

# Modern scientific research and their practical application

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**J11311-268**

**Elizova T.K.**

**REPRESENTATION OF CONCEPT "TIME" IN THE ENGLISH AND  
RUSSIAN LANGUAGES**

*Elabuga Institute of Kazan' (Volga Region) Federal University*

*In this article the author considers various approaches to the study of concepts, determines the main features of the universal concept "time", and analyzes the ways of linguistic representation of this concept in the English and Russian languages. The article presents a new approach to comparative analysis of conceptual and linguistic representation of "time" and defines the similarities and differences between the mental and language nature of this phenomenon which enables to investigate the relationship between language and thought more deeply and fully.*

*Key words: concept; conceptual sphere; concept of discourse; language picture of the world; literary concept; scientific concept.*

Concepts are studied in many different fields, including cognitive science, linguistics, and mathematical logic. In modern linguistics, there are several approaches to the definition of the term "concept". Cognitive linguists define it as "an operational unit of thought" [5, p. 43], "as a unit of collective knowledge (sent to higher spiritual entities); which has linguistic representation and is marked by ethnic and cultural characteristics" [5, p.51-52]. V. Karasik characterizes concepts as "mental entities that store in the human memory meaningful, recognizable, categorized fragments of experience"[7, p. 59]. V. Karasik proposes to consider a concept as a multidimensional meaningful construct, where he distinguishes a notional and imagery aspects. The notional aspect of a concept is the linguistic form of a concept, its name, description, structure, definition and comparative characteristics of this concept in relation to other groups of concepts. The imagery side of a concept is visual, auditory, and tactile and taste characteristics of objects or events which, in one form or another, are reflected in our cognition.

Scholars of the Voronezh research school argue that associations linked to the notion of concept are not related to the nature of the concept itself, but rather reflect the linguistic form, which allows us to describe its content [8, p.32-33]. Language does not form concepts, but serves as a means to express them in the process of communication. Concepts exist in the cognition of an individual; in discourse concepts have to be verbalized, that is, to be expressed by language means.

Linguistic research emphasizes the importance of the content or meaning of a word. According to N. Shvedova, a concept is a content side of the verbal sign (meaning or a set of related meanings), which represents its concept (the idea that captures the essential "intelligible" properties of the realities and events, and the relationships between them), it is related to mental, spiritual, or material spheres of human existence [10, p. 23].

Attempt to comprehend the nature of the concept is associated with a number of diverse definitions. On the one hand, such variety of views on the definition of the term "concept" is caused by the complexity and multidimensional nature of the phenomenon, as well as by different approaches to its study, which depend on the goals and objectives of the study. On the other hand, various definitions of this term suggest that this term is viewed as either "the content side of the verbal sign" [10, p.23], or as a "construct, which represents associations of the notion, but not equal to it" [9, p.342], or as a "cognitive unit" [8, p. 34]. The above mentioned research focuses on two categories of concepts: 1) concept as a cognitive unit, and 2) concept as a verbal representation of the notion. The first type reflects the scientific picture of the world; the second – the language picture of the world; accordingly they may be called scientific concept and discourse concept.

The objective of this paper is to compare the scientific concept 'time' and discourse concept 'time' in English and Russian. We use concept 'time' to locate events in the sequence one after the other, to tell when an event took place and to state how long an event lasted. These are the fundamental features of time, but they do not define the concept of time. Philosophers of science propose various definitions of this phenomenon. Time, for Aristotle, "is fundamentally linked to change and

movement” [1, p.219]. Where there is alteration or movement, there is time. E. Kant argues that time is sensible rather than conceptual structure derived from our experience by the mind. He writes: “Time is not an empirical concept that is somehow drawn from experience. For simultaneity or succession would not themselves come into perception if the representation of time did not ground them *a priori*. Only under its presuppositions can one represent that several things exist at one and the same time (simultaneously) or in different times (successively)” [6, p.195].

The main characteristic features of the scientific concept ‘time’ are the following:

1) Time is a universal category which, along with such concepts as “space”, “earth”, “water” and “distance”, forms the fundamental ground for our reasoning and presents itself a ubiquitous element of human existence.

2) Time in science is defined as a form of existence of any material object [3].

3) Time is moving in the direction from the past to the present. It cannot be stopped or reversed.

4) The perception of time depends on person’s subjective view of the world: it may move either fast or slow.

Russian and English systematically structure time in terms of motion. Consider the following examples: время идет- time goes, время приходит - time comes, время приближается - time approaches, время проходит - time passes. The two languages rely on various verbs of motion to convey subjective perception of time duration. For instance, time compression is elaborated in terms of fast motion: время летит - time flies; время бежит- time runs. Slow time duration can be represented in the motion events that involve slow motion or absence of motion: время тянется - time drags, время ползет - time creeps; time stands still.

V. Evans and M. Green [4] suggest three cognitive models of time: moving time model, moving ego model and temporal sequence model. The first two models are ego based, the third model is time based. Evans and Green propose that in moving time model, the ego or experiencer is static while time is moving from the past (eg.: с

незапамятных времен- from time immemorial, с того времени- from that time), to the present (в это время-at that time, к этому времени-by that time, до сего времени- up to that time) and future ( время приближается –time is getting closer, время придет –time will come). Russian and English conceptualize the ego as facing the future. Linguistic evidence of this model comes from the following examples in English and Russian: *Время отпуска приближается; Christmas time comes once a year (from the song by Ray Charles).*

Moving ego model according to V. Evans and M. Green, conceptualizes time as a stationary location, while ego moves towards specific temporal events: *We are approaching Christmas time; Мы приблизились к тому времени. когда распад Союза стал неизбежен(Gorbachev M.).*

The last model, mentioned by V. Evans and M. Green does not involve ego, but employs concepts of “earlier” or “later”. Earlier temporal events are understood as being located before later events (last time, next time, this time).

Patterns discussed above capture some of the patterns of conceptualization in the domain of the scientific concept “time” that are shared by Russian and English. They also support the idea that the main characteristic features of the scientific concept “time”- motion, direction of motion, and its subjective evaluation by the speaker are expressed in the two languages in a similar way . These similarities suggest equal perception of the scientific concept by Russian and English speakers.

Discourse concept ‘time’ represents some differences from the scientific concept: it reflects people’s subjective primitive attitude to this phenomenon. Discourse concept ‘time’ is associated with some object, which may be visual, auditory or tactile. Firstly, time can embody the concept “money”. Time has some value, it may be lost, found or saved: время - деньги time is money, найти время - find time, потерять время - waste time, сэкономить время - save time, дать время- give time, взять время- take time, выиграть время win time. Secondly, time can be perceived as an object which may perform different actions: время лечит - time cures, время покажет - time will show, время не позволяет- time doesn’t

permit. These metaphors are based on associations “which are deprived of any logic”[2]. How can one *kill time /убить время; or win time/выиграть время?*

It can be concluded that all forms of linguistic representation of scientific and discourse concepts ‘time’ in English and Russian show similarities in mental and spiritual spheres of human existence. Cross linguistic comparison of the concept of “time” proved that this concept can be equated in Russian and English since both languages employ verbs of motion to talk about moving time or moving ego and use similar constructions in metaphorical representation of time.

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**J11311-269**

**Takumbetova L.M.**

**'CRISIS IS A MOVING OBJECT' CONCEPTUAL METAPHOR  
IN RUSSIAN POLITICAL DISCOURSE**

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*The report presents a case study of CRISIS IS A MOVING OBJECT metaphor, which is overarching in current mass media. The investigation is based on Russian print and electronic media resources materials, which metaphorically express the global and specifically Russian happenings and media attitudes to the events, pertaining to the global economic / financial crisis. The CRISIS IS A MOVING OBJECT conceptual metaphor is treated as one of the embodiments of THE EVENT STRUCTURE METAPHOR.*

*Key words: conceptual metaphor, global crisis, political discourse, Russian mass media, Event structure metaphor.*

In current Russian political discourse most popular are the metaphors pertaining to global economic and financial crisis and its impact on Russia. Conceptual metaphors are found primarily in weeklies, Internet resources, TV and radio political discussion shows where the reporter not so much informs of the happenings but presents his/her or the media's attitude (mostly critical) to them. It has been proved that "metaphor is an inherent part of culture" and "metaphorical understandings of culture concern intangible entities to which among others belong social and political institutions" [Kövecses 2005: 2].

The global crisis involves multifarious aspects of public life, which found their reflections in mass media, and are giving an impetus to journalists' creativity. Metaphors disclose intricate interrelations between the conventional/the novelty, objectivity/subjectivity, universality/ specificity. They are analyzed from a cross-cultural perspective with a view of constructing a comprehensive theory that can

account for both the universality and variation in our use of metaphor [Kövecses 2005: 3].

The crisis is an overwhelming event that daily gives birth to metaphors, which in most cases are overarching. The quantitative growth of metaphor samples in political discourse testifies to the fact that there is dependence between the frequency of occurrence of metaphors and social crises [De Landtsheer 1991]. The history of political metaphor is regarded as a succession of metaphoric gales and metaphoric calms [Chudinov 2008: 86]. Crisis is “a key word of the present moment” [Shmeleva 2009: 63]. Ubiquity of crisis metaphors enabled Heather Stewart, to come up with the slogan “Let’s put the brakes on these financial crisis metaphors” in her business comment [<http://www.guardian.co.uk/business/2011/oct/16/economic-crisis-metaphors-item-club>].

Contrastive analyses of political world view metaphoric modelling revealed that modern mass media is a kind of peculiar interdiscourse where the variations and diversities are minor, because while highlighting a current event, world mass media instantaneously pick up some catching word or phrase, and in no time it is spread over various press agencies and languages. We are looking at the world (or at least we are supposed to) in a very much similar way [Shmeleva 2001: 5; Kaslova 2003; Chudinov 2012a: 181]. Besides, according to a neural theory of language, the regularity with which different languages employ the same metaphors, which often appear to be perceptually based, has led to the hypothesis that the mapping between conceptual domains corresponds to neural mappings in the brain [e.g. Feldman, Narayanan 2004].

Language in newspapers is more than informative. It is usually a reflection of shared worries and points of view on reality. Therefore, the study of the metaphors, used in the media, provides a rich picture on how we collectively conceptualize the world [Hellsten 1997; Klein 2007]. Hence, a new-born metaphor becomes common knowledge in no time. Due to the fact that cultural products and signifying practices have become available transculturally, there is indeed an effect on local cultures, in

that cultural differences are beginning to show structural similarities [Hannerz 1992: 53]. We can hypothesise that such changes will show up in the communicative genres of a culture, presumably as a tendency towards hybridisation [Fetzer, Lauerbach 2007:14].

On the other hand, one should agree that “the most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture” [Lakoff, Johnson 2003: 21]. “Most Arabs do not think in terms of our metaphors” [Lakoff, 1991], which caused misunderstandings between Americans and Arabs during the war in the Persian gulf. Such misunderstandings entail grave political consequences. Having analysed the linguistic literature devoted to political metaphor [Abadi, Sacerdoti 2001, Charteris-Black 2005; Lewis 1988; J.S. Mio 1996; Musolff 2000, 2004, 2006; Wee 2001; Wei 2001], E.V. Budaev concluded that in spite of active globalisation and Westernisation of traditional societies, there is room for metaphoric specificity in Eastern civilizations [Budaev 2010: 10].

The linguocultural paradigm is called upon to demonstrate that metaphoricity in some of its aspects reflects the national culture and national mentality, in others – it is typical of definite civilisation domains and cultural areas (the West, Russia, the East, Africa and others), and thirdly, it has a global character [Budaev 2010: 22]. Russian metaphoric modelling to a great extent follows the potentially universal patterns typical of the so-called Western (European-American) culture with certain specificity caused by local cultural-political and linguistic traditions. Very similar metaphors are used in English and Russian languages, as e.g. *sick economy* – *больная экономика*; *oil prices collapsed* – *цены на нефть рухнули*; *price scissors* – *ножницы цен*; *recovery of price* – *оздоровление цены*; *price war* – *ценовая война*; *marriage of companies* – *брак (слияние) компаний* [Chudinov 2012b: 61]. But characterizing certain similar economic situations, the Russian and English speaking people show preferences in selection different metaphorical patterns, e.g. in reference to grave faults in economic activities, in British mass media the images related to drunkenness and hangover are common: *drunk markets*, *drunk indexes*, *stock markets have a*

*hangover* [Kolotnina 2001: 7]. Accordingly, Russian texts are rich in metaphors pertaining to sickness, lack of good health: ECONOMY IN CRISIS IS A SICK, DYING PERSON OR A CORPSE: the *sick world*, to bring it to *recovery*, the Old world is *feverish*; to *reanimate* the economy; the markets are getting *mad*, world economy demonstrates *symptoms of recovery*, *the death of the crisis*, etc. Also popular in Russian mass media are military: ‘What are the means *to fight* the crisis?’ and theatrical metaphors: ‘The European debt crisis is always *on the arena*’.

In Russian mass media discourse “potentially universal primary conceptual metaphors” [Kövecses 2005: 35] are typical, though universal generic schemas are filled out in specific ways in some metaphors. For example, N.Roubini wrote in his article (Jun. 15, 2012): “Dark, lowering financial and economic *clouds* are, it seems, rolling in from every direction: the eurozone, the United States, China, and elsewhere” [<http://www.project-syndicate.org/commentary/a-global-perfect-storm>]. The sentence is an entailment of the primary universal metaphor CRISIS IS A NATURAL DISASTER, representing an approaching storm. In Russian political discourse this primary metaphor is also present, but the entailments are mostly *approaching waves* than clouds. In a more specific metaphor CRISIS IS A CAR, we observe that in British examples, unlike the Russian ones, motion is accompanied by sound: ‘the eurozone crisis *rumbling* on’; the slowdown in the eurozone is *rattling* the banking sector; Jean-Claude Trichet must be at the wheel of a *thundering* euro monster truck’ [<http://www.guardian.co.uk/business/2011/oct/16/economic-crisis-metaphors-item-club>]. Such metaphors sound more effective. According to Z.Kövecses “primary metaphors are likely to be universal, whereas the complex ones that are formed from them are much less likely to be so” [Kövecses 2005: 4]. Also, linguocultural specificity in conceptual domains of each particular culture might be related to the specific ways of situational interpretations of certain political events [Budaev, Chudinov 2008]. It should be added that cultural traditions, history, literature, folklore, idiomaticity play their part.

Case and corpus studies of political discourse in Russian print and electronic media proved that within universal primary conceptual metaphors pertaining to the

domain of the global economic and financial crisis, occur metaphor variations, mappings and entailments, which altogether make up complex metaphors.

To universal metaphors belongs THE EVENT STRUCTURE metaphor, which is a complex one, represented on three basic levels [Lakoff 2006: 207] with variegated submappings, entailments and special cases:

*Level 1.* THE EVENT STRUCTURE METAPHOR as the most general and abstract universal pattern;

*Level 2.* CHANGES ARE MOVEMENTS.

Level 1 and 2 metaphors are universal primary conceptual metaphors. Level 3 metaphors are fixed in both global and Russian media discourse with certain specificity depending on socio-political situations in each particular locality and linguistic practice.

*Level 3.* – general mappings:

I. CRISIS IS AN EVENT: (1) CRISIS IS A MOVING OBJECT, ECONOMY IS A MOVING OBJECT, MONEY IS A MOVING OBJECT, CRISIS IS A STATIONARY OBJECT (AND WE ARE MOVING PAST IT), ECONOMIES ARE VEHICLES; (2) CRISIS IS A DESTRUCTIVE FORCE; (3) CRISIS IS A NATURAL DISASTER; (4) ECONOMY IS A GAME; (5) CRISIS IS A BATTLEFIELD; (6) CRISIS IS A LESSON; (7) CRISIS IS A THEATRE/CINEMA; (8) CRISIS IS AN APOCALYPSE.

II. ONTOLOGICAL METAPHORS: (1) ECONOMY IS A MECHANISM /MACHINE), including COMPUTER METAPHOR; (2) ECONOMY IS A CONSTRUCTION (in bad repair);

(3) ECONOMY IS A BUBBLE; (4) CRISIS IS A CONTAINER; (5) ECONOMY IS A PIE.

III. PERSONIFICATIONS: (1) ECONOMY IN CRISIS IS A SICK, DYING PERSON OR A CORPSE; (2) ECONOMY / CRISIS IS A PERSON CAPABLE OF EXPERIENCING EMOTIONS; (3) CRISIS IS A PERSON (IN)CAPABLE OF ACTION; AN INNOVATOR OR AN EXPERT IS A PROPHET; (4) CRISIS IS MOTHER.

#### IV. ANIMALISTIC METAPHORS (BANKS ARE ELEPHANTS, etc.)<sup>1</sup>.

Of all the above-mentioned metaphors the most overarching is CRISIS IS A MOVING OBJECT, which is an event of major importance. "...Our general way to talk and think about event structure is in terms of motion. In this metaphorical mapping, states are locations, change of state is change of location, causes are forces, purposes are destinations, means are paths to destination, guided action is guided motion, etc." [Fauconnier 2006: 6]. Hence, G.Lakoff's EVENT STRUCTURE metaphor algorithm can be referred to as adequately representing its essence "...various aspects of event structure, including notions like states, changes, processes, actions, causes, purposes and means, are characterized cognitively via metaphor in terms of space, motion, and force" [Lakoff 2006: 204]. As it was observed by Z. Kövecses [Kövecses 2005: 46–47], the EVENT STRUCTURE metaphor has a tendency towards universality as it is present in radically different languages and cultures, such as English, Chinese, Hungarian. And Russian as well.

The examples produced hereinafter are taken from the Russian media sources, printed (daily and weekly newspapers) and electronic, i.e. TV news programmes (Euronews, NTV, TV Channels 1, 2, 24), Internet. They reflect Russian views on current political processes worldwide and in Russia. Russian examples are presented in translations. If an example refers to global happenings, it is marked (global), in case it refers to specifically Russian current events, it is marked (Rus). The cultural markers of these references are toponyms, anthroponyms, names of political organizations, etc.

##### A. CRISIS IS A MOVING OBJECT

Target domain: Events      Source domain: Space

Crisis includes such entities as recession, economy, finances, inflation, debts, default, currency, money, which are also moving objects.

(global) 'The crisis *is on the march*; the crisis *is expanding*; the crisis is *at full speed*. 'The European crisis *is in full swing*'.

There are no examples about the state of things in Russia because Russian

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<sup>1</sup> In greater detail these metaphors are described in [Takumbetova 2010].

economists, politicians and the public at large are not sure whether the Western-type crisis is a Russian reality so far, or it's a matter of recent future.

**B. THE GENERAL MAPPINGS ARE AS FOLLOWS:**

**STATES ARE LOCATIONS (BOUNDED REGIONS IN SPACE)**

a) The location is temporary:

(global) The location is a limit at which an arrangement changes: the threshold/ the edge, where the entities like the world, a continent, or a country are stationed: 'The world is *standing on the threshold* of big chaos'; 'We are *standing on the threshold* of a new crisis'; 'The Old World is *lost in expectation* of downturn in production'; 'This country is *on the verge* of default'. 'A new Greek paradox: Greece *was hanging* on a hair'. Here a metonymic transference is observed: the world, a continent, or a country are the societies involved in the events. Societies are stationary objects, while the crisis with all the negative entailments like chaos, downturns and reduction in life standards is coming.

(Rus) 'Rouble *is ready* for the downfall' 'We haven't yet *got over the edge*'; 'The Damocles sword *is hanging* over us'. Another inference is that inflation as one of the signs of crisis as the moving object: 'Inflation is *getting ready for a dash*. An intricate complex metaphor explaining the dependence of Russian currency on oil prices is as follows: 'A ball of rouble *is tied up to the rope* of supply and demand on oil'.

b) The location is long time:

(global) 'We want Greece *to stay* in Euro zone'.

(Rus) 'The fact is that we *are not moving*. There is no development'; 'We *are sitting on the next step* to Europe'. THE STAIRCASE IS A WAY TO CRISIS is Russian specificity here. Russia is behind Europe, it will enter the crisis next to it.

'The crisis is more *in our heads than in actual everyday life*' – THE HEAD IS A CONTAINER.

'We are *sitting on a resources needle*'. 'Shall we be able to *jump off* the oil needle and *move away* from the dependence on *raw materials*' ? Russian specificity here is that a metaphor, reflecting Russian socio-politic realities OIL RESOURCES

IS A DRUG, comes into play.

**CHANGES ARE MOVEMENTS (INTO OR OUT OF BOUNDED REGIONS):**

a) movements into bounded regions:

The motion is horizontal:

(Rus) CRISIS IS STATIONARY AND WE ARE MOVING TOWARDS IT:

‘In what state *are we approaching this crisis?* ‘Slow stabilization on the point of stagnation is a dangerous *way*, which will *bring the country* to a *system crisis*’. There are no examples pertaining to global events here, because, the Western world, is inside the crisis as a bounded region’, while Russia is still outside it.

– The bounded region is recession:

(global) ‘The eurozone looks like it’s *sliding into recession*’; ‘Sweden *has slid back into* recession; ‘Britain’s *economy may slide into* a new *recession*’. The moving objects are the eurozone, economy, and the countries, involved in the crisis.

– The bounded region is default: ‘*Default* is waiting for Greece in September’; Greece appears *to have taken yet another step closer* to an apocalyptic *default*’.

– The bounded region is risky: ‘Three countries got into a *risk zone*’.

– The bounded region is a financial sphere/zone/currencies deemed as a refuge. The moving objects are investors and all those concerned with finances: ‘The investors’ *running away to financial actives are buying dollars*’; ‘The investors are *leaving Euro for the dollar*’; ‘All are *running after* the dollar, but in 2 – 3 months they start *turning the other way round*.’

– The bounded region is a financial zone, which is a danger: ‘Spain enters *the danger zone*’. The moving objects are the countries, involved in the crisis.

Russian specificity is CRISIS IS A MOVING OBJECT, while the bounded region is a country: (Rus): ‘The crisis can *switch over* to Russia’. There are no other countries – bounded regions, because it is held in Russian press that the crisis is in operation elsewhere, but Russia is in its expectation so far.

The motion is vertical / downward:

– Crisis is a bounded region:

(global) ‘...the global economy is *plunging into crisis* again’.

– The bounded region is presented metaphorically as a chasm, a precipice, an abyss, a pit, a ditch, a swamp. The moving objects are countries, economies, industries. If crisis is the moving object, it drags all the institutions to bounded regions. DOWN IS BAD:

(global) The forthcoming crisis will *draw(drag) the country* still deeper *into the debt pit (chasm)*. ‘We are all in the same bunch, and if one of the participants *falls into a chasm*, all the rest will follow’; ‘The collapse of Greek economy, as well as the Greeks *exit* from the eurozone will *drag other European countries into a precipice*’; ‘If financial institutions do not pay their debts, currencies, goods markets, people’s savings *will fall into a precipice*. The *downfall* will be lengthy’.

– The bounded region is a recycle bin or a cesspit:

(global) ‘Will Euro *go to a recycle bin?*’ ‘The safety margin assessments of Portugal and Cyprus *slid down to* the so-called ‘*trash zone*’.

– The bounded region is a house:

(global) ‘The financial crisis *is knocking at Spain’s doors*’. ‘The crisis is *opening doors* to new discoveries’.

b) movements out of bounded regions:

– The bounded region is crisis:

(global) *Coming out of the crisis* requires much time and effort.

(Rus) ‘Is the economy successfully *getting out* of the crisis?’; ‘It will be sad, if we shall *be coming out of the crisis* along with the increase of prices for our traditional export goods’. It is emphasized that Russian economy is dependent on raw materials. ‘Capital’s *running abroad* will be stopped only by restrictions on currency’.

Metaphoric bounded regions are: a ditch, a swamp, a pit:

(global) ‘to *pull* the economy out *of the ditch*’; ‘They won’t *drag* us from this *swamp*’.

(Rus) ‘Russian economy will *be slowly getting out of the pit*’;

– The bounded region is a country involved in the crisis:

(global) 'Money *hurtles out of Spain*'.

– The bounded region is a eurozone, the European Union, or the crisis itself:

(global) 'Greece: Euro *exit?*'; 'Will Greece *leave the EU?*'; 'Greece will *come out of the crisis*, but not *out of the Euro zone*'; 'Europe is secretly getting ready for Greece's *exit*'; Athens' *exit from the currency union*'; 'the Southerners should be *lead away from the Euro zone*'.

– The crisis is a monster that holds its victims between its teeth:

(global) 'The Chinese *tore themselves off the teeth* of the crisis at others' expense'.

– The bounded region is a house or a locked box:

(Rus) 'The *key to the exit door of the crisis* is in the financial sector'. – It looks like the *key is hidden* in that sector much the same way as Koschey's death is hidden in an egg'. Here is a specific Russian metaphor with the allusion to a fairy-tale, the personage of which is Koschey, the immortal, whose death is hidden in an egg. This is a case of interdiscursivity, when a folklore element is interwoven into political discourse.

### **CAUSES ARE FORCES:**

There is a kind of domino effect, when the crisis in one country causes the crisis in another:

(global) 'The crisis in Spain will *involve* Italy'; 'Apprehensions about Spain *caused losses* in European banks. 'The recession has not *hit* us yet, but it is around the corner'.

(Rus) 'Greece's *exit* out of the Euro zone will *cause* crisis in Russia'; 'Economy based on resources *can give a push*'.

### **ACTIONS ARE SELF-PROPELLED MOVEMENTS:**

Self-propelled motion has the following special cases:

a) Motion per se:

(global) 'The crisis *is marching* across the planet'; 'On the whole, Europe is *on the right way*'. 'Are financial torrents *moving* right way?' In the last examples there is an evaluative component 'right'.

(Rus) ‘The crisis is *on the way* in Russia’; In ‘But we are unable *to go by seven-mile steps along with the rest of the world*’. ‘*To go by seven-mile steps*’, is a Russian culturally specific phrase stemming from folklore, i.e. each step is as long as seven miles. ‘If the crisis *has passed by* some of the party members, millions of common citizens cannot boast of it’. The last example expresses criticism of the United Russia party officials.

b) The trajectory of the motion:

– Shaking / stirring / jerky:

(global) ‘Western economy *is shaking*’; ‘Euro *is shaking*’; ‘Are the U.S.A. ready *to shake* the whole world, fighting for the dollar?’; ‘*After a jerk* the bonds fell down’.

(Rus) V.Putin, president: “If the course of the rouble is *stirring*, it is alive” – Thank God! One could have thought that the rouble *is under convulsions*.

Wavering motion implies periodicity:

(Rus) ‘There will be determined the level, around which the rouble will *waver*’. ‘Before the crisis our economy was *undulating* – foreign money either *left* quickly or *came back*’.

– Spiral:

(global) ‘There are apprehensions concerning *untwisting* the deflationary *spiral* in Europe’.

(Rus) ‘After the New year the basic *twist* of the crisis will start’; ‘But what kind of a *step* to modernisation must be taken *to tear away from the spiral* of lagging behind?’.

– Curving/straight:

(global) ‘The *curve* of profitability is already beginning *to straighten*.

– Uneven: Ups and downs. ‘Ups and downs’ here differ from the forthcoming ‘up and down’ in that the latter means the movement strictly in a vertical direction, but ‘ups and downs’ presuppose uneven horizontal movement, when the moving object has to pass by certain heights and pitfalls:

(global) ‘The *peak* of the reestablishment of world’s economy seems to *be left behind*’; ‘Global economy *passed the peak* of the crisis’.

(Rus) 'Russia *has passed the highest point of the crisis*'. 'Chasing the yearly bonuses, the managers *went through roller coasters* of transactions and risks'. Russian specificity here lies in the fact that Russians call roller coasters 'American hills', as it is used in the Russian original sentence.

– Bouncing / jumping / leaping / soaring/:

(global) 'The ratings showed the highest *leap...*'; 'The effect of a *compressed spring* will *throw up* prices'.

(Rus) 'The purse won't become thicker from the *bouncing* currency courses'. 'The dollar will *leap* out of an ambush'.

– Cyclic:

(global) 'We must always proceed from the fact that economy develops *in a cyclic way*. *Soaring up* is followed by a *collapse* and depression'. '*The bottom of each next crisis is higher than the bottom of the previous one*'.

(Rus) 'We are passing *through the bottom* and the recovery is *on the way*. If there isn't going to be *the second bottom* in the West, we shall be able to avoid the next *downturn* of the economy.

c) Speed:

– Slow movement:

(global) 'Worsening of the situation in the most powerful economies of the world (*deceleration* in the US, China and, probably, recession in the eurozone) will add speed to *slowing down*'. 'US economy *slows dawn*'.

(Rus) 'As a result the growth of economy / the investment activities will *slow down*'; 'Our country is still *stragglng behind (as a tail)* due to the economy, based on raw materials export'.

– Quick movement: 'China can keep building roads, airports and high-rise apartments *at such a stunning pace*'.

– Acceleration of motion:

(Rus) 'Our country *is gathering speed*'; 'Russia has probably appeared to be unique of the large developing countries, whose growth in the beginning of 2012 was *accelerated*'.

d) Complex movement:

(Rus) 'In Russia crisis *is moving along a more complex trajectory* than in other countries of G20'.

e) Motion with regard to direction (but not destination):

A vector points to the direction:

(global) 'Development *vector* should be found; The *vector* of economic growth *is turning eastwards*.

– Movement in vertical direction: up and down:

GOOD IS UP:

(global) 'When the economy is *on the rise*, the entrepreneurs are launching many new projects';

'market/ credit indexes / ratings *are growing / rise / are raised / look upwards / rocket / soar*.'

BAD IS DOWN:

(global) 'the course of Euro / dollar / rouble / prices *go downwards / fall / tumble / plummet / nosedive / lower / plunge*'.

'Is it true that euro will *plunge down* before Christmas?' 'Dollar / euro is / *are tumbling*'. 'Will euro and oil *take a tumble*?'; 'What will happen to the planet, if the Chinese economy *plunges* down? 'No one could surmise that the crisis would be so *deep*';

(Rus) One of the financial aspects of the crisis is that the courses of euro and dollar are moving upwards and downwards in relation to rouble, which might be stable, or vice versa. Rouble is movable with regards to euro or dollar depending on the vantage point, that's why the well-known evaluative GOOD IS UP, BAD IS DOWN metaphor doesn't hold truth here: 'So why is the rouble *plummeting*?' 'The show called *rouble's rolling downhill* is over. 'Russian rouble is *nosediving*'. 'The *downfall* of Russian economy *is going on* for 6 months'.

Russian specificity: 'Unlike what is happening abroad, we are to face another, *much deeper* crisis'; 'If their problems were caused by overproduction, we are experiencing a backward process – increased *downturn* of production'. Here we

observe an opposition “Russia versus the West”.

– Movement in horizontal direction: away and off:

(Rus) ‘When will you *go away*, crisis?’

Most examples of movement in horizontal direction are related to destinations into or out of bounded regions.

#### **PURPOSES ARE DESTINATIONS:**

The most desirable purpose is overcoming the crisis:

(global) ‘We are *on the way to recovery*’.

One of the ways to reach this end is influx of investments, money injections:

#### **CAPITAL IS A MOVING OBJECT:**

(global) ‘Capital *departs /arrives / vanishes / leaves / returns* from country (to country) / from bank to bank. ‘EU’s rescue money *arrived* in Greece’.

(Rus) ‘The capital *returned* to Russia – in June the *inflow* was \$ 5 bln. For almost a year the Central bank was financing only pure *outflow*’.

#### **MEANS ARE PATHS (TO DESTINATIONS):**

A destination is overcoming the crisis. The means are as follows:

– Governments’ and world leaders’ activities play the most important role in overcoming the crisis, hence GOVERNMENTS’ / LEADERS’ ACTIONS ARE MEANS OF OVERCOMING THE CRISIS:

(global) ‘The Government should be instigated *to face* the crisis’; ‘I think that the Government is *on the right way*’; ‘Papandreu demonstrated his ability *to maneuver*’; ‘The participants of the summit promised to “*mobilise European structural funds and instruments to put Greece back on the way of economic growth*”’.

The crisis itself is a means to improve things:

‘The financial *breakdown will put everything in its places* and attract new investors’.

The Governments demonstrate their inability to act:

(Rus) ‘While gas and oil are still available in the country, the powers won’t *get off the furnace*’. Here is implied a Russian national symbol – the Russian furnace

typical of old houses. It means that the one who is lying on the furnace is reluctant to act. 'The bureaucracy vertical is capable only of *cockroach races*'. Cockroach races, used ironically here, were popular in Russia in the nineteenth century. The entailment is that Russian bureaucracy is incapable of constructive activity.

'The Government is not sure that if it *pours money into our economic mechanism, the turbine will start rotating*'. Here there is a blend of GOVERNMENTS' ACTIONS ARE MEANS OF OVERCOMING THE CRISIS, MONEY IS LIQUID and ECONOMY IS A MECHANISM.

– Successful motion is in need of support:

(global) 'Germany is tired *of supporting collapsing economies*'.

– A means to overcome crisis is moving closer:

'The positions on the bank union *are coming closer*'.

– Innovations are a means to overcome the crisis: '*Revolutionary innovations pull mankind out the crisis quagmire*'.

– One of the controversial means is money investments: 'a limited *intervention* into the bank system';

MONEY IS A FLUID:

(global) 'The U.S.A. stimulate their economy by *pouring in money*'. – '*Money injections*' in British media. 'But the *money stream* didn't turn into a river. 'The crisis *sluice gates were open* for the Western society'; 'Spain became a kind of dyke, which is *surged by floods* of uncertainty'.

(Rus) 'The money is *being pumped* into our fund market'; 'We shan't be able to do without foreign money *poured in*'. The financial policy of *swimming* currency course by Russia's Central bank *hinders* inflation and in a certain degree it *prevents abrupt shocks*'.

– A means to overcome crisis is giving a push:

(global) 'This must *give a push* to raising the economy'.

– A breakthrough is a potent means in overcoming the crisis:

(Rus) 'The party leader explained how to *make a breakthrough*'. 'A mighty *step-forward* (lit.jerk-forward) will happen in Russia due to scientific-technological

*breakthrough*'.

The following metaphors are related to sport:

(global) 'Spain is trying to *kick back the ball in the crisis set* with the Moody's international agency'; 'George Papandreu *sent* world stock markets *into a knockdown*'.

– The destination is reached easier in good weather with favourable wind:

(global) 'This was a country with most *favourable climate* for business'.

(Rus) '*...rising oil prices* was a *favourable wind*'.

Ineffective measures:

(global) '*A printing press might be put into operation*. But this will *bring about higher inflation* in the eurozone'.

#### **DIFFICULTIES ARE IMPEDIMENTS TO MOTION:**

– Crisis itself is an impediment to economic progress:

(global) 'The global crisis *was a grave impediment* to us'. Hence, it is important to prevent its progress: 'It's obligatory *to restrain the crisis*'.

– Crisis is a trial:

(global) 'We *withstood the trial by the crisis*'.

– A blockage:

(global) 'to put a *barrier* against a new wave of the financial crisis'.

– Burdens:

(global) 'The Swiss watch market *sagged under the weight* of crisis'.

– Features of the terrain (bad roads):

(global) 'The crisis is like a car moving along a *bumpy road*. 'It's necessary *to get over* many hills'; 'Won't China *stumble* in its rapid development?'

– Lack of time:

(global) 'Time is *working against* us'.

– Blockages (brakes):

(global) 'Rising prices for energy resources act as a *brake*'; 'The high level of debt continues *to put a brake* on economic recovery'; 'Europe is *floundering in debts*'.

(Rus) Russian realities: ‘corruption is a *brake* on innovations’.

## **EXTERNAL EVENTS ARE LARGE, MOVING OBJECTS**

### **CRISIS IS A NET:**

(global) ‘The main reason of the global economic crisis is the *net* of the offshores that *covered* the world. Because of this the crisis *has entangled* the world and it will be impossible *to get out* of it’.

### **CRISIS IS A VEHICLE:**

The vehicles are the crisis itself, capital, economy, markets, money, the countries, the people involved in the crisis.

– The vehicle is a car:

(global) ‘The crisis is like a car moving *along a bumpy road*. Politicians are *adjusting the screws*’; ‘We live on one of the *steep economic turns*’; ‘The credit *rally* postponed the *fall* for several years’.

(Rus) ‘The money had to be invested in development of economy but not for stuffing *the air cushion*’.

– The vehicle is a train:

(global) ‘China is a *locomotive* that will *drag* world economy *out of the crisis*. In this sentence we also observe a movement out of a bounded region. ‘The U.S.A. can head the process which will *lead euro away from the rails*’; ‘China has *torn past* the crisis *like a heated locomotive*, and now it is *slowing down its speed*, so that its economy doesn’t explode’.

(Rus) ‘They (the regime) hope *to hook our battered luggage van to the US economy locomotive, when it gains full speed. Or to the Chinese*’.

– The vehicle is a flying object (an aircraft, a bird):

(global) ‘Money *is flying out of Spain*’. ‘The market *went into a spin*. ‘The capital was threatening *to go into a crisis dive*’; ‘America will start *refuelling* of economy; “*Hard landing*” will happen’ (in China); ‘the bureaucracy, creating financial pyramids, are afraid of riots and are creating *reserve aerodromes*’.

(Rus) ‘The Russian share market *made a vertical flight*’. ‘It looks like Russia along with the whole world *is entering the zone of turbulence*’. ‘Falling of oil prices

below \$90 will cause *hard landing* : *landing will be soft*, the experts are promising’.

