Yakut Language: Current State

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Abstract: The article deals with the state of scientific study of grammar and vocabulary of the Yakut language over the past 10 years. The aim of the article is to review the main results and prospects of research of the grammatical structure and lexical composition of the Yakut language, performed with the use of different linguistic approaches, the basic concepts of Yakut phraseology, as an important component of the lexical system.

Keywords: the modern Yakut language, grammar, lexicology, lexicography, phraseology.

Исследование грамматики и лексики якутского языка: современное состояние

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Аннотация: В статье рассматривается состояние научного изучения грамматики и лексики якутского языка за последние 10 лет. Целью статьи является обзор основных итогов и перспектив исследований грамматического строя и лексического состава якутского языка, выполненных с применением различных лингвистических подходов, рассматриваются базовые понятия якутской фразеологии, как важной составляющей лексической системы.

Ключевые слова: современный якутский язык, грамматика, лексикология, фразеология, лексикография.

Якутский язык, носителями которого, по данным Всероссийской переписи 2010 года, являются 450 140 человек, проживающих в основном на территории Якутии, является одним из тюркских языков Сибири. Он относится к младописьменным литературным языкам и, как любой литературный язык, имеет письменно закрепленные нормы, а в некоторых функциональных сферах - достаточно развитую систему стилистических средств и приемов. На якутском языке обслуживается определенная хозяйственная, государственная и общественно-политическая деятельность, ведется обучение в средней школе, и по некоторым направлениям высшего образования, функционируют национальные театры, ведется радио- и телевещание.

1. По всеобщему признанию исследователей, якутский язык «в грамматическом и лексикографическом отношениях изучен значительно лучше многих тюркских языков» [1, с. 218]. Начало изучению якутского языкаположил труд «О языке якутов», изданный в 1851 году в Санкт-Петербурге Императорской Академией наук, «автором которого был выдающийся санскритолог, блестящий лингвист, академик Оттон Николаевич Бетлингк» [1, с. 101].

Идея о системном устройстве языка, заложенная О.Н. Бетлингком, наиболее успешно развивалась в трудах якутских лингвистов второй половины 20-го столетия. Условием для этого послужило открытие в Якутске Института языка и культуры и последующее вхождение его в состав научных институтов АН СССР. В трудах выдающихся исследователей якутского языка были обоснованы фундаментальные теоретические концепции о системообразующих категориях глагола (труды Л.Н. Харитонова по залоговым и видовым формам, монографии Е.И. Коркиной по наклонениям, деепричастным формам и по формам модального содержания, Н.Е. Петрова по категории модальности). Си-

стемное представление о синтаксическом строе якутского языка было изложено в исследованиях Е.И. Убрятовой. При этом, все исследования так или иначе выходили на проблему истории якутского языка, его контактах, происхождения грамматических форм, развития фонологической системы и т.д.

Особенностью всех крупных исследований по якутскому языку является то, что в них излагались результаты наблюдения за функционированием единиц языка в живой разговорной или письменной речи. Такой подход положил начало также функциональному анализу языка, который подразумевает анализ назначения языковой единицы в коммуникативном акте.

Традиции функционального подхода к языковой системе были продолжены в изданиях «Грамматики современного якутского литературного языка» (Ч.1. Фонетика. Морфология, 1982; Ч.2. Синтаксис, 1995). Среди работ, основанных на идее о системности языковых единиц, можно назвать «Курс якутской грамматики. Система грамматических категорий и синтаксических конструкций», изданный в 2004 году.

Имеющийся опыт функционального изучения грамматической системы якутского языка, основанный на серьезной теоретической и методологической традиции, послужил фундаментальной базой для перехода на новый уровень теоретического осмысления языковых фактов - функционально-семантический. Так, в 2010 году в рамках базового научного проекта ««Якутский язык: системные отношения в грамматике и лексике; функционирование» было начато исследование системообразующих семантических категорий якутского языка в русле современной концепции функциональной грамматики. Исследование функционально-семантических категорий в проекте было основано на современном представлении о системно-структурной организации языкового содержания.

Такой подход к грамматическому строю якутского языка исходил из фундаментальной идеи о соотносительности формы и содержания языковых единиц. В России системное изучение семантических категорий, свойственных всем языкам, ориентированное на раскрытие способов их существования в реальных процессах мыслительной деятельности, в частности, способов их выражения языковыми средствами, развивается в рамках теории функциональной грамматики, разрабатываемой Санкт-Петербургской типологической школой.

Такой подход позволяет непротиворечиво описывать системы как типологически родственных, так и неродственных языков.

На первом этапе исследования якутского языка в функционально-семантическом аспекте (2008-2009 гг.) были рассмотрены категории каузативности, эвиденциальности и итеративности. Исследование было предпринято с учетом особенностей средств выражения и семантической структуры рассматриваемых категорий. Например, категория каузативности в исследованиях на материале якутского языка трактуется «как языковая семантическая категория, которая предполагает воздействие на объект, приводящее к изменению его свойств, качеств, характеристик» [2, с. 10]. Поэтому во главу угла была поставлена сочетаемость каузативного глагола с тем или иным типом объекта. Такой подход мотивирован тем, что достоверность любого семантического анализа может быть достигнута только при учете характера сочетаемости семантической единицы в пределах высказывания. Категория эвиденциальности «употребляется для обозначения источника сообщаемого факта, т.е. данная категория нацелена на установление факта, кто является свидетелем, очевидцем передаваемой информации» [3, с. 72]. Итеративность в данном исследовании представлена как часть поля функционально-семантической категории аспектуальности, имеющая, по аналогии с последним, полевую структуру с планом содержания и планом выражения. При этом, «анализ средств выражения каждого их трех семантических составляющих итеративности показал, что в якутском языке аффиксальные формы многократности являются хоть и основным показателем итеративности действия, но не единственным и обязательным» [4, с. 224].

При этом выяснилось, что средства выражения функционально-семантических категорий якутского языка соответствуют типологическим нормам: ядерными средствами служат морфологические показатели, периферийными – синтаксические и лексические.

Результаты исследования названных категорий были представлены в коллективной монографии «Функционально-семантические категории в якутском языке: каузативность, эвиденциальность, итеративность», изданной в 2013 году в издательстве «Наука» в г. Новосибирске.

На втором этапе коллективного исследования (2010-2013 гг.) было выполнено комплексное описание средств выражения функционально-

семантических категорий локативности, именной качественности, количественности, определенности/неопределенности, множественности действия, персональности, а также были представлены результаты исследования пассивных конструкций в якутском языке.

Данный этап исследования позволил установить, что функционально-семантические категории якутского языка различаются по базовым способам языкового выражения. Так, количественность, определенность/неопределенность, качественность основаны на субъектно-объектных отношениях и базируются в основном на именных грамматических формах, в то время как категория пассива и исследованные на данном этапе подкатегории аспектуальности (это акциональность и многоактность действия) основаны на глагольных предикатах и передаются соответствующими конструкциями. Если обратиться к каждой категории, то определенность-неопределенность в якутском языке может быть представлена падежными аффиксами, аффиксами принадлежности и числа. Анализ категории количественности позволил установить, что количество исчисляемых предметов объективного мира в якутском языке передается также в основном морфологическими показателями. Особняком стоит категория локативности, которая выражает базовое для всех языков мира понятие пространства и имеет во многом типологический характер. Способы ее выражения разнообразны – это и лексические, и грамматические средства.

Подтвердилось предположение о том, что семантическая модификация высказывания зависит от значения формирующих их глагольных основ. Например, каждый семантический тип пассивных конструкций строится на базе определенной лексико-семантической группы глаголов, имеющих определенную аргументную структуру. Но было отмечено, что с точки зрения генеративной грамматики, лексические аргументы отражаются в регулярных пассивных аффиксах [5, с. 131]. Выяснилось, что использование универсального аффикса -*талаа* для выражения мультипликативного значения контекстуально зависимо. Употребление тех или иных периферийных средств также зависит от семантики глагольной основы. К примеру, редупликация деепричастий применяется только с мультипликативными основами: *далбаатыы-далбаатыы-* 'помахивая, размахивая', *ырдьыгыныы-ырдьыгыныы-* 'рыча', *сөтөллө-сөтөллө-* 'кашляя'. Формы ускоренности участвуют в выражении мультипликативной семантики

только в сочетании с определенными основами: *симмэхтээ-* 'быстро, учащенно мигать', *туппахтаа-* 'быстро хватать, пощупывать' и т.п. Аспектуальная семантика аналитических конструкций в якутском языке также обусловлена исходным лексическим значением глаголов в их составе. Например, с глаголами движения реализуется значение начала действия, которое имеет неограниченное продолжение. А с глаголами интеллектуальной, речевой деятельности, состояния, становления и проявления качества, а также с глаголами отношения выражается аспектуальная семантика изменения состояния-признака или нарастания признака.

В целом, анализ семантических категорий в якутском языке показал неоднородность их системно-структурной организации. Результаты исследования данного этапа были представлены в коллективной монографии «Функционально-семантические категории в якутском языке. Способы выражения» (Новосибирск, Наука, 2014).

Основной вывод, полученный в результате второго этапа исследования семантических категорий якутского языка, обусловил аспект следующего, третьего, этапа исследований. На этот раз функционально-семантические категории темпоральности, обусловленности, персональности, качественности, количественности, определенности-неопределенности были проанализированы в их соотношении с лексическими и грамматическими категориями.

Результат данного этапа исследований показал, что в якутском языке функционально-семантические категории различаются как по базовым способам языкового выражения, так и по структуре и объему содержания. Так, сложную семантическую структуру имеет категория темпоральности. Эта сложность обусловлена тесными семантическими связями и широким взаимодействием базовых категорий аспектуальности, модальности, персональности. Например, формы времен изъявительного наклонения современного якутского языка, представляющие реальные ситуации с точки зрения их временной локализации относительно момент речи, образуют ядро поля темпоральности. Семантическая структура каждой временной формы формируется сочетанием ее реально-модального, аспектуального и собственно-темпорального значений. При этом в каждой временной форме названные значения взаимодействуют по-разному. К примеру, формы прошедшего времени представляют событие как реальное (достоверное), предшествующее моменту речи. Ситуация может быть пред-

ставлена как преимущественно аористивная (форма на *-ды*) или как преимуще-ственно результативная (форма на *-быт*), т.е. эти формы разнятся и по аспек-туальной характеристике: аорист связан с кратковременными событиями, ре-зультатив – с продолжительными.

Свои особенности функционирования имеет комплекс средств выраже-ния качественно-количественной характеристики действия: категории глаголь-ной качественности и дистрибутивной множественности. К ним по многим се-мантическим параметрам примыкает категория определенности-неопределен-ности, которая во многом опирается на качественную и количественную характеристику предмета. Анализ категории глагольной качественности показал, что «ФСП качественности в якутском языке имеет полицентрическую структуру с двумя основными центрами – атрибутивным и предикативным» [6, с. 30]. Основу глагольных атрибутивных конструкций со значением качественности составляют причастия на *-ар, -бат, -быт, -батах, -ыах*. В целом анализ категории глагольной качественности способен подтвердить тео-рию прототипов, согласно которой лексические и грамматические категории не имеют четко очерченных границ, и организуются вокруг прототипа, который представляет собой в концентрированном виде конгломерат наиболее типич-ных для данной категории признаков.