- The vehicle is a boat:

(Rus) ‘Here *a ship is sailing, slowly, but still sailing*, but *if three loaded barges are hooked to it, everyone will drown*’. The ship is Russian economy, the barges are industrial concerns. ‘The economy is being smashed like *a ship under a huge wave*’; ‘The one, who “*rocks the boat*”, displays antisocial tendencies’; ‘The rouble has not been *set sail*’.

– The vehicle is a space ship:

(Rus) ‘We *got into the orbit* of the global crisis’.

CRISIS IS A NATURAL PHENOMENON:

– Crisis is an avalanche:

(global) ‘Crisis in Europe resembles *an avalanche that wipes everything off on its way*’.

CRISIS IS A SEA (AN OCEAN):

(global) ‘The country *rolled down into the depths of the sea* of the crisis, and it is hard *to get out*’.

(Rus) ‘The *flow* of the crisis itself showed that we are a typical East-european country’; ‘And when the crisis started, the overseas money *flew away*, having left the Russian economy puzzled’; Capital’s *flowing* away happens periodically’; ‘If the united Europe *collapses* and euro *sinks* into oblivion, the *ripples will spread* all over the world and reach Russia’.

– The sea is stormy:

(global) ‘The *typhoon* of the crisis started in the *Bermuda triangle* of the Wall street and *spread* all over the world *crashing* everything on its way’; ‘There is a *storm* in Europe now. Is Denmark involved in this *tempest*?’

A very frequent mapping within the sea domain is WAVES ARE A DANGER:

(global) ‘And now they (the States) *are launching a new wave* of the crisis’; ‘*The waves* of the financial crisis *reached* German banks’; ‘A *wave* of economy crimes *has surged the world* in the time of crisis’; ‘The economists and politicians are talking of inevitability of *the second wave* of the crisis’; ‘There won’t be either the

*second* or the *third wave*’; ‘Greece will *drown* the eurozone in the *new wave* of the crisis’; ‘A *new wave* of the crisis will cause *soaring up* the prices for goods and services’; ‘A *wave* of financial *tsunami* started’.

(Rus) ‘What can be expected after the rouble is *set afloat*?’ ‘*The wave* from the West *reached* us’; ‘But if *the wave covers* us, it will be to the greatest degree’; ‘What is the *second wave* of the crisis threatening Russia with?’; ‘There is no sense in speaking about *the second wave of the crisis* today, while *the first one is not over*. – *For the captain, whose ship has got a leakage while complete stillness*, it’s all the same, *how many waves are expected in the storm*.

– A country involved in crisis is a drowning man:

(global) ‘The premier in *drowning* Greece is changed’.

A HARBOUR IS A SAFE PLACE:

(global) ‘Those eurozone countries, which are looked upon by markets like a “*safe harbour*”...; ‘Federal funds of other countries keep a part of their assets in *the American harbour*’.

A blending of the above mappings is a joke which was pronounced at the International economic forum in Saint Petersburg: ‘There is good news – there *won’t be the second wave of the crisis*, bad news - *we are drowning*. Of course, not everything is that bad, having *downed* the problems to a great degree, the global economy learned to *swim in the sea* of crisis, but the *shore is not within its reach* yet, and the external debts of many developed countries *are on the way and drag it to the bottom*’. [<http://www.1tv.ru/news/economic/210107>]

– Crisis is an earthquake:

‘*The epicentre* of the European crisis *moved* from Greece to Italy’.

– Crisis is a fire:

(Rus) ‘The fire was extinguished by *pouring money* into it’.

**LONG TERM, PURPOSEFUL ACTIVITIES ARE JOURNEYS**

– Starting the journey:

(global) ‘The *fall* of Lehman brothers *triggered* the crisis’; ‘*The first step that we are able to make* is creating the bank union’; ‘Berlin will *pull the trigger* and

destroy the eurozone’.

(Rus) ‘My country *is at the start of its route*’. ‘All the happenings pose a question: which *way* of development Russia *will choose*? Will it *go the way of the West* or will it try *to fumble its own way*?’; ‘Russia doesn’t need *to run after anyone*! It should *go its own way*’.

– Expected progress is a travel schedule.

The journey takes a long time:

(global) ‘The economy has *to go a long way* to recovery’; ‘The EU admitted that they should live according to their means – and they are *slowly moving to this end*’; ‘What might be the end of this “*Santa-Barbara*” with gigantic debts of the U.S.A. and Europe?’ This movie metaphor emphasises the length the crisis.

– The way presupposes passing certain phases:

‘To *pass all the crisis phases* with minimum losses’; ‘Will the economic crisis go over to *a harder phase*?’; ‘China has *to switch over* to a more liberal variant of economy in the years to come. And great difficulties can emerge *on this way*’. ‘Spain *has passed the point* of no return’.

(Rus) Russia has its special way: ‘We have *our own way, winding and tortuous*’.

– Crisis is the end of the journey:

(global) ‘Socialists *brought* the country *to the crisis*’.

– The end (results) of the journey are (positive or negative) changes:

(global) ‘The economic crisis *brought* Christmas goods to the shops earlier than usual’; ‘The crisis is *changing* Europe’s *political landscape*’; ‘The discussion about saving economy *came to a blind alley*’; ‘Will there be light *at the end of the tunnel*?’; ‘And what is the *happy end*?’

(Rus) ‘Russia *goes the way that brought* Europe *to a dead-end street*’.

One of the entailments is emotional attitude to the global crisis:

(global) ‘Market *euphoria evaporated*’.

## **Conclusions:**

1. Metaphoric gales, i.e. periods of intense metaphor creativity, are characterised

by activation of primary conceptual metaphors, emergence of new mappings and entailments, detailed unfolding of metaphoric scenarios, creation of new metaphors and image schemas.

2. CRISIS IS A MOVING OBJECT is a primary conceptual universal, complex metaphor, comprising several levels of mappings, entailments, and special cases.

3. A metaphoric scenario for the universal, as well as Russian, CRISIS IS A MOVING OBJECT metaphor in mass media complies with G.Lakoff's EVENT STRUCTURE metaphor, which is the most abstract level. The next level 2 CHANGES ARE MOVEMENTS and Level 3 general mappings are also primary universal potential metaphors.

4. A metaphoric scenario for CRISIS IS A MOVING OBJECT in Russian mass media, along with universal features of the EVENT STRUCTURE metaphor possesses certain specificity.

Culture specific aspects of this metaphor, revealed in Russian mass media, stem from:

a) The socio-political and economic situation in modern Russia, i.e. Russia is experiencing its own long-time system crisis; it passed by the first wave and is in anticipation of the second wave of the global economic/financial crisis. Such an uneasy situation accounts for the entailments like 'Unlike what is happening abroad, we are to face another, *much deeper* crisis' and 'We have *our own way, winding and tortuous*'. However, Russia depends on the EU: 'If the united Europe *collapses* and euro *sinks* into oblivion, the *ripples will spread* all over the world and reach Russia'. It is also stated that Russian lags behind the EU: 'We *are sitting on the next step* to Europe': THE STAIRCASE IS A WAY TO CRISIS.

The situation is made more complicated by the Russian authorities' corruption: '...crisis *has passed by* some of the party members', which gave rise to a metaphor CORRUPTION IS A BRAKE ON INNOVATIONS. Relevant to metaphor creativity is Russia's dependence on raw materials: OIL RESOURCES IS A DRUG and its dependence on foreign investments: 'Capital's *flowing* away happens periodically'.

b) Some special entailments, taking root in Russian linguocultural peculiarities,

i.e. folklore: Russian furnace, seven-mile steps, Koschey, the immortal – a fairy-tale personage.

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**Sakhnova O.I.**

**CORRELATION OF LEXICO-SEMANTIC DIVERGENTS  
IN NATIONAL VARIETIES OF THE ENGLISH LANGUAGE**

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Semantic divergence, lexico-semantic divergence in particular, serves the development of a language. It enriches the vocabulary in a very economical way – by creating new meanings so that there is no need to think of a new sound and graphical form for the new unit.

Despite the ubiquitous character of lexico-semantic divergence there is no systematic research devoted to the essence and peculiarities of this phenomenon. Numerous studies by A.A. Potebnya, L.V. Shcherba, V.V. Vinogradov, A.I. Smirnitsky, D.N. Shmelyov, Yu.D. Apresyan, L.V. Malakhovsky, V.V. Levitsky, A.D. Ogui, V.N. Manakin, L.A. Kudryavtseva, O.B. Ponomaryova, St. Ullmann, U. Weinreich, J.R. Firth, E.W. Schneider, K. Allan that examine the problems of semantics of the word only touch upon this theme but they do not draw a complete picture. Lack of serious research in this field explains the **topicality** of such studies.

Since English is a non-homogeneous language that serves different nations and thus has a lot of peculiarities on lexico-semantic level, it would be interesting to examine the nature of lexico-semantic divergence in its national varieties. By national varieties of English we imply British (BE), American (AE), Canadian (CanE), Australian (AuE), and New Zealand English (NZE).

The **object** of research in this article is lexico-semantic divergents as viewed from the perspective of various stylistic and thematic subsystems of national varieties of English.

The **aim** of the research is to reveal the correlation of lexico-semantic divergents in different stylistic and thematic subsystems of national varieties of English.

To achieve this aim the following **tasks** are to be resolved:

1. to make a total sample of lexico-semantic divergents from lexicographical sources;
2. to classify the divergents according to the semantic and areal typology;
3. to make a comparative analysis of the lexico-semantic divergents in literary standard, substandard, terminology and realias.

The total sample of lexico-semantic divergents made up 10452 units (4310 words and word combinations) selected from eighteen Russian- and English-language dictionaries and textbooks [1 – 4, 7 – 20]. The lexico-semantic divergents present an array of types and subtypes that are characterized by different semantic relations and the scope of their spread.

According to the semantic and areal typology that was developed and suggested in our previous works [5, 6], lexico-semantic divergents have been classified into those with one-sided, two-sided, three-sided and four-sided local markedness. Further on each type has been specified within a certain subtype resulting in lexico-semantic divergents with one-sided local markedness-polysemants (polysemantic words), lexico-semantic divergents with one-sided local markedness-enantionyms (divergents with opposite meanings), lexico-semantic divergents with one-sided local markedness-homonyms (divergents without a common semantic component), etc.

The comparative analysis of lexico-semantic divergents in the literary standard and substandard has shown that within lexico-semantic divergents with one-sided local markedness the number of polysemantic divergents in substandard is almost twice as much as that of the literary standard (24.38% vs. 12.98%). It can be caused by the wide use of metaphorical transference in substandard units, which preserves the word identity.

To cite an example let us give lexico-semantic variants of the divergent-polysemants **upload**, *v* (literary standard) and **box**, *n* (substandard). **Upload**: 1. transfer (data) to a larger storage device (GE); 2. shift (costs) from a lower level of government to higher one (CanE). **Box**: 1a. the anus (GE); 1b. the male genitals (GE); 1c. the vagina (GE); 2a. a coffin (GE); 2b. a safe (GE); 3. (the) television (GE); 4. a guitar (GE); 5. a portable cassette/radio player (AE).

Strikingly, the gap between polysemantic divergents of both stylistic subsystems is less noticeable in lexico-semantic divergents with two-sided local markedness (24.45% vs. 19.57%). The figure is even reverse in lexico-semantic divergents with three-sided local markedness (8.1% vs. 16.67%). A possible explanation for it could be that for the sake of secrecy and novelty the same word is hardly used in slang.

On the other hand, the proportion of lexico-semantic divergents-homonyms is higher in one-sided locally marked divergents of the literary standard (86.72% vs. 72.55%), which is explained by the ability of a word to function as different parts of speech due to conversion. If a word has such ability, the identity of the word is violated and all the manifestations of the word in different parts of speech are considered as homonyms. Like in polysemantic divergents, the gap between homonymous divergents in the literary standard and substandard becomes smaller in divergents with two-sided local markedness (79.53% vs. 74.44%) and it grows in the opposite direction in divergents with three-sided local markedness (66.66% vs. 91.38%). Four-sided locally marked divergents of the literary standard are not observed in the sample.

Homonymous lexico-semantic divergents can be represented by the following examples: (1) the substandard (two-sided local markedness) – *cas*, *adj*: 1. relaxed (AE); 2. good (AE) vs. *cas*, *n*: casualty ward (AuE); (2) the literary standard (three-sided local markedness) – *fool*, *n*: a silly person (GE) vs. *fool*, *adj (coll.)*: silly, reckless (AE) vs. *fool*, *v*: to make a fool of somebody or oneself (GE) vs. *fool*, *n*: a dessert with whipped cream (BE).

Economic and legal terminology and realias were selected to illustrate the ratio between the subtypes of lexico-semantic divergents in thematic subsystems of the English vocabulary. These thematic groups were chosen because terminology as the most normalized subsystem gravitates towards literary standard, while realias are on the crossroads between literary standard and substandard.

By definition realias cannot have meanings used in different national varieties of English at the same time (General English meanings). That is why there are no one-sided locally marked divergents of this group in the sample. As for divergents with two-sided local markedness, the difference in the number of polysemantic and homonymous lexico-semantic divergents in terminology and realias is insignificant: 49.37% divergent terms vs. 41.74% divergent realias-polysemants and 46.83% vs. 57.19% divergents-homonyms respectively. For instance, a polysemantic divergent of legal terminology *civil list* has such meanings: 1. a sum of money for upkeep of the

Royal family (BE); 2. a list of officials, civil offices that are supported from budgetary funds (AE). Realias-homonyms can be exemplified by a two-sided locally marked divergent **unit**, *n*: 1. a group of boy scouts of a senior squad (BE); 2. a squad of rangers (BE) vs. a commuter electric train (NZE).

The sample comprises neither three-sided nor four-sided locally marked terminological units. However, both types of lexico-semantic divergents are found within the group of realias. Interestingly, the more varieties the divergents embrace in this group, the lower their degree of semantic propinquity. In realias with two-sided local markedness the correlation between the polysemantic and homonymous divergents is 41.74% vs. 57.19%, in those with three-sided local markedness it is already 17.05% vs. 79.85%. The tendency continues the same way in divergents with four-sided local markedness where this correlation makes up 9.52% vs. 90.48%.

The frequency of enantiosemy is low because this linguistic phenomenon rarely occurs in language in general. Nevertheless, the analysis makes it possible to reveal definite regularity of enantionyms occurrence in the literary standard and substandard. In both lexico-semantic divergents with one- and two-sided local markedness the number of enantionyms is higher in the substandard: 3.07% vs. 0.3% for one-sided locally marked divergents and 1.11% vs. 0.9% for two-sided ones.

In general, higher percentage of enantionymous divergents in the substandard must be caused by the tendency of slang words to develop opposite connotations, especially in Afro-American subculture. For instance, the divergent of the substandard **rinky-dink**, *adj*, has the following meanings: 1. cute, neat, smart (BE) vs. 2. shoddy, makeshift, meretricious (AE). Another example is **groovy**, *adj*: 1. satisfactory, satisfying, fine (GE) vs. 2. tedious, dull (AE).

As a result of the research the following **conclusions** can be made:

1. Lexico-semantic divergence is an economical way of enriching the vocabulary of a language. Lexico-semantic divergents in national varieties of English present an interest for scientific research.

2. There is a certain interdependence between the type of lexico-semantic divergent (lexico-semantic divergents with one-sided local markedness, lexico-

semantic divergents with two-sided local markedness, lexico-semantic divergents with three-sided local markedness, etc.) and its degree of semantic propinquity (lexico-semantic divergent-polysemant, lexico-semantic divergent homonym, lexico-semantic divergent enantionym).

3. The correlation between polysemantic and homonymous lexico-semantic divergents depends on the type of lexico-semantic divergents. The general tendency is that the more national varieties the divergent embraces, the higher the percentage of homonyms is and the lower the percentage of polysemantic units.

4. Enantionymous divergents represent a small proportion of the sample. In the substandard the majority of them is formed due to the polarity of the emotive component.

5. Lexico-semantic divergence is a fruitful ground for linguistic research. **Further studies** may examine its role in other thematic subsystems of the vocabulary and other non-homogeneous languages that serve as a means of communication for several nations like German, Spanish, French, etc.

6. Lexico-semantic divergence is an essential property of a language, it must be taken into account when teaching ESL students or anyone whose major is a multinational language. This linguistic phenomenon not only helps students build their vocabulary, it also gives insight into the way how the native speaker sees the reality which provides the students with a glimpse of the culture.

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**PSYCHOLOGICAL ASPECTS OF A FARMSTEAD AND A VILLAGE IN THE WORKS  
OF MARCO VOVCHOK**

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New challenges facing Ukrainian prose in 50-60-years of the nineteenth century due to changing of historical conditions and the development of the artistic process, including approval of Shevchenko's aesthetics, causing a depression in the prose the category of nationality as important ideological and aesthetic aspects of a literature.

Nationalism in literature is expressed in terms of liberation aspirations, national outlook, in vision of reality through the eyes of laboring masses, in the organic exploration of folk and national manner of expression, but without artless style "by the people". Romanticism destroyed arrogant attitude to national culture, arguing that it is a source of national intellectual elite can draw the best examples for its works.

Inspired by the works of the Greek writer Long, his acute sense of nature ("Daphnis and Chloe"), pantheistic philosophy of Spinoza, ideas of Rousseau on the negative impact of civilization ("city culture") to folk customs, morals and cultural traditions (life in a city ruins national cultural traditions, inherited method of life, universal morality, native language), humanistic and educational views of Skovoroda, Ukrainian artists of the nineteenth century promoting the priority of national culture,

endeavoring to resolve the issues of reconstruction of statehood, cultural heritage, spiritual Slavic world by their works.

But they also considering the socio-cultural borrowing as a condition of the historical progress of the Ukrainian people. Here the writers' positions is coincided: the European path of development based on national traditions of P. Kulish, "study foreign and don't forget yours" in T. Shevchenko, promoting of Ukrainian literature and culture in Europe by G. Kvitka-Osnovianenko and M. Vovchok. The concept of culture in nineteenth century writers is identified with a national label topos – a Farmstead, and a Farmstead, in turn, contrasted to an antipode of civilization – a City. Kulish insists on the primacy of national culture, calls for restoring order in "the Ukrainian home", considers it necessary to attract the younger generation to his Ukrainian cultural-ethnic world that created in ages.

Among the authors of prose-epic works about the peasant's life in contemporary Ukrainian and even European literature Marco Vovchok (Maria Vilinska) been singled out for her specificity, poetics of high moral and ethical virtues of rural laborers.

The heritage of M. Vovchok has two books "Narodni opovidannia" novels and stories: "Instytutka", "Karmelyuk" (tale), "Try doli", "Marusia", "Gaidamaky" feature essays "Letters from Paris" works in Russian, translation of French, German, English, Polish literature, critical article "Mrachnyje kartiny" On the topics the writer's works are diverse, but the leading theme is the life of peasants and farmers.

Representation of environment in M. Vovchok is subordinated to the task of the social and psychological characteristic of heroes. Circumstances appear as factors in the formation of heroes' characters, their actions, feelings, thoughts, aspirations. So, in the story "Instytutka" the social and domestic atmosphere in which heroes acts and which makes their moods, emotions, aspirations and actions, typical phenomena constitutes: eerie atmosphere of feudal bondage in landed estates, severe slave serfs, peasants rumors of torture in other estates and serfs escaping cruel, bullying schoolgirl over their peasants, her tyranny, moral degradation.

Our task is to understand the topos "Farmstead" and "Village" in the book "Narodni opovidannia" by M. Vovchok and stories "Marusia", "Instytutka", find out their specific and psychology, and show the impact of her works on the development of literature and national consciousness of the Ukrainian people. To clarify these problems it is necessary to distinguish the causes of the phenomenon of M. Vovchok in Ukrainian literature of the nineteenth century.

"Narodni opovidannia" by M. Vovchok is based on the material of the past, which is one of the keys of deciphering codes of her works. I. Denisyuk notes that "the author had seen all that was in the countries, had heard the folk stories, and her own compositions were already the product of the records". [2] This view is supported by O. Doroshkevych and he adds that M. Vovchok "had also experienced advisers like Alexander Markovich" [3]. M. Taranenko agrees that to the basis of the stories the writer had put a living reality, but stresses that "songs, ballads, legends, tales, etc. were an important source" [6].

Indeed, the peculiarities of life's journey of M. Vovchok were her active communication with many prominent figures of Ukrainian and world culture, science, education, social movement. Inexhaustible source of M. Vovchok's creativity was "Kobzar" by T. Shevchenko. In the face of the great poet she saw her ideological ally, the singer of the people's hard destiny, especially women, great fighter against the nobility. Ivan Franco called M. Vovchok the fighter for freedom and human rights of the oppressed masses.

The leading theme of M. Vovchok's works is a life of enslaved people, the plight of women serf, but at the same time, the writer addresses also to the theme of a hard work on the ground, the theme of love, theme of religious, theme of life in the village and farmstead among the rich Ukrainian nature and others.

In the works of M. Vovchok a Farmstead and a Village are seen like symbols of Ukrainian authenticity and people's love with a native space. In the story "Sister," the main character has to leave her village and go into hiring to the strangers, because her "brother's wife lot more despised" [7]. It is a necessary step for her, because she doesn't want to leave her home, her village, where she was born and grew: "Village

as on a palm, white houses shined in my eyes, well's roof, flourished gardens and orchards ... I stand and don't come down from the place. Every trail, every bush is familiar with me there; I look back and gorgeous childhood, and happy marriage, and bitter widowhood - all as in the written language reads" [7].

When the sister gets a job in the city, it meets her with its noise, dirt and crowds of gloomy people: "... People like the swarming insects, coming one by one, converge, diverge, shouting – and the people and nobles and commoners; knocking, clattering. Two young women talking together nicely, and their kids compete – did not share something. Repurchase as red as fever, was standing opposite the sun..." [7]. The writer opposes a village to a city, noting the fact that the Ukrainian nation is inherently farming, accustomed to a settled place, enclosed space. People feel happy only in their country, in their house, in their yard, as firmly rooted in its "ground", "I logged back in that house, where I grew and was young. It seems that every corner smiles to me and I looks like rejuvenated. This is because I am at home!" [7].

In the story "Instytutka" raises the image of Ukrainian farmstead, but under the luxury and beauty lays the plight of serfs: "It seems that it is quietly and peacefully in the village: the farmstead blooms and greens. But as anybody looked what was going there, what was happening! People were waking up and going to bad weeping, cursing "[1]. This is the farmstead in stories of M. Vovchok.

In the works of M. Vovchok a farmstead – is that place where nature combines with the people and in a result a state of primary authentication is formed which opposed to the urban lifestyle. In a contrast to the "sick" nature of the city a farmstead lifestyle creates moral values such as simplicity, directness, integrity, honesty, openness.

In the story "Marusia" a farmstead appears as a paradise among high mountains, flowing rivers, wide steppes and fragrant valleys. A farmstead has a sacral base: "...God has happily put this farmstead between a steppe and a forest, a river and a meadow, a mountain and a valley: on the one hand a steppe was hiding from the eyes, green, boundless, sweet, covered with green waves, on the other – mountains were taken to heaven, flowered by trees, soft grass or stony and nude. Beautiful valley,

completely alone, with no trace or road, once happily blossomed itself with a third hand, and on the fourth river rolled its waters ... " [7]. On this farmstead Cossack Danylo lived happily, shepherd with a wife and children: "... and as everyone knows where Ukrainians settled, there is a cherry blossom garden circles of white house, all sorts of flowers smells..." [7].

In farmsteads and villages, where lived main characters of M. Vovchok's works an important personalized image – the Dnieper, that accompanies the fate of heroes throughout life, almost always presents. Exactly by the Dnieper gets their wealth, "the best farmstead" an old Cossack Maxim Hrymach from the story "Maxim Hrymach", near the Dnieper loving people meet each other, near the river waiting for her lover Katra, in the Dnieper she finds her death, and looking at the Dnieper a father grieves for her daughter and regrets in his actions. Old willow, nightingale, cuckoo, the stars – are images that generate in mind a Ukrainian farmstead, a village, the images, which often occur in folklore and in the works of the Romantics, and Marco Vovchok also not bypassing them.

The basic structural principle of the works of M. Vovchok becomes an acute contradiction between the national-humanist ideal – quiet life on the farmstead, which preserved the traditions of their ancestors, and inhuman nature of social relations – serfdom, which deprives people of the freedom to which they are accustomed genetically.

The main national idea of the writer's works was the labor opposed to the idleness, the order – to the anarchy, education – to ignorance. The embodiment of this order and education is the Farmstead, which means a civilization and a culture of agriculture, a culture of life. Farmstead is a bastion of the establishment of all national: language, customs and rituals. The idea of M. Vovchok's creativity is to develop Ukrainians, its culture and a national civilization based on a combination of general education and the world of science and culture while preserving their own traditions. Under such conditions the Ukrainians never dwindle. This idea was basically clean, healthy and deeply national.

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**Babushkina O.N., Konelskaya E.A.**

**LINGUOCULTUROLOGICAL PECULIARITIES OF TRANSLATION  
OF ARAB POETIC TEXTS (ON THE MATERIAL OF TARAB SONGS)**

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*This article views linguoculturological peculiarities of texts of Arab songs, reveals key concepts of Arab linguoculture, knowledge of which is an essential condition of creating an adequate translated text.*

*Key words: artistic translation, text of a song, tarab, concept, subconcept, sense dominant, the view of the world.*

The development of international relations in such spheres as politics, economy, culture mean establishment of linguistic contacts, which essential element is adequacy of translation that can't be fulfilled without taking into consideration the linguoculturological peculiarities of the languages spoken during the acts of communication.

One of the types of artistic translation is translation of texts of songs that has its rules and specific character. Availability of musical works of different peoples, intercultural cooperation in the sphere of musical art necessitate translation of texts of foreign songs, formation of the sense of the original text of a song that will be appropriate for the listener's view of the world.

It is topical in modern linguistics to form systematic knowledge of the character of realization of linguocultural peculiarities of texts in the process of translation. Linguoculturology allows to determine and explain the way the language performs its one of the fundamental functions – the function of being the tool of creation, development, storage and transmission of culture. The peculiarities of translation of Arab texts, including poetic ones, are not fully examined, from the point of linguoculturology in particular.

A song is «a verbal-musical genre the verbal aspect of which represents a poetic text. A lyric song is a type of song which is directly addressed to the personality's emotional sphere and by content is framed by the sphere of personal emotional experience. In this sense texts of popular songs belong to the lyric genre on the basis of content (thematic) criterion» [2].

Arab songs may be classified into the following genres: 1) shaabi songs; 2) modern popular songs; 3) tarab songs. Tarab songs aim at expressing attitude to different life events, transmitting thoughts, emotions and moods which are caused by these events. The prevailing topic of tarab songs is personal emotional experience, especially expressing the hero's anxiety, state of being lost and his or her defencelessness.

We agree with Prof. V.N. Teliya who in her scientific works states that «today one cannot make research in linguistics as if linguoculturology does not exist. One can't but agree that there are lots of things in nation's life and behaviour that are explained by cultural factors» [4].

The spiritual function of culture consists in constant transmission of rules, stereotypes and norms of behaviour, types of communication accumulated by the

nation. Thanks to that interaction between a man and the surrounding social and spiritual environment takes place. The most essential from the cultural point of view senses (notions) included into the model of value view of the world of the nation, or «cultural dominants» are reflected in the forms of the national language [1].

Concept is «a complex phenomenon which is understood as the main cell of culture in the mental world of a man, the main element of the ethnos' culture» [3]. From the linguoculturological point of view the texts of tarab songs contain linguistic means that represent **concepts Love, subconcepts Happiness, Time, Space, Separation**. The linguistic means of verbalization of these concepts reflect the peculiarities of the Arab nomination and are the specific tools of transmitting special sense content in accordance with the Arab cultural tradition. The revealed concepts are not isolated from each other but are interrelated and interdependent.

The dominant concept of the tarab songs is **the concept Love** that is caused by the specific character of the artistic genre addressed to the recipient's emotional personal sphere. The sense dominants linked with the conceptualization of the feeling of love are happy /unhappy love; belief in the existence of «that special someone»; love as a symbol of good and salvation; fading of the feeling of love; love affair and etc.

So, in the song ألف ليلة وليلة [Alf Leila wa Leila] – One Thousand and One Nights (performer أم كلثوم [Om Kalthoum]) positive emotions (happy love, joy and etc.) are represented in the lexical units with the semantic «light», whereas emotions connected with suffering, unhappy love are «coloured» in dark tones:

(1) لليل بعد ما كان غربة مليته أمان والعمر اللي كان صحرا اصيح بستان (1) [Illeil ba3di ma can ghorba, ghorba, malaito amaan, wil3omri illi can sahra, sahra sabah bostan] Ah this *night* that has come after loneliness and anxiety. My life was a desert, and now the desert has turned into the garden; (2) انت عمري اللي ابتدي بنورك صباحه (2) [Inta Omri illi ibtada b'nourak sabahouh] My life is you, my *dawn* begins with your ray.

The concept Love is represented in the texts of the songs by the traditional for the Arab consciousness symbols and stereotypic images. The key images and symbols of happy love in tarab songs are: شبكنا [shabakna] – our trap; الشوق [el shok]

– passion; رُوحِي تَغَنّ [rouhee tiganee] – as if the soul is singing; حنان [hanan] – tenderness, compassion. The key images and symbols of unhappy love are: سواح [sawah] – tramp; يا مسافر لوحك [Ya Msafer Wahdak] – a lonely tramp.

The sense dominants that participate in the song realization of **the subconcept Happiness** are connected with the motives of finding, fading, loss, search for love.

In the song ألف ليلة وليلة [Alf Leila wa Leila] – One Thousand and One Nights (performer أم كلثوم [Om Kalthoum]) happiness is a gift of love:

(3) سهران الهوى يسقينا الهنا ويقول بالهنا (3) [Sahran Ihawa yis-eena Ilhana weyool Bilhana] Love doesn't let us sleep all night giving us the drink of happiness.

Besides the texts of tarab songs contain the sense dominant of «Search for happiness», the main stylistic realization of which is a rhetorical question. In the song جانا الهوى [Gana el hawa] – Love has come to us (performer عبد الحليم حافظ [Abd El Halim Hafez]) we come across such a rhetorical question as:

(4) على جرح جديد والا التنهيد .. والا على الفرح موديني (4) [Alla garh gedeed Wallal tamheed... Walla alla fahr mewadeeny] To another wound? Or nowhere at all? Or you at last lead me to happiness?

**The subconcept Time** is also represented in the Arab songs. The texts of the songs contain such sense dominants as «Change of calendar time», «Transience of time», «Irreversibility of time», «Nostalgia about the past».

Let's view the realization of the subconcept Time on the example of the song إنت عمري [Enta Omri] – You are my life (performer أم كلثوم [Om Kalthoum]):

(5) من زمان والقلب شايلهم عشانك (5) [min zaman w elkalbi shayilhoum a'ashanak] For a long time my heart dreamt of it; (6) يا حبيبي قد ايه من عمري راح [Ya habibi ad eyh min omri raah] These are years that passed in vain, my love; (7) وسنين وأنا دايب شوق وحنين (7) [Weisneen, wana dayeib bsho' wei haneen] Years pass and I drown in grief and tedium.

In many songs we view the interrelation of **the subconcepts Happiness and Time** that allows to determine «Momentary changeability of happiness» as one of the sense dominants. Thus, in the text of the song [Baid Annak] – I am far from you

(performer أم كلثوم [Om Kalthoum]) the following examples of the interrelation of the concepts mentioned above are revealed:

(8) إلا ثوان اشوفك فيها [ila thawaan ashwafak feeha] Apart from the seconds when I see you. Adequate translation: I feel happy when I see you.

**The subconcept Space** is represented in the text of the song بعيد عنك [Baid Annak] – I'm far from you (performer أم كلثوم [Om Kalthoum]):

(9) وأنا بيني وبينك خطوتين [wana beeni wabeenak khatuteen] There was only a couple of steps between us.

In the song بتونس بيك [Batwanes Beek] – I want to be with you forever (performer وردة [Warda]) one can view the interrelation of **the subconcepts Happiness and Space**: the sense dominant «happiness is being near the beloved»:

(10) بتونس بيك وانت معايا [Betwanas beek wa 'enta ma'aya] I take pleasure when you are near.

The main sense dominant in the realization of **the subconcept Separation** in the Arab songs is «Separation with the beloved». The subconcept Separation is associatively linked with the time and space relations (i.e. linked with **the subconcepts Time and Space**). Thus, the texts of the songs contain the specific means of expressing time-space relations. In order to create the visual image of the distance that separates the main characters the authors of the texts apply to the images and symbols of water element, air and earth space which really exist or are imagined.

For example, the song سواح [Sawah]: – Tramp (performer عبد الحليم حافظ [Abdel Halim Hafez]) contains a word براح [barah] – «desert» which if the translation is adequate is changed into the lexical unit «great»:

(11) والخطوة بيني وبين حبيبي براح [Weil khatwa beinee wei bein habibee barah] And there is a great distance between me and my beloved; (12) الغيبة دي غيبة على طول [Il ghreibah di ghreibah 3alla toul] Our separation will last forever.

Thus, translation of texts of songs is a type of translation that has its peculiar linguistic and functional features. When doing such translation it is important to take into consideration the linguoculturological peculiarities of the original text and the text of translation.

The texts of tarab songs represent the concept Love, the interrelated concepts Separation, Time, Space, Happiness. This should be taken into consideration in the process of translation of tarab songs into the Russian (English here) language. They keep knowledge of national customs, norms of behaviour and interrelation of people in the Arab world. They are included into the model of the nation's value view of the world being its cultural dominants.

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**E. STRITTMATTER'S ARTISTIC WORLD IN THE LIGHT OF TIME  
AND SPACE**

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*The article deals with the time and space of E. Strittmatter's artistic world. In the spatio-temporal structure of the stories, created by the author on the basis of his own recollections, there are four kinds of topos: of the locality and genealogy of generations, memorable, commemorative and traumatic places.*

*Key words: the artistic world, the artistic time, the artistic space, topos.*

Erwin Strittmatter (1912-1994) takes an honourable place among such outstanding German writers of the 20<sup>th</sup> century as B. Brecht, A. Zegers, K. Wolf, G. Bell and others. A number of native and foreign scientists studied E. Strittmatter's creative work, they were S. Lvov, L. Kopelev, K. Shahova, G. Agaltsev, K. Verner, G. Gaspar, F. Maier-Gosau, H. Pankoche, B. Haimberger, G. Drommer and others. Strittmatter's literary work explorers were particularly interested in his novels "The Bull Whacker", "Tinko", "The Magician I-III", "Ole Binkoppe" (1963), "The Shop I-III", as well as the collection of short stories "Pony Pedro", "Schooltsengoff Calendar of Etceteras", "The ¾ of a Hundred Short Stories", "The Blue Nightingale, Or the Beginning of Something". The theorists of literature pointed out E. Strittmatter's works genre diversity, their wide range of ideas and themes, philosophicity, poetry of the artistic language, the writer's experiments in the realm of imagery.

At the same time the scientists' attention has not been paid to the novel trilogy "The Shop I-III" and the cycle of short stories "Before Metamorphosis" and the collection of stories "The Stories without Motherland", published after the author's death. German critics and scientists referred to them only in very few articles and reviews.

The actuality of our investigation is determined by the absence of special research of E. Strittmatter's late prose, the importance of E. Strittmatter's late creativity study in the context of German literary process of the second half of the 20<sup>th</sup> century.

The object of the study is the novel trilogy "The Shop I-III" (1983/1987/1992), the cycle of short stories "Before Metamorphosis" (1994, published in 2002), the collection of stories "The Stories without Motherland" (1993, published in 2004).

The subject of the study is E. Strittmatter's artistic world in the light of time and space in the context of German literature of the 20<sup>th</sup> century.

The aim of the investigation is to define the originality of time and space in the artistic world of E. Strittmatter's late prose.

To achieve the aim it was necessary to attain the following objectives: to find out the essence of the terms "artistic time", "artistic space" in the writer's artistic

world structure; to analyze the kinds of topos in spatio-temporal organization of the prose-writer's late works; to define the prospective of the artist's artistic time and space further research.

One of the main principles of writer's artistic world creation is a chronotope, which determines genre originality, peculiarity of the structure organization and narrative system of the literary work [3]. The same view is shared by the Russian scholar in literature P. Podkovyrkin: "The inner world of an artistic work reveals itself, first and foremost, through the specific laws of space and time, that is why the artistic world analysis is first of all the spatio-temporal organization analysis of the work" [2, c. 1].

M. Bahtin [1] in his theory of "chronotope" emphasizes the interrelation of time and space, artistically embodied in literature. In the literary-artistic chronotope, as the scientist states, time and space are combined in the concrete unity: the time is condensed, thickened, and becomes artistically visible; the space is intensified and involved into the flow of time, plot, and event. The chronotope is characterized by the attributes of time which are revealed in space, and the space is comprehended and measured in the time.

In M. Bahtin's opinion, the chronotope, which is a literature formal category of content, has an essential genre value: the genre and variety of genre is defined by the chronotope itself, but the time fulfils the main function in the literature.

As for N. Shutaia, she says that artistic time and space of the literary work "conceal great expressive possibilities in themselves for creating various characteristics of heroes' state of mind, way of living and thoughts by means of complicated and elaborate <...> system of symbols" [4, c. 4].