Анализ дистрибутивной глагольной множественности показал, что ее семантические типы обусловлены лексической семантикой глагольного преди-ката или лексическим модификатором. Например, в якутском языке для ситуа-ций движения в качестве основного репрезентанта выступает семантика глагола, объектный диверсатив характеризуется наличием грамматических средств выражения (аффиксов многократности), в субъектном диверсативе не менее важную роль играют наречия, обозначающие направления движения в разные стороны.

Сложную структуру имеет функционально-семантическое поле катего-рии обусловленности в якутском языке. Так, «ядром функционально-семантического поля выступают причинно-следственные полипредикативные конструкции, ибо данными конструкциями описываются, прежде всего, реаль-ные пропозиции, тогда как в условных, целевых и уступительных характерно обозначение потенциальных (возможных) и нереальных пропозиций. Уступи-тельные ППК, в отличие от других ППК обусловленности, характеризуются как

конструкции антиобусловленности. Внутри этих ППК различаются уступительные и уступительно-провительные конструкции» [7, с. 74].

Имеет свои особенности категория персональности в якутском языке, для выражения которой доминирующим средством выступают «аффиксы лица (аффиксы сказуемости, аффиксы принадлежности, аффиксы повелительного наклонения), к периферийным морфологическим средствам относятся формы принадлежности» [8, с. 78]. Так как категория лица составляет основу сказуемости, а также предопределяет семантические типы простого предложения (определенно-личные, неопределенно-личные, обобщенно-личные и безличные), она выступает как синтаксически ориентированная категория, выполняющая важную роль в формировании предикативного ядра предложения, а также реализации коммуникативного потенциала отдельного высказывания.

Анализ функционально-семантической категории определенности-неопределенности в безартиклевых языках, к которым относится все тюрские языки, осложняется тем, что в процессе функционирования в речи одни и те же языковые единицы могут выступать средствами выражения как определенности, так и неопределенности. В этой связи особое внимание уделяется влиянию контекста как основной среде, способствующей подобной модификации. В результате исследования выяснилось, что "к приближенным к центру микрополя определенности относятся аффиксы категории принадлежности, некоторые лексические средства, как количественные числительные, определяющие существительное через числовые понятия, порядковые, разделительные, собирательные и дробные числительные, личные, указательные, вопросительные определительные, притяжательные и лично-возвратные местоимения. К центру микрополя неопределенности наиболее близкими выступают аффиксы категории числа, приблизительные числительные, неопределенные, обобщительно-отрицательные, обобщительные, собирательные местоимения. Остальные выявленные средства выражения относятся к периферийным» [9, с. 118-119].

Интересный раздел составил итог исследования лексики суточного времени, которое представляет собой микрополе функционально-семантической категории темпоральности. Ядерными средствами его выражения являются существительные, обозначающие отрезок суточного времени: *сарсыарда* 'утро', *күнүс*'день'*, киэһэ*'вече'р*, түүн*'ночь', и наречия со значением

времени. При этом, часто встречаются наречия в виде лексиколизованных су-
ществительных с падежными формами» [10, с. 123].

Важным итогом данного исследований явился общий вывод о том, что
функционально-семантические категории в якутском языке в разной мере свя-
заны с глагольными и именными морфологическими категориями.

Итоги исследования в этом аспекте были опубликованы в коллективной
монографии «Функционально-семантические категории в якутском языке: грам-
матическая и лексическая база» (Якутск, 2017). В целом, данный этап исследо-
ваний показал, что речевые значения изучаемых функционально-семан-
тических категорий якутского языка в той или иной мере связаны лексико-
семантической принадлежностью глагольного предиката высказывания. Поэто-
му была поставлена цель комплексного описания функционально-
семантических категорий якутского языка во взаимодействии с лексико-
семантическими группами имен и глаголов. Для этого была поставлена задача
выявления и описания особенностей функционирования средств выражения
побудительности, залоговости, фазовости, пространственных, бытийных, срав-
нительных отношений, а также лексических средств выражения количества и
категории предельности/непредельности глагола в современном якутском язы-
ке в их взаимодействии с различными лексико-семантическими типами имен и
глаголов. Такой аспект исследования соответствует ведущим теоретическим
направлениям зарубежной и отечественной лингвистики. Как известно, в со-
временных грамматических исследованиях, как "формальных", так и функцио-
нальных, проявляется повышенный интерес к явлениям, находящимся на стыке
грамматики и лексики.

В результате работы над темой предполагается получить инвентарь
средств выражения семантических категорий, соотнесенный с ЛСГ имен и
глаголов с учетом особенностей их взаимодействия с грамматическими
категориями и синтаксического окружения.

За первый год работы над проектом удалось получить некоторые кон-
кретные результаты. К примеру, выявлена группа образных глаголов движения
(*хаадьай-* 'скособочиться', *хааһахтан-* 'ходить неуклюжей, неповоротливой по-
ходкой', *хайбай-* 'ходить покачиваясь, виляя бедрами'и т.д.), формирующие
пространственные конструкции направленного движения. Главным фактором,
определяющим модификацию залогового значения, является лексическое зна-

чение глагола, что показано на примере совместных и взаимных конструкций. К примеру, в конструкциях со взаимным значением чаще всего используются глаголы конкретного физического действия, негативного физического воздействия на одушевленный активный объект, глаголы интеллектуального и речевого действий. Для обозначения симметричных взаимных отношений активно задействованы также глаголы со значением установления, поддержания, прекращения разного рода межличностных отношений.

В якутском языке признак предельности/непредельности тесно связан с лексико-семантическими группами глаголов и более применимым к данному языку является их бинарная классификация. При этом дифференциация лексических групп должна учитывать и переходность/непереходность глагола, поскольку в качестве внутреннего предела у них могут выступать разные моменты. Немаловажную роль в выражении семантики предельности действия, помимо лексической основы глагола, играют формы наклонения и вида.

Глаголы бытия подразделяются по следующим лексико-семантическим группам: глаголы, называющие возникновение, начало бытия; глаголы становления и осуществления бытия; глаголы, обозначающие собственно бытие; глаголы, обозначающие фазу затухания бытия; глаголы, обозначающие достижение предела бытия; глаголы со значением пограничного состояния бытия и конца бытия, исчезновения. Переходной фазой от приостановки, затухания, склонения к концу до собственно исчезновения является фаза перерыва в течении бытия. Обнаружены глаголы со значением «перерыва в течении бытия». Глаголы бытия со значением начало и конец бытия могут быть представлены в тексте в качестве лексической межфразовой связи.

В результате работы над темой предполагается получить инвентарь средств выражения семантических категорий, соотнесенный с ЛСГ имен и глаголов с учетом особенностей их взаимодействия с грамматическими категориями и синтаксического окружения.

2. В богатой истории якутского языкознания изучение лексики занимает важное место среди других лингвистических дисциплин. Можно утверждать, что сегодня создана весьма солидная база в рамках грамматических, лексикологических работ старшего поколения якутских лингвистов.

С 60-х гг. XX столетия, когда якутская лексикология как отдельная научная языковая дисциплина еще только начинала определять свою пробле-

матику и круг тех вопросов, которые ей предстояло исследовать в кругу других лингвистических дисциплин, появились специальные исследования по лексикологии, фразеологии, терминологии якутского языка. Весомый вклад в научное изучение словарного состава языка внесли известные якутские лингвисты Л.Н. Харитонов, Е.И. Коркина, Н.К. Антонов, Н.С. Григорьев, Н.Д. Дьячковский, П.А. Слепцов, П.С. Афанасьев, М.С. Воронкин, С.А. Иванов, Е.И. Оконешников, Г.В. Попов, М.С. Иванов-Багдарыын Сюлбэ, А.Г. Нелунов, В.И. Лиханов, М.П. Алексеев-Дапсы, Л.А. Афанасьев, Н.Н. Васильева и др., труды которых надолго определили основные направления в области якутской лексикологии, лексикографии, терминологии.

Безусловно большим достижением якутских языковедов является фундаментальная работа над многотомным Большим толковым словарём якутского языка, в котором полно и системно раскрываются богатейшая содержательная сторона и исторически сложившаяся, в то же время динамически развивающаяся структура лексикона одного из древнейших тюркских языков. Это надежная основа для теоретического и практического исследования словарного состава якутского языка.

Лексикологические исследования в основном ведутся в нескольких направлениях: структурно-семантическое, сравнительно-сопоставительное и чисто семасиологическое. Прежде всего, следует указать на многочисленные работы, относящиеся к выявлению структурно-семантических особенностей лексических единиц современного якутского языка.

Систематизации активных процессов формирования вторичного значения и исследованию способов семантической модификации лексических единиц в типовых номинативных ситуациях, в высказываниях и в тексте на материале якутского языка посвящена монография Е.Н. Афанасьевой, подробно освещающая внутриязыковые и внеязыковые факторы развития значения и семантического преобразования слова. Основное внимание автора сосредоточено на выделении лексического значения как эстетической категории. По мнению автора, эстетическое значение реализуется посредством употребления заимствований, экспрессивной лексики, окказиональных слов, использования языковой игры, обозначения ощущений, чувственного восприятия человека. Преобразованию значения слова могут способствовать также и фоностилистические особенности текста [11, с.130-157].

К достижением семантической разработки якутского языка относятся итоги исследования С.Д. Егиновой, изложенные в ее монографии «Образные прилагательные якутского языка» (Новосибирск, 2014). Работа представляет собой первую попытку системного исследования образных имён прилагательных на материале якутского, бурятского и киргизского языков в сравнительно-сопоставительном аспекте. В результате сопоставительного анализа образных прилагательных якутского языка автору удалось выявить бурятские параллели к 17 прилагательным, 27 корневым глагольным основам, а киргизские параллели обнаружены к 26 прилагательным, 45 корневым глагольным основам.

К работам, посвященным глаголу, относится монографическое исследование Е.П. Копыриной, в котором на материале якутских глаголов физического воздействия на объект дана семантическая классификация полисемантичных непроизводных предикативных слов, проведено описание семантической структуры лексико-семантической группы базовых глаголов, выявлены модели их регулярной многозначности. В результате исследования автор приходит к выводу, что в дальнейшем перспективы могут быть связаны с комплексным исследованием полисемии, синонимии на материале лексических единиц различных частей речи [12, с.134].

Исследованию омонимии, одного из сложных языковых явлений, посвящена монография Е.В. Семёновой «Омонимы в современном якутском языке» (Saarbrücken, 2014). Автор не только провела большую работу по инвентаризации и описанию омонимических пар и групп, но и указала основные источники образования данной категории лексики. На основе «Большого толкового словаря якутского языка» она выявила более 1700 омонимических, омоформических, омофонических и омографических парных и групповых образований, в том числе 380 лексических омонимов.

Ранее не подвергнутые специальному исследованию основные языковые средства выражения экспрессивности якутского языка рассмотрены в работе А.М. Николаевой «Средства выражения экспрессивности в якутском языке» (Новосибирск, 2014). В ней подробно охарактеризованы экспрессивные значения уменьшительно-ласкательных аффиксов, уничижительные и хвалебные аффиксы якутского языка, сделана их классификация. На богатом фактическом материале рассмотрена экспрессивность, достигаемая переносным значением слова, выявлены основные типы метафоризации в якутском языке.

Большим вкладом в историческую лексикологию якутского языка является докторская диссертация Г.Г. Левина, посвященная сравнительно-сопоставительному исследованию якутского и древнетюркских языков в их отношении к монгольским и тюркским языкам с целью выяснения исторической связи. Ему впервые в истории якутоведческой науки удалось на большом лексическом материале установить, что языки древнетюркских письменных памятников оказали заметное влияние на становление якутского языка. «В этом плане особая роль отводится языку енисейских памятников. Возможно, влияние данного языка на якутский было не только на позднем этапе, но и в первые столетия древнетюркской эпохи. Прослеживается тесная взаимосвязь якутского языка с алтайским, киргизским, хакасским языками в более позднее время» [13, с. 408].