The events of E. Strittmatter's novel trilogy "The Shop", short stories collection "The Stories without Motherland" and cycle "Before Metamorphosis" are developed in several planes of the artistic world: real (the main narrative of the trilogy "The Shop", stories "The Great Moment", "In Search", "Grey Competitors", "Since Past Times" and a lot of others), historical (historical events of the post-war time of the World War I and II in the trilogy "The Shop", story "Cholera"), oneiric

(the state of hypnoses, dreams, ravings of the sick Ezau Matt, main character's "talk" with his late grandfather in the trilogy; "stream of consciousness" in the story "That doesn't return"). Writer's late prose contains a lot of characters' memories, their reflections (which are autobiographical), as well as various stories from life of other people.

In the artistic time and space of E. Strittmatter's novel trilogy "The Shop" and in the majority of short stories the role of person's memory and recollections is leading. Understanding of the past determines the laws of artistic world creation.

The classification of a German scientist S. Diroff [5] allows to find the following four types of topos in the spatio-temporal organization of the stories, told by the author on the basis of his own recollections: of the locality and genealogy of generations (Generationenorten), memorable (Gedenkorten), commemorative (Erinnerungsorten) and the traumatic places (traumatische Orten). The first type of topos mentioned above is connected with the family genealogy (alive and late relatives). This topos was reflected in some stories from the collection "The Stories without Motherland", but it is especially actual for the trilogy "The Shop" as Matt's family life chronicle.

So, the events of the story "The Great Moment" take place in the author-narrator's native village in the garden of his grandfather Gottfried Urishka. The writer introduces his parents to the readers in his stories "In Search" and "On the Hill of the Lilies-of-the-Valley". The chronotop of generations was presented wider in E. Strittmatter's novel trilogy "The Shop".

The origin of the second type of the topos is determined by the memorable events and episodes of life, which the artist as though experiences again retelling them on the pages of his trilogy "The Shop". Among the autobiographic stories from "The Stories without Motherland" the works with such spatio-temporal structure prevail: "The Friendship", "The Birth", "The Hunting", "At the Forest Workers", "A Fir Tree in the Outskirts", "Since Past Times", "Editors", "A Sloe Bush", "The Walk", "The Chief's Cap", "The Violet Evening", "On the Clearance", "To Buy an Allotment in Ransburg", "Matt and the Old Man in Island".

The keynote topos in E. Strittmatter's novel trilogy "The Shop" became the topos "father's house / shop". The topos (locus) of the father's house is realized by the archetype of the house as the so-called center of the world, shelter, something that is more than a dwelling for antecedents' consciousness. In all three novels of "The Shop" the house-shop is the point where the plot lines of the work coincide, separate, cross or return. Moreover, the father's house, where Matt's shop is situated, symbolically reflects life destinies of the characters (hence, of the historical epoch), uniting them, making them closer or farther in the artistic time. The topos of father's house / shop is important for compositional structure of the novel "The Shop": the protagonist and his family move to the house with a shop in the first part of the trilogy, and at the end of the third he leaves it finally, and the very house is ruined. The father's house / shop in the novel is the central topos (locus) of all the depicted events, that undergoes essential changes in time, is emphasized by the writer as for its role in artistic world creation in the late prose generally, including the autobiographic stories of the collection "The Stories without Motherland" and the cycle "Before Metamorphosis" by E. Strittmatter.

Within the limits of topos of the third type there are the most meaningful historical facts which made an impact on the writer's life: in the novel "The Shop" they are the events of the World War II and after-war period; the events of some untitled stories from the cycle "Before Metamorphosis", which are closely connected with the last part of the trilogy "The Shop" being published.

The topos of the fourth type shows the serious spiritual wound, which cannot be healed even down the years, painful points of existence, which define the author's permanent returning to them. First and foremost they are the events of the World War II, depicted in details in the trilogy "The Shop", the short story "The Frosty Night" from the collection "The Stories without Motherland", a number of untitled stories from the cycle "Before Metamorphosis". The tragic facts of the 20<sup>th</sup> century history are an integral part of German literature, indeed as S. Diroff states no family history wipes from the memory national-socialistic times and "other catastrophes of the 20<sup>th</sup> century" [161, c. 4]. But the scientist emphasizes that not everybody can tell about

that inflicts to pain, although in an artistic story it is possible to win over the trauma of the soul [161].

All the types of topos mentioned function in complicated interrelations under the artistic embodiment of the war / after-war reason, this is because the outline of the trilogy “The Shop” is created by the events of World War I and II and after-war time. The artistic time and space of the war / after-war time directly influence the plot development of the literary work and they are the factors of images’ development and creation (Ezau Matt and his family, peasants, the shop, etc.). The war reason, being revealed fragmentarily in “The Shop” by the writer on the basis of different characters’ (especially the main hero’s) recollections, in the artistic time and space widens immensely the geographical borders of the literary work: the characters, who find themselves within the war events in non-typical conditions for usual people (e. g. a concentration camp, imprisonment, etc.), in other localities and countries (Russia, France, America and others), they unite the plot and fable time of the novel by their narrations (in this case the chronotopos of the war is told about).

So, the autobiographic focus of the writer’s prose brings forth the category of memory that originally puts the artist’s creativity into the context of the historical period contemporary for him. The events, depicted in E. Strittmatter’s literary works, mostly took place within GDR (in the Sorbian locality), showing almost exceptionally Germans’ rural everyday life in the nature’s lap, which appears as the basis of all the creation in the world that approaches prose of the writer to the poetics of romanticism.

The next stage of the research of the artistic time and space in E. Strittmatter’s works may be the study of the plot and fable time, chronotopos, types of depicted events connection etc.

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### **CITY ENVIRONMENT AS A SOCIO-CULTURAL PHENOMENON**

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*In this paper, the urban environment is seen as a socio-cultural phenomenon. It is noted that socio-cultural processes are studied rarer than the economic, political or environmental. However, recently the authors' focus is slowly but steadily shifting to the problems of social and cultural modernisation where they begin to perceive the cause of inhibition of economic reforms.*

*Key words: “urban environment”, “culture”, “social”, “socio-cultural potential.”*

The city is the quintessence of human civilization, it is - its nerve center. Processes that take place in cities, have an impact on the life of entire society. The modern global economy is, above all, the cities' economy. General process of urbanisation is objective and inexorable. More than half of humanity lives in urban areas, while in developed countries this figure is closing on to 80 - 90%.

In terms of the social philosophy, the city is a research interest primarily as a specific form of human community. From this perspective, the city can be defined as a socio-spatial entity with social and spatial environment are in constant interaction. The urban environment is presented among implementations of vital needs of citizens in work, housing, communication, organization, and leisure activities. [1]

Transformation of all spheres of public life in recent years in Russia, shown a new light on an important source of life and needs of the people, their habitat. It became increasingly perceived not only as a place to set certain conditions and values, but also as a **place of real connections and relationships** that define the quality of life and the measure of its stability. Citizens are not just “placed” in the city in a certain space, in fact, the real relationship and the relationship itself and create that space.

There can be many approaches to address the urban environment. The most common is an economic one, giving an idea of the manufacturer-city, its potential, investment attractiveness, etc. No less common approach is related to the natural landscape, where the resources are looked as in their original natural and climatological environment and with the possibilities of use not only in the architecture and design of the city, but also in its further development strategies. And there is also a socio-cultural approach to the urban environment, which forms the city through the study of specific social, historical, and localized connections and relationships of people in the process of co-existence.

The concept of “socio-cultural” consists of two categories: the “society” and “culture.” They represent the two poles of opposite functions and meanings: social is the alienation of the redistributive role of his own nature and the nature of its “national peace”, while the culture is growing into national peace formed language, traditions, national psychology. Social and cultural are two sides of the same coin and can not be separated from each other, but also extremely difficult to put together. What causes failure to understand this contradiction? It can not explain why the Russians, Caucasians, brought up in the spirit of their culture can not seamlessly fit into social relationships outside their homeland. New social role for them Volzhanin or Muscovite requires some “victims” or alienation from their own national environment and the passage of new rules. So we are talking about the contradictory nature of the socio-cultural development.

Thus, in the context of our study, the urban environment is a socio-cultural phenomenon, the essence of which are ways and means to preserve and pass on the necessary social experience created and isolated by the people, which make them productive and reproductive sharing and being together in a social and cultural centre.

Life insistently makes us realise that it is important to consider how the city provides the preservation and the transfer of **socially necessary experience** for itself and others. Organisation of ways and means of maintaining, and broadcast socially necessary forms of life, that is, socio-cultural complex of the city is an important area of public life, which is becoming particularly demanded.

In addition, social activities aimed at the target, whist cultural activities on the **meanings and values**. Any social activity is a joint activity of the people, which has to be a common goal, or, as some call it, the idea. When this goal-idea is lacking, the society fragments spontaneously. Rightly said in this case that for a ship that does not know where it is sailing, there is no favourable wind. Thus, the socio-cultural approach to the city finds pairing stability and variability, i.e. culture and sociality.

Due to the ability of the urban environment to integrate more newer and newer social structures, it can be defined as a special type of communication space. Rather

different social groups are faced with each other, conflict among themselves, but, in the end, learn to live together, in the urban environment. The energy of these groups “feeds” the urban space, keeps it in a state of increased tone. Thus the mental dimension of urban life is born. “The spirit of the city” which attracts the spiritual life of local urban communities with socio-cultural characteristics of the city as a whole. By the definition of Aristotle, the city is the unity of diverse.

To study the socio-cultural processes in the modern urban environment it becomes extremely important to develop constructive ideas that reveal the trajectory of the dynamics of culture in the new environment. Socio-cultural processes, however, are less likely to be studied than the economic, political or environmental. However, recently the authors focus is slowly but steadily shifting to the problems of social and cultural modernisation, where they begin to perceive the cause of inhibition of economic reforms.

The understanding that the impulses arise in the development of human culture, which defines the way of further changes and forms an image of the future, is beginning to grow today. Cultural values determine the identity of the society as a whole, the individual layers and groups form the attitude to work, family, health, society may consolidate or split it. Thus, the culture can provide a dynamic resource for the success of social development or, alternatively, provoke its failure.

One can only agree that the most important processes of transformation of modern society and culture at this stage are related to phenomena such as virtualisation, visualisation, information. Modern information and communication system radically changes the conditions for cultural exchange and interpersonal communication. It successfully erases the spatial, temporal, social, language and other barriers.

The **identity** problem is actualised with the increase of the information processes in the city. For the urban environment as a social and cultural phenomenon, the acquisition of identity associated with this notion, as the **image of the city**, which serves two functions: external and internal. Outside, it plays the role of the brand in the competition to attract migratory, financial and information flows. Inside the city,

the image serves as a key means of integrating people, union people in the whole, fueled by a sense of belonging to their city. The image gives the city an organic integrity. Being a carrier of ideal values, the image of the city linked to the values of the citizens perception of the world. Over the years, people of Volzhskiy were proud of their city as a city of Chemical, Energy, Engineering, and then proud of it as the greenest and the most comfortable city in Russia. These images that link the past, the present and the future of our young city, gave confidence in a better tomorrow. Today Volzhskiy looking for his new image.

Information space of the city, as part of a socio-cultural space, gives new opportunities for personal development and new forms of spatial organization of culture. Passive education style is replaced by active one in the culture. Hence, for example, interest in historical reconstructions, most desire to participate in them, learn pottery, just walking down the street, singing in the choir or karaoke, participate in the flash mob, to work as a volunteer to help the elderly and abandoned children.

The use of socio-cultural potential is the most effective in the conditions of the average Russian city due to its proportionality with human capabilities: the optimum density of interpersonal relations, the availability of most important places, convenient infrastructure, etc. Moreover, it is in the middle-sized city where the potential of social and cultural importance as a factor for sustainable and harmonious development of the city is completely expanded.

Russian reality with all its contradictions makes us look for real resources of reproduction and development of the urban environment. For scientists, the real state of the Russian cities is a kind of “challenge”, forcing one to refer to a specific study of the pressing problems of Russians living conditions and find the “points of growth”, one of which is sure to become the cultural potential of cities.

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**METHODOLOGICAL BASIS FOR STRATEGY OF RUSSIAN  
MODERNIZATION TO PASS INTO THE INFORMATION SOCIETY**

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Modernization of Russia should be based on well-founded strategies, which demand the definition of Russia's place in the world. Meanwhile, solution to this problem requires developing of the methodology of history. This article looks at the ontological aspect of historical methodology. Analysis of five conceptions of being (ontological doctrines) suggests that the most constructive methodology of history in frame of its lower level is an evolutionary version of neutral monism.

Keywords: modernization of Russia, methodology of history, synergetics, ontology, neutral monism.

**INTRODUCTION**

Modernization of Russia, conceived in the late 20 - early 21 century to implement the country's transition to the information society should be based on well-founded strategy. Optimal conception of the information society, effective tools and methods for modernizing, and the most favorable scenario of this process for the population can't be successfully formulated without determining Russia's model of historical evolution and without determining the place of Russia in the world. Solution to these problems requires developing number of issues related to the methodology of history.

Methodology of history is an aggregate of philosophical, historical and universal scientific conceptions, which can be represented in the form of an integrated system with aspects and levels.

In the framework of ontological aspect of the methodology of history, researchers are trying to answer the question, what is the historical reality and how this reality evolves. This aspect of the methodology holds doctrines of being, universal scientific theories, including scientific theories of evolution, historiosophical conceptions of world history, special historiosophical and general historical conceptions.

Theories, which can be attributed to the second (epistemological) aspect of the methodology of history, are created to answer the question how people study the historical reality. These theories form gnoceology, epistemology, historical epistemology. The second aspect of the methodology also includes the theory of the specific techniques of historical research.

The third aspect of the methodology of history is axiological. In frame of this aspect people give evaluations of historical events. This aspect of the methodology combines general outlook, scientific outlook, political ideology, and attitudes (philosophical, ideological, psychological and other) of authors of scientific works, involved in the special historiosophical or specific historical research. It should be noted, that the scientific outlook is a scientific picture of the world and searching approach to the environmental reality.

As you can see, every aspect of the methodology can be represented as a system of four levels. In this case, the first level of the methodology of history form universal ontology, gnoceology and general outlook, the second level forms universal scientific theories, epistemology and scientific outlook; the third level consists of historiosophical conceptions of world history, historical epistemology and political ideology. The fourth level includes special historiosophical and general historical conceptions, the theory of the specific techniques of historical research and personal sets used in the study.

For reasons of convenience, we assume the first level, which is the most distant from the historical research, as an lowermost, the second level - as an average. Since historiosophical concepts of world history, historical epistemology and political ideology play a role of direct methodology of historical research, if you ignore the content of the methodology of the fourth level, the third level can be called the upper. It should be noted that the theories of this level are the basis of complete history courses, whatever way they are setting out (in the form of multi-volume works, textbooks or lecture cycles) and by what specific techniques their contents have been extracted.

Special historiosophical and general historical conceptions also can play a methodological role for specific historical research. However, they are special methodology within some historiosophical conception of world-historical process. The same can be said about the theory of the case study method and of personal attitudes of the authors. These components of historical methodology exist mostly in the conceptual contents of the third methodological level: historical epistemology and political ideology. Therefore, the value of methodological conceptions and attitudes of the fourth level of the methodology can be temporarily disengaged.

Analysis of the correlation between the top-level and the average-level of historical methodology in the framework of its ontological aspect led to the conclusion that the conceptions of historiosophical synthesis are more in line with the key principles of synergetics. Stadial and civilizational conceptions less correspond to patterns of development of complex open systems. So the most promising is the synthesis paradigm. Therefore, it is advisable to continue further search of optimal top-level methodology on this basis. [14].

#### PROJECT OBJECTIVE

Let's continue analyzing of the ontological aspect of historical methodology and try to consider the problem of its lower level. This problem belongs to the family of questions, that can't be solved at this stage of the development of science and humanity in general, but it is always interesting. So we pose the question, what kind of ontology (conception of being) would serve as a methodological basis of modern

universal scientific conceptions such as synergetics. However, to answer this question, it should be reworded: let's see what types of ontology are more in line with modern universal scientific theories.

## METHODS

For this target, we denote the main types of ontology and consider their main advantages and disadvantages. In line with the national philosophical tradition, established in the last century, the basic ontological paradigms - basic types of theories of being - are identified depending on the answer to the question, what is the relationship between consciousness (mind) and matter. In modern Western philosophy, according to the response to the same question scientists identify different groups of theories of consciousness (mind). Note that the question is worded slightly differently. It appears as the psychophysical problem (the problem about the relation of the mental and the physical, mind and body, mind and brain), that is the object of analysis is a person. However, the main solutions to the mind-body problem, as a rule, are outside the scope of the human being and offer some picture of the universe as a whole. Therefore, nothing precludes considering the main answers to the question of the relationship between the mental and the physical as the main ontological paradigms.

## ANALYSIS

In the history of philosophical thought, we see five major types of philosophical conceptions of being, which can be defined as a function of a particular answer to the question mentioned above. This is the ontology as materialism, idealism, dualism, neutral monism and the ontological perspective, not intended to answer unnecessary question of the relationship between the mental and the physical (consciousness and matter).

The most consistent ontology, which needs no solutions to the problem, is existentialism (Martin Heidegger, Karl Theodor Jaspers, Jean-Paul Sartre and others). The focus of this philosophy is a lonely person, doomed to live in an unpredictable world. The man and the world are irrational, so get to know them in a scientific way

is not possible. The destination of philosophy is comprehension of meaning of life as a process. [21].

It appears that the irrational ontology can't be the low-level methodology of history, if history and its methodology are conceived as rational phenomena, and as a mid-level of historical methodology are considered as universal scientific theories.

All other ontology offers a particular answer to the problem of the relation between the mental and the physical. Let's examine dualism first. This type of philosophical doctrines of being, possessing a certain intuitive appeal, is the most controversial ontology and, therefore, the least suitable candidate for the role of low-level historical methodology.

Dualism (Plato, Descartes, Karl Popper, Richard Swinburne and others) claims that there are two substances (two mutually independent self-contained entities) – the mental and the physical. British philosopher Stephen Priest notes that modern science has some arguments in favor of dualism. The famous neuroscientist and Nobel laureate John Eccles based on his neurological research has concluded that mental events can take place before the events in the brain, and can occur after them [19, p.26]. Meanwhile, the causal interaction taking place between the events (and not between the phenomena and their properties, the phenomena and their function), suggests that cause precedes effect, at least, in the macrocosm.

Meanwhile, according to Priest, if the mental and the physical are different substances, and they interact (a person wants to raise its hand and raises, sees a wild animal and is frightened), there is a problem of psychophysical interaction. This problem was posed by Descartes, and then raised by many philosophers. The question is this: how can communicate completely different entities? [19, p.55-56, 11, p.49]. Thus, dualism, which has nowadays some empirical support, is the most vulnerable ontology from a philosophical point of view.

There are no insurmountable logic problems in the monistic conceptions. If, as the only substance acts only matter or only consciousness, or, if there is only one substance, matter and mind simultaneously, the mental and the physical have something in common, or they are even identical. So there is no problem of the

interdependence of the different substances. Let's turn our attention to the monistic ontology.

Idealism (Plotinus, George Berkeley, Johann Gottlieb Fichte, Friedrich Wilhelm Schelling and others) teaches that the mind is the only substance. Physical objects are not material and do not exist independently of perception. The world of things exists in the minds of people. Person can be seen as aspect of the one infinite consciousness. Reason for the existence of physical objects is infinite consciousness (God), or single human minds. The main argument in favor of idealism is: we know that physical things exist just because we perceive them; but the fact that we have the experience of the physical objects does not follow that they are there when we do not perceive them. [19, p.100].

Note that this argument finds some support in modern physics. Discovered in the second half of the 20th century, the quantum Zeno effect declares that the unstable particle in an ideal continuous monitoring, can never break up [22, p.185-188]. Thus, the existence of an object is directly determined by the fact of his observations. However, the Zeno effect is not fixed in the macrocosm.

Objective idealism of Hegel differs from these characteristics of idealist ontology. In Hegel's view, mental (human mind) and physical (the world of physical objects) exist in a new synthesis, which is called spirit. Therefore, the reality is neither mental nor physical. In Hegel's conception there are elements of pantheism ("... external nature is intelligent, divine, it is a picture of the idea") [11, p.16], hylozoism ("nature is a kind of a living whole") [10, p.39], neutral monism ("... separation of the material and immaterial can only be explained on the basis of the original unity of both of them") [19, p.49]. Priest mentions a number of statements of Hegel, which can be classified as neutral monism. [19, p.118]. Hegel understood that his views might be interpreted in this way and objected to it. His independence from neutral monism Hegel argued, referring to Spinoza (who is just the representative of neutral monism!), whom he regarded as his soul mate. Hegel believed that according to the ideas of Spinoza, the material and the immaterial are unit in God. [11, p.49].

However, the conception of Hegel as a whole is idealism, as the foundation of all that exists is the world spirit.

Materialism (Democritus, Thomas Hobbes, Paul-Henry Holbach, Ludwig Feuerbach, U.T. Place, David Armstrong and others) suggests that there is only matter and its properties. Physical objects are composed of matter; exist in space and time, have the shape, size, density, and they are able to move. Mental phenomena are material or identical with brain states, or are properties of physical objects. According to Priest, the strength of materialism is the characteristic of properties of physical objects [19, p.131]. Note, however, that for the description of fields, especially for the description of the physical vacuum, many of these characteristics are not suitable. Priest gives another argument in favor of materialism: when we believe that we think about something non-physical, we can only imagine the invisible or transparent physical objects [19, p.133]. This argument reminds of the ontological and psychological evidence of the existence of God, so it can't substantiate anything. In the end, Priest wrote, nothing in modern science refutes idealism and proves materialism [19, p.95].

Karl Marx's dialectical materialism, according to Priest, is not materialism in the true sense of the word. For Marx, the mental is not the physical, the mental is determined by the physical [19, p.134-135]. So Priest sees in Marxism some features of dualism. Perhaps Priest finds in Marx and features of neutral monism, although he does not directly mention that. Priest notes Marx's opinion, set out in the "Economic and Philosophical Manuscripts of 1844," that its naturalism is overcoming of materialism and idealism [19, p.135]. It may be added that, according to Engels, contemporary materialism is the negation of the negation (i.e. synthesis - note I.L.) to the old idealism and subsequent two thousand years development of philosophy, mostly idealistic [17, p.142 ]. Engels' work "Anti-Duhrings" (1878), which gave this description of dialectical materialism, was read by Marx in manuscript and approved by him.

It appears that the first argument of Priest in favour not to consider Marx's ontology as materialism is unconvincing: a few pages earlier, the author notes that the

weak version of materialism assumes the existence of non-physical (mental or abstract) properties of a physical object [19, p.131], and according to dialectical materialism consciousness (mind) is a property of matter. The credibility of the second argument of Priest depends on a particular understanding of determinism. If we assume that this is the same thing as causality, Priest is right: the phenomenon can't be the cause of their properties. But it is believed that there are also non-causal forms of determination, for example, the functional relationship between the characteristics of the object, the relationship between form and content, etc. [6, p.487-488]. It is possible, that in an expanded understanding of determinism, the idea of the matter as a substance determines consciousness as a property, is admissible. Apparently, the postulate of dialectical materialism, which says, that matter is primary and consciousness is secondary, must be understood as non-causal determination. Especially in case, if the mind is seen as an attribute of matter [6, p.435]. However, with the statement of Priest that dialectical materialism of Marx is not quite materialism, we may agree. Despite of the belief that the mind is a property of matter [6, p.437] or a form of activity [6, p.235], or a function of the brain [6, p.423], one of the modern versions of Marxism says, that there is a world of consciousness and a world of nature, and both can be characterized by the concept of being [17, p.42; 6, p.423], and that consciousness is eternal, like matter [17, p.546; 6, p.436], and that "matter is animated" [17, p.536; 6, p.436, 441], and the consciousness is material [6, p.434].

We will not consider the question whether there are contradictions between the marked groups of statements: according to P.V. Alekseev and A.V. Panin, there are no contradictions among them [6, p.436]. However, the second group of statements points to elements of neutral monism and pantheism in materialism of Marx or in its modern interpretation. As an indirect argument, being able to confirm this view, we note that P.V. Alekseev and A.V. Panin, explaining the materialist concept of substance, quote Spinoza [6, p.432, 433]. Meanwhile, Spinoza, as we know, was not a materialist. He was a pantheist and one of the earliest representatives of neutral monism. Therefore, the opinion of Alekseev and Panin that dialectical materialism is

similar to the conception of Spinoza, in a way confirms the idea that there are elements of pantheism and neutral monism in Marxist ontology. Taking into account the description of idealism of Hegel, which was given above, this is quite natural. The most fundamental ontological doctrines of the 19th century - Hegelianism and Marxism - do not fit clearly into the framework of idealism or materialism, which indirectly tells about limitations of both types of exercise of being.

Neutral monism suggests that the physical and the mental are two forms or two aspects or two properties of a single reality which is neither matter nor consciousness, but contains both possibilities. According to Priest, the representatives of this ontology are Benedictus Spinoza, David Hume, William James, Bertrand Russell and Peter Strawson [19, p.192-194]. Russell said that his supporters were Hume (he called him “new Hume”) [13, p.14], William James, John Dewey, R.B. Perry [19, p.205-206, 3, p.6], J. Moore, A. Whitehead [13, p.148]. Some authors believe that the founder of neutral monism was the ancient Greek philosopher Anaximander, but Russell and Priest did not think so [5, p.45-46, 19, p.192-194]. However, Russell held that Anaximander was the most interesting philosopher among the Milesians with his views, that the primal substance must be neutral [5, p.45-46]. Let's consider some conceptions that seem to be attributed to neutral monism.

According to Anaximander, the substantial and the genetic origin of the world is apeiron (something unlimited in quantity and quality). Apeiron is something common in the four elements - earth, water, air and fire - which can transform into each other. Apeiron is divine (eternal and immortal), “embraces everything and controls everything.” All things arise from Apeiron, and everything will come back to it [7, 23, 20]. All the worlds are in apeiron [5, p.46]. It is not clear whether do Anaximander's worlds exist simultaneously or sequentially [1]. If apeiron can be interpreted as a substance containing in itself the possibility of the physical (four elements) and the mental (living, according to Anaximander, eventually arises from non-living, people come from animals), it is an evolutionary version of neutral monism. Once the primal substance was in its original state, then it was neutral, but had the opportunity of generating the physical and the mental. Nowadays, this

substance, maintaining its neutrality, exists in the elements and things, including man with his mind. In future times, the four elements and the variety of things, including people, will dissolve in apeiron again.

Spinoza, Dutch philosopher of the 17th century, says that there is only one substance, and it has two attributes - extension and thought. If we think of the world as an extended, it is Nature, if we think of the world as having consciousness it is God. The person is a part of a single substance. If you think about the person under the attribute of mind, it is a soul, and if you think about the person under the attribute of extension, it is a body [8, 19, p.197-204]. This is not an evolutionary version of neutral monism. Regardless of whether such ontology involves an act of creation of the world, or not, the mental and the physical do not segregate with the time of a single substance, but always present in it as its inherent properties - attributes. According to Russell, the concept of substance, which is supported by Spinoza, is not compatible with modern science [5, p.601], and we may agree with him. Spinoza's ontology is closer to the Newtonian picture of the world [9] than to modern relativistic physics and cosmology, and it is natural, considering the time of creation of this conception. However, the theory of the Big Bang describes our Metagalaxy, and not universe as a whole, quantum mechanics describes the micro- and not the macro-world. Moreover, physics develops in our days too quickly, and in a few decades naturalistic picture of the world can change dramatically again.

In the opinion of Bertrand Russell, English philosopher of the 20th century, the universe is made up of events - the space-time entities that have some great and extension. They are neither mental nor physical [4, p.287] and are not made of any substance [4, p.290]. Matter and consciousness in the universe are constructed of this simple neutral material. It is in them and above them, like a common ancestor [3, p.10-11]. Sensory data are the kind of events. They are neutral relatively to the mental and physical description. It is a meeting of psychology and physics. Sensory data (color, sound, smell, taste) may be conceived as mental when psychologists explain them by psychological laws. The same data are considered as physical when physicists explain them using the laws of physics. There will be neither the concept

of “matter” nor of “mind” in a well-developed science, because the first of them does not mean anything, and the second is very vague. [4, p.292]. Psychology and physics, studying the mental and physical phenomena show in the 20th century, according to Russell, two opposite trends: the psychology demonstrates materialistic orientation, and physics demonstrates anti-materialist orientation. These trends need to be considered and agreed by a modern philosophy [3, p.6].

As Priest noted, Russell tries not to write anything that would be contrary to modern physics [19, p.207, 215]. It should be added that the ontology of Russell is consistent with scientific theories and facts which the English philosopher could not know. Inflationary models - modern versions of the Big Bang theory, that describe the initial stages of the expansion of the universe, were proposed in the 80th years of the 20th century. Russell's work (1872-1970), “An Outline of Philosophy” (1927), “The Analysis of Mind” (1921), “The Analysis of Matter” (1927), which sets out the view that the “neutral stuff” [3, p.6], that are constructed from the mental and the physical are events, were written much earlier. Meanwhile, modern cosmology suggests that within the evolution of the Metagalaxy the Event - Big Bang - occurred before the emergence of matter. According to inflation theory of A.D. Linde, within the first fractions of the second after the Big Bang, the universe expanded at a rate, significantly exceeding the speed of light. It is believed that this statement does not contradict the theory of relativity, as the space itself expanded [16].

Copenhagen interpretation of quantum mechanics was formulated by Niels Bohr and Werner Heisenberg in Copenhagen around 1927. In accordance with this interpretation, and more - with the quantum Zeno effect, the characteristics and the lifetime of the elementary particle (particle of matter) also depend on the event - the act of observation of the particle [22, p.186-188]. The quantum Zeno effect was predicted in the 50th years of the 20th century, but experimentally proved only in 1989 [22, p.186].

Thus, ontology of Russell does not contradict the theory and experimental data of the end of the 20th century, which describe the mega-and micro-world. However, Priest's remark of the strangeness of Russell's assertion that events exist, but there is

no one to occur [19, p.215], is partially true regarding to the macrocosm. But denying the scientific concepts of matter and mind, Russell did not think that physical objects, including people with their thoughts and feelings do not actually exist. He only claimed that the existence of physical objects can't be proved logically and that modern physics in some cases postulates the existence of elementary particles. However, the assumption that the surrounding reality is fruit of human mind, Russell considered intuitively invalid and ontologically unnecessarily complicated, and therefore wrong [2].

In Russell's ontology the relationships and processes are a source of reality. It seems that if all of the existing is made up by systems of relations which are in motion, these mobile systems of relations can be seen as the starting neutral substance. In view of modern cosmology, ontology of Russell can be seen as evolutionary.

There exist conceptions in which we can find elements of neutral monism. These are the doctrines in which the binary opposition of matter and mind is neutralized by a third entity, and as a result this Biner converts to Turner. In Hegel, the role of such an entity plays the world spirit, in Marx, this third entity is being. In both conceptions, the third element of Turner is primary to matter and mind. But if Hegel's ontology is evolutionary, the ontology of Marx is static: matter, according to dialectical materialism, does not evolve; evolution is a property of only material systems. Really, if we assume that the universe as a whole is a material system, it can and must evolve.

Priest considers that the disadvantage of neutral monism is uncertainty of what is neutral entity postulated by this type of ontology. [19, p.195]. However, this ambiguity is mainly concerned to the conception of Anaximander which Priest does not refer to a neutral monism. Anaximander's apeiron can't be uniquely identified as any modern concept. However, it can be assumed that apeiron has some properties of chaos, that chaos and apeiron are similar concepts.

In Spinoza universe as a whole is neutral (the world has attributes of extension and thought). According to Marx, matter and mind are forms of manifestation of

being. In modern Russian version of Marxism, described by Alekseev and Panin, such forms are spiritualized matter and material consciousness. So, the world as a whole, as well as in the constructions of Spinoza, is neutral. In Hegel's conception the world-spirit serves as an entity implicated and matter and mind. In Russell "neutral stuff" (the events) is some systems of relations which are in constant motion (moving structures).

Priest describes the advantages of neutral monism as follows. This type of ontology avoids the disadvantages of idealism (underestimation of the physical), materialism (the underestimation of the mental) and dualism (there is no problem of causal interaction between qualitatively different substances) [19, p.195, 215]. We can add two more advantages of neutral monism.

First, it is unlikely that the reality can be understood by means of binary oppositions. As Hegel showed, the opposites are shot in their synthesis. It is believed that thinking by triads is more fruitful than thinking by binary oppositions. According to A.G. Egorov, every constructive binary opposition necessarily presupposes the third term, which translates Biner into Turner [12]. From this point of view, the physical and mental contrast must be removed without asymmetry in favor of matter or mind, but by forming the triad (by synthesis of the physical and the mental).

Second, neutral monism is more consistent with the principle of evolution than other types of ontology. If we assume that the whole universe is a system, this system needs to evolve, and the evolution implies irreversible qualitative changes in the developmental system [18]. The evolution of isolated systems and of complex open systems, respectively, is described by the second law of thermodynamics and the laws of synergetics.

Nowadays, Russell's ontology could be presented as follows. The initial state of Metagalaxy (with the singularity or not) can be seen as neutral with respect to matter and consciousness (a structure without elements, some semblance of physical vacuum), but this state contains the possibility of physical and the mental to appear. This possibility could exist as an attractor - the program (the goal), which was implemented in stages within the evolution of the Metagalaxy. We can assume that

there were several attractors, but for unknown reasons, implemented a scenario where our world was remarkably adapted to the existence of life in earthly forms (see the anthropic principle) [24]. Matter formed during the expansion of the universe in accordance with the theory of the Big Bang. The process of formation of mind found one of its possible incarnations in a person, which is a new unity of matter and consciousness (a complex structure with many elements, both physical and mental). The thought that universe as a whole (regardless of whether it covers only Metagalaxy or not) as an isolated system over time will degrade and dissolve in a neutral substance (absence of any structure), which will have several attractors including a program (goal) of appearance of a structure, does not contradict to modern cosmology. The question of under what laws might be new rebirth of the universe as a whole (as an isolated system) or of individual worlds, can't be considered now.

## CONCLUSION

Thus, we can conclude that the most adequate to modern universal scientific conceptions ontology is a neutral monism. This means that it would be reasonable to seek among the theories of this group for the most constructive low-level methodology of history in frame of its ontological aspect. It is true that any existing version of neutral monism (including ontology with its elements) in our time can be quite convincingly substantiated neither by natural science, nor by universal scientific theories. However, taking into attention the evolutionary inherent in modern scientific picture of the world, the most promising option of neutral monism may be considered ontology of Anaximander-Russell.

Let us sum up the analysis of the ontological aspect of methodology of history. As a low-level methodology we consider the evolutionary version of neutral monism. The most constructive mid-level methodology is the universal scientific conceptions, including synergetics and theory of systems.

The paradigm of historiosophical synthesis, which is most consistent with the principles of evolutions of complex open systems, may be considered as optimal top-level methodology of history nowadays. A possible solution to the problem of

historical and cultural identity of Russia in unity with the question of determining the macrostructure of mankind offers the conception of formation and interaction in the world history of four models of historical evolution. A society can evolve in the frame of annual circle, eastern way of evolution, western way of evolution and the combination of these patterns. In accordance with this conception, Russia is a borderline civilization, referring to the fourth model of historical evolution. Russian East Christian civilization contains synthetic and mechanically connected phenomena [15].

Russia's objective at this stage of its history is a significant progress in the production of original, completely synthesis path of evolution. Therefore, the strategy of modernization in the transition to an information society requires the development of Russia's own version of fast linear evolution that takes into account the positive experience of the West and the East, but is not a direct copy of any decisions. Assuming the experience of the historical development of mankind, the possibility to produce a model of synthesis evolution for Russia by a purely scientific way seems unlikely, but science can and should determine the direction of search.

The results of the project “Theoretical aspects of the methodological support to form the competences of young professionals in the movement of the country towards the information society”, carried out within the framework of the Basic Research Program at the National Research University Higher School of Economics (HSE) in 2012, are presented in this work.

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**OBJECTIVE AND SUBJECTIVE DETERMINATION OF LEGAL  
CONSCIOUSNESS: SOCIAL AND PHILOSOPHICAL ANALYSIS**

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The research of objective and subjective determination of legal consciousness is attributable to the necessity of society to solve a range of burning problems,

existing in the present-day social and philosophic science. Mainly we speak about the change of attitude of civil society and state institutions to the law, on the basis of which there should happen reforming of lawmaking and system of national legislation, legal system in general. Please note, that legal consciousness is studied in various disciplines and, subsequently, in different angles and according to different points of view. Legal theorists examine it mostly as a complex of perceptions, which give reasons for good (or illegal) behavior, as a system of views, which are the source for legislative process and are included to the activity concerning implementation of legislation, application and compliance with legal rules. Psychologists see in legal consciousness the specific formation of psyche, the content of which reflects the world of law, perceived by people, and regulates their actions in this world. It is clear that each of the science disciplines, which chooses legal consciousness as an object of its regard, establishes relative scope of problems by using approaches and research tools for legal consciousness, methods of its analysis and definition, appropriate for its theoretical profile.