Описанию лексических особенностей современных якутских говоров с привлечением сравнительно-сопоставительного материала из тюркских, монгольских и тунгусо-маньчжурских языков посвящены труды основателя сравнительно-исторической диалектологии и лингвогеографии, д.ф.н. С.А. Иванова. В монографии «Лексические особенности говоров якутского языка» дается общая характеристика диалектной лексики, рассматриваются аффиксальные и неаффиксальные способы словообразования, описываются некоторые предметно-тематические группы местных слов территориальных диалектов. Отмечается, что диалектным лексическим единицам характерны также и синтаксические способы словообразования. Автор выделяет следующие типы диалектной лексики: собственно-лексические диалектизмы – местные слова, корни которых отсутствуют в литературном языке, или производные от корней, представленных в литературном языке, но имеющих в говорах свои особые значения; лексико-словообразовательные диалектизмы, т.е. слова, отличающиеся от соответствующих им эквивалентов литературного языка своим морфологическим составом; лексико-фонетические диалектизмы или фонематические диалектизмы – слова, совпадающие по значению с соответствующими словами литературного языка, но отличающиеся от них одной фонемой; лексико-семантические диалектизмы – слова, имеющие одинаковый морфемный состав с соответствующими словами литературного языка, но отличающиеся от них своими значениями. Таким образом, диалектная лексика якутского языка представляет собой довольно сложный комплекс разного рода системных отношений. Якутским диалектам или говорам,

как и литературному языку, также свойственны явления полисемии, омонимии, синонимии и антонимии. Нередко встречаются архаизмы и историзмы, устаревшие и устаревающие слова, табуированные слова и эвфемизмы; наблюдаются случаи расширения и сужения значения слов, своего рода «пассивные» и «активные слова», метафорические переносы и метонимические выражения – однако все вышеуказанное заслуживает самостоятельного квалифицированного изучения [14, с. 40-43].

«Диалектологический атлас якутского языка» (Новосибирск, 2010), составленный С.А. Ивановым, заслуживает отдельного внимания, вторая часть которого посвящена диалектной лексике, состоящая из 90 лингвистических карт, в том числе 36 морфологических, 48 лексических, 3 изоглоссных и 3 карт, относящихся к диалектному членению якутского языка. Исследования С.А. Иванова имеют большое значение не только для изучения процессов исторического развития морфологии и лексики говоров якутского языка, но и закономерностей, которые действуют при контактах разноструктурных, неродственных языков.

Системному описанию монгольских параллелей в диалектной лексике якутского языка посвящена кандидатская диссертация А.Е. Шамаевой, в которой выявлено более 1400 монгольских параллелей, из них 752 слова (400 основ) относятся к собственно диалектным, т.е. неизвестным в якутском литературном языке [15, с.3]. Изучение исторического отношения якутского языка к уйгурскому и языкам древнеуйгурских письменных памятников XI в. провела Н.В. Малышева в своей кандидатской диссертации «Отношение якутского языка к уйгурскому и древнеуйгурскому языкам (фоноструктурные и структурно-семантические особенности)» (Якутск, 2015).

Сотрудниками отдела издана серия статей по лексике материальной культуры народа саха. В них выявлены семантические особенности лексики с национально-культурными компонентами по тематическим группам «утварь», «одежда», «пища», «жилище», «ювелирное дело», «военное дело»; особенности функционирования лексического состава проанализированных тематических групп в говорах якутского языка, установлены тюрко-монгольские, тунгусо-маньчжурские пласты, включающие в себя древнетюркские, общетюркские, древнемонгольские элементы. Так, например, Готовцева Л.М. системно представила лексику, ориентированную на репрезентацию названий традиционной якутской одежды, выявила мотивационные признаки номинации предметов

верхней одежды, головного убора, обуви и их деталей в якутском языке [16, p. 139-153]. Бинарные концепты ЖИЗНЬ/СМЕРТЬ, ДОБРО/ЗЛО, СВОЙ/ЧУЖОЙ рассматриваются с одной стороны, как базовые культурные концепты, а, с другой стороны, как представления о составляющих данной оппозиции с идиоэтническим смысловым наполнением в статье [17]. Концептуальный анализ позволил выделить и описать набор дифференциальных признаков указанных противопоставлений как фрагментов языковой картины мира [17, с.21-30; 18, p. 1075 – 1082].

В статье Дьячковского Ф.Н. выявляются основные способы словообразования в строительной лексике якутского языка, которые связаны с национально-специфическими особенностями языка. На основе собранного материала выяснены лексико-грамматические, структурные особенности строительной лексики саха. Самыми продуктивными являются морфологический, лексико-синтаксический, лексико-семантический способы словообразования строительной лексики. Строительная терминология богато представлена как в литературном языке, так и в говорах якутского языка [19, с. 221-227].

Язык и стиль якутского эпоса привлекает внимание исследователей. Так, изучению языковых особенностей якутского героического эпического олонхо посвящена статья языковедов. В ней были определены языковые (фонетические, лексические и грамматические) средства, которые создали образность текста одлонхо и определили его стилистическую особенность. По мнению авторов, любовь к красноречию является существенным фактором в генезисе богатого якутского фольклора [20, с. 1-9]. Функционально-семантические особенности устно-поэтического слова в лексикографическом аспекте на материале текста эпического произведения - олонхо «Ньургун Боотур Стремительный» К.Г. Оросина рассмотрены в работе Л.В. Роббек «Функционально-семантические особенности языка олонхо (лексикографический аспект)» (Новосибирск, 2014).