The social and philosophical approach to the research of legal consciousness, according to which it is treated as a specific form of social consciousness, has its own specific nature. It assumes, certainly, the use of results and special scientific researches. But here the first place take issues, which are, essentially, beyond cognizance of special disciplines. They deal with the relation between social being and legal consciousness, the circumstances of appearance of legal consciousness, its conceptual core, structure and levels, relation of legal consciousness and other forms of social consciousness, ways of impact on social practice.

The present state of researching the problem of legal consciousness is marked by researches of such prominent scientists as: Yu. M. Dmitriyenko, S. I. Maksymov, V. S. Oleynikov, A. M. Skarga, V. I. Tymoshenko, V. A. Trofymenko, M. M. Tsymbalyuk, V. Yu. Shvachka and many others. However, though there are made certain attempts for social and philosophic reasoning of the problems of the objective and the subjective in legal consciousness on the level of general theory of law and branch legal sciences, under current conditions, due to its unconventional nature and

specific orientation, the problem of legal consciousness remains a relatively new and crude subject.

Thus, aiming the research of legal consciousness and its unity with social consciousness, it is necessary to settle such definite research objectives: a) to give an author's definition of the concept of legal consciousness; b) to establish levels and role of legal consciousness as a for of social consciousness; c) to establish and analyze objective and subjective determination of legal consciousness.

In philosophical and legal literature there is a number of definitions of legal consciousness.

As a rule, legal consciousness is determined as a system of legal ideas, feelings, believes, emotions, ideas, views, values, expressing the subjective attitude of individual, social group, society in general to the current law, existing legal practice, legal status of individual, other legal phenomena, as well as to the desired law and desired legal changes. Similar definition is also given by domestic legal theorist I. Holosnichenko, who treats legal consciousness as a scope of ideas, views, believes, evaluations, moods and emotions of a person's attitude to the law and state legal phenomena [2, p. 24].

The meaning of the given definition lies not only in the full volume of system's elements of reflecting the legal consciousness, but also in dynamic approach to establishment of the problem of legal consciousness. Legal consciousness is not only reflected in legal categories, concepts, theories, feelings, views of people, concerning legal reality, but also directs a legal subject to certain changes in legal environment, predicts and simulates them.

“It is quite clear, Ye. YU. Solovyov writes, - that legal consciousness is not just a reflection of spirit and character of laws, already existing in society, in individual consciousness. Legal consciousness has “active temperament”, and it is expressed in the most adequate way, when it criticizes and corrects existing laws from the position of poetic justice, which has acquired the inviolable meaning for a quite large mass of people” [5, p. 189].

Function, place and role of legal consciousness in legal sphere of social life is determined by the fact that each legal reality can't exist, if its subjects don't realize their actions. This is applied to all types of lawmaking, law enforcement and law protection activities.

Legal consciousness as a form of social consciousness is subject to general laws of its formation and functioning. At the same time legal consciousness has its own specific nature, which distinguishes it from other forms of consciousness and is demonstrated in the object of reflection, and also in its specific concepts and categories, including categories of legal rights and liabilities, "legitimacy", "unlawfulness", "legal relations", "legal capacity", and also "legality", etc. On the basis of these categories, legal consciousness reflects evaluation of legal subjects' behavior as good or bad one. Establishment and strengthening of legality present one way of expressing legal consciousness. The object of its reflection is the law and legal regulation in general, and also social relations, regulated by the law, or those requiring legal regulation.

Legal consciousness, according to I. O. Ilyin, is a foundation, which requires construction and strengthening. Many problems, being considered in the conception of a sophist may be settled, using axiomatic roots of legal consciousness. It is obvious for him that many phenomena depend on legal consciousness and that many issues, connected with the law and the state, can be "settled only as issues of legal consciousness" [4, p. 71].

While researching objective and subjective determination of legal consciousness it is important not to confuse two philosophical concepts: the subjective and the objective. The distinction in the content of these concepts can't be determined better than it was done by the prominent philosopher Henrikh Stepanovich Batshev; "The first one – the subjective – can't always present an internal contradiction to all the objective in all determinations and spheres of culture: in consciousness and in practice, in morality, in artistry, in communicational culture. The subjective always pursues the objective, absorbs it over and over, renders it in itself or is reflected in it, concerned about it and struggles for its possession. But it

always imposes its own restrictions and coarsening upon it, simplifies and localizes it, refracts it over its final or more or less original forms, clutters it up, blocks and even substitutes for it, in a word, inevitably spoils it. In the general strategy of a person's ascent through the way of cultural and historical improvement, the subjective represents the notion, with which a person is destined to fight against its breaking in his nature, its gradual eliminating and overcoming. The more subjective a person is, the lower he stays on the cosmic spiral of evolution, on the way of the endless dialectical formation.

The subjective by itself, otherwise, totally pertains to the objective. It is presented by its own internal level on multi-dimensional stairs of more and more complicated, developed and accomplished forms of being. Therefore, in contrast to the subjective, the more subjects there are, the higher they will ascent on this endless way of formation. The completeness of subjectivity is obtained only by overcoming of subjectivity" [1, p. 56].

The issue of relationship between the objective and the subjective in legal consciousness has an argumentative nature and is reflected in works concerning general theory of law and social philosophy, where it is treated differently. On one hand it is asserted that legal consciousness, being a form of social consciousness, is nothing more than a sum of individual consciousness on legal reality, because the general embodies all the variety of the individual, the separate. The difference in legal consciousness between the social (the objective) and the individual (the subjective) can be seen only in the fact, that the first one is broader in its scope, individual legal consciousness is treated only as a part of social legal consciousness.

On the other hand, there was expressed a suggestion that individual consciousness doesn't exist at all, that the difference in forms of consciousness is not common for individual consciousness. Such point of view is motivated by the fact that legal consciousness, being a form of social consciousness, is an independent reality, which is not reduced to the status of individual ideas, that acceptance of individual legal consciousness would allegedly cause the necessity of applying

psychological methods to its analysis, like temperament and traits of character, but not social.

Speaking about methodological aspect, it is highly important to pay attention to the fact, that we shouldn't treat individual legal consciousness as a result of internal laws of psyche. Being a specific form of social consciousness, it appears as a result of influence of social being at a certain stage of its development. But formation of objective necessity of a specific social rulemaking of legal regulation is realized not by society: there is no and there can't be any living functioning consciousness of society outside the consciousness of its members. Human consciousness exists only as individual thinking of many billions of past, present and future people. That's why social consciousness also can't be treated as an independent reality in relation to the consciousness of individuals, which society consists of.

Though, it doesn't mean that social consciousness is nothing more than a sum of individual consciousness. The affirmation that "the general includes all the variety of the individual, particular" is flawed methodologically. The matter of relationship between social and individual legal consciousness is more complicated than relationship between the whole and the part, the simple and the complicated.

Not only the social (the objective) affects legal consciousness of an individual. Alongside typical for legal consciousness of one or another social communities legal believes and experience, determined only by conditions of social being, legal consciousness of each individual also contains legal believes and experience, determined by peculiarities of its individual (subjective) being.

In social consciousness, including legal one, the general is not a component of any particular, but only a component of the biggest part of these separate parts. Social consciousness is fully preserved only as a quality of consciousness of social community taken as a whole.

"Object" and "subject" – and also "objective" and "subjective" as qualities of one or another shouldn't be confused with the notions of "objectiveness" and "subjectiveness" as two antagonistically opposed principles of cognition and moments of cognition. For example, objective dialectics is taken to mean

inconsistency, variability and systemacity of quite real, objective events, while subjective dialectics is taken to mean dialectics in the function of theory of cognition and conceptual logic, used by a subject of cognitive process. And this is, as you can see, quite a different aspect of relation between these categories: in this and other similar cases we are speaking about two, dialectically opposed, that is inseparable sides of one and the same system of development of real objects or phenomenon, or a system of development of the process of cognition.

Thus, the objective in a broad sense – as a necessary and indispensable principle of cognition, without which the latter has no meaning, at the same time necessarily includes the unity of the subject and the object and, accordingly, - the subjective and the objective. Such sophists as N. O. Losskiy, N. A. Berdyayev were constantly accentuating the fact, that subject and object, as well as their relation, can't be treated purely epistemologically, but also ontologically, provided that ontological aspect of their interaction and interrelation is the main one, the leading. Because the world in whole is the subject and the object at the same time [3, p. 99-100].

The objective is fully consistent with the object but is not identical to it. We can speak about the objective as a metaphysical dimension of the object. In other words, this is an integral property of any objects to go beyond limits of their being to the unbounded space of not-being, as a single, common for all space. It is the same being of objects, but without object themselves. For a person this is not some metaphysical supernatural abstraction: it is constantly confronted with this spaceless and timeless condition of its own being in hypnotic state or in memory. We can assert the identity of the objective with the main concept of science – the law.

In other words, the objective is the legal, which shouldn't be confused with the existence of objects of nature outside human consciousness. The main notion for sense consciousness is the object nature of space-temporal items' being. While the latter meet eye by involuntary efforts and are perceived by sense receptors, the objective, the law, should be disclosed, cognized through efforts of object, methodologically structured will, but not recognized through passive contemplation.

Thus, legal consciousness is one of the spheres of spiritual life of society, where there are created conditions for outgrowth of subjective consciousness into objective consciousness.

Taking the aforesaid into consideration, we can give a general definition to legal consciousness. Being a form of social consciousness, it is a reflection of social being, connected with objective political and legal relations, reflection, which is carried out with the help of ideas and concepts of law, justice, legal rights, which is aimed at strengthening and change of the existing legality, law order.

From the point of view of the actually existing world – legal consciousness is a subjective reality, from the perspective of a particular individual, legal consciousness is an objective reality, from the perspective of society in general, legal consciousness is an objective and subjective reality at the same time. Relation of objective and subjective levels of legal consciousness is changing within the course of history, this relationship is dialectical. But there is happening not only arrangement of subjective and objective, but also increasing of the role of the subjective: within expanding and growth of human nature, it wider and deeper covers the processes of the objective world.

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**SYNAESTHETIC METAPHOR IN NABOKOV'S IDEOSTYLE (BASING  
ON THE ANALYSIS OF "THE GIFT")**

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*The article regards synaesthetic metaphors from the novel "The Gift" by V. Nabokov: the models of synaesthetic associations are defined, the "weight" of each synaesthetic group is specified, the lexicon used by the author is described. Comparing the results of the linguistic analysis with the data concerning the problem of synaesthesia, acquired by Psychology and Neuroscience the author makes a conclusion about the possible influence of Nabokov's synaesthesia on the metaphors peculiar to his style.*

*Key words: synaesthesia, synaesthetic metaphor, models of synaesthetic associations, Nabokov, style*

Vladimir Nabokov – an outstanding trilingual poet, writer and playwright, a brilliant interpreter, theorist of literature, entomologist – attracts great attention of the modern researchers working in various fields of knowledge. It is noteworthy that in recent decades he has been favoured not only by the «humanitarians», but by the «scientists» as well. Commenting on this tendency the well-known Nabokov's biographer, professor Brian Boyd marks the fact that the writer's brain could be any neuropsychologist's dream [4]. One of the reasons for that would be Nabokov's synaesthesia (from the Greek [σύν](#) (syn) – "together" and [αἴσθησις](#) (aisthēsis) – "sensation"): the writer's name can be found in almost any list of famous synaesthetes (see, e.g., [16]).

The evidence for Nabokov's synaesthesia can be found in his interviews (see, e.g., [13]) and autobiography [11]. "The Gift" [12], from which we extracted synaesthetic metaphors for our research, contains an "autobiographical" part, devoted to synaesthesia, too (note, that, though Nabokov himself denied his likeness with the protagonist – a young talented Russian immigrant writer Fyodor Godunov-

Cherdyntsev, the literary theorists still mark the autobiographical character of the novel). The extract gives a vivid illustration of synaesthesia, which is very close to the descriptions given by Nabokov in his interviews. To get a better idea of the phenomenon and to see Nabokov's understanding of it, let us consider it in detail. The translation of it is taken from [10], as well as the translations of the other examples discussed further.

*(For instance, the various numerous 'a's of the four languages which I speak differ for me in the tinge, going from lacquered-black to splintery-grey – like different sorts of wood. I recommend to you my pink flannel 'm'. I don't know if you remember the insulating cotton wool which was removed with the storm windows in spring? Well, that is my Russian 'y', or rather 'ugh', so grubby and dull that words are ashamed to begin with it. If I had some paints handy I would mix burnt-sienna and sepia for you so as to match the colour of a gutta-percha 'ch' sound; and you would appreciate my radiant 's' if I could pour into your cupped hands some of those luminous sapphires that I touched as a child...)*

The quoted extract presents a description of one of the widely spread, according to the modern statistics, types of synaesthesia – grapheme-colour synaesthesia [5]. In this description the author specifies the hero's perception of the letters using the colour-terms, he attributes to them “touchableness” and underlines emotional character of such sensations. Showing their depth, their meaning for the hero, he resorts to a flash-back, mentioning Godunov-Cherdyntsev's childhood reminiscences. The very context (an imaginable talk with another writer about the source of the literary gift) displays the importance of synaesthesia to him. It makes the reader ask himself if he has ever felt the same or perhaps establish the similar correspondences spontaneously. Pointing out the linguistic aspect of synaesthesia directly, the description is sure to attract a linguist's attention. It gives cause for reflection about the importance of cross-modal unity of sensations in language and thought and the nature of their interplay.

It should be mentioned that the linguistic aspect of the problem of synaesthesia has traditionally attracted much attention of the representatives of a wide scope of

sciences [3]. It's not stretching matters to say that it was the linguistic experiment – a search of correspondences between smells and tastes, colours and sounds in the works by writers and poets of the end of the XIXth – beginning of the XXth centuries, that attracted the scientific interest to the problem of “co-sensations”, first – among psychologists and later – among linguists and philologists (let us remember here, e.g., Arthur Rimbaud's “Voyelles” or K. Balmont's “*the dawn-blue sound of the flute*”). Beyond all doubt, should Nabokov be born a bit earlier, his literary works would arouse discussions among the first researchers of synaesthesia as well. Synaesthetic “experimenting” presents an essential feature of his style, for which such metaphors as *lumpy grey poems, the juicily dictating voice, a black smell* are peculiar. And today, in the period, which, according to B.M. Galeev, can be described as the epoch of “synaesthetic boom” [6], the general “synaestheticism” of Nabokov's style, as well as his autobiographical notes about synaesthesia, are usually discussed or at least mentioned in the studies of cross-modality.

The works which, regarding Nabokov's texts, touch upon the problem of synaesthesia, are very different (see, e.g., [8; 9; 14]). Yet there is one moment in which they are similar. All of them present an attempt of treating Nabokov's legacy as a key to the secrets of the language, its connection with thought, memory and imagination, to the mystery of the human psycho in general. Studying Nabokov's creative works in such, “synaesthetic”, key becomes a sphere, where the interdisciplinary connections are established, the new hypotheses are checked, the ideas concerning the nature of the language are reconsidered, i.e., the cognitive approach to the analysis of the language phenomena is actively developing. Turning to Nabokov's works in such a case becomes productive, for example, in treating the relations between the sound and the sense [14], synaesthesia and synaesthetic metaphor [9], it helps to understand the notion of corporeality better [8].

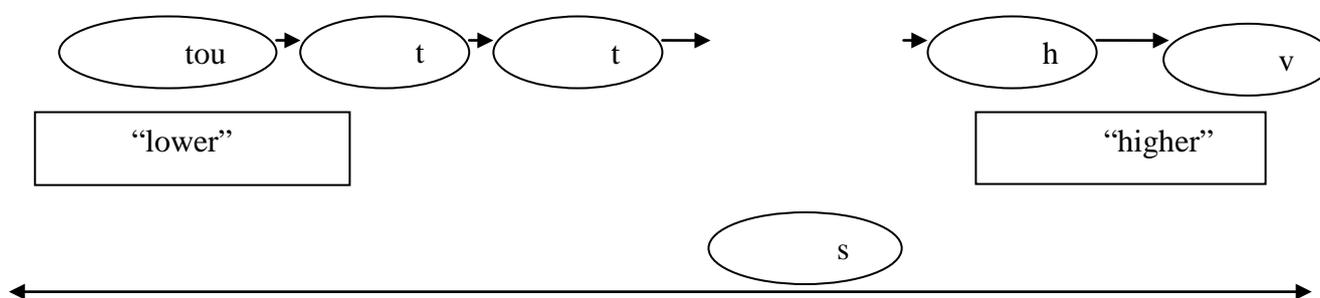
In our work, basing on the experiential theory of metaphor by G. Lakoff and M. Johnson and the modern theory of synaesthesia (for more detail see: [2]), we understand synaesthetic metaphor as a form of fixation of the cross-modal connections, established in the human psycho. Studying the eternal problem,

connected with this linguistic phenomenon – the problem of the general (universal), culturally-specific and individual in the language – we turn to Nabokov’s literary legacy. The metaphors were extracted from the novel “The Gift” – the last novel, written by Nabokov in Russian. In the future we are planning to compare the material we are discussing in this article with the synaesthetic metaphors in other novels by Nabokov, written both in Russian and English. This article is devoted to the results of the current stage of work, i.e., defining the models of synaesthetic associations, peculiar to Nabokov in “The Gift” and specifying the frequency of each of them. It is important for us to underline the difference between synaesthesia as a psychophysiological phenomenon we are not always aware of and synaesthetic metaphor, a verbalized product, appearing on the surface of the conscience. Trying to mark the boarder line between them we shall turn to the results of studies of synaesthesia in Psychology and Neuroscience and compare them with the results of the linguistic analysis (the similar comparison was undertaken by S. Day [5]). The hypothesis on the current stage of the research is the following: Nabokov’s synaesthesia (according to his autobiography and interviews he was capable of “coloured hearing”) could influence his style of writing and, particularly, specify the leading model of his verbal synaesthetic associations.

First of all let’s speak about the criteria for choosing synaesthetic metaphors in our research. All in all we collected 255 phrases based on synaesthesia (i.e., they appear in the novel every 1,5 pages), which, in accordance with the model of association presented in them were subdivided into 46 synaesthetic groups. Such a number of models of synaesthetic transfer differs from the number of the models, defined in the majority the synaesthetic metaphor research, because, striving to place the peculiarities of Nabokov’s style in the clearest light, we found it necessary to broaden the notion of the synaesthetic metaphor.

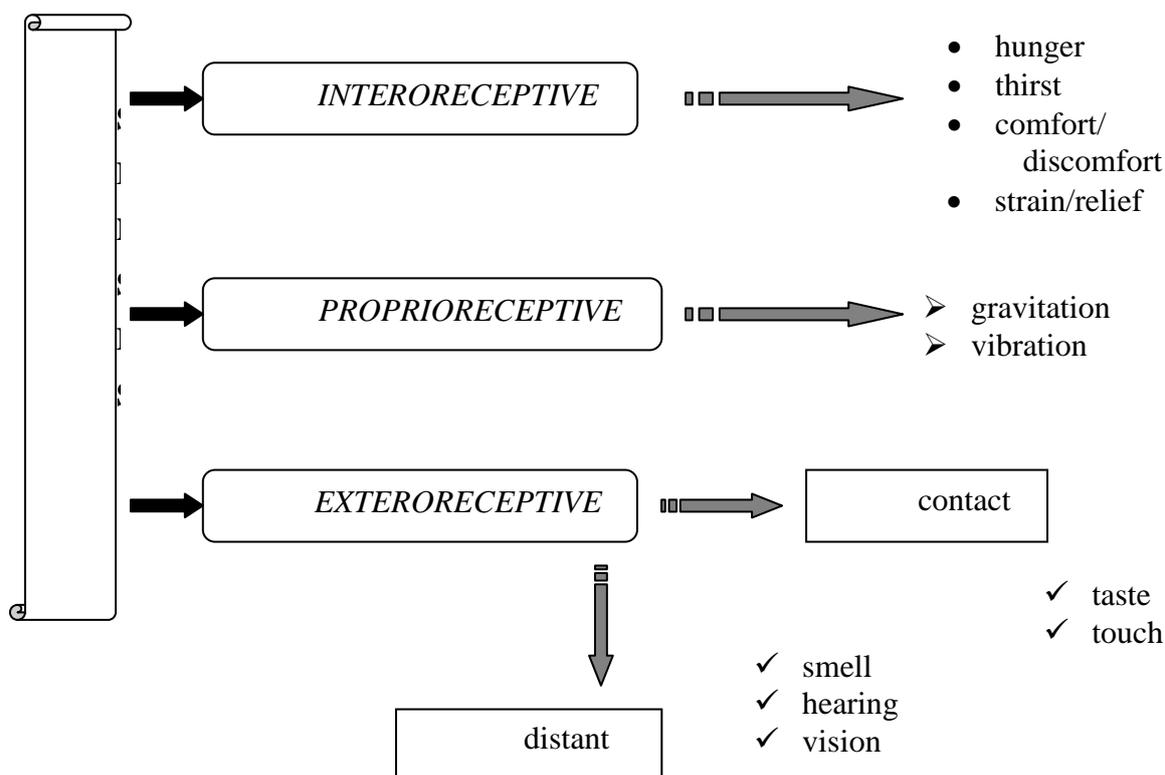
For example, S. Ullmann [17], studying the synaesthetic metaphors in English, French and Hungarian, specified 22 synaesthetic groups. Ullmann spoke about “primitive” spheres of perception – touch, temperature, taste and smell and “organized” sensations – hearing and vision. The three presumably universal

tendencies, peculiar to the synaesthetic metaphor, according to Ullmann, are as follows: 1) more typical is the transfer from the lower spheres of perception (touch) to the higher ones (hearing, vision), from the less differentiated to the more differentiated ones; 2) in accordance with this tendency, the main source in the synaesthetic metaphor are the notions, belonging to the sphere of touch; 3) the target are more often the notions belonging to the sphere of hearing and vision (see picture 1). The similar spheres of perception and transfer tendencies are defined by S. Day [5], who analyzed the synaesthetic metaphors in English and German (note though that the number of the models of transfer specified by Day differs a little bit from Ullmann's data, it is 23).



**Picture 1. The Scheme of the Hierarchical Distribution in the Synaesthetic Metaphor (S. Ullmann's data)**

It should be noted though that in the literature concerning the problem of synaesthetic metaphor there is no some universally accepted understanding of this language phenomenon. For example, in the classical I.N. Gorelov's work it is pointed out that we should reconsider the idea of a human having five senses [7]. Basing on the psychological data [1], the variety of the human senses can be presented in the following scheme (see picture 2).



**Picture 2. The Scheme of the Spheres of Perception**

Very interesting data is offered by the large-scale research of the synaesthetic metaphor in Russian [15]. The author of this work, extending the number of Ullmann’s spheres of sensations by adding to them vibration, kinetics and pain, specified 72 peculiar to the Russian language synaesthetic groups. As it will be shown later, we extend the number of the synaesthetic metaphor components even more. Yet we see that the number of the models of synaesthetic associations in “The Gift” is about two times smaller than the number of the synaesthetic transfers possible in Russian. The important question to be answered is if the synaesthetic metaphors of different models in “The Gift” are as frequent as the ones in the Russian language in general.

Returning to the question of what we consider a synaesthetic metaphor in our work, we should note, that analyzing the components of the collected metaphors we find it possible to refer them to the following spheres of perception: the traditionally spoken of in the synaesthetic metaphor research *touch, temperature, smell, taste,*

hearing and vision, to which we add gravitation, vibration and time, the group of organic sensations including the feelings of pain, hunger, thirst etc. and the perception of motion and texture. The examples of the verbal nominations, connected with the enumerated sensations, are given in Table 1.

**Table 1**

**The Examples of Verbal Nominations Connected with Different Spheres of Perception from “The Gift” by V. Nabokov**

<i>Sphere of Sensations</i>	<i>Examples of Nominations</i>
Touch	<i>Влажный, грубый, мягкий (moist, rough, soft)</i>
Temperature	<i>Теплый, жаркий, холодок (warm, hot, chill)</i>
Smell	<i>Запах, пахло, вонь (smell, smelt, stench)</i>
Taste	<i>Кислый, сладкий, вкусить (sour, sweet, to taste)</i>
Hearing	<i>Звуки, гул, голос (sounds, din, voice)</i>
Vision	<i>Приподнятый, синий, темнота (high-strung, blue, darkness)</i>
Gravitation	<i>Тяжело, легкий, легкость (heavily, light, lightness)</i>
Vibration	<i>Трепет, трепещущий, дрожащий (quiver, quivering, throbbing)</i>
Time	<i>Время, минуты, быстрый (time, minutes, quick)</i>
Organic sensations	<i>Пьяный, ядовитый, тошнота (drunk, venomous, nausea)</i>
Motion	<i>Скрещивающийся, запрыгать, мчащийся (intercrossing, bounce, sweeping)</i>
Texture	<i>Рыхлый, густеть, жидкий (ruffled, deepen, thin)</i>

Let us consider the way we analyzed the collected data. The peculiar to the literary texts synaesthetic metaphors differ from the ones functioning in everyday speech, the latter presenting, as usual, two-component attributive word-combinations (e.g., *a soft voice*). Such convenient for the analysis synaesthetic metaphors occur in

the literary text as well (e.g., among the synaesthetic metaphors collected from “The Gift” there are such widely used combinations as *низкий голос* – *a low voice*). But still, more typical for the literary text are complex, expanded synaesthetic metaphors, presented by whole sentences and even paragraphs. The synaesthetic metaphors collected from “The Gift” illustrate this tendency vividly.

Evidently, analyzing the contexts, in which Nabokov uses synaesthetic metaphors, specifying the frequency of different syntactical models in them and their usual or individual character, which belongs to the future steps of our research, will demand regarding the collected metaphors as they appear in the text. But analyzing the models of transfer they represent we find it necessary to split the metaphors from our list into two-component units (the same is done, for example, by E.A. Yelina, regarding synaesthetic word-combinations in the sublanguage of art criticism [18]).

Thus, for example, the phrase *пробежали искры детских голосов* (*the sparks of children's voices darted past*) was subdivided into *пробежали искры* (*the sparks darted past*; MOVEMENT → VISION) and *искры голосов* (*the sparks of voices*; VISION → HEARING), the combination *с тяжелым, пьяным взглядом* (*with a heavy drunken gaze*) – into *с тяжелым взглядом* (*with a heavy gaze*; GRAVITATION → VISION) and *с пьяным взглядом* (*with a drunk gaze*; ORGANIC SENSATIONS → VISION), *мутный, сладковато-бурый запах* (*dullish, sweetish-brown smell*) – into *мутный запах* (*dullish smell*; VISION → SMELL), *сладковато-бурый* (*sweetish-brown*; TASTE → VISION), *сладковатый запах* (*sweetish smell*; TASTE → SMELL) and *бурый запах* (*brown smell*; VISION → SMELL).

Analyzing some of the collected phrases we had to change the author’s word order even more. For example, the metaphor *с мокрыми краями баском* (*bass edged with moisture*) was split it into *мокрый басок* (*moist bass*; TOUCH → HEARING) and *басок с краями* (*the bass having edges*; VISION → HEARING). The model of such an individual metaphor as *пил чай с лимоном, сам очень лимонный* (*drinking tea with lemon, and himself very lemony*) was specified as TASTE (*пил чай с лимоном/ drinking tea with lemon*) → VISION (*сам очень лимонный/ himself very*

lemony). The synaesthetic metaphor presented by the sentence *электрический поезд проскользил смычком по басистой струне* was specified as an example of the association between sound and motion: SOUND (*смычком по басистой струне/ bowlike over a bass string*) → MOTION (*электрический поезд проскользил/ electric train slid*).

Alongside with the traditional “cross-modal” synaesthetic metaphors we find it possible to speak about “intramodal” ones. All of them represent the model VISION → VISION. But their components refer to different *submodalities* of vision. For example the metaphor *золотистая близость* (*golden presence*) represents the transfer VISION (*colour*) → VISION (*space*); *в синей тени* (*in the dark blue shadow*) – VISION (*colour*) → VISION (*light*); *вогнутая темнота* (*concave darkness*) – VISION (*shape*) → VISION (*light*). Analyzing our material we also specified such submodalities of vision as the *quality of the surface* (e.g., *чистый звук* – *pure sound*) and *size* (e.g., *толстый голос* – *a thick voice*). Speaking about such a submodality of vision as *people and objects* might be incorrect from the point of view of Psychology, but it makes sense when describing synaesthetic metaphors peculiar to literary texts (e.g., *два кисленьких гимназиста* – *two sour schoolboys*). When describing other spheres of perception fixed by synaesthetic metaphors we don't find it necessary to specify any submodalities.

The quantitative analysis of different groups of synaesthetic metaphors gave us the information about their frequency in the novel and allowed us to specify their typical models. Its results are represented in tables 2, 3, which show, that among the analyzed “cross-modal” metaphors the leading position belongs to the model VISION → HEARING, and among “intramodal” ones – to the model COLOUR → LIGHT. Note that the tables reflect the analysis of “The Gift” written by Nabokov in Russian, as we are using the famous translation of it [10] to explain the examples discussed.

The detected tendency is not completely unexpected for us. First of all, the frequent usage of the synaesthetic metaphors with the target-domain referring to the sphere of hearing (in English though) is mentioned by S. Day [12]. The researcher concludes that the human ability to establish connections between different

sensations and hearing, being, evidently, inborn, could influence the language formation. And the frequent usage of the synaesthetic metaphors of the corresponding model in different languages of the world may be the result of such influence (it should also be underlined that the majority of synaesthetes, whose brain is considered to be “the living fossil” by the modern science, demonstrate “synaesthetic hearing” as well – they colour graphemes). According to Ullmann [17], hearing alongside with vision belong to the typical targets in the synaesthetic metaphor too.

**Table 2**

**“Cross-Modal” Synaesthetic Metaphors in “The Gift” by V. Nabokov**

→	H	V	S	Org	M	t	To	T	Ta	Gr	Te	Total
Touch (To)	20	19	1	1	1	3	-	-	-	-	-	45
Temperature (t)	4	7	-	4	-	-	-	-	-	-	-	15
Organic Sensations (Org)	5	6	-	-	-	-	2	-	-	-	-	13
Smell (S)	-	-	-	-	-	-	-	-	-	-	-	0
Taste (Ta)	4	11	3	3	-	-	-	-	-	-	-	21
Gravitation (Gr)	5	2	-	-	4	-	-	-	-	-	-	11
Time (T)	2		-	-	-	-	-	-	-	-	-	2
Motion (M)	20	5	3	-	-	-	-	-	-	-	-	28
Texture (Te)	2	4	1	1	-	-	-	-	-	-	-	8
Vision (V)	<b>57</b>		5	3	1	2	2	13	1	-	-	<b>84</b>
Hearing (H)	-	7	2	-	2	-	-	-	-	-	-	11
<i>Total</i>	<b>119</b>	<b>61</b>	<b>15</b>	<b>12</b>	<b>8</b>	<b>5</b>	<b>4</b>	<b>13</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>238</b>

**Table 3**

**“Intramodal” Synaesthetic Metaphors in “The Gift” by V. Nabokov**

→	Light	Colour	Object	Space	Total
Colour	<b>6</b>	-	1	1	<b>8</b>

Shape	2	-	-	-	2
Space	1	1	-	-	2
Light	-	4	-	-	4
Quality of the Surface	1	-	-	-	1
<i>Total</i>	<b>10</b>	5	1	1	<b>17</b>

If we speak about the Russian language in particular, the frequency of the usage of the VISION → HEARING synaesthetic metaphor there is even higher than in English. According to the data of T.R. Stepanyan [10], the metaphors representing this model of cross-modal association take the third place after TOUCH → HEARING and TOUCH → VISION synaesthetic metaphors. So we may conclude that to some extent Nabokov “creates” his synaesthetic metaphors according to the patterns, functioning in his native language. But we shouldn’t forget also the individual peculiarities of the writer, which, perhaps, were connected with his synaesthesia: such word-combinations as *смуглые голоса* (*swarthy voices*), *басисто-багряные георгины* (*bass-toned dark crimson dahlias*), are quite numerous among the analyzed Nabokov’s synaesthetic metaphors. It is also possible though that the metaphors of such a model are peculiar to “The Gift” only. And it sets a task to analyze a bigger amount of material which will enable us to make further convincing conclusions.

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**IDIOMS IN NATIONAL VARIANTS OF ENGLISH: SEMANTIC  
ASPECT**

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INTRODUCTION. It has been generally acknowledged that the study of idioms in the Western European and Anglo-American linguistic tradition was an ignored sphere of Linguistics. A great number of works has been written on the research of idioms by Soviet scientists and their successors in post-Soviet republics. The general outline of the main trends in the idioms research in foreign Linguistics and the bibliography on the related topic have been presented in our research [1]. The Concise Oxford Dictionary of Linguistics, Collins English Dictionary and Thesaurus give the definition of an idiom as “a set expression in which two or more words are syntactically related, but with a meaning like that of a single lexical unit”[2] and “a group of words whose meaning cannot be predicted from the constituent words” [3] respectively. Most scientists define an idiom as “a phrasal unit whose meaning is not obtainable from its syntactic components” [4, 79]. Phraseological units constitute the ‘phrasicon’ of a language – that is, the whole inventory of idioms and phrases, both word-like and sentence-like set expressions. Word-like phraseological units represent

the centre of the phraseological system and embrace idioms and non-idioms. Idioms form the majority and may be regarded as the prototype of the phraseological unit. Sentence-like phraseological units are ‘propositions’ which form the periphery of the phraseological system though all the proverbs are idioms [5, 126-127]. N. R. Norrick also claims that proverbs, at least all figurative proverbs, are idioms in that they have standard proverbial interpretations which are distinct from the literal readings which would be assigned to them on the basis of straightforward compositional semantic principles [6, 3]. The characteristic features of a phraseological unit are the following: lexicalization; common usage; reproducibility; syntactic and semantic stability; idiomaticity; connotations: expressive, emphatic, or intensifying functions in a text [5, 127]. English is considered to be polynational as “the British variant had given the start to the American variant and then to the Australian and South African ones” [7, 6]. The main differences between different variants of polynational languages are phonetic, lexical and grammatical. There is no doubt that the cultural peculiarities are reflected in the idiomatic stock of every variant of English as exactly idioms have colourfully expressed national-cultural semantic components and reflect the mentality of the linguistic personality, their psychology and cultural values. In any case, proverbs and other phraseological units represent a language of culture that permits scholars to draw valid conclusions about the worldview or mentality of those speakers who make vigorous and continued use of them.

MAIN BODY. The United States are a country of immigrants, and while the English language connects various ethnic and social groups linguistically, there is a plethora of native languages used in this giant land. All of the people who came to America brought their proverbs with them, and it is thus difficult to speak of “American” proverbs as such, especially since a large number of those proverbs current in the United States go back to English sources. There are also proverbs from antiquity, various religions, and the Middle Ages that had entered English and other languages through loan translations for centuries before the new settlers carried them across the ocean, proverbs like *Big fish eat little fish*; *Man does not live by bread alone* (Deuteronomy 8:3; Matthew 4:4). There are, of course, also typically English

proverbs, as for example *The early bird catches the worm*; *Make hay while the sun shines*; *A penny saved is a penny earned*, and *A stitch in time saves nine*. And to be sure, America has its very own proverbs as well: *Paddle your own canoe* (expressing the spirit of independence), *One picture is worth a thousand words* (emphasis on the visual), *What is good for General Motors, is good for America* (big business), *Life begins at forty* (youthfulness), *Garbage in, garbage out* (world of computers), and even the scatological *Shit happens* (fate). In other words, proverbs are still being coined today, while others drop out since they do not fit modern attitudes and mores any longer. Proverbs like *A woman's tongue wags like a lamb's tail* or *Spare the rod and spoil the child* have disappeared or are on their way out, while such proverbs as *A woman without a man is like a fish without a bicycle* or *There is no free lunch* are steadily gaining in currency. Regarding the proverbs of certain ethnic and social groups, the striking lack of proverbs among Native Americans remains a conundrum. While thousands of proverbs have been gathered for most peoples, the recorded proverbs of the indigenous peoples of the American continent barely reach a few hundred texts, among them *The road is still open, but it will close* (referring to behavioral etiquette) and *A deer, though toothless, may accomplish something* (don't judge by appearances) [8, 208-209]. While proverbs continue to be cited in their standard wording in the modern age, they quite often get changed into so-called anti-proverbs that intentionally vary the wording of the traditional wisdom, as for example *No body is perfect*; *Curiosity grilled the cat*, and *Chaste makes haste*. Journalists enjoy playing with proverbs in their headlines, and such altered proverbs are also often found in advertisements to draw attention to a special product [8, 210].

Both literature and journalism in Australian English present a rich store of idiomatic similes used to project aspects of life and evaluate the people and phenomena encountered. Some of them put new wine into old bottles, as does the Australian *poor as a bandicoot* (a conscious variant of *poor as a church mouse* in British English). A few Australian examples are variations on North American themes, most obviously *as Australian as a meat pie* which provided a counterpoint to *as American as apple pie* before the McDonalds hamburger reached Australia. Many

others are construed in purely Australian terms (whether consciously or unconsciously), some with alternative formulations suggesting that their terms are still being reviewed and not fully conventionalized [9,236]. Idioms projecting elements of the Australian landscape are particularly noticeable among older examples dating from the nineteenth and earlier twentieth century. The land of “droughts and flooding rains” is cast less romantically in references to ground that is either *wet enough to bog a duck* or *so bare that you could flog a flea across it*. The barrenness of the land also finds expression through the simile *dry as a chip*, used of the *thin and wiry kind of grass*, *white and dry as a chip*, an image which captures the brittleness of nature in the Australian interior. The devastation of bushfire is expressed through the image of being alone *like a bandicoot on a burnt ridge*. The Australian *bandicoot* seems to have attained proverbial status quite early on in the settlement of the country. Travel writers of the 1840s and 50s comment on how often the phrase *poor as a bandicoot* is heard. It picks up on another colonial commonplace said of land that is good for nothing: *A bandicoot would starve on it*. The *bandicoot* became a symbol for eking out a miserable existence, hence also *miserable as a bandicoot*. Yet within two decades, the same simile could also be used to refer to emotional misery, as in *He hadn't a soul to talk to...and was as miserable as a bandicoot*. The balance between the two senses of ‘miserable’ seems to have shifted towards the second, judging from the fact that late twentieth century reference dictionaries give priority to the emotional sense. But it makes the simile more opaque. It is suggested that the bandicoot’s rather long nose makes it a symbol of unhappiness. Several other similes rather inexplicably associated with the bandicoot are reported, including *bald as a bandicoot* / *barm(e)y as a bandicoot* / *bandy as a bandicoot*. The three adjectives ‘bald’, ‘barmy’, ‘bandy’ would seem to be motivated simply by alliteration, rather than any known or proverbial characteristics of the bandicoot. A fourth, rather equivocal simile for the animal is *lousy as a bandicoot*, where the colloquial adjective dubs it ‘miserly’. It represents a radical shift from the earlier more empathetic portrayal of the bandicoot. No other Australian animal seems to be as deeply embedded in idiom as the bandicoot. The Australian macropods are

strangely underrepresented in similes, though the kangaroo is the focus of the metaphorical phrase *kangaroos loose in the top paddock*, an Australian approximation to the British *bats in the belfry*. Yet the possum figures interestingly in the simile *like a possum up a gumtree*, which in twentieth and twenty-first century Australian English connotes happiness and satisfaction with the situation – quite the opposite of the bandicoot. The native-speakers of a language may have different understandings of the same idiom, and of the metaphor generated by a conventional image. Despite this, the phrase *up a gumtree* (minus the possum) still means ‘in difficulties’ for Australians, as it does in the United States and in the United Kingdom. The phrase *play possum* ‘pretend to be asleep or unconscious, feign ignorance’, is also American by origin and current in British English. Australians use *play possum* in the same sense, but have coined their own counter version of it with the phrase *stir the possum*, meaning ‘liven things up’. The fact that possums impinge so much on suburban life would help to explain its continuing popularity in Australian idiom. Australian birds provide the reference point in similes for loneliness and madness, in *all alone like a shag on a rock*, and *mad as a gumtree full of galahs*. Both similes are motivated by the bird’s social behavior – solitary in the first case, noisily gregarious in the second – though the first is older by a century. The lizard’s drinking posture is the focus of the simile *flat out like a lizard drinking* (also *as flat out as a lizard drinking*) – except that the simile embeds a kind of word play which is quite commonly vested in the key words of conventionalized Australian similes [9, 238-239].

If Australian fauna makes only occasional appearances in traditional similes and idioms, the built environment is even less evident. The one striking exception is iconoclastic: the rather frequent idiomatic references to the *country dunny* (or just *dunny*) i.e. ‘privy’. In the usual configuration of buildings on a farm, the *dunny* stood apart from the main dwelling, a small shed on its own, hence the simile *all alone like a country dunny*. In its uses it refers to someone being alone, and sometimes to the fact that they stand out in some way (usually awkward). However a man of unusually

formidable physique is now said to be *built like a brick dunny* (or *shithouse*), with a play on the word *built*, as well as the British simile *built like a fortress*.

Urban street names appear in postwar idioms for confusion or being flustered: *doesn't know whether it's Tuesday or Bourke Street* (Melbourne), which becomes *doesn't know whether it's Pitt Street or Christmas* (Sydney) – or *doesn't know if*

*it's Thursday or Anthony Horderns*, a reference to a former Sydney department store. The names of the dominant local retailers are enshrined also in the similes *more front than Myers* and *more front than Foy and Gibsons*, where the play on “front” makes it a comment on someone’s impudence or bravado. Yet another metropolitan idiom, *gone to Gowings* (referring to a men’s department store in Sydney) is remarkable for its polysemy – or indeterminacy of meaning. The phrase seems to have originated in a series of 1940s advertisements for Gowings, showing scenes vacated in a hurry by those seeking bargains. One of these scenarios (a church) focused on the explanatory note “Gone to Gowings” fastened to the altar by the bridegroom who had cut short the wait for his bride. This would account for it becoming a general excuse for someone’s absence, doing something else which cannot or should not be specified. Yet with the elusiveness of its denotation, it has acquired various other applications. It is associated with “going under” in three different ways: financial deterioration, the failure of a horse or sports team to win, and illness, especially a hangover (from overconsumption of alcohol). Meanwhile in citations obtained from a Google search of Australian internet documents in 2004, *gone to Gowings* is commonly used to refer to dementia. Both drunkenness and dementia are the focus of other Australian euphemistic paraphrases, and the pragmatic implications of *gone to Gowings*, used to cover unexplained absence and / or a dubious condition, have given it a life of its own. Australian notoriety takes their place in idiom, in *bet like the Watsons* – whose name became the touchstone for gambling. *As game as Ned Kelly* features the well-remembered nineteenth century bushranger, much painted in his tin armor-plate by artist Sidney Nolan. Another ambiguous hero is remembered in *in like Flynn*, a simile for opportunism, especially of a sexual kind, alluding to the much-publicized escapades of Errol Flynn,

Australian film star. Former Australian institutions enjoy an after-life in simile, like the Sydney tram network invoked in *shoot through like a Bondi tram*, though it and all other suburban routes were scrapped in the 1960s. The coinage (pounds, shillings, pence) used in Australia until decimal currency was introduced in 1966, is there in *silly as a two-bob watch / tuppenny watch*, and the pragmatic point of their being cheap and nasty still comes through [9, 242].

Finding humor in the face of life's sheer bad luck is valued by the Australian "battler", and stoicism is the driving force for a remarkable set of idioms prefaced by the phrase *if it was raining*. They seem to be modeled on a British figure of speech: *if it should rain porridge, he would want (i.e. lack) his dish*. Problems of the human condition are addressed more directly in idioms that refer to poverty and the issue of unemployment. But the problems are contained, verbally at least, in a series of rhyming idioms that turn on place names: e.g. *things are (is) crook* (i.e. 'bad') *at Musselbrook* (or *Tallarook*), and *things are (is) weak at Werris Creek* (or *Julia Creek*). Alternatively there may be *no work at Bourke*; *no feedin' at Eden*, and *nothing doin' at Araluen*. All these find a rhyme for the name of an Australian country town, and suggest the resolute trudge from one place to another in the search for a job. It goes with sleeping *in the Star Hotel* ('under the stars') and *sleeping with Mrs Green*, in New Zealand idiom. A man is then reduced (in Australian idiom) to a *bullocky's breakfast* or *bushman's breakfast*, which is variously defined in terms of a combination of 'a yawn', 'a stretch', 'a hitch in the belt', 'a piss', but always 'a good look around'. The more suburban version is equally earthy: *a shave, a shit and a good look around*. Against such prevalent misfortune, those who strike it lucky and fail to share it are likely to be resented (*lousy as a bandicoot*) – especially if they make a show of their new resources, hence the deprecating comment on someone *flash as a rat with a gold tooth*. Expensive dress and being overdressed for the occasion are also deprecated in *dressed like a pox-doctor's clerk*. The same level of overdress is noted in *dressed up like a Christmas tree*. There is however no merit in being *rough as bags*, also *rough as guts*, and *rough as buggery*. Roughness per se has

no mitigating value (cf. *rough diamond*), and is censured against a notion of civilized behavior [9, 244].

Extreme forms of social behavior, when not associated with alcohol, are cheerfully depicted in other types of Australian simile. Some show the value put upon unusual resilience and bravado, not only the *more front /hide than*, but also the set that vary the theme of *game as Ned Kelly*, such as *game as a pebble*, where *pebble* stands in its now obsolete colloquial sense of ‘indomitable person / horse’; and *game as a pissant*. Unusual busyness and frenetic activity are expressed not only through *flat out like a lizard drinking*, but also in the jokey simile *busy as a one-armed bill-sticker in a gale*, and *busy as a bill-poster in a high wind*. These seem to be variations of an earlier British simile *busy as the devil in a high wind*. Meanwhile *busy as a one-armed milker on a dairy farm* is on record as a more recent invention based on the Australian variant of the underlying pattern. A down-to-earth addition to the set is *busy as a blowie* (‘blowfly’) *at a barbie* (‘barbecue’), captured in a Google search of

Australian internet documents, which casts a more negative judgement on frenetic energy, as characteristic of that despised insect. Being too busy at one’s work can put you out of step with your working mates, in a country where solidarity is valued [9, 245].

**CONCLUSIONS.** The linguistic elements seen as cultural expressions have typically been open-class words, either members of a particular semantic set or individual “key words”. More recent scholarship has suggested that distinctive multiword expressions (including collocations, idioms and conversational routines) may also serve as reflections of culture, as indices of socio-cultural preoccupations and value systems. American and Australian idioms are demonstrably connected with historical persons and institutions, with the built and the natural environment, with the earlier phase of settlement as well as twentieth century metropolitan life. Both American and Australian idioms are often originated from or closely connected with British idioms, being the common source of the idiomatic stock of every national variant of English. It is evident that for an American linguistic personality it is vitally important to be independent and to succeed. Most of American idioms refer to the

relationship between people, their emotions and features of character, business matters and success. America is a well-known land of opportunities, so a human being is of great value. The Americans admit that every person is unique and have different needs and rights to be exercised. Such features of character as responsibility, reliability and honesty are praised. Though the desire to succeed by all means in different spheres of private and social life, especially business, is supported by others, dishonesty is condemned [10]. For the Australians it is quite important to keep emotional stability, even under difficult circumstances they humorously view any challenge. Though, they are apt to express their negative emotions and their attitude to eccentric social behavior which is usually disapproved. Plenty of Australian idioms contain a component of the realia in its structure, i.e. they are culturally marked. Idioms provide evidence of continuous lexical creativity in relation to the contemporary environment, finding socio-cultural benchmarks in everyday contexts. Some of this phraseology also taps deeper issues in the society and culture, expressing common values in consciously varied terms. The deep insight into the semantics of idioms in national variants of English will provide us with the information on the cultural peculiarities of mentality of English-speaking people and their worldview. Such a study is really prospective as it will reveal the main characteristics of intercultural communication of the English-speaking world.

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**CULTURAL AND HISTORICAL GROUNDS FOR CONCEPT  
FORMATION (ILLUSTRATED BY THE CONCEPT *TEA*)**

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*Введение* The present work is devoted to the comparative analysis of the split-level linguistic means of concept representation. The concepts under study are expressed by the word *tea*. We distinguish the concept *tea* as a beverage, the linguocultural concept *tea* and the concept *tea* as a meal in terms of the English

language. The work aims to reveal the general and the particular in the structures of the concepts as constituent parts of the mega-concept which is represented by the lexeme *tea* but different in its meanings. It also concerns the analysis of the concept structure change process and the formation of a new concept on the basis of the original one in the diachronic aspect.

The theoretical and methodological bases of the study are the propositions expressed by F. von Humboldt about the continuous development of the language and its anthropological character [1] and the basic ideas of the conceptual analysis methodology [2, 3, 4, 5].

### *1. Cognitive Basis of Linguistic and Extralinguistic Phenomena*

Cognitive science studies the process of the reality conceptualization by the human, ethnicity and society. Our work considers concepts as “some ‘quanta’ of knowledge” [5]. The concept field model consists of the core and periphery. The concept in most cases tends to verbalize; its representation means may include either separate lexemes or idioms or entire texts [6].

Different types of concepts require various methods of analysis and explanation. The most frequently mentioned type of concept in the Russian linguistic conceptology is a (linguo)cultural concept, which is defined as a specific national concept appearing a bright distinctive cultural phenomenon [7].

Concepts may form megaconcepts, which cover the most important distinguishing characteristic features of the given culture [8].

### *2. Symbol, Sign and Image Correlation Problem. Cultural icons.*

The symbol and sign study experience from the standpoints of philosophy, linguistics, cultural studies and some other disciplines enables the researchers to consider the meaning as the content basis of the sign in the language and the image as that of the symbol (the word as a symbol). The symbol cannot be the sign of something external, material or prosaic. It leads us to something abstract, socially and culturally important [9].

The meaning of the symbol reveals itself only in terms of a particular country, culture, religion, etc., though there are some international symbols. Basic symbols,

shaping the 'symbolic core of the culture', possess the most significant cultural and semantic weight [10].

A particular kind of symbolic signs is an iconic sign or (cultural) icon. In a wide sense the cultural icon is any object (name, person, item, product, etc.) easily recognized and causing positive emotions [11]. Everyday use objects often obtain the status of a cultural icon.

### *3. Metaphor in Light of the Cognitive Approach*

Metaphoric analysis takes the leading part in the concepts study in modern linguistics. Metaphor is defined as the fundamental cognitive process in structuring the human experience, their world perception, i.e. the reality conceptualization.

Metaphor is associated with the conceptual system of speakers, their basic ideas, evaluation system verbalized in the language [12].

### *4. The Comparative Method in Linguistics. Synchronic and Diachronic Approaches*

The main terms of the comparative method 'mapping' and 'comparison' are considered as either synonyms which allow to establish the similarities and differences of two more objects [13], or just two separate notions: the former is the method of setting relation and the latter is the method of defining the lexical similarities system [1].

The comparative method uses the synchronic and diachronic approaches to language phenomena study. The synchronic method studies the language at some point of its development whilst the diachronic linguistics appeals to some temporal language changes. Any significant results can be achieved with a combination of these approaches, as the vocabulary description in the synchronic aspect involves the analysis of fixed uses as well as the language model description [15].

The key notion of the comparative linguistics is *tertium comparationis*. It is what the two things being compared coincide in. The comparative studies of concepts show that they can change as affected by some long-term, occasional or periodic events [16]. The diachronic analysis of concept representation is the fundamental method of both the concept itself and the conceptual world image studies [17]. The

given study applies the diachronic approach to the consecutive analysis of the language phenomena at different levels of their existence and the further comparison and synthesis of the results.

### *5. Lexical Collocation*

Handling the word semantics and the word collocation is essential for accurate communication. Linguistic and cognitive researches take into account that language items interact at the cognitive level and determine the relation of their collocation to the conceptual structures of the words collocated in general [18].

Several approaches to word collocation study in the Russian cognitive linguistics are distinguished. Inter alia there exists the cognitive connotative approach which examines some new cognitive features of the well-known lexemes, their collocations and the symbolic meanings of the words. This meaning is originally connotative and is the result of people's relation [5, 19].

The analysis of the word which represents the concept enables us to distinguish its structural features [20]. The collocation lability can be considered as a diagnostic relation of the language unit to time [21].

Our research allows us to consider the following combinations: *to eat tea, to cook tea, to make tea* as pragmatemes, the fixed collocations typical of the English language and culture [22].

### *6. Forming a New Concept on the Basis of the Segment of the Original Concept*

The cognitive research methods and the analysis of the dictionary definitions and some examples of the English fiction allow us to manifest the existence the cultural megaconcept, represented by the lexeme *tea*.

The given work analyses the process of formation and development of the concepts comprising the cultural megaconcept, represented by the lexeme *tea* on the two historical stages: a) from XVIII c. to mid. XX c. and b) in the second part of XX c. The tertium comparationis is indicated by split-level linguistic means which represent the concepts and also by the similarities and differences of their content semantics in the periods.

The conceptual analysis and other cognitive research methods allow to reveal the existence of the cultural megaconcept verbalized by the lexeme *tea* in the English cognition.

The megaconcept *tea* consists of three concepts; each of them represented by the word *tea*.

The first constituent is the notion-concept *tea*, which began to form at the end of the XVII c. - the beginning of the XVIII c., is related to the beverage of tea.

The second constituent is the multilayered cultural concept *tea*, including the basic level, *tea as a beverage*, and four cultural cognitive layers (*tea as medicine*, *tea as a way of communication*, *tea as a sign of hospitality and good attitude*, *tea as a way of spending time*). The concept has two segments: a) *tea as a meal*, having two layers (*tea as a process of eating* and *tea as time of the day*) and b) *tea as a social or family event*. The concept periphery is represented by set-expressions and slang.

The final constituent is the new notion-concept *tea* in the meaning of a meal.

The existence of the three components is verified by the lexical collocation of the lexeme *tea* in different historical periods.

The formation of the notion concept *tea* starts at the end of the XVII c. as the English get acquainted with the beverage itself. In the XVIII c. there appear different traditions of serving tea which form the basis for the further concept development. For example, visitors are invited to drink tea as a sign of hospitality and good relationship: ... *you have been very obliging to us; and a dish of tea shall be at your service at any time* [23]. The tea ceremony fixes itself at a certain time of the day: *And I hope to join you there by your tea-time in the afternoon* [24].

The XIX c. is the height of the tea culture in England when all the tea consuming traditions are formed in all the social layers, there appear some peculiarities in the gastronomical component of the meal and the time of having it. On this stage all the additional cognitive layers and segments of the concept are compiled.

The concept core is the notion of the beverage made of the brewed tea leaves with a peculiar taste and flavor. The beverage is served in a cup – a cup of tea: *She*

*longed for a cup of nice hot tea with all her heart* [25]. Much attention is paid to the ritual of brewing and serving tea: *Suzanne was about to help herself to sugar using the teaspoon from her saucer; pointedly, Julia offered her the sugar spoon* [26].

In the course of the social development the basic layer of the concept represented by the word *tea* is supplemented with its cognitive layers. Tea on these levels appears as (a) *as medicine :... but I'm going to faint. <...> 'Tea! Tea at once! And some brandy immediately!* [27]; (b) *as a sign of hospitality and good attitude, tea as a way of spending time: Have some tea – come on, come along; here's the tray. Laura, ring for fresh tea for Mr. Coutts* [28]. (c) *as a way of communication: I know all about your surreptitious little cup of tea with her on the sly yesterday* [29]; (d) *as a way of spending time: Lily is sitting in the living room on the one thin sofa, the colour of a cereal box, reading a book called Taming the Dragon in Your Child and nursing a cup of tea* [30].

The basic layer of the cultural concept has two segments. The former, *tea as a meal*, has two layers which represent either the process of eating: *He had been up to Primrose Hill where nuns give out tea and bread and butter to the homeless at five in the afternoon* [31]; and the time of the day which corresponds to the meal: *He's always at home to tea, sir, to play with the children* [32]. The latter segment represents *tea*: (a) *as a social event: But here was Ginny acting as politely as if she were at the vicarage tea-party* [33]; or a family event: *It's Mark – and Tammylan! They've come to tea. Hallo, Mark! Hallo, Tammylan! Wait a minute I'll open the door!* [34]

The periphery of the linguocultural concept includes various constructions with the word *tea*. For example, *one's cup of tea*, which demonstrates how well an action, a thing or situation matches the person: *I think it (reading sales figures) really wasn't his cup of tea, so he wanted to make something rather different* [35].

The most serious changes in the tea culture take place in the second half of the XX c. Tea yields its positions to coffee, alcohol and soft drinks. However, tea remains the symbol of English culture. Tea as a meal enters the system of English meals and presents itself as the English cultural exclusive identity: *Breakfast at eight, dinner at noon, tea at four,*

*supper at eight: all meals in this house occurred with absolute precision and sameness [36].*

Accordingly the segment of the linguocultural concept *tea* as a meal starts its own way of development and transforms into a separate notion-concept *tea*. The beverage itself is not its essential constituent any more, the gastronomic component changes greatly: *He had planned an omelette for his tea and she agreed to share [37].*

There are some changes in the field of the representation means of the notion-concept *tea as a meal*. Here the homonymy is traced: the lexeme *tea* as a beverage and the lexeme *tea*, which represents the new notion-concept *tea as a meal*.

The mentioned changes enable the new concept to build into the system of the English meals and obtain the new collocation paradigm which is more typical of the nouns *breakfast, lunch, dinner, supper* and which is not characteristic of the word *tea* as a beverage.

There are some examples of the new peculiarities of the lexeme *tea* in its different meanings.

In the English literature the lexeme *tea* as a beverage is mostly used with the verb *to drink*: ... *the Countess Dowager and the Viscountess, her sister, are to be here to see my Billy, and to drink tea with me [24].* In the XX c. novels one can see some combinations with the verb *to have*: ... *then, perhaps – you're sure – you won't either of you have tea? [38].* In this example offering tea is a sort of an etiquette norm in its phatic function.

The word *tea* as a meal is often collocated in fiction with the verb *to have*. This combination is typical of both the word *tea* as a representation of the segment of the linguocultural concept and *tea* as a representation of the new notion-concept *tea as a meal*: *In England we always have tea at half past [39].* В романе XX в. та же структура: *'They'll be having their tea, when they go home [40].*

From the second half of XX c. the lexeme *tea* as a representation of the notion-concept *tea as a meal* is mostly used with the verbs *to do, to make, to cook, to prepare, to have, to eat* and some other ones. The given combinations correspond to

the traditional constituents of the paradigm of meals in England which can be seen in the following examples:

*About three o'clock she (Muriel) made herself a cup of tea, put her Cadbury's crème egg on a plate and carried the tray into the garden. <...> then she went inside to make a substantial tea for herself [41].* The homonymy *to make tea* – to brew some tea leaves in order to have a beverage and *to make tea* – to cook food can easily be traced.

The combination with the verb *to cook* evidently suggests some sort of food preparation: *She (Louise) was permitted to cook, or more usually put together from pre-cooked items, her high tea or early supper. Major cooking was done by Sefton and Moy. Breakfast, not cooked, was an unorganised scuffle. Lunch was a serious meal only at weekends. Tea, if it occurred, consisted of tea and available biscuits. Dinner was always (for the girls only) a serious meal [42].* This example mentions tea and biscuits as the food for the meal as if these gastronomic components are not characteristic of tea as a meal. *Every evening <...> he would cycle past me going from his allotment to his own home, where his mother was cooking his tea [43].*

The verb *to prepare* functions as a synonym of the verb *to cook*: *... she took the can from me, and found the spring. I went back and prepared breakfast [44]. She looked at him now as she prepared his tea. He sat at the table, a fork in his fist, eager for his meal. <...> Bread, boiled potatoes, and a small kipper [45].* The listed dishes prove that cooking not just brewing tea takes place.

The names of meals are used with the verb *to get*, in the meaning of *cooking food*: *Her mother was still sleeping, and she was in no great hurry about getting the breakfast, <...> [46].* The same combination is used with the word *tea*: *He had been at home, for his wife had the car that day, but it was a busy time for him with the children's tea to get and both of them to be bathed [47].*

The names of meals are used with the verb *to eat*: *He spared himself half an hour to play with Mark and eat his lunch [47].* This combination with the word *tea* can be seen in modern literature quite often: *... he and Christine would not, after all, be able to eat tea together the following afternoon [23].*

The names of meals are usually used with no article, but if they are with a descriptive attribute there appears the indefinite article: *Maggie and I ate a leisurely breakfast and then she went upstairs to pack her case* [48]. The word *tea* can be used with the indefinite article and the descriptive attribute in the meaning of a meal: *We had a late tea in Norwich and I took Sylvia home at about eight-thirty* [49].

Different meals suggest their own dishes served to table: ‘*See you at breakfast,*’ said Keisha, <...> *I wanted to have just a cup of English Breakfast, but unfortunately I was too hungry. Keisha piled toast and mushrooms and crispy bacon on both our plates. I knew I was going to eat every scrap of it* [50].

Originally tea as a meal had different dishes served depending on its type. *Low tea* had tea itself, scones, biscuits and jam to it. *High tea* – supper in working class families had either a meat or fish dish and tea itself. In the modern society tea is served various dishes to, which is reflected in literature: *George had Space Invaders on toast for tea* <...> [51].

### *Conclusion*

Cognitive studies in modern science concentrate on the peculiarities of the reality conceptualization by the human. Concepts, ‘quanta of knowledge’, can form larger multidimensional mental units – megaconcepts.

Concepts may be coded by symbols. The special type of a symbol is a cultural icon representing the most significant cultural elements recognized by many people.

The comparative analysis of the cultural icon tea in its diachronic aspect allowed us to make a conclusion of the existence of the megaconcept represented by the lexeme tea in mentality of the English. The given megaconcept comprises three elements, each of which is represented by the word tea. The tree constituents of the concept can be proved by the peculiarities of the collocation of the lexeme tea revealed through the analysis of fiction literature sources.

The original notion-concept, expressed by the word tea, starts getting the new cognitive layers and segments due to the increasing of the beverage social significance and its spread in the society. Accordingly, there appear certain changes in the collocation of the lexeme representing the concept in speech. The further social

and cultural changes made tea as a meal one of the traditional meals in England which no longer associated with tea as a beverage. The separation of the segment *tea as a meal* of the linguocultural concept *tea* into the new notion-concept *tea as a meal* can be proved by the collocation data of the lexeme *tea* in literature. Here we distinguish the tendency of homonymy where the word *tea* represents both *tea as a beverage* and *tea as a meal*. These collocation peculiarities enables us to manifest the existence of the pragmateme characteristic only of the English language and culture.

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## **THE LINGUO-SINERGETIC APPROACH TO DISCOURSE**

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### *Introduction*

Modern scientific society tends to apply the transdisciplinary approach to different studies. The linguistic study is not an exception. Linguistics is the study of language, communication, discourse etc. The research, described in this article, aims at the study of discourse using the transdisciplinary linguo-synergetic approach. Linguosynergetics deals with the problem of discourse evolution.

This article proves the facts that discourse as a system is synergetic phenomenon. Its synergetic categories reveal the essence and evolution of discourse. The linguo-synergetic approach and discourse analysis are used in the research to describe, explain the synergetic categories of discourse and define the notion “discourse” based on the synergetic paradigm. The subject of research is the synergetic categories of the discourse system.

### *1. Fundamental aspects of the discourse theory*

Discourse is complex phenomenon that has been studied by E. Benveniste, Z. Harris, M. Foucault, T.A. van Dijk, Y.N. Karaulov, E.S. Kubryakova, V.I. Karasik, V.V. Petrov, V.E. Chernyavskaya and many others. The discourse components are a sender (an addresser) and a recipient (an addressee), a text and social, psychological, cultural components.

E. Benveniste posited that discourse is “language that is put into action and necessarily between partners” [17]. Z. Harris was the first linguist to use the term discourse analysis and he was a formalist: “he viewed discourse as the next level in a hierarchy of morphemes, clauses and sentences” [16]. In the work of M. Foucault discourse is described as “an entity of sequences, of signs in that they are enouncements (enoncés)” [18]. An enouncement (often translated as “statement”) is not a unity of semiotic signs, but an abstract matter that enables signs to assign specific repeatable relations to objects, subjects and other enouncements [18]. Thus, a discourse constitutes sequences of such relations to objects, subjects and other enouncements. The term “discursive formation” is described as the regularities that produce such discourses [19]. T.A. van Dijk understands discourse in the meaning of “a specific communicative event, in general, and a written or oral form of verbal interaction or language use, in particular. Sometimes discourse is used in more general way to denote a type of discourse, a range of discourses, or a class of discourse genres, for instance, medical discourse, political discourse, or even racist discourse” [20].

Russian researchers Y.N. Karaulov and V.V. Petrov accumulated T.A. van Dijk’s views and suggested the following definition of discourse: “discourse is a complex communicative phenomenon that includes the text and extralinguistic factors (knowledge of the world, opinions, attitudes, goals) that are necessary to understand the text” [8]. V.E. Chernyavskaya sees discourse as “a set of thematically correlated texts” (discourse-2). This understanding contrasted the approach to discourse as a particular communicative event that is recorded in written texts and oral language (discourse-1) [14]. E.S. Kubryakova understands discourse as

“cognitive process associated with the real speech production, the creation of verbal works” [10].

A variety of approaches to the discourse can be united into two main ones. First division is based on the national research traditions [14]. According to it there are Anglo-American and French schools of discourse studies. The second division is based on the type of analysis [7]. According to it, there are formal approach and content analysis. The formal approach is typical for speech act theory, conversation analysis and ethnography. Formal aspects of the discourse theory show the language from the perspective of the sociology. The subject of analysis is the transcription of verbal interactions. Content analysis of discourse is focused on semantic and historical dimensions. The analysis explains the phenomena of speech and performance. The material is written sources. [3]. The approaches are interdependent. Both approaches are suitable for the research in which it's stated that discourse is complex of texts and also it is complex of social, communicative phenomena that include texts and extralinguistic factors.

At present time the linguistic study has developed enough to focus on the research of content and structural organization of discourse as a system and to characterize the discourse categories. Interaction of the discourse categories leads to the evolution of the system. This research is based on the new transdisciplinary approach called *linguo-sinergetics*.

## *2. Linguo-synergetic peculiarities of discourse*

This research proves that discourse is a complex self-developing system that is based on the following synergetic categories: self-organization, homeostatic nature, nonlinearity, openness, instability, emergence, interdiscursivity and symmetric/asymmetric properties.

The development of the discourse system occurs in the semantic space that is formed by energy flows; discourse components are modified by verbal and nonverbal constituents [13]. Discourse is considered to be the synergetic system because of the interaction of discourse factors, which result in fusion of energy. Energy forms the ontological and functional self-organization of discourse and determines the

distribution of its constituents [1]. Various energy flows are “associative and derivational nature of discourse that makes linguistic signs not only to carry rational information, but also to express the range of emotions” [1].

The first category to describe is discourse **homeostatic nature** that characterizes the stable phase of the system. Homeostatic nature is realized in the discourse in order to achieve the goal, for example, to motivate a recipient to perform certain actions in a communicative situation. The energy flows provide “integrity of discourse and, at the same time, support the dynamics. At certain period of time energy flows come to branching points that separate the discourse flows” [15].

**Nonlinearity** is superposition violation in a phenomenon: the result is not equal to efforts. Discourse constituents are inclined to the most ordered region (in terms of synergy - the attractor) because it is the goal of the system and the most favorable condition. Gradually, the dynamic processes within the system and signals from the external environment unbalance the system and result in random chaotic oscillations (fluctuations) that can influence the system so that it becomes closer to the branching point (bifurcation) – the moment when the system chooses further way of development. The system resists destructive tendencies, gets rid of the extra information: the information disperses (dissipates) into the environment; external resources help to arrange the system. As a result the system has spontaneous (emergent) properties that characterize the system as a whole, in which the constituents’ interaction is essential [4].

Fluctuations of the external environment are important to discourse evolution so that the effects can create new situational characteristics that lead to different changes, and the critical intensity of “stress” (bifurcation) in speech. The effects can provide the communicative act with phase transitions, can direct discourse to realization a certain communicative plan (the attractor). Nonlinearity of discourse is determined by the fact that the overall system of meanings is modified under the influence of any element and the functional fluctuations, which appeared due to outside or inside influence.

“Random elements” denote nonlinearity of discourse. The concept of “random elements” in the discourse theory is relative. It means the inclusion in the speech chain elements that do not meet the general trends and the evolution of the initial conditions of the system [9]. Randomization is considered to be a necessary mechanism for the evolution of the system of discourse.

**Openness** is exchange energy and information with the environment. Openness means the system consists of elements which are bound by subsystems. Openness helps the system evolve from a simple stage to a complex one; each element can be developed, complicated due to exchange of information with other elements.

The system of discourse is considered open, because it is always in the process of information exchange between the addresser and the addressee. Openness as a category of discourse is based on the ability of the sender to the variability of the speech act generation, and on the ability of the recipient to the variations in the interpretation of the perceived speech. This ability is related to the constant interaction of discourse with the language system and the conceptual communicants' worldview - systems that form the external environment of discourse.

**Instability** has been considered as a disadvantage of the system. Unstable condition (branching point), leads to a new quality and characterizes the boundary between a new stage and an old one. During text perception dynamic processes at the level of “the sender - the recipient” gradually give rise to random chaotic oscillations (fluctuations), which can influence the system so that it comes close to the branching point (bifurcation) - a point in the selection of future way of understanding the text.

Besides, discourse is characterized by phase change of balanced/unbalanced conditions of speech production. During the speech reception of the fact the conceptual system (consciousness) of the addressee, which is different from the consciousness of the speech producer, comes to unbalanced condition, which is caused by inappropriate content of certain linguistic units that exist in the recipient's consciousness but tend to change due to the speech producer. When the role of the producer and the recipient change the feedback comes, now the linguistic units reflect the fact in a new semantic quality.

**Emergence** is formation of order parameters, the process of formation and extinction. Discourse is characterized by emergence - manifestation of certain system properties that are not peculiar to any constituent of sub-systems or units. Emergence is the increment of meaning, manifested in important situations of communication, which structures fragments of semantic fields of a text [2].

**Interdiscursivity.** Interdiscursive relationships involve “cognitive switching” from one system of knowledge or typological models of text production to another, which means conversion from one type of discourse to another, initially in the sender's mind, and then in the recipient's mind [12]. According to M. Pesce, interdiscursivity is a result of the integration of many discourses, correlated to the content and functionality, continuous in time and space communication process of intellectual, spiritual and cultural human activity [6]. Russian scientist, N.S. Olizko, who introduced semiotico-synergetic approach, defines interdiscursivity as “the ability of discourse to manifest its basic features in abnormal situation (in the situation which is related to a different type of discourse), and the ability to extend the boundaries of discourse, to “penetrate” into another discourse” [11].

**Symmetric/asymmetric properties.** In order to preserve the integrity of the system, the text should work for symmetry, but it should not reach it, because the symmetry of text structure leads to a drastic reduction in information content that is peculiar to open nonlinear dissipative synergetic systems [5]. In other words, the substance of the discourse is organized so that it tends to symmetry, but because of the self-organization it tends to asymmetry. Dominant sense, which synchronizes symmetric (in dynamic balance) and asymmetric (in dynamic unbalance) components [11], is a creative attractor that organizes discourse.

To sum it up synergetic categories prove that discourse is a complex self-organizing system that can exist in external environment. The close interconnection of synergetic categories is one of the essential characteristics of the semantic space of discourse.

### *Conclusion*

There are many approaches to the concept of discourse. The main schools of discourse study are known as Anglo-American and French schools. German and Russian researchers actively conduct the surveys too. The analysis of numerous studies suggests that discourse can be considered from different perspectives due to its ambiguity. Transdisciplinary synthesis of theoretical positions makes it possible to track modern trends formed in the theory of discourse. The main approaches are: the formal approach, which is to consider the form of existence of spoken language from the perspective of human interaction in the sociological aspect; the content analysis of discourse, fully focused on the semantic and historical perspective; and the linguo-synergetic approach increasingly used to study the processes of self-organization in a complex system of discourse. The last approach defines discourse as a complex self-organizing system, and describes the categories of discourse. Interaction of categories leads to the evolution of the system. The synergetic categories of discourse are homeostatic nature, nonlinearity, openness, instability, emergence, interdiscursivity and symmetric/asymmetric properties. The close relationship of synergetic categories is one of the essential characteristics of the semantic space of discourse.

Linguo-synergetic approach to the study of discourse is promising in terms of self-analysis of discursive space and forming energy sense, of the impact of the extra-linguistic environment.

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**« SEMANTICS AND TRANSLATION OF CONDITIONAL PATTERNS  
FROM KAZAKH INTO ENGLISH AND THEIR USAGE IN THE  
LANGUAGE AND SPEECH »**

*University "TURAN"*

**Introduction**

If to lean on philosophy, research experiments support the dependency of all science from the historical point of view on development in close interrelation. It is possible to explain it with the following continuity: a science-opinion-communication-conditionality. The contrast, induction, deduction are the cores in categorial system of each science. These concepts, being philosophical categories, describe the methodological character of scientific knowledge [1-3]

Grammatik basis of the macrofield "conditionality" is a category of causality, and periphery - are fields of a condition, consequence, concession, purpose. Subsequently the condition will be determined as a polynuclear structure, and "condition" will be a grammatic nucleus and the reason, consequence, purpose, time,

comparative, voice, etc will be included into a number of its microfield. This structure consists on the following circles: in the first circle - patterns of compound sentences, in the second circle - conjunctive and conjunctless compound sentences, kinds of simple sentence, in the third circle - one-subject and multisubject sentences, in an intermediate circle - settle down parenthesis, conjunctions, phraseological units, proverbs and sayings formed by the means of conditional forms [4]

Considering the purpose of speaker in speech acts the basic role is occupied not the morphological form of a predicate, but a speech situation. The potential of the speech acts formed by means of the form of conditional can be found out by the definition of context types. In speech acts the special role is allocated also to the extralinguistic act. These are role relations of communicants, features, socially-psychological relations. Proceeding from the communicative purposes of the speech act, we can argue on an estimation of the interlocutor, about his national consciousness, national outlook.