Рассмотрению проблем интенсивно развивающегося с недавнего времени нового направления в якутском языкознании – терминографии посвящена работа Е.И. Оконешникова, где освещаются общие вопросы терминографии, переводно-инвентаризационного типа терминологических словарей якутского языка саха, оптимизации специальных словарей якутского языка, способов образования якутской терминологической лексики [Якутск, 2015].

За последние пять лет сотрудниками Института подготовлена и издана серия терминологических русско-якутских, якутско-русских словарей по предметам школьного обучения и отраслям производства, таким, как история, обществознание, география, национальная культура, языкознание, технология, окружающий мир, местное самоуправление, делопроизводство, менеджмент. Они разработаны на основе терминологического банка данных отдела якутского языка ИГИиПМНС СО РАН с опорой на другие ранее изданные словари и с использованием всех изданных томов «Большого толкового словаря якутского языка». В словарях включены термины, выявленные ранее и творчески переработанные с помощью наиболее продуктивных способов и средств термино-образования. Особое внимание, прежде всего, обращалось на наличие якутских соответствий, эквивалентов.

В целом основной задачей и магистральным направлением всей деятельности якутских лексикологов и лексикографов является развитие, укрепление и распространение норм якутского национального литературного языка. Несмотря на проведенную в последние пять лет определенную работу в области якутской лексикологии, нам кажется, что в дальнейшей научной деятельности следует обратить внимание:

во-первых, на исследование языка и культуры во взаимодействии, в частности, на исследование лексики материальной и духовной культуры народа. Комплексное междисциплинарное изучение культурной лексики позволит создавать более полную картину развития лексико-семантической системы, отслеживать процессы заимствования и адаптации, взаимодействия субстратно-суперстратных элементов и выявлять национально-культурную специфику языка. В этом направлении делаются первые шаги, например, концептуальный анализ лексики в аспекте языковой картины мира проводится в работах Готовцевой Л.М., Николаевой Т.Н., Николаевой А.М., Афанасьевой Е.Н.;

во-вторых, на изучение неологизмов, новообразований, т.к. словарный состав языка находится в процессе непрерывного обогащения и изменения. Он постоянно наполняется новыми словами, возникающими в связи с развитием производства, культуры, науки, техники;

в-третьих, на исследование внешних источников развития лексики, прежде всего процесса заимствования слов за последние 20 лет.

Центром наиболее дискуссионных проблем терминографии являются разработка принципов типологии и классификация терминологических словарей, выработка методов отбора специальной лексики для отдельных отраслей науки и установление единых методов и приёмов интерпретационных параметров (толкование-дефиниция, перевод, атрибуции и т.д.).

3. В современном якутском языкознании понимание фразеологии в узком смысле является ведущим, т.е. фразеологические единицы (ФЕ) якутского языка – объективно существующий особый разряд языковых единиц, которые отличаются не только от свободных словосочетаний, но и от других типов устойчивых словесных комплексов, т.е. составных терминов, модальных сочетаний, постоянных эпитетов, крылатых слов, типовых конструкций грамматического характера, пословиц, поговорок, устойчивых моделей сочетания слов. Точки зрения на объем фразеологии якутского языка высказываются в работах А.Г. Нелунова, Л.М. Готовцевой, Т.Н. Николаевой.

Л.М. Готовцевой в статье «Взгляд на природу фразеологических единиц якутского языка» даются основные понятия фразеологии якутского языка. Автор, основываясь на известной классификации В.В.Виноградова, ФЕ якутского языка делит на три типа: 1/ фразеологические сращения или идиомы, в которых составляющие их слова (компоненты) связаны немотивированно: халлааны туойар 'несет чепуху' (*букв.* воспевает небо), хой баһынтуой 'молоть вздор, городить чепуху', өс киирбэх 'наивно, легковерно'; 2/ фразеологические единства, которые семантически неделимы и представляют собой единое целостное значение, но связь компонентов здесь мотивирована: хаар курдук хаамп 'легко одолевать *кого-л., что-л.*', илиитин (ытыһын) иһигэр эргитэр 'распоряжаться *кем-л.* как угодно, по своей воле, брать в руки *кого-л.*'; 3/ фразеологические сочетания - фразеологизмы, у которых связь составляющих их компонентов менее прочна: хара сор 'черная мука, черное несчастье', өйө хоппот 'ума не приложит, не в состоянии сообразить, понять *что-л.*'; дьыалата хаахтыйда 'плохи дела *у кого*' [21, с.75].

Лексический состав якутских фразеологических единиц. Основная часть фразеологизмов состоит из разных категорий слов общенародного языка, которые используются в нём в свободном значении. В составе фразеологических единиц, особенно идиоматического характера, значения слов претерпевают изменения на семном уровне (процессы сужения, расширения, абстрагиро-

вания, обобщения значения) и в сочетании со значениями других компонентов фразеологических единиц формируют их новое, фразеологическое, значение [22, с. 3].

Фразообразовательным, организующим центром многих ФЕ якутского языка выступают названия частей и органов тела человека и животных: айах 'рот', атах 'нога', бас / төбө 'голова', мурун 'нос', харах 'глаз', илии, хол 'рука', тыл 'язык', сүрэх 'сердце' и др. Такие лексемы используются в составе фразеологических единиц в разных грамматических формах, свойственных именам существительным. Например, в "Толковом словаре якутского языка" отмечается следующее количество соматических фразеологизмов: с лексемами илии – 107, айах – 92, тыл – 72, бас – 50, төбө – 50, сүрэх – 50, атах – 38. Соматизмы в составе фразеологизмов определяют общий характер их семантики и способствуют формированию фразеологических полей. Так, наличие в составе фразеологических единиц лексемы бас/төбө может свидетельствовать об их отнесённости к семантическому полю интеллектуальной деятельности человека: баскын/төбөҕүнсыс 'ломать голову *над чем-л.*', бастаах (төбөлөөх) ки*hиразг.* 'очень умный, толковый человек', төбөҕүн үлэлэт 'шевелить мозгами'. Фразеологизмы с компонентом бас/төбө могут характеризовать также эмоциональное и/или физическое состояние человека: төбөтүн санньыппыт 'повесить голову', баһа дэлби барда 'голова раскалывается *у кого-л.*'. Фразеологизмы с компонентами тыл, айах обычно характеризуют и оценивают речевую деятельность человека: айаҕын ас 'заставить говорить *кого-л.*' тыла өhүлүннэ 'язык развязался', тыл ааҕыс 'возражать *кому-л.*' и др.