If the motivation is carried out in concept, and the concept proceeds in judgement, the judgement is published through the sentence. If the word is a material form of concept the sentence is a material form of opinion. It conducts to interrelation of language and thinking. The applied variants connected with restriction of a human idea, are the motivational display which, in turn, is connected with the functional and pragmatical nature of language norm [5]

Semantics of modality is based on estimation. The grammatic nucleus is based on an estimation of semantics of modality in the form of conditional. A grammatic nucleus - is an optative field, the others - are peripheries, the general sample in the following: optativity (assumption, order, necessity, opportunity) - alternative - comparison - estimation - types of estimation (positive-negative) [6]

The reason of realization the transition of the conditional in the language environment from potential function to productive function is the categorial situation. Complex research should be carried out in the form of « from meaning - to form », « from function - to means ».

The purpose of the research - to reveal the types of denotations of conditional patterns and their communicative opportunities through consideration of their syntactic and communicative functions, represented in the language and speech, and also features of translation of conditional statements from the Kazakh language into English.

The objectives of the research are:

- to classify the various receptions used for a designation of the conditional relation in a new way, and to reveal the cognitive character of conditionality, explaining in philosophical language the scientific continuity;

- with a purpose of cognition the nature of the sentence to carry out the complex research based on a multifaceted principle;

- to give the linguistic characteristic to a microfield "condition" of a macrofield "conditionality" in Kazakh and English languages;

- to investigate a category of definiteness/uncertainty in an actual division of the conditional;

- to determine the purposes of speech acts in speech situations of Kazakh and English languages by means of pragmatism and communicative contexts;

- to prove the continuity of language and thought by means of grammatical and logic-universal categories correlation;

- to specify the interlinking of semantic structure of a modal functional-semantic field to other categories;

- to estimate the necessity of complex research of categorial situation connecting language system and speech;

- to determine the basic difficulties of translation the syntactic patterns from Kazakh language into English and to offer the ways of solvation;

- to prepare the electronic manual on a theme of the project and the Kazakh-English educational dictionary for students for the publication;

Urgency of the research is in following: at first, sentences formed with the help of conditional mood form, for the first time are considered in multiaspectual complex research; secondly, by means of direction to anthropocentrism cognizing a human

factor, by means of speech activity; thirdly, by keeping succession of cognitive and communicative functions; fourthly, by acknowledgement of functional aspect as the main direction in complex research; and by characteristic of national thought through speech act forms of conditional mood.

As the theoretical base it is supposed to use the structural, semantic, logic, functional-semantic, pragmalinguistic theories of the general linguistics and other humanities (philosophical doctrines, theories of logic and gnosiology). Authors lean on the works of prominent representatives of the Kazakh linguistics (A.Baitursynov, 1925; S.Amanzholov, 1947; M. Balakaev, 1997; O.Tolegenov, 1975;. K.Esenov, 1980; R.Amir, Zh.Amirova, 2010; T.Sairambaev, 1997; M.Sergaliev, 1991;.Zh.Saduakasuly, 2006; Z.Zhakupov, 1999; Z.Ernazarova, 2001; T.Ermekova, 2007), in particular the works connected with some questions (R.Syzdyk, 2001; N.Uali, 2007; B.Sagyndykuly, 2004; Z.Ahmetzhanova, 1987; Smagulova, 1998; A.Salkynbay, 2003;.L.Duysenbekova , 2010; B.Momynova, 1999). Also it is expedient to use the scientific concepts of Turkic, Russian and foreign linguistics (A.V.Bondarko, 1984; R.M.Teremova, 1988; G.A.Zolotova, Onipenko N.K., etc., 2004).

For the first time it will be carried out the complex research of syntactic and speech potential of the sentences formed by means of the conditional form in Kazakh linguistics; being based on dialectic categories, also the reserve from the cognitive-functional point of view for the first time will be characterized; the grammatic methods specifying the meaning of conditionality will be grouped in another way. Drawing up the first electronic manual on practice of translation from Kazakh language into English and fuller educational Kazakh-English dictionary cause the practical and scientific importance of the project.

## **1. Conditional patterns in Kazakh language**

Successes of the syntactic science of last decades and the development of modern linguistic semantics demand from the syntactic theory the solving of some specific problems, such as the description of universal types of semantic relations [7]

The saved up knowledge in sphere of the general theory of syntax, in particular, semantic syntax, allow to use them with the reference to the Kazakh language.

The Kazakh language - a state language of the Republic of Kazakhstan, one of the Turkic languages of kypchak group - has deep roots and the developed literary norms. It develops intensively in the last decades. It is connected with the expansion of public functions of the language and socially-communicative spheres of its usage, rapid growth of fiction, the wide usage in mass media.

Literary Kazakh language has developed in the second half of XIX century and has the certain traditions of studying [Kaidarov 1997]. All levels of the language, such as phonetics, lexicon, morphology, syntax are comprehensively investigated nowadays.

Syntax of a compound sentence in the Kazakh language has been described earlier, than syntax of a simple sentence. Intensive studying of syntax of a compound sentence has begun in 30-50s of the last century by S.Zhienbaev [1936], S.A.Amanzholov [1940], N.T.Sauranbaev [1944] and other linguists.

During the subsequent period appeared the works of such Kazakh linguists as B.Balakaev and T.Kordabaev [1961] M.Kh. Yessenov [1969, 1982, 1992], R.S.Amirov [1972], N.Kh. Demessinova [1974, 1988], S.S.Mustafina [1989], S.S.Kunanbaeva [1991], S.S.Ajzhanova [1999], G.M.Alina [1999].

In the Kazakh linguistics there was a certain tradition of research of structural types of the simple, complex and complicated sentences, and now the works on aspects of semantic comprehension of syntactic units are conducted.

**The condition** in logic is an environment in which stay and without which there can not be subjects, phenomena; what another subject depends on; that part of conditional statement in which the knowledge of what something depends on is expressed.

The central place among the polypredicative constructions expressing causal relations, is occupied by cause and effect constructions which are the center of a complex language relations and they act as a category of higher order in relation to target and conditional constructions.

In the American linguistics a little bit other representation dominates over hierarchy of these language forms. The special position is allocated here to the conditional constructions. Conditional designs admit a semantic center of causals as they are the most flexible by their meaning: « conditionals are the most flexible in meaning since they are open to interpretation as causals, concessive conditionals and concessive » [8].

The enhanced attention of the American scientists to conditional constructions is connected with a hypothesis according to which the condition « directly reflects typically human ability to reflect on alternative statements, to make the conclusions based on the incomplete information, to assume possible correlations between situations and to understand, how the world would vary, if the certain correlations would be others » [9]

For formation of compound sentences with conditional subordinates can be used the conjunctions " **егер, онда** " - " if, (then) " but as in the Kazakh language there is a conditional inclination of a verb there is no necessity in conjunctions and they are often dropped out.

[Егер]... the verb in conditional (**са / се**), [онда]...

**For example:**

Егер мен бүгін жұмысымды ерте бітірсем, онда киноға барамын. - If today I stop working early, I shall go to cinema.

Жаз шықса, жер көктейді. - If the summer comes, the ground blossoms.

Ерте оларды көрсек, айтайық. - If we see them tomorrow we will tell.

Күн ашық болса, студентер өзенге балық аулауға барады. - If the day is shiny, students will go on the lake to catch fish.

Егер кітап оқымасаң, білімді адам болмайсың. - If you do not read, you will not become an educated person.

The auxiliary verb **еді**, being combined with the form of a participle on-**ар,-р**, forms the subjunctive form. This form expresses action which actually is not happening but could happen under certain conditions if the condition expressed in a subordinate clause is satisfied.

*Батыр мұндай бәлеге ұшырамаса, біз де Әбіштің зорлығын көрмес едік.*

The conditional inclination in the Kazakh language by its semantics and the form of formation represents the archaic phenomenon. It expresses desire, intention, and sometimes doubt and fluctuation.

Value of desire, intention has the sensual-emotional colouring:

*Сырқаттан тез айырамын.*

In a basis of a category of condition lays the dependence of one action on another when one action acts as a condition to fulfill another.

*Мына дәріні ішсең жақсы болар еді.*

The verb in a conditional inclination can accept the affixes of the person. As an affix of 1 person singular acts -м, алса-м (if I have taken), берсе-м (if I have given), 1 person plural -ң, ңыз, ңіз: алса-ң, алса- ңыз, берсе-ң, берсе- ңіз. Plural of 2 person is formed by addition to the form of a singular the affix -лар, -лер: алың-дар, алсаң-дар, берсең-дер.

The third person coincide with the general form: алса, берсе.

In modern Kazakh language to the forms of conditional inclination the affix -шы, -ші is added: *айтсам-шы, айтсаң-шы.*

The affix -шы, -ші, gives to the verbs an expressive shade, especially in the first and the third persons. In the second person singular and plural the affix -шы informs the conditional form a shade of behaviour or the request.

The verb used in conditional inclination, can sometimes be combined with auxiliary verbs -екен, еді and a particle ғой:

Singular: мен көрсем екен (еді, ғой), сен көрсең екен (еді, ғой), сіз көрсеңіз екен (еді, ғой), ол көрсе екен (еді, ғой).

Plural: біз көрсек екен (еді, ғой), сендер көрсеңдер екен (еді, ғой), сіздер көрсеңіздер екен (еді, ғой), олар көрсе екен (еді, ғой).

*The indefinite form of a verb.*

In modern Kazakh language there is a specific form of a verb which in grammar is designated by the term “тұйық рай”, an indefinite inclination. On its meaning it is

an infinitive, and acts as a name of an action. It is formed by connection to a basis of a verb the affix -y: тапсыр-у (delivery), соз-у (prolongation), кайт-у (returning).

This form of a verb sharply differs from other forms of an inclination. In the lexical relation it is closer to nouns. It causes the case that the form on -y is not conjugated as a verb, and is declined, accepted affixes of the belonging: дамудын, дамуға, дамуды, дамудан, дамуда, дамумен.

## **2. Conditional patterns in English language**

English conditional sentences have a number of features which are necessary to be considered for their correct translation. Let's examine the basic types of such sentences.

The statement of the conditional mode usually consists of a subordinate clause expressing a condition, and a main clause expressing the conclusion following from a condition. The conditional subordinate clause usually begins with the following conjunctions if, provided, unless.

Such sentences can be divided into four basic groups expressing: a) real condition; b) assumption; c) unreal condition contradicting the validity in the present; d) non-realized condition in the past. We shall examine these groups by turns.

### *a) Real condition*

Such condition expresses real dependence of one action on another in the present or future time. The condition concerning the present time, is expressed by a verb in one of the present tenses; the condition concerning the last time, is expressed by one of last tenses; the condition concerning the future time, is expressed by Present Indefinite.

Present tense:

If you know the subject, you need not be afraid.

If he is working, he cannot go with us.

Past tense:

If he said that, he was wrong.

If he was working, why did you disturb him?

Future tense:

I'll pay you, provided I get my wages tomorrow.

If he asks us, we'll tell him the truth.

I shan't tell him anything, unless he asks me.

b) *Assumption.*

The assumptions containing a presumable condition, tell about the future and consist from: a) condition expressed by Past Indefinite forms (*here and further we speak about Past Indefinite and Past Perfect though it would be more exact to speak about forms of a subjunctive mood, homonymous to these times. We dare to do so for brevity. This deviation from terminology has no practical value*) and b) conclusion expressed by should, would, could, might with Infinitive without a particle to. The choice of a modal verb determines a degree of probability of the assumption.

If you studied more, you could learn English quickly.

He would not agree, even if you asked him.

If I won a large sum of money, I should buy a motor car.

In conditional sentences of such type the verb to be is used in the form of a subjunctive mood:

If he were taken ill, I should be sorry.

Thus, the improbable condition can be expressed in some ways. For example:

If <u>he came</u> , ...	..., <u>ask him</u> to <u>wait</u>
If <u>he should come</u> , ...	
If <u>he were to come</u> , ...	
Should <u>he come</u> , ...	
Were <u>he to come</u> , ...	

The degree of probability of the assumption varies a little, but it is important to understand, that sentences of such type express **the assumption**, instead of the fact.

In translation of such sentences the subjunctive mood is usually used.

The unreal assumption can be done both concerning the present, and concerning the past. For both these cases in Kazakh we have only one form. The sentence *Езеп мен ағылшын тілді білсем, мен оған жауап берер едім* shows an unreal condition, as it is obvious from it that the speaker doesn't know English language. But it is not known, whether the condition concerns the present time (speaking does not know English language and is forced to be silent) or to the past (speaking expresses a regret, that owing to ignorance of language he was obliged to keep silent). In English language for a unreal condition in the present and the past there are different forms.

Let's look through an unreal assumption concerning the present. It is expressed in a) condition - Past Indefinite (with a verb *were* in all persons); b) in conclusion - would, should, could or might plus Infinitive Indefinite (*Conditional sentences of b) and c) types coincide in their forms, but not in meaning*):

If he were at home, we could go and see him.

If I knew my lesson, I should be happy

If I were you, I would not speak about it.

The non-realized assumption mismatching the reality concerning the past is expressed: a) in condition - Past Perfect, b) in conclusion - should, would, could or might plus Infinitive Perfect.

If you had given me more time, I should have made a better report.

If they had mentioned this yesterday, everything would have been done.

### ***Conjunctionless subordination of conditional sentences***

Conditional clauses can join the main clause without the conjunction. It is possible only when there is an auxiliary verb which is in that case put on the first place, for example:

If I had know it before ... - Had I known it before ...

If I were less tired... - Were I less tired...

The basic difficulty of recognition the types of conditional offers consists in the following: in English language we have different forms of that in Kazakh we express equally. We shall take the Kazakh sentence: . Not knowing the conditions in which these words are told, you cannot precisely determine, whether the speaker expresses

the assumption of the future or states not come true condition in the past. This sentence can be interpreted doubly: 1) *if I ever win much money, I shall buy the car* (the assumption of the future); 2) *if I have won, I would buy the car* (but I have not won and consequently have not bought).

In English these two ideas are expressed differently. The first idea would be expressed by the conditional sentence of b) type examined above:

<u>If I</u> won	<u>I</u> would (should) <u>buy</u> a <u>car</u> .
<u>If I</u> should <u>win</u>	
<u>If I</u> were to <u>win</u>	
Should <u>I</u> <u>win</u>	
Were <u>I</u> to <u>win</u>	

The non-realized condition in the past is expressed by the sentence of such type:  
If I had won a lot of money, I should have bought a car.

We have described the basic types of conditional sentences, but in the literature we can meet also the combinations of these types.

### **3. Translation of conditional patterns from Kazakh language into English language and their semantics**

Compared languages - English and Kazakh - refer to various language systems and families. English - is an inflectional language, from Germanic family, and Kazakh - agglutinative, from Turkic family. Features of a grammatical system of the native language of pupils of national schools will be reflected at studying of national language of other grammatical system as the native language for them is a basis of thinking, and any concept for them, first of all, arises and is represented in an image of a grammatical system of the native language. This tells about the presence of divergences in the mentioned languages. However in these languages of different systems it is also possible to establish the moments of a generality.

Conditional inclination (қалау рай) in Kazakh language is divided into Ерікті қалау рай and Тілекті қалау рай. Ерікті қалау рай expresses the desire of a speaker to make any action and is formed by means of suffixes **-ҒЫ, -ГІ, -ҚЫ, -КІ** to a root of a verb and by adding of a verb *келу*, which can be used in any time in the Kazakh language. In Ерікті қалау рай the possessive pronoun is used, in the meantime in the other forms of inclinations the personal pronouns are used. For example: *Менің оқығым келеді. I want to read.*

Тілекті қалау рай expresses the desire of a speaker to execute any action and it is formed in Kazakh language by means of suffixes **-ғай, -кей, -гей, -қай** to the verbs. Verbs with these suffixes can be conjugated according to persons, and also the formant **игі** is added. [1].

For example:

*Мен хат т ы бүгін ж азғаймын. I wish I wrote the letter today.*

*I wish I studied better.-Мен ж ақсырақ оқысам игі.*

In modern Kazakh language this kind of inclination is seldom used. Тілекті қалау рай can also be expressed by means of suffixes of a conditional inclination **-са, -се** and additions of formants **игі еді, екен**. For example: *I wish you went to the town tomorrow.-Сен қалаға ерт ең барсаң игі еді.* [6].

If for a regret in English language the construction with a verb **to wish** is used, in the Kazakh language the regret in the present time is expressed by means of suffixes of a conditional inclination **-са, -се** and **екен** and **игі**, and in the past time the regret is expressed by means of **ғой**. For example: *I wish I lived in Paris.-Мен Париж да т ұрсам екен (игі). I wish I were (was) taller. Менің бойым биікрек болса екен.-I wish I had learnt English when I was younger.-Мен ағылшын т ілін ж ас кезімде оқысам ғой.*

In the Kazakh language Шартты Рай (Conditional inclination) also has function of forming the conditional subordinates clauses (Шартты сабақтас құрмалас сөйлемдер) as well as in English language. As it is known, in English language exists the three kinds of conditional sentences (real, improbable and unreal condition or action), and also the mixed types of conditional sentences. A reality of

fulfillment the actions in these three kinds of the sentences is defined by the times to which the action concerns. In the Kazakh language conditional sentences are not divided among themselves and have no names, and the reality of fulfillment of an action is also determined by the forms of times.

For example:

(I type of the conditional sentence)

*If it does not rain we'll go to the park.-Егер жаңбыр жаумаса, біз саяжайға барамыз.*

*If I have time, I'll call you.-Егер менің уақытым болса, мен саған қоңырау шаламын.*

As well as in English language, the reality of an action in Kazakh language is expressed by means of an indicative inclination in the main sentence.

(II type of the conditional offer)

*If I had a good job, I could be happy. Егер менің жақсы жұмысым болса, мен бақытты болар едім.*

*If I were (was) you, I would invite him. Егер мен сенің орнында болсам, мен қонаққа шақырар едім.*

If hardly probability of the action fulfillment in English language is expressed by means of **had** (a verb in Past Indefinite) and **would**, in the Kazakh language hardly probability is expressed by means of addition to a verb the suffixes of conditional inclination **-ca,-ce** in subordinate clause and addition to a verb the suffixes of a gerund **-ар,-ер** and formant **еді** in a main clause.

(III type of the conditional offer)

*If I had known about it, I would have visited you.-Егер мен бұл туралы білгенде, мен сені көріп кетер едім.*

If unreality of fulfillment an actions in English language is expressed by means of **had known** (a verb in Past Perfect) and **would have visited**, the unreality in the Kazakh language is expressed by means of adding to a verb the past time suffixes **-ған,-кен, -қан,-кен** (Бұрынғы өткен шақ which corresponds to the meaning of the Past Perfect verb form in English language) and **-да,-де** for expression of conditional

form in subordinate clause, and also with the help of adding the participle suffixes - *ып*, - *ип*, - *п* and a verb with gerund suffixes - *ап*, - *еп* and formant *епі* in the Kazakh language in a main clause. It specifies the unreality, impossibility of performing the action.

It is impossible to tell, that conditional sentences were a subject of special attention of linguists from the point of view of their semantics. For the last decade it is possible to note only a series of V.S.Khrakovsky works, specially devoted to the analysis of conditional patterns both on a material of Russian, and on a background of other languages, including the exotic [10-12].

The scientist examines a relation of conditional and temporal values in conditional sentences, allocating more than forty types of models that allow the author to develop the original questionnaire for the description of similar patterns in various languages of the world, to allocate nuclear and peripheral structures within the limits of one language. Occasionally conditional offers in the western literature, more often, English, are used for illustrations of idea of so-called "other" (or "possible") worlds.

The possible worlds are one of extremely complex and deep logic, mathematical and linguistic problems. As the initiator of stating a problem on the possible worlds has acted the German philosopher, the physicist and mathematician Gottfried Wilhelm Leibnits. Leibnits has developed a number of "aprioristic" principles of life independent of experience, such as:

1. Consistency of every possible or conceivable life;
2. A primacy of possible above valid (existing), including, an opportunity of uncountable set of the consistent worlds;
3. Sufficient validity of the fact that there is a given world, instead of any other of possible;
4. Perfection of the given world as the sufficient basis of its existence.

According to Leibnits, the real world consists of the numerous substances indivisible primary elements of life - "monads", harmony between which affirms by means of Divine force.[13] The divine sense by all means and immemorially contains

variants of a boundless set of the worlds, creating it as it is now.[14] Hence, the possible worlds - are the set of alternatives from which the Founder makes the choice. Other worlds are possible, at least, in the sense that they are logically solvent.

These worlds have the completed form as they contain totality of all possible alive essences, "its own" Universe in its spatial borders and time history.

Not all postulates of Leibnits became a property of a modern science, but his idea about necessity as the validity in all possible worlds has laid down a basis of a special direction in the modal logic, known under the name of semantics of the possible worlds which has been developed by S.Kripke, S.Kanger, J.Hintikka and other scientists' works. We shall notice, that the modern logic coordinates a problem of other worlds to the truth as adequate reflection of subjects and the phenomena of the validity of the learning subject, and also with categories of time and modality.[15]

There are some opposite points of view on other worlds. Alongside with nonacceptance of the idea of the possible worlds till now there is an opinion that other worlds are the really existing spaces comprising physically perceived essence in the form of concrete heavenly bodies, cities, people occupying them, etc. " it seems to me, that everyone who argues, somehow also understand literally the metaphorical expression "possible worlds". As though "the possible world is something like other country or the remote planet, and persons working in it are hardly distinguished through a telescope", - writes S.Kripke.[16] The scientist suggests even to refuse the term "the possible world", using instead of it the expression "a counterfactual situation".

In the conditional sentence realizing a counterfactual situation, logicians distinguish antecedent (the first member of the conditional sentence forming actually a condition) and consequent (the second member of the conditional sentence or consequence) according to the model "If P..., ... Q", where P - is antecedent, and Q - consequent. Logicians consider the given patterns true only in that case when the consequent is true in nearest of the possible worlds, and in this nearest world should be true antecedent as well: If you have turned the switch, the light would light up. "Counterfactual" concerning the switch is truthful, if "world" in which when turning the

switch the light would light up, closer to that real world, in existence of which turning the switch really leads to illumination of a room [17].

Alongside with the nearest possible world, scientists, asked by a question on the validity of this or that statement as about the proof of reflection of the valid world, recognize the existence of other alternative worlds [18] if only objected statements do not contradict the laws of logic. "There are possible worlds with the sunk fishes and flying horses, but there are no worlds with female men or with mothers without children", - tells P.Stall [19].

It is important to emphasize, that, on one hand, logic constructions require a language material which would illustrate the work of mechanisms of thinking subjected to the analysis, and on other hand (in searching the truth) - they are focused cognitively. It is considered, that in the given area the exchange of opinions between logicists and linguists is extremely necessary as in logic the concept of the possible worlds is developed much more deeply, than in the science about language [20].

Let's examine the conditional patterns from positions of other worlds which are distinct from the real or valid world.

Under other worlds we mean mental spaces of language in which sphere in a different degree the opportunity of living or fulfillment one or another action is realized. Conclusions about a degree of an opportunity are based on knowledge of a person about the surrounding validity and about himself. Not casually the probability is defined as the characteristic of a degree of an occurrence opportunity of some event under certain conditions.

It is a question of the pictures received as a result of cogitative projections of actions as speech acts into other image concerning a position "here and now".

In what image the linguist is capable "to catch" the fact of existence of other worlds? In our work we used some receptions, such as:

1. Cognitive analysis of conditional sentences;
2. The elementary method of calculation the predicates on the basis knowledge of role functions of subjects of the statement;

3. The method of the contextual analysis reduced to the analysis of background knowledge;

4. Logic of common sense.

It is possible to allocate, at least, 4 semantic areas of other worlds:

1. Space of the nearest world

Conditional patterns of this sphere are marked by the greatest or absolute probability of action which cogitative fixing is fixed by model " If P..., then Q ". In statements about turning on the switch causing activation of light effect, it is highlighted the universality of expected result while performance of the specified condition even if in any concrete case the fact of "the deceived expectation" will take place (for example, an incandescent filament has fused in a bulb). The confidence in true consequences is based on background knowledge of the known physical law - when short circuit of an electric circuit a stream of electrons is initiated.

See an example:

If the child has measles, his eyes and a throat would be hurt, and there would be a characteristic rash all over the body.

In the "background" of this conditional pattern there is an information on the given illness:

Measles is the sharp infectious disease proceeding with a fever, a large spotted rash on a body, catarrhal inflammation of a mucous membrane of eyes, oral cavities and respiratory ways.

Compare also:

If the stone has got in a window, it would be broken; If the driver has not braked in time, there would be a large accident.

It is important to specify here unequivocal conformity of a condition and consequence - if P takes place, then Q display is necessary and inevitable.

Collective character of knowledge should be distinguished from an explication of personal errors, verbalised on the same models " If P, then Q ":

If the person, the master of the world, the cleverest of respiratory essences, had been descended from the silly and ignorant monkey he would have had a tail and a wild voice (A.P.Chekhov. The letter to the neighbour scientist)

Speaker trusts in inevitability of consequence under the declared condition, but a stock of knowledge which he has, mismatches a true state of affairs in the world.

## 2. Space of the possible world

Under this heading we bring the conditional patterns having not one, but a set of potentially possible consequents, each of which corresponds the validity in its projection to the possible world.

Let's examine an example:

If Julia's parents were businessmen they necessarily would send their daughter to Canary Islands to have a rest.

The first member of the conditional sentence "If Julia's parents were businessmen" (according to our knowledge of the world), can have a number of the predicted variants, capable to generate the second member of a conditional proposition.

If P, then

If Julia's parents were businessmen,

Q1 - they would live in a magnificent private residence.

Q2 - drive a foreign car.

Q3 - would be treated in private clinic.

Q4 - they would send the daughter to study in prestigious high school.

Thus, "they necessarily would send their daughter to Canary Islands to have a rest" - is one of consequences specified above a condition.

See other examples: You, the citizen, by all means would tear off your laces if you have stepped them (M.Zoshchenko Good game).

[Q1 - you would soil your laces Q2 - you would falter Q3 - you would fall, if you have stepped them]

*Were the mother with the father alive, you with children would arrive - would sit all on a verandah, drink tea with a raspberry (V.Shukshin. Chudik).*

*If not the revolution, would I go to the children of lieutenant Schmidt? (I.Ilf, E.Petrov. Gold calf).*

Though the left part of a pattern represents a condition opened for expression the potentially possible actions, only one of these possible variants is fixed.

### 3. Space of "the world of the missed opportunities".

The conditional sentence of "the world of the missed opportunities" carry the information on actions which could take place in the past, but for some reasons did not take place and have remained only in the field of imagination:

*Yesterday, when I cried before you if I was told one word, only one word - I would remain. You have not told it. Obviously, it is better... Farewell for ever (I.Turgenev. Asya)*

Knowledge of a speaker concentrates on situations DE FACTO; the unreal opportunities specified in conditional patterns above, allow to judge about developed actually, the scripts dictated by actual coincidence of circumstances which can appear antonymous in relation to dynamics of imagined events. Though the subjunctive mood has no time characteristics, by way of the contents of statements the so-called irreal past.

### 4. The irreal world

The irreal world reflected in conditional patterns, is subdivided in our hierarchy of "worlds" on two image: unreal, but the terrestrial world and the alogical world.

The conditional patterns fixing irreal, but the terrestrial world, operate with the facts and events, which, basically, are physically possible, but they - are ridiculously exaggerated or comically senseless:

*If expose in a museum a crying bolshevik, all would put in a museum  
Gawks stucked out. Still - such*

*You will not see in centuries! (V.Majakovsky. V.I.Lenin)*

The alogical world is "other world" in a full sense of a word. About a subjunctive mood as about the phenomenon reflecting the facts of other worlds, writes A.A.Kretov. According to A.A.Kretov, who investigated a problem of ascertaining "impossible" (and a subjunctive inclination-first though and not his unique marker), the category of impossibility is treated as a category of the latent grammar of Kazakh, unlike its obvious demonstration in some other languages. The scientist emphasizes, that the category of impossibility allows to define the frameworks of "a language picture of the world", to reveal representations of native speakers that is possible or it is impossible in the validity surrounding us. "The category of irreality, - emphasizes A.A.Kretov, - serves a creative function of language and is based on comprehension by language collective of relative independence, freedom of language from the surrounding validity "[20].

See the examples below:

*Figures (in Eve's suits) coquettishly smiled and in general had such an appearance, that, apparently, if not a duty to hold a candlestick they would jump off from a pedestal and would arrange in a room such uproar about which, the reader, even to think indecently. (A.Chekhov. A work of art).*

As the filter of probability of similar events acts the common sense. The common sense is a set of sights of people on surrounding validity and themselves, used in daily practical activities. From a position of common sense we understand comic "fuse" of conditional sentences stated above.

## **Conclusion**

After the research work the following conclusions can be made:

- multifunctionality of conditional mood forms of in the result using brings (to) other meaningful attitude in the sentence and on the contrary to using to only one conditional attitude of different methods in the result. During the research work synthetically, analitic-synthetical, and also lexic-grammatic modes have been experimented, using in expression conditional mode of components.

- leaning on philosophy, scientific experiments supports conditionality of all science with the historical point of view and development in close intercommunications. It can be explained by following successions: science-opinion-communication-conditionality.

- grammatical kernel of macro field “conditionality” has been named category of causality, of periphery – field of condition, consequence, concessions, goals. Afterwards condition will be determined as malty kernel structure, the “condition” itself will be grammatical basis and into his micro field will contain the reason, consequence, goal, time, comparative, voice and etc. this structure consist of fallowing stages: on first stage – constructions of complex sentence, on second stage – conjunction and asyndetic compound sentence, types of simple sentence, on third stage – single-subject and malty-subject sentences, on intermediate stage – (dispose) intends parenthetic words, conjunctions, phraseology, sayings and proverbs formed by the help of conditional mood form.

- in speech acts especial role removed and extra linguistic acts. It is role relations of communicative, peculiarity, social-psychologic corrolations. From the communicative goals of speech act we may discuss (argue) about estimation of interlocutor, about his national consciouness, about his national world-wide.

- grammatical corrolation and logic categories brings to language and thought intercommunication. Applied variants connected with limitation (restriction) of human thoughts, are the motivation display, which connected to functional and pragmatic nature of language norm.

- medium component based on estimation of semantic modality in conditional mood form. Grammatic base is optative field, the rest are periphery, common example in fallowings: optativeness (supposedness, order , necessity, possibility) – alternative-comparativeness-estimation – types of estimation (positive-opposite).

- the reason of realization of transmission conditional sentence in linguistic sphere from potensial functions to resultive funstions are situational category. The complex research were held in the form of “from meaning-to form”, “from function-to means”, during the whole examination of function situative category in linguistic

system determined as the base of maltistaged structure “condition”, in speech as functional-semantic base of the modality.

Results of the project will bring the contribution to the solvation of problems of language culture, syntax, grammatic and semantic relations of the sentence structure, and also in theories of a functional direction. The research represents the greatest value for functional grammar of Kazakh language.

Materials of research can be used for lecturing on syntax; on special courses on functional grammar, category of modality of Kazakh language; during teaching the language in a communicative direction; when creating the grammatical dictionaries.

Synchronously-comparative, diachronously-comparative, statistical methods and receptions, and also methods of the analysis and completion, modelling, synonymous transformation are applied to a concrete definition of the sentence system.

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**INVOLVEMENT FAMILY OF THE SYLLABLES "EM/IM"  
IN WORD FORMATION**

*Introduction*

In the author's paper [1] was shown a clear and obvious connection between the family of ancient syllables Ol/AI involved in the derivation from the ancient times, proto-language, family suffixes Ol/AI used in the derivation of Etruscan times (~ 10th century BC -5 century AD) with the family suffix Ol/AI involved in the modern word-formation. These morphemes have gone through many thousands of years and have come down to our times almost unchanged. In many cases it is difficult to separate these ancient syllables formed from the roots of words.

However, no less important and sacred in ancient times was a way godman Yima (Ima, Jima, Imir, Bohumír), the king of the golden age, mentioned in scripture Avesta of the ancient Aryans, who lived on the territory of modern Russia. An investigation of the perpetuation of the memory of it has already been discussed in previous papers [2,3]. The number of words, to perpetuate age godman Yima quite a lot and they came down to our times in the form of at least 13 teams in the form of words. These words were in the national daily use from ancient to modern times. They emerged from the name of Yima or from a combination "preposition + Yima": "in Yima", "to Yima", "for Yima", for the Yima ", "on Yima", "over Yima", "from Yima", "in Yima", "under Yima", "time Yima", "with Yima", "Yima have." The total number of words, and more than 1,100 of them are more than 400 place names, over 400 everyday words, about 300 old Slavic names. We list the most modern way of speech, immortalized Yimu name (имя), have (иметь), loan (займ), borrow (занимать), winter (зима), smoke (дым), Crimea (Крым), recruit (найм), hire (нанимать), extreme (неимоверный), floodplain (пойма), a lot (уйма), a pit (яма). Most of these

words refer to a number of syllables: Am, Em, Ęm, Im, Om, Um, Yam. For brevity we will call this family of syllables Em/Im.

However, further studies on the links between immortalized way Yima and family syllables Em/Im, at different historical epochs was not. This work is aimed at filling this gap. Part of the family of syllables Em/Im in word formation in ancient times.

The process of derivation of new words from the image can be represented by Yima three directions:

1) The creation of new words and terms directly from name Yima, through the provision of various features godman Yima;

2) The emergence of a new group of words due to the reverse, mirror, reading;

3) The use of runes to create new words.

The creation of new words and terms directly, through the provision of various features godman Yima more fully discussed in [1]. Therefore, more attention will be devoted to other destinations.

*A new group of words due to the reverse, mirror reading.*

Intuitively, one can assume a clear non-random mirror and communication between syllables family Em/Im and their inverses mirror syllables, which became the basis for the emergence of a whole group of ancient roots. The most vivid and clear in our time include the following pairs: Am - ma, Em – Me, Im – mi, Om - mo, Um – mu and other. The first group, formed by the first syllable of these pairs, collectively reflect the image of the Godman immortalized Yima and/or name for different languages.

Syllable Om in Hinduism and Vedic tradition is a sacred sound, original mantra. Akin to the sound of Om and the sound of Aum, which is the sacred of all words in India.

Um - this is, to put it in a modern, intellectual abilities.

Yama - the Hindu god of death and the dead. It is possible that it was Yima was subsequently deified as the god of the Pit. As can be seen, almost all of the first group are connected with the spiritual world, or non-physical abilities.

The second group of syllables, consisting of syllables, written in reverse order, ie mirror, clearly points to a variety of terms that describe the surrounding material world of man: ma/mo - images of mother, milk and all the material, mu - the image of a bull, cow, food, nutrition, work, me/mi - me, the world, we .

Interestingly, the sounds of domestic animals, usually seen in Russia and are written by the second group of syllables, such as mu - a bull, a cow, me - a goat, «meow» - cat, even though other people are not. This is hardly accidental, since, for example, in Japan, the cat's meow is perceived as "nya."

So, one can not ignore a clear manifestation of the duality not only language, but also all of the world, including the spiritual and the material. Duality comes through even in the fact that in the first reality there Jima, and the other - a sense of abandonment and separation from Yima that "left us ..... Yima, Yima now no longer with us, there Yima (his spirit) separately and we separate, we were alone. "

The use of runes to create new words. History of Earth includes the period associated with the planetary cataclysm occurred, probably about 12 thousand years ago. This event is also reflected in the emergence of new groups of words when catastrophe derivation, ie immediately after the disaster. For runic writing prior to the current Cyrillic and widespread in ancient times, in [3] presented a formula formation of new words in this period

$$R + \square\square\square \rightarrow R\square\square\square \quad (1)$$

where R – rune,  $\square\square\square$  - family of the syllables Em/Im, expressing the image of Yima,  $P\square\square\square$  - newly created word written Runica. As a result, by using the following runes  $\dagger$ ,  $\ddagger$ , X, C and etc., took on the form:  $\dagger\square\square\square$ ,  $\ddagger\square\square\square$ ,  $X\square\square\square$ ,  $C\square\square\square$  and etc. There are first three of these groups the newly formed words at the time of its creation was carried meanings negativity and/or become an antonym to the original root of the words:  $\square\square\square - \dagger\square\square\square$ ,  $\square\square\square - \ddagger\square\square\square$ ,  $\square\square\square - X\square\square\square$  and etc.

Outstanding representatives of names that were to create antonyms are: Alagi-Talagi Almaz - Talmaz, Alupka-Chalupki, Alushta - Talysh, Vara-Hovra, Vardan-Tvarditsa, Varovtsy-Tavrovo, Varya-Tavria, Vereya-Tver, Vorga-Hvorki, Vorchani-Tavrichanka, Ima-Himy, Olym-Tolum, Omsk-Tomsk, Ula-Tula, Hume-Tyumen.

Thousands of years later during the transition from runica Cyrillic word has become familiar from view W□□□, where W – letter by Cyrillic, which arose out of the runes R.

As a result of the evolutionary chain of word formation can be represented as:

$$\text{"Image of Yima"} \rightarrow \square\square\square \rightarrow R + \square\square\square \rightarrow R\square\square\square \rightarrow W\square\square\square \quad (2)$$

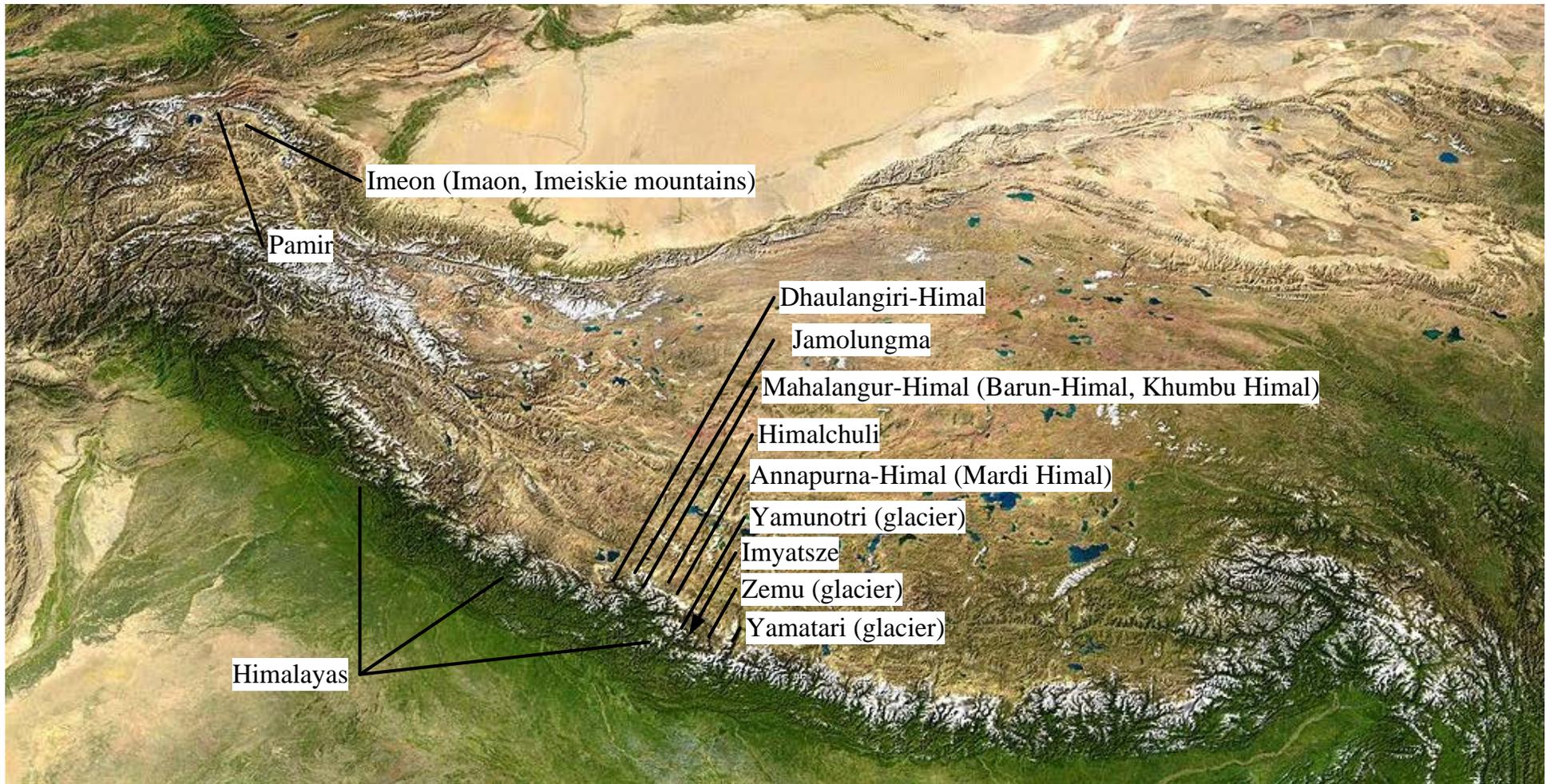
Thus, after many thousands of years the image of Yima imprinted among the nations, to read it, and survives today in the form of a large number of everyday words, place names names through family roots: Yima/Ima/Jam (ima/yam/imja), gim/chem (hima), etc. For example, the most famous mountain names (oronyms) of the highest mountain of the world Himalayas, including the names of glaciers, to perpetuate the memory of Yime could be: Annapurna-Himal (Mardi Himal), the Himalayas, Jamolungma (Everest), Dhaulangiri-Himal, Zemu (glacier), Imeon, Imyatsze, Yimatari (Yamatari, glacier), Yimunotri (Yamunotri, glacier), Mahalangur-Himal (Barun-Himal, Khumbu Himal), Pamir, Himalchuli (Fig.1).

It can be assumed that the mystical Shambhala (Jambala) also called in honor of Yima.

Now the name of the highest mountain peak of Chomolungma explained as divine (qomo) mother (ma) life (lung - wind or life force) "in honor of the goddess Bon religion Sherab Chzhammy. However, even the name in common with the way Yima difficult to identify the fundamental principle.

In Russia there are a huge number of names, perpetuating the image of Yima. Most of them are given below, and Fig. 2 shows only a small part of them.

In this regard, it is very important and promising to try to decipher at least some place names. The first steps in this direction have already been the author made and the scientific community were present options with the origin of the names immortalized image Yima: Crimea, Kolyma, Ishim, Chishma et al. [4]



**Fig 1. Mountain's names in the Himalayas, immortalized image from Yima.**

A - Adzhemka, Ajim, (river) Aim, Akchim, Ardym, Asimov

B - Baimovo, Bart, Basim, Batamay, Beam, Big Chezhma, Big Zetym, Bolshoy Iremel, Bolshoi and Malyi Kichmay, Bolshoi Chilim, Bulym-Bulyhchi, Bym, Bymok, Byrma,

V - Veletma, Velikya Schemil, Veres, Verhnya Kulta, Verhnya and Lower Termy, Verhnya Barden, Bemyzh Verhnya, Verhni Utemov, Verhnya Pelshma, Verhnya Pyshma Verhnya and Srednya Tyzhma, Verhnya Yumya, Vyrm, Vitim Vuhtym, Vöhma,

G - Gdym, Gertma, Giderim, Gidirim, Gimova, Gimoly, Gimreka, Gimry,

D - Deman, Demarin, Dembrovo, Demeneva, Demenkov, dementia, Demehi, Dylm, Dim

E - Edom, Edma, Elan-Chishma, Elatma, Emanaul, Emangashi, Emanzhelinsk, Emantaevo, Emancha 1st and 2nd, Emashevo, Emashev, Emashev-Paul, Emba, Embulatovo, Emva, Emetsk, Emeshevo, Emmetovo, Emontaevo, Emra, Emsna, Emtsa, Emchiha

Z - Zaim, Zaimka, Zima

I - Ivan Chemya, Igrim, Igmaz, Izhma, Izemet, Izimorka, crush, Ilim, Ima Imavere, Imai-Karmal Imanaliroso, Imangulova, Imandra Imantas, Imari, Imenevo, Imennovsky, Imenkovo, Immer, Imstichevo, Imshana, Imyanlebash, Imyanle-Burtas, Imyanlikulevo, Imyanovo, Irma, Iryum, Iskitim, Ishmanovo, Ishim, Ishimbaevo, Ishimbay, Ishimka 1st and 2nd, Ishimova, Ishim, Ishim, Ishmekeevo, Isherim,

J – Johampolis,

K (and C) - Kadymka, Kadymtsevo, Kazhma, Kazhym, Kazim, Karak-Sirma, Kara-Screen, Kartymsky, Karym, Kejma Kema, Kemelishki, Kemenay, Kementsovo, Kemer, Kemesh-Kul Kemlya, Kemp, Kemrakuch, Kemul, Kemtsy, Kemyar, Kem, Kesma, Kizema, Kiyma, Kim, Kimasozero, Kimzha, Kimovaara, Kimovsk, Kimry, Kineshma Kiterma, Kichma, Kichmalka, Kogalym Kodyma, Kozhym, Kozhymvom, Kolezhma, Kolyma, Kordemka, Koryazhma, Krasny Poima, Krasny Zilim, Krasny Shadym, Crimea, Kudymkar, Kuzema, Kuksema, Culdi, Kurash Kusem, Kutimov, Kuchema, Kytlym, Kyshtym, Kyudema,

L - Lakchim, Levdym, Ledmane, Lekma, Leimani, Lelma, Lem Lemazy, Lemassar, Lemdyay, Lemet, Lizhma Liman Limbazi, Limni, Limoges Lichman, Loschemlya, Lyman, Lymva,

M - Malyi Kirmeni, Malyi Memi, Malyi Kichmay, Mordovia Ishim, Mordovia Pimbur, Museum, Musirmy,

N - Nadim, Nazimova, Nariman, Narym, Nema, Neman, Nemanitsa, Neman, Nemda, Nemzya, Nemiroff, Nemcha, Nerezma, Nermusha, Nigizhma, Nidym, lower term, Lower Kiyama, Nimenga, Nimereuka, Nimislyarovo, Novaya Igirma, Novaya Chishma, Novaya Permissi, Novaya Ishim, Novaya Machim, Novaya Tavern, Novaya Chirchim, Novaya Shimber, Nymba, Nyamunay,

O - Oydrema, Olyokma, Omsk, Onik-Irym,

P - Pezhma, Pelym, Pemba, Pereima, Perm, Peroni, Peshemskoe, Pidma, Tansy, Pizhmar, Pym, Pimeri, Pitim, Pozdymir, Poimena, Porym, Pudem, Punem, Purnema, Pyyma, Pylema, Pychim, Pyshma,

R - Razim, Rimaykas, Rimashyay, Riminka, Rimitsany, Rimkai, Rima, Riuma, Russian Kiremet, Russian Kirmeni

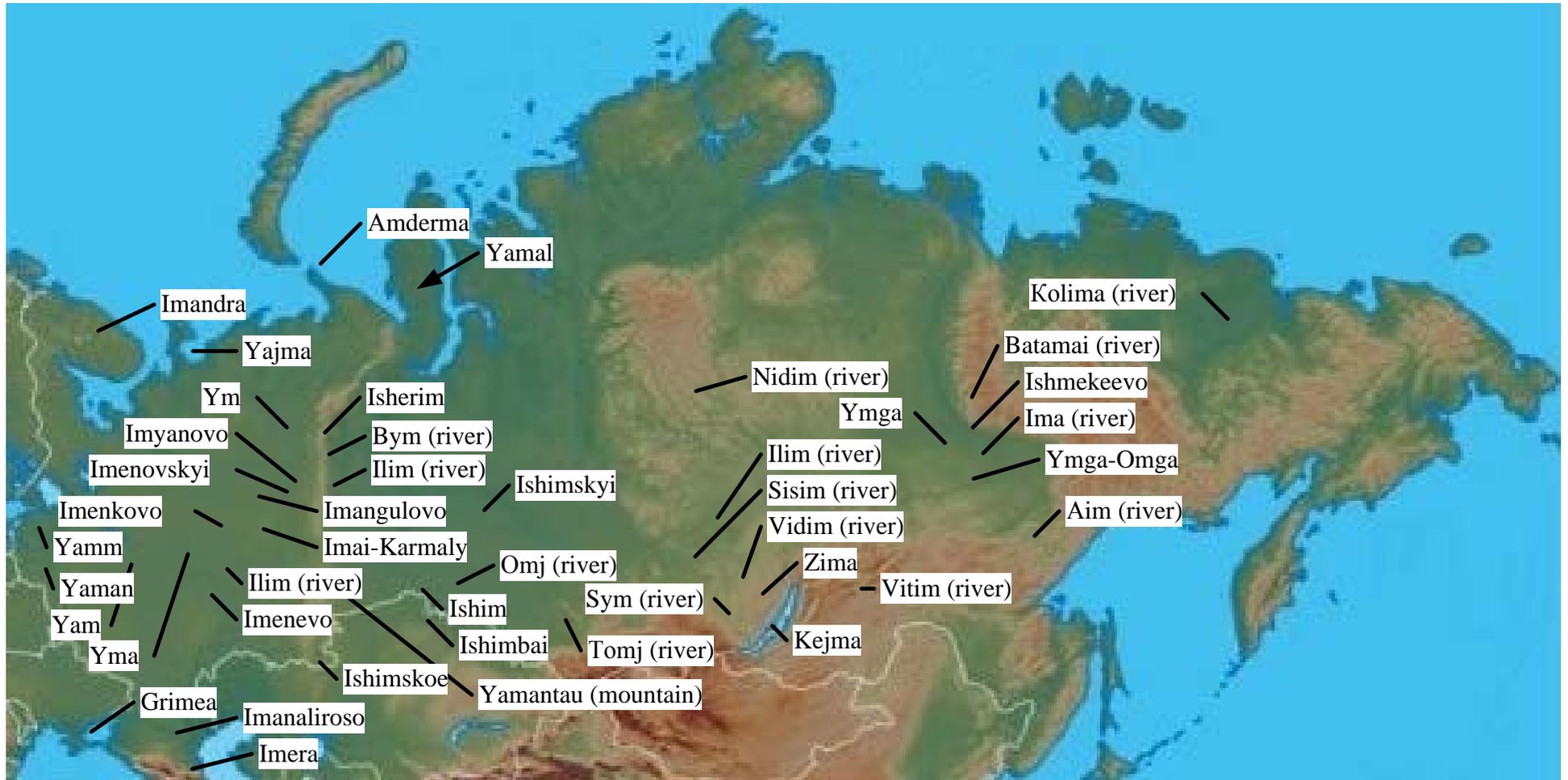
S - Salkin-Chishma, SALC-Chishma, Salkyn-Chishma, Saltan, Semzha, Siv-Sirma, Sim Simeiz Simer, Simerki, Simun, Sitemka, Sisim, Slonim, Slym, Pshalym Average, Average Tyzhma, Stary Imyan, Stary Machim, Stary Chirchim, Stirrups, Strimba, Suklem, Sulem, Sulima, Shim, Syademka

T - Tatar Yamal, Taterma, Tautermen, Tahtali, Tash-Chishma, Temerev, Temir-Aul Temirevo, Temirovka, Temta, tilt, Tim Timsky, Timan, Timanovka, Thymine, Tomsk, Tuim, Tugulyum, Tymar, Tyulmen, Tyumen , Tyumenev, Tyurlema

U - Uemsky, Uktym, Ulema, Uleyma, Ulemets, Uleml, Ust-Voktym, Ust-Vym, Ust-Ilim, Ust-Izhma, Ust-Ishim, Ust-Karemsha, Ust-Kurdyum, Ust-Kyama, Ust-Lekchim, Ust-Him, Ust-Tym, Uhtym,

H(engl)/X(rus) - Heimtali, Hemalda, Himmaste, Himy

Ch(engl)/Ч(rus) – Chegem, Chemal, Chemashih, Chembar, Chemer, Chemerpol, Chemer, Cheremshanka, Cherteim, Chishma, Chishmy, Chishma, Chulyum,



**Fig. 2 Toponyms of Russia and the countries CIS, immortalized image of the Yima.**

Sh(engl)/Ш(rus) - Shadym, Shardonem, Shaim, Shezham, Shezhamka, Shemetilo, Shidnema, Shimsk, Shimshurga, Shusherma,

E(engl)/Э(rus) - Eymar, Embry, Emmaste,

Y(engl)/Ю(rus) - Ym, Hume, Yunga, Ymga-Omga, Yuminda, Jurmala

Ya(engl)/Я(rus) – Yaama, Yaamakyula, Yazhma, Yam, Yaman, Yaman-Port, Yamansaz, Yamansarovo, Yamanchurino, Yaman, Yamashta, Yamashurma, Yamm, Yamna, Yalymov, Yamal, Yamanaevo, Yamanta, Yamanchurino, Yaremcha, Yarnema, Jaunkemeri, Yakhroma, Yashma.

So, it is possible to see, that from the western borders of Russia (the city of Kadyinka in the Kaliningrad area) and up to its(her) most east (the river Aim in Khabarovsk edge (territory)), from northern (the city of Edoma in Arkhangelsk edge(territory)) and up to its(her) southern (the cities of Gdym, Gertmai and Imanaliposo in Dagestan) exists more than 400 place names, derivatives from name Yima.

**Group of the words which have appeared from a root «† +Yima».** Fleeces † has reached our times as letter T and consequently the given group contains some derivative roots: т□ма, тма, т□м, т□м□, тм□, т□м□◇, тм□◇ and other, where □ and ◇ - accordingly public and concordant letters.

The most known examples of this group the following:

**toponimics:** Temeri, Temir-aul, Temirevo, Temirovka, Temta, Tiltim, Tim, Timskiy, Timan, Timanovka, Timina

**words:** темя, темень, darkness, тома (languor), a fog darkness

old slavic names:

**man's** - Temaga, Temnik, Tempen, Tiemik – Temny, Toma, Toman, Tomanya, Tomek, Tomes, Tomik, Tomilec, Tomilko, Tomilko, Tomilok, Tomica, Томичек, Tomish, Tomka, Tomko, Tomo;

**female** - Temenushka, Toma, Tomania, Tomanya, Tomna.

**Root "nema" and its groups of words.** This group of words has arisen under the circuit

«† +Yima»,

with a root "nema" and related roots: ne□ма, n□m□, n□m, n□m□◇.

From those words which at us « on hearing » we shall mention the following:

**ТОПОНИМЫ:** Neman,

**words:** not mine,

**old slavic names:** Nema, Neman, Nemanya, Nemat, Nemsh, Nemesh, Nemiz, Nemagai, Nemga, Nemkala, Nemkalo, Nemko, Nemnyak, Nemota, Nemyi.

**Root "xima/chima" and his(its) groups of words.** At a root "xima", created under the circuit

"X+Yima" (rus) or "H+Yima" (eng)

it is possible to find also some related derivative roots:

(rus): x□ма, xма, x□m□, xm□, x□m□◇, xm□◇

(eng): h□ма, hма, h□m□, hm□, h□m□◇, hm□◇

Let's remind the most known examples from group of words "xima/chima ":

**ТОПОНИМЫ:** Heimtali, Hemalda, Himmaste, Himy,

**words:** shima, shimnik, haima, him (neck), hima (gawk), the chemistry, hmyl (to grin), hmara (is gloomy), homut (a collar),

**old slavic names:** Hmar, Hmara, Hmelil, Hmelinka, Hhmel (hop), Homata, Homun, Homut (the collar).

The distinctive features include a new group of budding, something reminding "overflowing" to close on a spelling and sounding to a root - "kima". It is probable, that it became result of two processes:

- use rune "K" as a symbol of aspiration to image Yima, his heritage,
- replacements of the letter "X" on the letter "K" because of a deviation(rejection) of a pronunciation at different peoples many hundreds years later.

The most known this group of words difficultly to count the following:

**toponimics:** Kimry, Kema, Kemelishki, Kemenai, Kemencovo, Kemer, the Kemesh-Kul, Kemlya, Kemli, Kemrakuch, Kemul, Kemci, Kemjar, Kem, Kesma, Kizema, Kiima, Kim, Kimasozero, Kimja, Kimovaara, Kimovsk, Kimry.

**words:** kmet (the hero, the notable person, the soldier, the combatant),

**old slavic names:** Kim, Kimry, Cimmerians

**Root "cima" and its groups of words.** A root "cima", created under the circuit "C+Yima",

has also other related derivative roots: c□ma, c□m□, c□m□◇.

We shall add, that, as well as in the previous case, from the letter "c" relatives sibilant have appeared also: "z", "ch" and "sh".

so, among these new words, probably, pronouns and adverbs have appeared:

- formed under the circuit «T +□□□» with value of remoteness: that (not to us), there (not here);

- formed under the circuit «X +□□□» with an accessory(a belonging) to group (not Yima): to us, (κ) it(him), (κ) to it(him);

- formed under the circuit «K +□□□» with interrogative value: to whom, whom, (about) whom;

- formed under the circuit «C +□□□» with values of personal participation and affinity: itself and similar and later and with the instruction on the general scope: everything, all.

It is possible to find some more words which it is rather probable, have arisen from syllables Em/Im, for example, an adverb past. It is simple to guess, that all similar pronouns and adverbs reflected a condition of the person be relative богочеловека or his spirit. For example, if the person is inspired from above Yima it is possible to tell «with Yima» → "itself" if the person is not here, not with Yima «† +Yima» (Yima is absent), i.e. it (he) "there". The inner meaning and word-formation of other words similarly speaks.

Apparently, similar adverbs and pronouns reflected the fact of presence or absence of those or other qualities, properties, circumstances, i.e. them « a manor or absence ». It is possible to assume, that it has passed a way of transformation and in the beginning, actually, there was a word-combination «a Property, quality, action, Yima» and has been connected directly to image Godman Yima. Already later the image Godman Yima at people began to contact concepts of possession (or aspirations), described by words «to have, a manor, having», therefore and the word-

combination has got a little other inner meaning «Property, quality, action, to Em/Im (having)». In other words, similar, that there was a carry of sense from name Yima on syllables of family Em/Im, bearing (carrying) sense "having". And by the pronouns which have reached our times and adverbs such purposeful use of these syllables began during the most ancient times.

Other part of this paper is presented only in Russian in Internet-site:  
<http://sworld.com.ua/simpoz2/214.pdf>

Or - <http://sworld.com.ua/index.php/uk/c113-10/16375-c113-214>

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**STRATEGIES OF MODERN SCIENCE DEVELOPMENT IN THE  
CONTEXT OF PLANETARY SOCIETY IN XXI CENTURY:  
PHILOSOPHICAL AND IDEOLOGICAL ASPECT**

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Introduction

Science, which progresses on the information foundation, created by the industry of hyper computers, turns into a synergistic symbiosis "Experiment - Theory – Hyper computing", i.e. hyper science. Hyper science transforms a planetary civilization into a super industrial one. Nano-bio-geno-neuro-cogno-info-computer-networking super technology generated by hyper science industry allows a civilization to develop mega projects of transforming not only inanimate but living and thinking substance. Due to this nature (totally) faces super industrial civilization as a grand piece of creative activity as a kind of "work of art", which is implemented with the help of the industry of specified super technologies. Today, the practice of using such super technologies carries out upgrading of not only the physical nature of "home being of people on Earth", psychosomatics of people, but also biosocial nature of a person. And it is this practice that makes the XXI century the time of more total human control of living substance – the control which is implemented with the help of nanotechnologies, technologies of hyper computing, global Grid-networks, bioengineering, bioinformatics, nanomedicine and numerous "hybrid" technologies.

Modern science in its research has been based and has used achievements of electronics for nearly a century. The era of electronics is a magnificent period in the history of civilization, understanding of which is not over yet. The science of the era, which mastered the laws of interaction of electrons with electromagnetic fields, with macro fields in workspace of electronic devices, as well as physical fields inside an atom, molecule, crystal lattice, allowed a person to create a powerful industry of communication and computing technologies, the application practice of which

contributed to the appearance of radio telephony, television, extreme computing, computer networks WWW (Internet) and WWG (Grid), electronic communicative planet praxis. The sphere of this science application is limitless.

Modern communications and computing revolution that radically transforms the basic scope computer science, marks the beginning of a new phase of electronic era - an era of "smart electronics" that is, one that today fills the living space of people such realities as smart space telescopes, clever super colliders, intelligent bio-lab on a microchip, smart houses, smart furniture, smart clothes, smart cars, smart construction materials, smart cover highways, traffic lights smart, smart machines, smart factories, smart cities and others. According to social experts, eventually "smart electronics" will restore not only the most common method of reproduction of the human being in the world, but also the physicality of man, his Psychosomatics, immune system, intelligence, biosocial nature.

#### 1. Trends in Science XXI century

E-Science era - a force which enables a person to make breakthroughs at all levels of the material universe, from quarks to quasars. Generating mega trend convergence "scientific and technological power" and giant "energy" that released man from the nucleus and sub nuclear world electronic era marked itself a grand event. First of all, the discovery of dark matter and dark energy, science and technology human expansion into the world of non-linear complexity, creating Techno park petaflops hyper computer and global computing Grid-networking transformation "Internet People" in "Internet clever things."

Dramatically expanding the ensemble nature of the human senses by which scientists receive signals coming from all levels mega structures matter, electronic era has enriched this ensemble of various "computer by worldview" - digital cameras, detectors, electron microscopes, digital space telescopes, DVRs, night vision devices, digital receiving transducers, scanners, digital cameras, specialized VCRs, various tools for monitoring and others. Using this arsenal of electronic devices, the scientific community electronic era has transformed itself in the subject of cognitive actions not

implemented natural human bodies. In pre electronic era man realize himself the bearer of the five senses and natural intelligence. In the electronic era, it presents itself as a subject, which progresses in the convergence of media natural intelligence, which reinforces itself a kind of army of electronic helpers. Each electronic assistant, makes cognitive abilities collective creator of the science, technology transformation, he becomes the subject of scientific knowledge. Today these technologies are referred to as "intelligence technologies."

"Intelligence technology" not only dramatically increase the cognitive abilities of man, but also give her superhuman abilities. Each technology - is essentially a computer program that is able to automatically (without human intervention) to achieve goals encoded man in it. Through these objectives, electronic assistants that are sharing information via the Internet, can organize themselves in multi-agent systems, that is kind of army interacting intelligent agents.

Cognitive science creator of such a practice destroys the philosophical idea of pre electronic days about the universe and the origin of man, how the formation of the future, like a giant whirlpool, which draws in not only science, but also all non-scientific types of cognitive activity planetary society. No one knows what can be removed in time the social consequences of this grand process of using intelligence technologies. Today this practice has expansion in all spheres of the global society. The limits of cognitive practice will expand in proportion as industry hyper computer be overcome eksaflops, zettaflops and even higher levels of processing power. So, practice of upgrade industry computing technologies underlying the formation super industrial civilization.

E era is a time of increasing avalanche of scientific and technological revolutions that are changing all spheres of planetary civilization. Science, which in pre electronic era evolved in the form of dyads "Experiment - Theory" smart electronics industry turned to scientific knowledge in the form of synergistic symbiosis "Experiment - Theory - Computing". The more intense the accelerated race in the field of high hyper computer industry, the more aware of the fundamental (rather than instrumental role) cognitive practice of "Computing" in this symbiosis.

Gradually formed a global online community creators of science, which was originally created fundamental global communications and computing science base, and then was subjected to this base more and more frequent and pervasive upgrade. Over time, the symbiotic form of science "Experiment - Theory - Computing" is a distinctive brand of science XXI century. Once there hyper computer teraflops and petaflops computing performance, it became clear that each successive generation hyper computer (eksaflops, zettaflops, yotoflops, etc.), each new generation of Grid-networks will fundamentally transform the communications and computing science base . And this is why science will progress. All this means that cognitive practice of "Computing" began to play in the development of the science of the XXI century the same fundamental role as the practice of "experiment" and "theory."

Science of XXI century is a product of the vast set of scientists. This community creates science can successfully carry out its mission only if techno park high performance computers, high-speed connectivity between them, with intensive information exchange, which is carried out using powerful communication technology and, therefore, requires unprecedented computing services. In the XXI century, such computing services can provide scientists not only hyper computer networks and WWW (Internet) and WVG (Grid), but a creation of modern convergence as "Ubiquitous computing» ("Ubiquitous computing", "Pervasive computing "). According to experts, "Ubiquitous computing" later merge with another grand child of convergence of communications and computing technology, which is called "Internet clever things." The current difference between conventional. "Internet clever things" is a computing environment that is designed to ensure mutual communication between the "smart" things which are built in electronics. Ubiquitous computing same is a different computer environment that arises from the vast variety of computing devices (mobile, fixed, hybrid), embedded in all the important things for mankind, and which may be spread over any territory. Being interconnected high-speed Grid-networks such computing equipment form a giant supercomputer network capable of providing computing services not only to people but also any "smart" things. It is assumed that the practice of the project "World Computing Grid-

network" fully later will blur the distinction between the "Internet of things" and "Ubiquitous computing".

Today, many methodological problems posed paradigm "Experiment - Theory - Computing" still waiting to be explored. Philosophical discourse of progressive convergence of three cognitive practices - "Experiment", "Theory", "Computing" – is still in its beginning. One thing in the XXI century science can not progress without communication computing framework suffers increasingly frequent upgrading. Important role in deepening and intensifying convergence play hyper computers, i.e. computers, computing power which exceeds petaflops (i.e.  $10^{15}$  operations per second).

Science that progresses based on such computers, now called neologism "hyper science.", "hyper science" differs from science to computer day giant expansion of scientific knowledge by practicing machine collecting, collating and analyzing huge amounts of experimental data, the practice of computing experimentation super complicated-computing models. Science, which turned into a synergistic symbiosis "Experiment - Theory - Computing" bare particular methodology of its own expansion. Due to this it has absorbed all previous science. Traditional science that computing has only a supporting role, now looks like a superficial layer hyper science, i.e. as "hyper surface" research, "hyper experience" professional science community creators future periods.

Genesis hyper science capable of evolving as progressive convergence "Experiment - Theory - Computing" - is not one of the regular options to solve the problem of the future of science in the spirit of the day Modern methodology of science, and the change in the global evolution of the real problem. Paradigm shift "science - hyper science" initiates a giant leap in the global transformation of human existence in all its totality.

## 2. The role of the Internet in the development of global society

The turn of the millennium can rightfully be described as the era of globalization. Trends for cultural, intellectual potential, technology became prevalent in social development which today not only determine social progress, but also the

private lives of billions of people. Globalization raises the most important subject of scientific debate. During many discussions outlined some theoretical and methodological approaches to the understanding of this phenomenon, and they were isolated planetary problems that globalization has set humanity.

The modern world is experiencing a period of globalization in all spheres of public life. In this process plays an important role Internet, and its role is of great importance and controversial nature. However, the problem of influence of the Internet on globalization still poorly understood. The complexity and diversity of topics requires analysis of network operation, development problems which worsened in the last decade due to the effects of global economic, political and cultural transformation. Exploring trends in globalization cut impact the network is not only important for an adequate understanding of this phenomenon; it will develop a new outlook - outlook of globalized information society.

Computerization of all spheres of social activity in everyday life is the most striking phenomenon of recent years. In most developed Western countries the number of computers per thousand people reached unprecedented proportions. To achieve the same level of prevalence, which until the beginning of XXI century, a computer, TV one time took about forty years, and the car - seventy. In addition to quantitative growth, a big impression on any analyst has increased the number of functions - uses of computer technology. With just a computer called now half-forgotten acronym computers, computer has become a versatile device which can equally serve as a professional tool for scientists, engineers, businessmen, lawyers, doctors, as well as a learning tool, everyday communication and entertainment. Computerization will increase interest sociologists and theorists will be interpreted in models of transformation of modern society as a key trend. However, the scientific community, mostly goes by "embedding" of new trends in the total number of the previous most popular is the thesis, which argues that the spread of personal computers and computer networks (particularly the development of network Internet) - is a crucial step way to the information society. However, if you look in the theoretical sense, the concept of "information society" and analyze what is really

going on in society at the turn of the century, we can come to a paradoxical conclusion: the implementation in everyday life so-called "information technology" rather alienates us from the Information Society about which wrote D. Bell, Z. Brzezinski, J. Massoud, A. Toffler, A. Touraine, et al. Anything written by sociologists and futurists in the 60-90th years of XX century. on the Information Society can be represented as follows:

The determining factor in social life in general is scientific knowledge. It replaces the role of labor as a factor in the cost of goods and services. Economic and social functions of capital transferred to the media. As a result, the core of social organization, the main social institution becomes University as a center of manufacturing, processing and accumulation of knowledge. Industrial corporation loses a decisive role;

Infrastructure of the information society is a new "smart" and not "mechanical" technique. Social organization and information technology form a "symbiosis". Society takes in "technocratic era" when social processes are programmable.

Information society of this type did not happen, although the main technical and economic attributes of the post-industrial era available: predominance in the GDP share of services, reducing the share of employment in the "secondary" and larger share of "tertiary" sector, total computerization, etc. The university is not replaced industrial corporation as a basic institution of the "new society" rather academic knowledge was incorporated into the process of technological production. Now society was similar to complete programmable system institutions. It is, according to the same A.Turena more like a mosaic field debates and conflicts over the use of symbolic social benefits [1].

Forecasts of information society theorists have been unable primarily because the authors identify information and knowledge. At the present stage of human development presents information communication, broadcasting operation symbols that stimulate to action. If this is how we define the information, it becomes clear why the main phenomenon of the computer revolution was the Internet, rather than giant electronic databases or artificial intelligence.

Special role in merging human communities plays improvement of electronic communication. Forms, methods and technologies of communication, speed of processing has reached such perfection that talking about national forms of human activities is becoming irrelevant. Today, virtually anyone who has quite modest physical facilities, may, within a few minutes to share the news with a resident of any continent, watch a TV show from any city via satellite, "go" in the museum, as well as visit the library over the Internet. Internet is becoming one of the main factors of globalization. Expanding access to the means of obtaining and transmitting information is snowballing pace, leading to a sharp increase in the number of factors, connecting individuals worldwide.

The rapid development of computer technology since the mid XX century, led to the formation of a new global system of communication - the Internet. Established in military and ideological confrontation as closed and specialized communications network that united the Computer Center of the Ministry of Defense and several academic organizations, and was designed for a narrow purpose - to explore the possibilities to support communication in case of nuclear attack and help researchers to exchange scientific information. However, in 1969, thanks to this network became possible lightning exchange of information between Harvard and South California University, and in 1972 created the E-mail. Later in the 1980s, the Internet has evolved into a free and open international network, which gradually engulfed most countries. Its use becomes widespread after the invention of English engineer T. Berners-Lee in 1990, the method of transmission of information from network to network (World Wide Web). Then the world was only 160 thousand computers and about 800 different computer networks.

State's development of the Internet in the mid-90s was characterized by the fact that it had access to less than 1 percent of the population, but this time it counted nearly six billion. In 1999, the number of Internet users grows up to 200 million, and in 2003 it increased to 580 million people in the world. According to Internet World Stats in 2005 this number increased to 1 billion users in 2012, according to

Wikipedia, the number of Internet users stood at about 2.4 billion, representing more than 34 percent of the world's population. [2]

The rapid development of the network was due to the popularization of the Internet since the mid nineties as accessible and cheap means of communication, as well as the widespread use of commercial organizations. Global information, develops rapidly and unpredictably avalanche, considerably ahead of theoretical understanding of its consequences. Although at the time the information revolution poses to the international community to many social and philosophical natures.

International system of computer networks that provide almost instantaneous transfer of any information, form the basis of most modern forms of human communication. In science communication play a special role as not only a necessary condition for individual research activities, but also its system-forming mechanism. Through them, the work of certain scientists connected to the scientific field, direction and discipline, and disparate elements forming a knowledge system. From the efficiency and performance of scientific communication essentially depends on all the professional activities of the scientific community.

Each new form of communication that appeared throughout the history of science provided accelerate the exchange of information and therefore would jump instantly scientists. Accelerate, simplify, improve information capacity of contacts - is a constant desire to researchers. In this respect, computer telecommunications, including the user in the banking world scientific information and provide almost immediate communication subscribers best meet the needs of scientists.

Today the Internet is an independent and uninterrupted global communication system. It includes tools such provision and transfer of information, like e-mail, web sites, different data transfer protocols that use a broadband modem or wireless connection. The means for connection to the Internet equipped personal computers, mobile phones, PDAs, etc. Technically, the Internet is a complex system of communication, protocols and hardware that combine hosts, servers, communication lines, satellites and more.

That is the Internet - a network that connects a specific place with clearly defined social, cultural, physical and functional characteristics. Based on these elements of the network provides communications interoperability of different personalities, providing a variety of resources and services for transmission at different distances. Internet is rapidly growing and every day more and more implemented in various fields. The famous writer, Charles Clarke said: - "Of all the technical innovations that have emerged since the industrial revolution, the Internet has become the most significant technological achievements" [3].

Creation of the Internet as a global and at the same time, hierarchical decentralized information network that has no single governing body, has initiated a virtual revolution and substantially accelerated globalization. Much of humanity first gained unimaginable access to knowledge and information data which a decade ago was the property of a select few. Governments are not able to insulate their populations from boundless sea of different information about themselves and other people about how to solve economic and social problems, the diversity of choice. "With the Internet, people give and get, talk and meet each other, learn from the ideologies and reject ideological promises, buy and sell - and do it all in a way that excluded the possibility of control. Thanks to the information revolution, reducing the cost of communications via telephone, fax machine, internet, radio, television, and other information appliances, so creating separate walls in the world is meaningless. And we all know about each other's lives, it creates a whole new dynamic in world politics "exactly described the role and essence of the Internet in globalization processes T. Friedman [4].

These thoughts echoed F. Fukuyama: "Today, no country can protect itself from global mass communication from external sources, a trend that is being developed in one corner of the globe, quickly resonates in places separated by tens of thousands of kilometers. A country that is trying to secede from the global economy through the rejection of foreign trade and investment of foreign capital, would still consider that expectations of its population generated knowledge about the living conditions and cultural achievements of the outside world "[5].

Nevertheless, in the social sciences saved many ambiguous and sometimes conflicting interpretations of the nature of globalization. Until now, most Western scholars consider only the factors and consequences of the phenomenon of globalization, while fundamental scientific importance is the analysis of the sources of contradictions, trends and subjects of the process. Therefore, globalization seems uncertain and uncontrollable process in which there are no centers and driving forces.