Встречаются ФЕ, имеющие в своем составе имена числительные, выбор в качестве компонента которых обычно обусловлен особенностями этнической культуры. Так, в вышеназванном словаре обнаружены фразеологизмы с компонентами биир 'один' – 21, икки 'два' – 34 единицы, үс 'три' – 10, түөрт 'четыре'– 7. Отдельно выделяются ФЕ, в составе которых встречаются прилагательные цветообозначения в переносных, символических значениях: үрүҥ 'белый', хара 'чёрный': үрүҥ сүүрүк 'лошадь', хара сүүрүк 'крупный рогатый скот', хара сурук 'письмо-извещение из действующей армии о гибели *кого-л.*; похоронка', күөх сүрэх 'лентяй, бездельник'.

Существует ряд ФЕ, внутренняя форма которых отражает национально-культурные реалии: природно-климатические условия, в которых сфор-

мировался народ – носитель языка, традиционные формы его жизнедеятельно-сти и хозяйствования, обычаи, собственные имена, предметы повседневного быта – одежда, обувь, пища, посуда, орудия труда и др.: **тымныы муоһа** тос-тубут 'лютая стужа (чуть) ослабела' *букв.* рога мороза обломились, **ис минэ** киһи 'приятный, обаятельный человек', *букв.* человек, как бульон из потрохов, баһа **ыаҕастаах** уу курдук дьалкыннас 'у него голова сильно болит' *букв.* голо-ва плещется как вода в берестяном ведре, **хамыйах** салааччы *разг.* 'подхалим' *букв.* лизающий ложку, **Наахара** хаанын хааннанар '(с досады) принимать отчаянное решение' *букв.* кровь у него становится такой (черной) как у нахарин-ских саха, сирэйигэр **суорат** кутан салыан суоҕа 'так уговаривают жениха всту-пать в брак с некрасивой девушкой' *букв.* не станешь лизать с лица суорат, **этэрбэс** араадьыйата 'быстро распространяемые слухи, досоверность которых не всегда подтверждается' (*букв.*торбозное радио), атырдьах маһыныы араҕыс 'рассориться навечно; расстаться навсегда'.

В составе некоторых ФЕ встречаются некротизмы (компоненты, не встречающиеся вне ФЕ): **уй** курдук истээх 'большебрюхий, со вздутым животом (*например, о детях больных рахитом*)', архаизмы: **тор** курдук (хара) бы-тыктаах 'с черными короткими волосами или такой же бородой', **хой** баһа (тыл) 'чушь, вздор, ахинея', **долоҕойгор** тохтот 'слушать внимательно', **хоҥхо** бас 'глупец', **чаал** бас 'большеголовый'.

Способы образования ФЕ различны. Абсолютное большинство фра-зеологизмов якутского языка образовано с помощью метафоры, например, та-ассүрэх 'каменное сердце', кус сүрэх 'трус', тиин (оноло) мэйии 'памятливый, не забывающий'; метонимии: иккиатахтаах 'человек', *букв.* двуногий, с двумя ногами, уһун сонноохтор *эргэр.* 'богатые, разбогатевшие, *букв.* [люди] с длин-ными пальто', кыптыый кыраһына 'новорожденная девочка' *букв.* лоскуток нож-ницы. В результате гиперболизации появились атаҕасирибилбэт 'сильно радо-ваться' *букв.* нога его землю не чует, айаҕа хараарар (кытарар, оҥойор) 'реши-тельно отрицает' *букв.* рот его чернеет (краснеет, открыт), ыһар буор курдук 'очень много' *букв.* как развевающаяся пыль. Путем сравнения возникли ынаҕы ыныырдаабыкка дылы 'о некрасивом одеянии или вообще о несоответ-ствующей и неподходящей вещи', харыйаны таҥнары соспут курдук (киһи) 'чрезвычайно упрямый и несговорчивый; упрямый как осел'. Одним из способов образования ФЕ является табу: кытарар былдьаата 'сгорело от пожара', *букв.*

краснеющий отнял, салгын охсубут *букв.* воздух ударил. Встречаются ФЕ, возникшие в результате калек: икки куобаҕы эккирэт 'гнаться за двумя зайцами', буораҕатиийбэт 'не хватает пороху'. Некоторые ФЕ образовались путем усечения паремий, при этом в основном обособляются как начальные, так и конечные компоненты паремий: ФЕ айах адаҕата 'лишний рот; дармоед, нахлебник' является начальным компонентом выражения айах адаҕата, буоһах бохсуута 'путы для рта, задержка для пищевода'.

Стилистическая характеристика якутских ФЕ. Довольно многочисленная группа ФЕ якутского языка принадлежит разговорной речи: куһаҕан айах 'голод, недоедание, недостаток питания', *букв.* плохой рот; тэһэҕэс мэйии 'крайне забывчивый человек; дырявая голова', *букв.* дырявый мозг. Часть ФЕ составляют единицы высокого стиля: аар саарга аатыр *урд.* 'прославиться на весь мир'. Употребление их в речи (устной, письменной) придает оттенок возвышенности, приподнятости, торжественности. К фольклорным восходят ФЕ: көмүскэс сүрэхтээх *фольк.* 'сердобольный, сострадательный, жалостливый'; иэҕэйэр икки атах (атахтаах) *фольк.* 'человек; человечество', *букв.* стоящий на гнущихся ногах.

С точки зрения активности, пассивности употребления в речи, большинство ФЕ якутского языка составляют активные фразеологизмы, которые широко употребляются в разных сферах и понятны носителям языка. Например, ыһар буор курдук 'очень много', *букв.* как развевающаяся пыль'; айылҕа оҕото *кэпс.* 'человек, постоянно находящийся на лоне природы, живущий ее дарами, честный; прямодушный и наивный; дитя природы'. Активно функционируют и новые фразеологизмы, сравнительно недавно возникшие, но успевшие стать общеизвестными. Они отмечены пометой *калька*: ытыллыбыт барабыай *калька* 'опытный, бывалый человек, стреляный воробей'; мэник буулдьа *калька* 'шальная пуля'. Понятия, предметы, явления, которые обозначают часть устаревших ФЕ, в настоящее время не существуют: хааннаах баппыыска *эргэр.* 'суровая, строгая подписка (*письменное обязательство*)'; атах соболоно *эргэр.* 'вознаграждение за услугу в качестве рассыльного или за расходы *какой-л.* поездки'.

При стилистической характеристике ФЕ учитывается также территориальный признак. С этой точки зрения обращает на себя внимание наличие в языке диалектных (*түөлбэ)* ФЕ: хара сэрии *түөлбэ* 'бесчисленное множество,

тьма тьмущая', *букв.*; черная война; кырса-саҺыл оҕото *туөлбэ*'очень осторож-
ный человек', *букв.* дитя песца-лисы.

Источники возникновения ФЕ якутского языка разнообразны. Выясне-
ние источников возникновения ФЕ помогает установить их тесную связь с исто-
рией народа - носителя данного языка, его бытом, культурой. ФЕ, исходные
словосочетания которых называют *жесты* и *телодвижения.* Такие словосоче-
тания, называя выразительные телодвижения и жесты, одновременно переда-
ют и символическое значение этих жестов. Жест илиитин (ытыҺын) сотунна
букв. протирать свою ладонь означает 'остаться с пустыми руками, без ничего',
баскын (төбөҕүн) өрө көтөх *букв.* поднимать свою голову 'обретать уверенность
в своих силах, начинать действовать, активно проявлять себя'. Имеется ряд
ФЕ, исходные сочетания которых называют *мимику.* Различные степени удив-
ления передают ФЕ айаҕын атан 'раскрыв рот, остолбенев от неожиданности,
удивления', хараҕын мунунан көрдө 'смотреть во все глаза, глаза на лоб полез-
ли'. Мотив гнева, недовольства, неприязни передаются ФЕ хараҕын кырыыты-
нан көрдө (*букв.* краем глаза смотрит) 'покоситься, коситься'.

Отдельную группу составляют ФЕ, образной основой которых послу-
жили *ритуальные* и *символические действия*: хааннаах баппыыска (*букв.* под-
писка кровью) отражает действительно существовавшую практику прошлого,
когда большинство населения народа саха было неграмотным и в случае необ-
ходимости вместо подписи делали метку кровью из большого пальца; кынат-
таах бакыат *уст.* 'срочный, важный пакет, пакет срочной доставки' *букв.* пакет с
крылом. В старину, когда было мало грамотных, на такие пакеты приклеивали
или рисовали на них перо птицы, обозначая, таким образом, срочность достав-
ки и важность дела.

ФЕ, происхождение которых связано с наблюдением *поведения и пова-
док животных, описанием их внешнего вида*: кыыла (эҺэтэ) киирбит 'быть не в
духе, проявлять свой злой нрав'; ФЕ, связанные с *разведением домашнего
скота:*уодьуганын тарт (тут) 'обуздать, усмирять *кого-л.*', муоһа-туйаҕа сар-
быллыбыт 'присмиреть, утихомириться' (букв. рога копыта его урезаны);   ФЕ,
связанные с *охотой*: илиигин хааннаа 'добыть первого зверя, первую птицу',
илии тутуурдаах, өттүк харалаах 'с добычей (*возвращаться, приходить*)'; ФЕ,
восходящие *к обычаям, обрядам, суеверным представлениям.* Следы погре-
бального обряда сохранились в ФЕ көмүс унуоҕун көтөх, (алтан унуоҕун

арана̄стаа) 'похоронить с почестями' (*букв.* поднимать его серебряные кости, положить на арангас его золотые кости). Существование данной ФЕ свидетельствует о практике сооружения в старину арангаса на могиле почитаемых людей.

Заимствования. Одним из источников обогащения фразеологического фонда языка саха являются фразеологические заимствования. Более четко можем указать на заимствования из русского языка, а также заимствования, вошедшие в якутский язык из европейских языков через посредство русского языка: атын хараҕынан көрдө 'смотреть другими глазами', төбөҕүнэн эппиэттиэн 'отвечать головой *за кого-, что-л.*', биир таммах хаан хаалыар дылы 'до последней капли крови', харах харатын курдук харыстаа 'беречь как зеницу ока', биэс тарбаҕын курдук билэр 'знать, как свои пять пальцев', бастакы (маҥнайгы) харан̄аччы 'первая ласточка'.

Таковы базовые понятия фразеологии якутского языка. В ней остается еще немало нерешенных проблем и неисследованных областей.

В целом, результаты и материалы исследований по грамматике и лексике якутского языка найдут применение в сопоставительных и типологических исследованиях, проводимых академическими институтами России. Они могут также способствовать расширению и уточнению научного представления о языковой системе в целом.

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Сокращения

букв. буквально

кэпс. – кэпсэтии тыла – разговорное

түөлбэ – түөлбэ тыла – диалектный фразеологизм

урд. высокий стиль

эргэр. – эргэрбит тыл – устаревшее слово

фольк. фольклорный

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