However, the impact of global social processes into separate components of human life is characterized not clear. If we talk about science, then I would argue that the cumulative efforts of scientists from different countries extend the boundaries of knowledge, make science truly omnipotent, but even in this case, reality compels avoid explicit positive evaluations. From this perspective, there is a problem of relevant studies of mutual influence of globalization and science. Undoubtedly, the success of modern science is allowed in the twentieth century to develop new information technologies have created that info techno environment, which identified trends, growth and opportunities of globalization. No doubt the fact that globalization has identified the most important tasks of modern science: the struggle against disease, prolonging human life, improve the quality of medicines and food, increase productivity, penetration into the mysteries of the human brain and heredity, clean environment, search for alternative ways of getting energy space exploration, protection from space hazards. It is also clear that the progress of information technology, which is directly linked processes of globalization, will significantly expand the range of scientific problems amenable solution, made possible and rather simple computer research systems that have recently been virtually inaccessible to study. Primarily, it is a cosmological model, the objects of the micro world, extremely complex social and biological systems. Creating international research centers, projects, and research programs is invaluable in the exploration of outer space, the depths of the ocean and the subsurface. Also of note just her role in the field of electronic communication of members of the scientific community, sometimes separated by thousands of kilometers. It was in the era of globalization, the integration of scientific knowledge developed in interdisciplinary science, general

concepts, such as systems theory and synergy that allowed generalized mathematical description of the system at various levels.

As new forms of research teams, it can not be denied that the electronic network and the Internet have made possible the international community of scholars. And these communities are very practical kinds of research teams. Indeed, e-mail correspondence is mobile and handy feature internet that allows saving time, get the necessary consultation with leading experts, quickly testing and examination.

However, it should be noted also that the face of modern science is still primarily define traditional schools, university labs and communication professionals. Modern science, which is connected to the Internet does not exceed, the science of the twentieth century, when the famous German Cambridge or physical schools identified scientific revolution and almost one hundred percent of the bank formed Nobel laureates. Science increasingly continues to happen behind closed doors real laboratories, and in the era of globalization, Cambridge is Cambridge, Sorbonne - Sorbonne, these two universities are an invaluable asset for their countries, but at the same time, the Internet is becoming a major factor in communicative globalization scientific community.

Providing access to such centralized information services as library catalogs or databases of various social sectors (education, medical, legal, etc.). The Internet provides a connection between business enterprises, on the one hand, and their customers and suppliers - with more. Creating the possibility of the relationship between individual subscribers, computer networks like the Internet, Grid, cloud, significantly affect the communicative praxis Planet.

### 3. Grid computing in the context of globalization of modern science

The end of XX - beginning of XXI century is characterized by rapid growth of science, which in turn was triggered as the development of technical means used in science and technology development in the scientific knowledge. One such technology is grid computing, which has emerged as an important new area of computing that is different from the traditional focus on innovative programs that are

related to the need of large-scale division of resources and enable high-performance computing.

The term "grid computing" appeared in the early 1990s as a metaphor that demonstrates the possibility of the same easy access to computing resources, as well as to the power grid (ann. power grid) in a collection edited by I. Foster and K. Kesselman «The Grid: Blueprint for a new computing infrastructure». Since the mid 90's the term "Grid" was used to denote a distributed computing infrastructure proposed to service the advanced scientific and engineering projects. Subsequently had been achieved in the construction of such an infrastructure (e.g., [6, 7]), the term 'grid' significantly expanded and began to cover everything - from advanced networking solutions to developments in the field of artificial intelligence.

At present grid is defined as a geographically distributed infrastructure that integrates many different types of resources (CPU, and long-term memory, storage and databases, networks), access to a user can get from anywhere, regardless of their locations. That grid computing (born grid - grid, network) - a form of distributed computing in which "virtual supercomputer" is presented in the form of clusters connected by a network poorly connected, heterogeneous computers that work together to perform a huge number of tasks. This technology is used for solving scientific and mathematical problems that require considerable computational resources. Grid computing are also used in commercial infrastructure to solve such challenging tasks as economic forecasting, seismic analysis, development and study of the properties of new drugs.

Grid in terms of network organization are coordinated, open and standardized environment that provides flexible, secure, coordinated allocation of computing resources and storage resources that are part of the environment within a virtual organization [8].

The idea of grid computing emerged with the spread of personal computers and the development of Internet technology and packet data based on optical fiber (SONET, SDH, and ATM), as well as technology LAN (Gigabit Ethernet). Band width communication tools were sufficient to attract the necessary resources in

another computer. Given that many connected to the global network of computers most of the working time is idle and has more resources than necessary to solve their everyday problems, there is an opportunity to apply their resources are not used elsewhere.

The free time processors and voluntary computing became popular in the late 1990s after running GIMPS computing projects volunteer in 1996, distributed.net in 1997 and SETI @ home in 1999. These first projects using voluntary computing power of computers linked to the regular users to solve research problems that require large computing power.

Ideas of grid system (including ideas from the field of distributed computing, object-oriented programming, the use of computer clusters, web services, etc.) were collected and merged by I. Foster, and C. K Kesselmanom Tiki, which often called the father of Grid technology. They began to create a set of tools for grid computing Globus Toolkit, which includes not only the instruments of computation, but also tools of resource management storage, securing access to data and to the grid, monitoring the use and movement data as well as tools for developing additional Grid services. Currently, this set of tools is de facto standard for building infrastructure technology-based grid, although there are many other tools at market for grid systems both within the enterprise and across the globe.

The real and specific problem that emphasizes the importance of Grid concept is coordinated resource sharing and problem solving in dynamic, multi virtual organizations. The division that we have in mind is not primarily file sharing, but rather direct access to computers, software, data and other resources when needed joint problem solving and mediation in providing resources that arise in industry, science and technology strategies. This division is tightly controlled by resource providers and consumers, clearly and precisely defined: what is shared, who is allowed division and under what conditions. Association of individual experts and / or institutions defined by such regulations division, forming what we call a virtual organization (virtual organization). Grid technology support division and coordinated use of diverse resources in dynamic virtual organizations, i.e. the creation of

geographically and organizationally distributed components such virtual computer systems, which are arranged so that can provide the desired quality of service [9].

Concepts and Technologies Grid were designed to enable the division of resources within distributed worldwide association of research groups. This research areas include common visualization of large amounts of scientific data, distributed computing for calculations related to data analysis (combining computing power and storage), and computer scientific measurement devices with remote computers' PCs and Archives (extension of functionality and accessibility) [10]. We believe that similar programs be manifest importance in the field of business, first for scientific and engineering calculations (where we can talk about a successful outcome).

The most important interdisciplinary work on the development of grid computing - today these technologies are used in various application areas. In the world have hundreds of Grid forums and projects - in high energy physics, space physics, microbiology, ecology, meteorology and various engineering domains (e.g. aircraft). Examples of such systems and grid projects are: Open Science Grid, AliEn, Nordugrid and EGEE. The largest and most famous of these is the EGEE.

EGEE infrastructure has been formed on the basis of European Union research network GEANT, when its formation was used experience projects DataGrid, LCG, and national projects, for example, E-science, INFN Grid, Nordugrid, and Open Science Grid. EGEE provided the opportunity to work together with other grid around the world, including the U.S. and Asia, contributing to the emergence of global Grid infrastructure.

The main objective of the project was to create a global EGEE Grid infrastructure. As a result of its implementation of the scientists working both in academic institutions and in industry, gained access to significant computing resources no matter where they are.

EGEE Grid infrastructure has become an everyday working tool for a variety of large and small communities of researchers: high energy physics, biological sciences and related disciplines, earth sciences, space physics, computational chemistry, fusion energy, and other. The number of users of infrastructure EGEE, united in more than

200 virtual organizations, was over 14,000 people, and every day in infrastructure EGEE performed more than 400 thousand tasks, i.e. more than 12 million jobs a month.

After completion of the project EGEE, from April 2010 began operating the project "European Grid Infrastructure» (EGI). At the heart of this initiative is the collaboration between national Grid infrastructures (NGIs) and coordinating organization (EGI.eu). This collaboration will ensure the further development of sustainable and permanent global Grid infrastructure that facilitate optimal use of computing resources and storage resources.

However, despite the obvious advantages, Grid-technology has not yet reached maturity and so far can only be used in narrow areas. In order to make it suitable for a wide class of problems, you have a lot to do. Research and development in this direction have been conducted for a long time and, according to experts, will take at least several years.

### Conclusions

The current round of updates methodological framework in a new science dwells upon the permissible limits growth of scientific and technological potential of civilization. In the XXI century, this potential has reached critically dangerous level. The main catalyst for the growth of scientific and technological capabilities of civilization - the latest in a flurry of scientific revolutions space physics, molecular biology, cognitive science, nano science, computer science.

The moral status of science and its cognitive and ethical value did not cause any doubts. The creators of science seemed to accelerating scientific and technological progress will only raise the ethical value of science. However, the current convergence of science to a new level of refuted this belief. It is becoming clearer that it does not raise moral and ethical values of science, but increases the conflict between the principle of freedom of scientific knowledge and the Treasury universal moral and ethical values. It is not limited freedom of science casts doubt on future of life on earth throughout its totality.

XXI century can rightly be called the era of the Internet. Technological progress enters every house and becomes its integral part. The Internet industry is just at the beginning of its rapid development, technological progress is constantly growing and evolving - everyone can see it. Therefore, the Internet is becoming an important part of the future generation. Due to these reasons various social networks develop so quickly in the Internet space, there are more and more opportunities for business. The Internet becomes a ground for communication network technologies.

Another technology of XXI century, which was formed on the principle of network, significantly influences the development of humanity and science in particular is grid technology. According to experts, now the Grid is in the same condition in which Web technology was ten years ago. Although many innovative projects have already been implemented the truly global Grid-network does not yet exist. However, it seems that it is in the nearest future. There are all the basic components necessary to create it: high-speed optic processors, computer architecture with massive parallelism, communication protocols, and software for managing distributed computing. There is a hope that Grid is already needed for. Worldwide huge computer resources have been accumulated, many of which are lost in vain. It is necessary only to modify and adapt Grid-technology. And then, perhaps, there will be tremendous changes. In fact, many experts believe that the Grid will make the same revolution in computer processing, which the Internet has made in the field of communication.

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**POLYCONTEXTUAL DISCOURSE AS A DEFINING DETERMINANT OF  
THE ESSENCE OF CITY SPACE**

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Since the 1990s, globalization as a phenomenon in politics, culture, science, etc. has become a significant element for Eastern Europe, and particularly Ukraine. Spaces of the Ukrainian cities begin to face the problems of deindustrialization, privatization, and commercialization of public space and try to join the world interurban competition, although the post-Soviet terrain undoubtedly has its own peculiarity. In the contemporary research, the topic of the city phenomenon is represented rather profoundly in the Ukrainian philosophic writing, especially in such books as “The Phenomenon of the City” by T. Voznyak, “Global National Local” by R. Kis and a range of papers in *Ukrayina Moderna* dedicated to psycho-mental dissonance between Eastern and Western Ukraine.

Nowadays the research of the city phenomenon in science and philosophy becomes ever more intensive. It concerns such scientific contexts as sociological, economic, geographical, topographical, architectural, psychological etc. All these intellectual modes draw their own, peculiar only to them, descriptive maps of the city topos under the subject field of research.

*Topicality of ontology of the city polycontextuality*

Representing a historical philosophical background of the city research, by no means claiming full understanding, we will try to single out at least such contexts as **historical, context of territorialization** (meaning certain specific territory in time and space), **semiotic, psychological, artistic, ecological, context of a city as a virtual topicality, and homo urbanus context.**

In the context of **territorialization**, the city appears as a concentrated settlement of people not involved in the agricultural activities. M. Webber suggests to typologize cities beyond their expansion and according to their industrial functions and size, as “consumer city”, “producer city” [2]. In the given context another significant feature of a city is a “relative hermeticity” of the city space. The presence of the market in the city space brings significance to the city, since here (on the market) it is concentrated an essential part of incomes of the city subjects, meeting their needs [2]. French philosopher Jean Baudrillard singles out negative features of specific objects in the territorialization of a city. “If you build a motorway, supermarket or super city, you automatically turn everything around it into desert. If you create ultra-fast automatic networks, or fixed circulation, you immediately make all traditional communication space a deserted area. [1]” Exactly so traffic arteries construct territories with a zero meaning-producing potential.

Referring to the **historical** context, Webber defines the differences between modern and ancient subjects (citizens) of a city [2]. As Webber sees it, although nowadays we rightfully call a city citizen a person who meets their needs in the life-supporting products without working on the land, in the ancient polis it was vice versa, since a full-fledged citizens had their own plots of land. A polis represented

civil community that collectively solved state problems, taking its own system of values as a basis. Each separate polis had its own gods, laws, and calendar [3].

In contrast to the Greek *polis*, the Roman *civitas* possesses a little different characteristic. It signifies plurality, connection. Indeed, Rome originates from heteronational singularities: Latins, Trojans, Etruscans. Rome is first of all a military camp ready for intervention, and not a defensive citadel. A basis of the Rome geometry is a cross, and not a circle, as it was in the polis. Exactly this symbol of a cross (not in its Christian meaning) signified the intention for territorial expanding, as opposed to the defense of its territorial integrity, as it was accepted in the ancient polis.

**Ecological** context in the analysis of the city space refers to the interaction of synthetic and natural elements, the uniqueness of the city as a unique organic body. Considering the influence on the city ecology, R. Park singles out two groups of factors: biotic and cultural [10]. Biotic level is the level of unconditioned reflexes of a human. These factors determine the quantity of population in a specific space of existence. He uses the term “natural areas” in the analysis of so called poor neighborhoods, wealthy suburbs, and blocks of business buildings. In R. Park’s opinion, all this is a result of the influence of natural powers of the biotic level. These natural areas resulted from a struggle of different “species” (population groups) for existence, dwelling, resources, and services. The level of existence on which human society is studied by applying general ecological principles of struggle for the ecological niche; of natural selection, survival of the strongest, and specialization of species, is basic for the existence of every city. To this level the author adds landscape, climate, water supply and fertile soils, access to the sea, the wealth of flora and fauna of the city ecological niche, etc [10]. An intensive involvement of the ecological space of a city, in particular its usage with a commercial purpose, leads to the deconstruction of integrity of the ecological and mental segments of the city space. Natural environment becomes waste and needless substance. Gigantic dumpsters of daily and industrial origin suggest certain disappearance of the biosphere, its transformation into “the archaic remnant”. Particularly on this basis

there is a problem of people's "concentration" and as a result of the increase of waste production arises the negation of environment's significance. [1]. As a result, the very human being gets into the category of waste.

**Semiotic** context lies in the distinguishing of signs, codes, city frames (boundaries), processes of coding, decoding of meaning-producing units in a city. Semiotics deals with the city as a text, the problems of reading, construction (writing) of logic of the city text, "transfunctional", "unifunctional", "multifunctional" objects of a city [5]. In the given context city is viewed as a space full of numerous symbolic places that preserve their specific distinctive existence. Among such places there is a street, which in the new circumstances of the modern city acquires new meaning and significance. French researcher H. Lefebvre considers that modern city destroyed the street. "If in modern cities, the street is no longer what it was in the medieval or ancient times, it has not become the basis of sociability, although it has not turned into the mere place for pedestrians" [5, p.15], then it preserves its connotation of importance. The street is able to take a human out of the "state of isolation and communication deficiency" and acquires the meaning of the meeting place, spontaneous theatre, stream of multi-vector wishes, feelings.

**Artistic** context as a determinant of the city space is represented in the artists' attention to the esthetic manifestation of a city, gnoseology of the city's art, where the object of cognition is its esthetic expressions. Photo exhibitions, pictures, cinema are modes of the subject of cognition, aimed at the cartography and construction of the city topos, marking the significant. Artistic activity in a city broadens its cultural space, constructing private and public life of the city actor. The street, the house acquire such outlines, which were or are given to them by those who exist in this topos. Music and painting create the city and indirectly become the bearers of a subjective outlook and the perception of space and time.

Analyzing city as a **virtual reality**, we ask a question about the city of the future with the attraction of new technology into the transportation system, medicine, and architecture. From this perspective, the significance of a city is viewed in the global international transcorporate, national, and cultural flows of

relations. In the very city will appear new technological achievements, outcomes of different subject-subject and subject-object relations, another subjectivity in the Internet labyrinths. A modern megapolis is a virtual space, where people live, marry, etc. Despite of positive reality (for example, opportunity for disabled people to communicate without leaving their home; available online libraries; exchange of information), the Internet poses a danger of “automatic compression, abrupt reversion” of subjectivity existence space; the epicenter of this “gravitational gap” [1, p.5] is a modern megapolis.

**Homo urbanus context** includes the phenomenon of city (center) residents, analysis of their mental, cultural, and sensual difference from village (periphery) residents. It is necessary to consider the process of new resident’s entering the city space, adaptation, pathology, regeneration, transformation of their consciousness, and to analyze the public and the private as fields of the one plateau of singularity existence of a city, real and potential modifications of these fields. Urban space appears as an active communicative field. It speaks to the subjectivity, which tries to enter the city space of signs, understand it and turn from a potential actor into an active one. Renovation and adaptation of new civilizational senses by a city subjectivity forms a person able to react quickly to the flows of new and important here and now act of construction of the material, virtual, and mental things and events. Such person can be experimentally called *homo urbanus*. As M. Simmel observes, in the city space *homo urbanus* is pressured by the culture that “overgrows all the personal” [4]. This culture consolidates particularly in the social institutions of a city and often becomes an example *modus vivendi* for a city resident. Their life become eventful and beautiful, as there are so much interesting around, where they can invest their time and opinions, although, on the other hand, they accept numerous nonsubjective mass flows that destroy foundations of their originality.

**Psychological** basis for the subjectivity existence of a big city is high stressogenic nature of the life that originates in the continuous change of inner and outer perceptions. Static perceptions that move uniformly need less consumption of consciousness, instead pictures that move quickly, events and people that produce

changeable images, associations within one world-view unexpectedly *develop* into the feelings of orientation loss in space and time. Exactly these psychological preconditions are created by a big city with its street fuss, superfast speed of professional, social, and communicative actions [6]. The result of such fast changes is prevailing of mental life of the city space subject with intellectual character, rather than relations based on feelings that are peculiar to a village, a small town. In this, a city resident differs from a periphery one. Creating self-defense from outer aggression factors, a city subject reacts to them not sensuously, but rationally, whose consciousness was developing in a city and gave advantages in the subjective world. This resulted in the simplification of the affective sphere to the extent when people cannot understand their own feelings and emotions, emotions of others, their own needs, and all the more they cannot express them. This phenomenon is called alexithymia. Having normal need in close emotional relationships, a city resident suffers from inability to make them, which leads to the innerpersonal conflict and neurotization as a result of its suppression, psychopatization.

### *The private and the public in the context of the city existence*

In the opinion of many researchers, the city is a historically anticivilizational formation, potentially capable of innovational technologies and currently related to the appearance of modern transformational processes of knowledge, society and human being.

A problem, which we consider to be one of the most important, is the problem of attributes of the public and the private in the subjective space of a city, and contradictions of their coexistence.

The analysis of this problem led to the necessity to explicate the notions of private and public. The usage of the term “public” was for the first time recorded in the English language where it stands as a referent for the object of common wealth in the society. As R. Sennett indicates, since the end of the 17<sup>th</sup> century, hermeneutics of “public” and “private” binary becomes closer to the modern meaning of these notions. “Public” is explicated as something open for numerous evaluating

judgments. Referent of “private” is displayed in a limited, compressed personal space within family, friends, and the self. Since the times of the Roman Empire, particularly the epoch of Augustine, citizen’s attitude to the public sphere has started to change. This was manifested in the escape of a Roman from “social ceremonies” into the space of privacy. Despite of respect for the laws of *res publica*, the citizen started to care less about the acts of abiding the laws. R. Sennett considers that the reason of such escape was the arrival of different sects from the Near East, among which was also Christianity.

A similar situation in the relation “citizen vs. *res publica*” might be observed in the current society as well. This is an involvement in public affairs, which is often passive, and the forum of public space is a city phenomenon that is also contradicting.

According to R. Sennett, the difference between the present and the past lies in the understanding of privacy. A Roman citizen understood private as a principle grounded on the “religious transcendence of the world”. Contemporary subjectivity tends to remain in the state of reflexivity, that is to remain with yourself, your family and intimate friends.

The next issue R. Sennett is interested in is the problem of interpenetration of public and private as modes of social existence into the nature and culture as the very being. A city resident perceived nature as private, while culture as public. It follows that such phenomena as love and friendship originated from nature, and were created by people in the private and not public space.

Actually, the idea of a human who possesses natural rights, as the philosopher rightly notices, is a syllogism of such understanding of human nature. Subjectivity, being simultaneously in the private and public spaces, served as a plateau for the penetration of positive experiences from one side as well as from the other. Besides, the private space limited the supervision and repressiveness of society, emotions manifestation, since subjectivity could show itself exactly in the private space, its emotions and rights, which did not depend on any conditions. The public enabled a subject to realize themselves as a citizen. Later on, the private began essentially to

force out and destroy the public. Especially it started to manifest itself in the contradiction state of nature, society, God, human...

One of the reasons for the “public erosion” of space, realized in the escape of humans into their own world, passive attitude to the political life of a state, is the advent and development of secularization phenomena, particularly in the 19<sup>th</sup> century, which changed into some other quality based on an immanent, and not transcendental code. Immediate perception, fact, feeling had no need to be inserted in the beforehand defined scheme in order to understand them. Immanent, immediate, actual was the reality itself.

In the result of immanence concentration in the knowledge it appears the diffraction features of the inner and the outer, the subject and the object. In the given situation R. Sennett raises a completely logical question: how is it possible for the boundary to function between subjective and objective experience if all the phenomena, processes, objects, and notions are potentially actual?

In fact, this contradiction, as the researcher considers, became the reason of subjectivity escape into the private space, where there is more accuracy and less possibility to get disappointed in the division of your own experience into public and private.

Interesting is the researcher’s opinion based on the observance of modern tendencies in architecture. It is related to the world the people live in. The relation lies in the design of modern offices, administrative buildings, where glass walls or their absence are common. As architects affirm, this logically explains the increase of work efficiency, as subjectivity is under constant control of another. Actually, the state of such “presence” of another decrease the wish to communicate and increase the wish to reflect. If everyone is monitoring each other, communication becomes weaker and silence remains the only form of defense, as a form of forcing out the presence of another.

In this relation the researcher sees the phenomenon, which he calls “paradox of visibility and isolation” [8]. This phenomenon lies in the attempt of subjectivity to find what is impossible to see on “the alien territory”. Here originates, as the

philosopher calls it, “dead public space” [8]. Isolation as to the public visibility and excessive concentration on the psychological interaction complement one another. Choosing isolation by being silent in order to protect yourself from the monitoring in the public space, subjectivity by this compensates such quiet state and finds the way of looking for *another* important for the self.

*Gender aspect of the social and cultural space of the modern city within the context of pre-figurative phenomenon.*

In reference to the course of transmission of experience between generations, Margaret Mead (1907-1978) a well-known ethnographer, researcher of relations between different age groups in the so-called primitive cultures (Papuan, Samoan and others) and modern societies, differentiated three types of cultures in the human history:

- post-figurative cultures, where children learn from ancestors;
- co-figurative cultures, where children and parents learn from their equals, that is from their coevals;
- pre-figurative cultures, where parents learn from their children [7].

Patriarchal society is completely rightfully referred to the post-figurative cultures. They rely on tradition and their current bearers – the elders. Relations between age groups are strictly regulated, novelties are disapproved, everyone knows their place, and faithfulness to the traditions is dominant.

In the co-figurative cultures the influence of the elders is reduced, while the influence of the coevals increases. Enlarged patriarchal family is replaced with the nuclear one, the stability of traditions is under threat. The importance of young groups is increasing and specific youth groups are emerging. Joint creative work between students and teachers is observed.

Pre-figurative cultures emerged in the mid-20<sup>th</sup> century, and they are united by an electronic computer network. This is a new type of electronic communication between generations, where the mode of life of the senior generation does not

prevail over the young. The rate of knowledge update is high and senior generation is unable to master something new, while the young succeed in it. The conflicts between generations exacerbate, the young culture changes to the counter-culture.

Post-figurative cultures are oriented toward the past, and slow progress is characteristic of them. Co-figurative cultures are oriented toward the present and moderate rate of progress, and pre-figurative ones – toward the future and the accelerated rate [9].

On one hand, since the time of formation of pre-figurative cultures in the 1960s too little time has passed and generations brought up in the post-figurative cultures are still alive. They give an example to their descendants and carry their point, especially if this is beneficial and gives preferences, as for example does the male gender role. Fast technical progress also put in the vanguard of social development the generation that is the most receptive to the new, and exactly it becomes the bearer of progress. On the other hand, the modern pace of life requires high activity from every member of the society: from men, women, and children as well. Strict self-management is necessary, that is a formation of masculinity and a part of male gender role. Not without reason S. Bem introduced the term of androgyny, denoting qualities necessary for modern people that lie in the great expression of both femininity and masculinity. Thus, gender development in the modern topos of a city is on the way of elimination of gender differences between the sexes.

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**INFLUENCE OF PHILOSOPHICAL-EDUCATIONAL ASPECTS OF A SCIENCE ON SPIRITUALLY-MORAL BECOMING OF YOUTH DURING AN EPOCH OF MODERN SCIENTIFIC AND TECHNICAL PROGRESS**

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**Introduction.** During an epoch of modern scientific and technical progress (STP) a question that the science represents, than it differs from other spheres of modern culture, for example technics or the art, what its structure and a role in a society, is one of the central places in researches of philosophers XX and beginnings XXI of centuries - just because the science now has got crucial importance in a life of a society.

The degree of its development in this or that country today appreciably defines a place of this country in a world civilization. The measure of "practicality", direct communication with the present distinguishes philosophy and a science. So, the science, finally, has entirely practical purpose - to satisfy concrete needs of mankind,

the philosophy is a theoretical representation about the absolute, its knowledge eternal, and only then its results use for knowledge time, in particular, spiritually-moral becoming of youth. Therefore the philosophy should not be the servant religions, neither sciences, nor ideologies. Nowadays it serves overcoming crisis in formation and education, in becoming spirituality and morals of youth, as is a philosophy subject of formation.

Present stage STP essentially influences not only production of goods, but also on each person who is the basic productive force of a society. During STP the spiritual life of a society due to change of the maintenance and methods of formation, art, TV, radio, press, book publishing and other areas which feed eternal sources of spirituality cardinaly changes. Continuous intellectualization and information of all kinds of work and activity worldwide took place.

Explosive character of development of a science, technics (including information-computer), technologies (chemical, biological) has led to continuous globalization and integration of a life of the nations, world crises (ecological, social, demographic), threats of destruction of mankind in nuclear war, danger of prevailing quantity of the newest technogenic and production factors for health of the person, physical and mental transformations in development of the person and its inner world, has undermined moral health of a society, has created danger of spiritual and moral degradation of a civilization. The problem of spirituality of the person during all history of mankind excited philosophers, educators, psychologists, theologians, atheists, teachers.

Without awakening such moral phenomena as conscience, humanity, the responsibility, self-respect, the creative initiative it is very complex to count on improvement of a situation in the state, especially during an epoch information-technological STP, which does technical and cybernetic consciousness of each person, supersedes from it the most sacred feelings and emotions. Therefore only spiritually developed person and society in general are capable to unite people and to stimulate national revival of the country, to provide the civil world and the consent in a society [1].

**The analysis of last publications and statement of the basic material of research.** One of the challenges born STP, is a problem of the further improvement of an education system as STP requires constant modernization and even change of the maintenance of formation which, in turn, consists of two subsystems: base formation and additional (which can be carried out during all life by independent formation).

System of retraining, training to new specialities and increase of professional literacy of workers to us still belongs to create. Successful expansion STP demands overcoming negative tendencies of decrease in interest of youth to an engineering trade, to employment by scientific activity. Today it is necessary to revive the high public status of nonproduction formation, use of technical officers in the severe responsibility with their special-purpose designation. The industrial potential of the country in modern conditions depends on an effective utilization of advanced achievements of a science, technics and technology.

The strategic purpose of philosophy of formation - formation of planetary-space type of the person, an image of the person of the future. The person of the future is a harmony of mind, soul and a body, directed on realization of internal creative potentials in scales of the Earth and space. Achievement of similar criteria in each representative of a civilization - problems of an education system and a close environment: parents, relatives, friends, the native land. Only in this case it is possible to guarantee, that the tendency of transition against a priority of corporate (collective) training to individual (personal) which is nowadays marked in a society, civilizations will benefit. Independence and independence of Ukraine which enters into the general stream of transformations in economic, political and spiritual spheres, affirms active actions of each separate person. Success of such transformations entirely depends on we shall select what direction for development of these actions in the field of formation [2, with. 49, 55].

In century which has come, a question that itself represents spiritually-moral becoming youth, becomes an object of research of special areas of philosophy and a science - first of all philosophies of formation, pedagogics and psychology [3].

Therefore it is expedient to lean on principles of a historicism and development at disclosing philosophical aspects of spiritually-moral becoming in the scientific theory, addressing to turning-points in history of sciences. The problem consists that for conscious, purposeful and systematic development of this or that scientific theory presently it is not enough to declare philosophical bases in general, in their pure kind, and it is necessary to define particularly, which fundamental categories, laws and principles of philosophy will define qualitative changes of the theory at the given stage of its development [4, with. 47].

XX century, in comparison with the previous centuries, has significantly changed a role of a science and technics in a life of a society. XX century is characterized as technical, nuclear, space, with century of automatics, a computerization, robotizations. It significant also extreme, unprecedented earlier intensity of all social contradictions, an extreme conflictness and even tragical social disasters. People began to live now to lives of all planet and suddenly have evidently felt real sense of the term "mankind". But at the same time have felt also an extreme variety, complexity, ambiguity of a society, have seen also a lot of dangers of death to it. And again significant role in such comprehension communication of a science, technics and technology has played.

If once the majority of kinds of activity of the person were on periphery of the general development of a civilization, were not defining (wide layers of a society at all did not feel on themselves their influence) now we observe absolutely opposite. The science and technics have got such social importance what to not take them to attention to philosophers, analyzing development of a civilization and its prospect in XXI century it is simply impossible. It is clear, that this circumstance cannot be ignored by the philosophical theory at all as original quintessence of human knowledge in XXI century [5, with. 3].

Today, when the world community has crossed border of the third millenium as never the question on the further destiny of a terrestrial civilization actually was. Before the fact of global problems the prospect of an opportunity exact and preseen monitoring by mankind of consequences of the scientific and technical activity is

defining. And if in XXI century it will not be possible to transform biosphere into a noosphere by that it will be called into question existence civilizations. Fast development of a science and technics in XX century has led to a break of the whole series of psychological stereotypes of a life, in particular, and spiritually-moral becoming of youth which is very hard experienced, and sometimes leads to a conclusion that the mankind psychologically was not ready to such scientific, technics-technological and information explosion and reminds the child to which hands matches or even more not safe things have got. That is why joint studying of philosophical aspects of global scientific and technical and spiritually-moral problems of a civilization represents priority interest for a modern society and definition of its future. Primary factors of the decision of these questions are philosophy of formation, culture, a science and formation [6, with. 3].

The extreme importance in the modern world was got by a problem of a humanization sciences. It is a question not only of assisting first of all to development of those scientific directions which can bring the maximal advantage to mankind, but also what will exclude an opportunity of use of achievements of natural sciences to the detriment of mankind or separate people. A problem about which there is a speech, progressive forces of modern mankind should solve not only scientists, but also all. The future of a terrestrial civilization depends on it. The modern science has opened such phenomena which use basically allow to destroy mankind and to make a planet deserted. "Development of a science - became the major factor of updating of all basic spheres of ability to live of the person - both production of goods, and social and economic attitudes, and spiritual aspirations" [7, with.6].

Here it is necessary to recollect and the moral code of the scientist - selfless service to people, the world on the Earth, to the blessing of the person and blossoming of a civilization. V.I. Vernadsky has very wisely told about the present scientist: " the Conceiving and working scientist is a measure to all. It is the huge planetary phenomenon ".

In modern philosophy of a science two polar positions to an estimation of a role and value of a science in a civilization existing nowadays - scientism and anti-

scientism [8, with. 153]. The first direction is an absolutization of style and methods of "exact" sciences, declaration of a science as the maximum cultural value with simultaneous display of neglect a socially-humanitarian, world outlook problematics which ostensibly has no cognitive value. Scientism (from latin scientia - the knowledge, a science) is a display of expansion of a science, its aspiration to captivate the person and its life to remain the tool of authority and domination above the nature. Such position is based on belief, that the science in itself conducts to growth of well-being and power of mankind. Specific display *сциентизма* is computer euphoria when progress of mankind unequivocally gets in dependence on achievements of computer science.

The second direction - the humanitarian approach, pays attention to negative, unforeseen consequences of scientific and technical revolution as the maximum display STP, criticizes displays sciences, its communications with political, military, corporate structures and service to it. Representatives of this direction concerning problems of a modern science and technics state concern "washing out" and loss of the major values of human life, in particular spiritually-moral becoming of youth, under pressure of a technogenic civilization. The extreme variant anti-scientism is an estimation of a science as enemy force concerning the person, as factor of destabilization of material and spiritual conditions of life in the world.

As well as any extreme measures scientism and anti-scientism bear in themselves a negative for a society. Scientism is an extreme idealization of an essence and the maintenance of a science and its force (scientific progress thus is considered absolutely positive phenomenon without lacks and destructive consequences for development of a society and manufacture). But such representations completely denied by practice. Events of end XX and beginnings XXI of centuries have incontestably shown methodological inferiority scientism - to remember failures on atomic power stations in Chernobyl (Ukraine) and Fukushima (Japan) which had planetary character, cloning of people, the extremely risky for mankind experiments on colliders in the European center of nuclear researches on reception so-called " black holes " which can absorb in a flash our Earth, new

inventions of the nuclear weapon (neutron bombs) [9], tectonic, bacteriological the weapon (new штаммы viruses which can destroy all lives on our planet), chemical poisonous substances from which any more will not rescue any gas mask, genetically modified foodstuff.

Anti-scientism the opportunity of existence of a science without which the mankind quickly enough degrades to the Stone Age and an animal condition in comparison with present actually objects.

Probably, the most dangerous is falling prestige of a science and scientific activity. Numerous interrogations of pupils of the senior classes and students have shown, that they are ready to go in businessmen, to sphere of leisure and entertainments, to become state employees, photomodels, to emigrate for borders of the country. Very many people is ready to study at universities with the purpose of the further commercial and legal activity, nevertheless very few people meaningly and purposefully would like to become scientists. Such state of affairs with inflow of youth to a science is catastrophic for any state from the point of view of overcoming ecological, demographic, social and military-political threats [1].

It is enough to expect the termination or exhaustion of scientific and technical and technological development, in fact it is indissolubly connected with existential the person. On the contrary we should expect in this sphere of new rise. In fact modern moral imperatives demand reduction of break between prosperous and poor both in the separate countries, and in the international attitudes, (the new social revolution which will be not less destructive differently will blow up, than planetary ecological accident). Without technical and scientific achievements it to make it is simply impossible.

Without a science and technics it is impossible to provide also functioning of the present and future economy and formation. Besides scientific and technical achievements increase presently unprecedented rates. To stop their development meanwhile it is simply impossible, it is necessary to adjust a problem them. So, STP, by the presented information, will go meanwhile indefatigably, with escalating rates. But it will demand from the countries which take in it the advanced positions, the

complex decision as problems of a life and manufacture, and moral becoming of youth in conditions of intensive technological progress; gradual attraction to this progress of wide world weight as technological transformation cannot have local character. The science in a postindustrial society can turn to " social technology "; the necessary priority decision of humanitarian problems as it is a question of transition to intellectual and powerful means of ability to live. Can value of the religion, traditional public and universal values is under such circumstances essential increase. As STP has led to dangerous ecological consequences it demands transferring accent from продуцирования technics on development of technologies and technological processes, developments of a science and formation, education of spirituality and morals in youth at the all-round account of anthropological, psychological, ecological, ethical, moral, spiritual and other factors, functioning of without waste technical complexes. All this essential features of technological and information reorientation. The leading part in all these processes belongs cybernetic and to electronic-computing systems, wide application computer and in general information-telecommunication technics [10].

**Conclusions.** Thus, the science and technics is the integral component of existence of mankind, but presently at the wrong and irresponsible attitude of people to scientific and technical achievements, mankind and even our planet can stop the existence. Uniform, that can save mankind from such tragical prospect is an education of humanism, spirituality and morals in rising generations. Presently there is an organic merge of a science, technics, information technologies which provide necessary for mankind STP. Interrelation (interaction) of a science and technics, the nature (its restoration), spirituality and morals - the major condition of realization not only STP, and and social development as a whole. Without such interaction the mankind will stop the existence.

It is clear, that it is necessary for young generation to intensify world-wide, and even better qualitatively to change methodology and techniques of mastering by technical and other knowledge as for short term of training they should pass all thousand-year way of development of technical knowledge. The philosophy of a

science and technics and philosophy of formation should assist in a radical measure to it. Nevertheless, the modern philosophy of a science and technics, as well as philosophy of formation are not completed. They at all do not represent the certain philosophical integrity. To overcome such condition of philosophy of a science and formation it is necessary to leave from its "children's" age, to develop research traditions, to systematize the heated-up knowledge, and also to provide unity concerning use of scientific, technical and technological terminology.

Reform of school obliges teachers and teachers to bring up the spiritually-moral person of information-highly technological society XXI of century, to learn to work creatively and deeply to seize and be able to transform bases of sciences, to bring up the highly moral citizen in conditions of ruthless and inhumane operation of overwhelming majority of members of a present society and a break of spirituality that of morals, owing to intensive STP and transition to market economic attitudes of a present society.

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